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LETTER FROM SAMUEL DAVIES TO A FRIEND IN LONDON:

Charlotte, 15th November, 1819.

[REVEREND SIR,

I think somewhere in your magazine you requested that all persons having in their possession any of Mr. Davies' letters, would favour you with them. In a pamphlet I have found among the old papers of a deceased relative, entitled, "A Compassionate Address to the Christian Negroes in Virginia, &c. by Benjamin Fawcet; there is a letter of Mr. Davies', which I do not recollect seeing published yet in the magazine. And it does not appear that Mr. Gillies had the advantage of it in his Historical Collections; for although Mr. Fawcet makes several extracts from Mr. Davies' letters found in that work; yet he does not refer the reader to that work for this, but only says it was written to a correspondent in London, in the same year, in which this address was written, as you will see in his own words.

He is speaking of Mr. Tennent and Davies.—"After these gentlemen had successfully finished the business of their late mission in this part of the world; Mr. Davies gave the following particulars to his correspondent in London, in a letter which he wrote in the spring of the present year, six weeks after his safe return to his family and friends."]

"The inhabitants of Virginia are computed to be about
" 300,000 men, the one half of which number are supposed to
" be negroes. The number of those who attend my ministry
" at particular times is uncertain; but generally about three
" hundred who give a stated attendance. And never have I
" been so much struck with the appearance of an assembly,
" as when I have glanced my eye to that part of the meeting-

"house where they usually sit; ADORNED, for so it has ap-
 "peared to me, with so many black countenances, eagerly
 "attentive to every word they hear, and frequently bathed in
 "tears. A considerable number of them, about a hundred,
 "have been baptized, after a proper time for instruction, and
 "having given credible evidences, not only of their acquaint-
 "tance with the important doctrines of the christian religion,
 "but also of a deep sense of them upon their minds, attested
 "by a life of the strictest piety and holiness. As they are
 "not sufficiently polished to dissemble with a good grace,
 "they express the sentiments of their souls, so much in the
 "language of simple nature, and with such genuine indica-
 "tions of sincerity, that it is imposible to suspect their pro-
 "fessions, especially when attended, with a truly christian
 "life and exemplary conduct. My worthy friend Mr. Todd,
 "minister of the next congregation, has near the same num-
 "ber under his instructions, who, he tells me, discover the
 "same serious turn of mind. In short sir, there are multi-
 "tudes of them in different places, who are willing, and eager-
 "ly desirous to be instructed, and embrace every opportuni-
 "ty of acquainting themselves with the doctrines of the gos-
 "pel; and though they have generally very little help to learn
 "to read, yet to my agreeable surprise, many of them by the
 "dint of application in their leisure hours, have made such a
 "progress, that they can intelligibly read a plain author and
 "especially their bibles; and pity it is that any of them should
 "be without them. Before I had the pleasure of being admit-
 "ted a member of your society," (Mr. Davies here means
 the society for promoting religious knowledge among the poor,
 which was first begun in August 1750.) "The negroes were
 "wont frequently to come to me, with such moving accounts
 "of their necessities in this respect, that I could not help sup-
 "plying them with books to the utmost of my small ability,
 "and when I distributed those among them, which my friends
 "with you sent over, I had reason to think that I never did
 "an action in all my life, that met with so much gratitude
 "from the receivers. I have already distributed all the books
 "I brought over, which were proper for them. Yet still on
 "Saturday evenings, the only time they can spare," (they
 are allowed some short time, viz. Saturday afternoon, and
 Sundays, says Dr. Douglass in his summary. See monthly
 review for Oct. 1755, page 274.) "my house is crouded with
 "numbers of them, whose very countenances still carry the
 "air of importunate petitioners, for the same favours, with
 "those who came before them. But alas! my stock is exhaus-
 "ted, and I must send them away grieved and disappointed.

“Permit me sir, to be an advocate with you, and by your
 “means, with your generous friends in their behalf. The
 “books I principally want for them, are Watts’ Psalms and
 “Hymns and Bibles. The two first they cannot be supplied
 “with any other way than by a collection, as they are not
 “among the books which your society give away. I am the
 “rather importunate for a good number of these, as I can not
 “but observe, that the negroes, above all the human species
 “that I ever knew, have an ear for music, and a kind of ex-
 “tatic delight in psalmody; and there are no books they learn
 “so soon, or take so much pleasure in, as those used in that
 “heavenly part of divine worship. Some gentlemen in Lon-
 “don were pleased to make me a private present of these
 “books for their use, and from the reception they met with,
 “and their eagerness for more, I can easily foresee, how ac-
 “ceptable and useful a larger number would be among
 “them. Indeed nothing would be a greater inducement
 “to their industry to learn to read, than the hope of
 “such a present; which they would consider both as a help
 “and a reward for their diligence.—I hardly know of any
 “modern institution which bears so favourable an aspect on
 “the declining interest of religion as your society. They de-
 “serve the pleasure of hearing the happy effects of their ge-
 “nerosity at the distance of 4000 miles, in these ends of the
 “earth; and it is no small happiness to me, that the strictest
 “veracity allows me to transmit so agreeable an account. Thus
 “may the inhabitants of Great Britain receive blessings in
 “answer to prayers put up for them in America; where I am
 “sure, they have many affectionate intercessors, among
 “whom he pleased to number your sincere and much obliged
 “friend,
 SAMUEL DAVIES.”

[As a farther specimen of Mr. Davies’s epistolary manner we insert two letters published in the Assembly’s Magazine in the year 1805; but we are well persuaded, new to almost the whole of our readers.]

An Original Letter, from the Rev. Samuel Davies, president of the College of New-Jersey.

DEAR SIR,

As I heartily condoled with Mrs. — and yourself, in your affliction, I now allow myself the pleasure to hope your health, the greatest blessing our mortal frames are capable of, is restored: and send you my sincere congratulations. Happy we! if in proportion to the daily augmentation of our

obligations to the Preserver of men, our pious gratitude also increases.

Though the hurry of your business may indispose you for speculation, yet, as I persuade myself it does not erase the impressions of friendship, your letters are always acceptable to me, however trifling they appear to yourself. 'Tis an information of no small importance to me that

“You eat, and drink, and sleep, and then
“You eat, and drink, and sleep again,”

especially seeing in this method you converse with me on a level, and pay me in my own coin: and indeed, unless you could condescend to trifle a little, you would soon be impatient of my correspondence. My thoughts often pursue my letters, and recollect a hundred silly things in them which afford me some uneasiness till I reflect that they were sent to a friend.

I would have sent you a cabinet of jewels (or, to do them justice, a cargo of poetical lumber) with this; but I was scrupulous of conveying such precious wares by I know not whom; and therefore 'tis likely I must reserve to myself the honour of enriching you when I have the pleasure of seeing you.

But, my dear sir, these awkward witticisms are really forced and unnatural at present; for the habitual levity of my mind is a little interrupted, and I am in a pretty serious mood. I have been taking a delightful garden walk this morning, where even my barren imagination could not but suggest a thousand instructive lessons from the blooming creation. The verdure of the vegetative tribes, the fragrance of the flowers, and the harmony of the aerial choir which in various forms were paying the tribute of praise to the great Source of life and beauty, reproached the languor of my heart in devotion, and the silence of my tongue in praise. The inanimate world seemed to importune me to express their dumb gratitude in human language, and be interpreter of the universal hallelujah; which suggested to me a stanza of *Herbert*, which wants nothing but a modern dress to render it truly poetical:

“Man is the world's high priest· who doth refrain,
“Doth not refrain unto himself alone
“But robs a thousand who would praise thee fain,
“And so commits a world of sin in one.”

yet a consciousness of guilt abased my silly pride, and distressed me with the horrid charge of sacrilege. Alas! I am a fallen degenerate creature. In whatever way the degeneracy was conveyed, whether by Adam's representativenesship

or some other, I have as glaring evidences that I deeply share of it as of my own existence. 'Tis truly astonishing, sir, that the candidates for eternity should confine their thoughts and projects so much to the trifles of time. Alas! the world is asleep; unapprehensive of the substantial realities which shall soon succeed to these fleeting vanities. Will the freedom of a friend be sufficient to excuse me if I here usurp the character of your serious monitor? O! dear sir, do not trust your eternal all on an implicit venture; do not suspend your everlasting state on a doubtful *perhaps*; but give all diligence to make your calling and election sure. A mere possibility of mistaking in this is more shocking than the certain expectation of any other misery. Remember, sir, that that plausible fashionable religion which the generality seem to rest in as sufficient, is not the religion of Jesus;

Therefore forsake the fashionable crowd;
And claim the honour to be singly good.

May those preludes of your final dissolution which have lately afflicted, if they do not now afflict your mortal frames, be happy excitements to a speedy preparation. If my prayers are heard on your behalf, you will be both heirs together of the grace of life. May Mrs. — be mindful of restoring mercy, and ripe for death whenever it may come! But oh! the world soon begins to charm us with its flattering allurements, and render us unmindful of the juster estimate we formed of them, when on the border of eternity.

Pardon, dear sir, pardon this “new-light cant;” for I should really offer violence to my mind should I write more ingeniously, or less solemnly. Pray, dear sir, write to me sense, nonsense, or what you please; for I am sure you do not know the pleasure your letters afford me. I am your’s, &c.

S. D.

Original Letter from the Rev. Samuel Davies, formerly president of the college of New-Jersey.

MY VERY DEAR FRIEND,

I REDEEM a few nocturnal hours to breathe out my benevolent wishes for you, and to assure you of my peculiar regards. Human life is extremely precarious and uncertain; and, perhaps, at your return, I may be above the reach of your correspondence; or, perhaps, your voyage may end on the eternal shore. I, therefore, write to you, dear sir, in the last agonies of friendship, If I may use the expression. If,

upon your return, you only hear my worthless name tost from tongue to tongue, and find this system of clay that now breathes, and moves, and writes, mouldering into its native element, you may safely indulge this reflection: "Well, once I had a friend; a friend, whose affections could find room for me in his retired importunities for mercy at the throne of grace, when his own wants were so numerous and great, that they might have engrossed all his concern." Or, if I am doomed to survive you, I shall have the melancholy satisfaction to reflect, "My friend did not live without such assurances of my tender affection as might engage his confidence in my useless friendship."

And now, when I feel the soft emotions of friendship, and speak of the final period of this mortal state, I cannot restrain myself from intermixing some of the solemnities of religion. We shall have an interview beyond the grave, though we should never converse more beneath the skies, in the low language of mortals. But, oh! on what happy, or on what dismal coast shall we meet! On the verdant plains of the celestial paradise, or in the dreary regions of horror and despair? The human mind is incapable of forming a more important inquiry; and if the hurries or amusements of this infant state of things can banish it from our minds, we have forfeited the character of rational creatures; we are as really, and more perniciously mad than any wretch in bedlam, though we are not stigmatized as such by the world, who are seized with the same delirium. The valley of the shadow of death appears frequently gloomy and tremendous to me; but, it is in those unhappy hours, when my views of the glorious method of salvation through a mediator appear in an obscure light, and my complacency in it is wavering or languid; when the fervour of devotion is abated, and my soul is lulled asleep in a carnal security: but my mind cannot rest under this uncertainty: it is too important a matter to make an implicit venture in. Oh! sir, an eternity of consummate happiness! An eternity of the most intolerable misery!—My mind sinks beneath the unwieldy thought, and I cannot finish the sentence! If I am mistaken in this, If I form to myself some easy scheme of religion that may suit the humour of this world well enough, but will not obtain the approbation of the supreme Judge, then my reason is a pernicious superfluity, my very being an eternal curse; *Woe is me, my mother, that thou didst bear me.* But, in those joyful hours, when I can rest my guilty soul on an all-sufficient redeemer with all the humble confidence of a confirmed faith; when I can read the evidences of regenerating grace upon my heart; when I can recollect the solemn

transactions between God and my soul, and renew them in the most voluntary dedication of myself, and all I am and have, to him, through the blessed mediator; then immortality is a glorious prospect; the grizzly phantom death, is disarmed of all its horrors, and with the inviting mildness of an angel, charms me into its cold embraces. Then the mortal pale, the dying cold, the quivering lips, the falling jaws, and all the grim attendants of the last agony, carry nothing terrible in them.

“Clasp’d in my heavenly father’s arms
I would resign my fleeting breath;
And lose my life amid the charms
Of so divine and blest a death.”

Dear, dear sir, I have opened to you some of my sentiments on experimental religion, and, you know, we unhappily differ upon sundry points relating to it. Our differences on many other points, and sundry of them even with respect to this, have but a very remote connexion with everlasting salvation; and, no doubt, multitudes arrive in the same heaven, who are tenacious of different sides. But that thorough change of heart, usually denominated regeneration; that distressing conviction of our undone condition by sin, and utter inability to relieve ourselves by virtue of that strength common to mankind in general, that humble acceptance of Christ as our only Saviour and Lord, by a faith of divine operation, that humbling sense of the corruption of human nature, and eager pursuit and practice of universal holiness, which I have, I believe, mentioned in conversation and my letters, appear to me of absolute necessity.

I should be glad you would read the second and third of Dr. Doddridge’s Sermons on Regeneration, which, I think, give a very just and rational account of that important change. I would not venture my soul on a religion short of this for ten thousand worlds, and I am inexpressibly anxious, (pardon the perhaps needless anxiety of my love,) lest you should fatally mistake here. My anxiety is heightened when I consider your favourite authors. Tillotson’s and Sherlock’s Works, the Whole Duty of Man, and such authors, are truly valuable in their place, and handle many points to peculiar advantage; but if I know any thing of experimental christianity, they treat of it very superficially, and, I think, in their most obvious sense, tend to mislead us in sundry things of great importance relating to it, not so much by asserting false doctrines, as by omitting sundry branches of it absolutely necessary. I have examined the matter with some care; and I am sure their delineation of christianity is not an exact

copy of what I must experience before I can see the Lord: I must indeed come up to their account of it; but I must not rest there; there is a necessity of experiencing something farther than they generally inculcate. The same thing I would inoffensively observe with respect to all the sermons I have heard in Virginia from the established clergy. Hence, by the by, you may see the peculiar safety of my scheme; if their scheme of religion be sufficient, I am as safe as they, since mine includes it; but if it should prove essentially defective, then you see where the advantage lies. This difference is not at all owing to their being of the church of England, for many of that church agree with me; and many Presbyterians with them; but it is owing to their imbibing the modern divinity, which, like a pernicious leaven, has diffused itself among all denominations: and however confidently some assert it, I could not embrace it without wilfully throwing myself into ruin.

You know, sir, what use I would have you make of these hints; and I am confident you will pardon the affectionate solicitude for you which prompts me to them. I speak solemnly, dear sir, solemnly as in the presence of God, and not with the contradictory spirit of a disputant. Of all the systems of practical religion which have come under my examination, I have endeavoured to choose the most sure as the foundation of my hopes; and I should show a guilty and unfriendly indifference about your immortal interests, should I not recommend it to you, and caution you against those that appear insufficient. It matters little to me whether you use the ceremonial peculiarities of the church of England, or not; as I know they have but little concern with experimental religion: but our notions of the substance of vital piety ought to be well examined, and impartially formed; as a mistake here may be of pernicious consequences. But I must desist. May almighty grace prepare you for a glorious immortality! May divine providence be your guardian through the dangerous of the boisterous ocean!

May He whose nod the hurricanes and storms
 And blustering waves in all their dreadful forms
 With calm adoring reverence obey;
 May He with friendly vigilance preside
 O'er the outrageous winds and boist'rous tide,
 And safe through crowds of deaths conduct your dang'rous way!

I commit two letters to your care, one to Dr. Doddridge, and one to Mr. Mauduit. Upon your arrival in London, please to write a few lines along with mine to Dr. Doddridge,

informing him where to find you, that he may commit his answer to your care.

And now, dear sir, with affectionate salutations to your family, my whole self wishes you a most hearty farewell.

I am your most affectionate friend,
SAMUEL DAVIES.

September 12, 1751.

ANECDOTE OF ARCHBISHOP USHER AND MR. RUTHERFORD.

“Be not forgetful to entertain strangers.”

THE eminent Archbishop Usher being once on a visit in Scotland, heard a great deal of the piety and devotion of the famous Mr. Samuel Rutherford, who he understood, spent whole nights in prayer, especially before the Sabbath. The Bishop wished much to witness such extraordinary down-pouring of the Spirit; but was utterly at a loss how to accomplish his design. At length it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark he called at Mr. Rutherford's house, and asked if he could get quarters for a night, since he could not go to other houses at so late an hour for that purpose. Mr. Rutherford consented to give the poor man a bed for a night and desired him to sit down in the kitchen, which he did cheerfully. Mrs. Rutherford according to custom, on Saturday evening, that her servants might be prepared for the Sabbath; called them together, and examined them. In the course of examination that evening, she asked the stranger, how many commandments there were? To which he answered, ‘Eleven.’ Upon receiving this answer, she replied, “What a shame is it for you! a man with gray hairs, living in a Christian country, not to know how many commandments there are! there is not a child of six years old in this parish, but could answer this question properly.” She troubled the poor man no more, thinking him so very ignorant; but lamented his condition to her servants: and after giving him some supper, desired a servant to shew him up stairs to a bed in a garret. This was the very situation in which he desired to be placed, that he might hear Mr. Rutherford at his secret devotion. However, he was disappointed; for that night the good man went to bed, but did not fall asleep for some hours. The stranger did not

go to bed, but sat listening; always hoping to hear Mr. Rutherford at prayer: and at length, concluding that he and all the family were asleep, the Bishop thought, if he had been disappointed of hearing another offering up his desires to God at the throne of grace, he would embrace the opportunity himself; and poured out his heart to God with so much liberty and enlargement, that Mr. Rutherford, immediately below him, overheard him; and getting up, put on his clothes. Should this have awakened Mrs. Rutherford, she could have suspected nothing of his design, seeing he rose commonly every day at three o'clock in the morning; and if she could have heard one at prayer afterwards, she would have naturally concluded it was her husband. Mr. Rutherford went up stairs, and stood waiting at the garret-door till the Bishop concluded his devotion: upon which he knocked gently at the door; and the other opened it in surprise, thinking none were witness to his devotion: Mr. Rutherford took him by the hand, saying, "Sir, I am persuaded you are no other than the Archbishop Usher; and you must certainly preach for me to-day, being now Sabbath morning. The Bishop confessed who he was; and after telling Mr. Rutherford what induced him to take such a step, said he would preach for him, on condition that that he would not discover who he was. Happy union of souls, although of different persuasions! yet not marvellous. God makes but two distinctions among mankind,—the righteous and the wicked.

Mr. Rutherford furnished the Bishop with a suit of his own clothes, and early in the morning he went out to the fields the other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs. Rutherford found that the poor man had gone away before the family were out of bed. After domestic worship and breakfast, the family went to the kirk; and the Bishop had for his text (John xiii. 34.) "A new commandment I give unto you, that ye love one another." A suitable subject for the occasion. In the course of his sermon, he observed that this might be reckoned the eleventh commandment. Upon which Mrs. Rutherford said to herself, "That is the answer the poor man gave me last night;" and looking up to the pulpit, said, "It cannot be possible that this is he!" After public worship the strange minister and Mr. Rutherford spent the evening in mutual satisfaction: and early on Monday morning the former went away in the dress he came in, and was not discovered.

[*Rel. Rem.*]

REVIEW.

Letters to Rev. Wm. E. Channing, &c. By Professor Stuart.

[Continued from pa. 517.]

Professor Stuart having shown that the question at issue between him and Mr. Channing in regard to a distinction in the Godhead and the divinity of the Saviour, cannot be decided independently of the scriptures, proceeds to the consideration of *some* passages of the New Testament, which bear on this subject. He previously, however, offers some judicious remarks on the principles of interpretation. We can only extract one single sentence here. "My simple enquiry must be, what sentiment does the language of this or that passage convey, without violence or perversion of rule? When this question is settled *philologically*, (not *philosophically*;) then I either believe what is taught, or else reject the claim of divine authority." In fact there is no alternative. If God is the author of the Bible, it is true; and we are bound to believe what it teaches: if not, why appeal to its authority at all? It may contain much to amuse and instruct—but as to the great question, *What must I do to be saved?* it is of no value. And we are still left in the greatest and most distressing uncertainty.

On this part of the subject professor Stuart lays down this proposition.

"The New Testament gives to Christ the *appellation of God*, in such a manner, as that according to the fair rules of interpretation, only the supreme God can be meant."

In proof of this he cites the following passages of scripture. Some of these have been lately quoted by us, but it can do our readers no harm to refer to them again.

John i. 1—3. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."—Ver. 10. "And the world was made by him."

Heb. i. 10—12. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up and they shall be changed: but thou art the same and thy years shall not fail."

Col. i. 15, 17. This passage is thus rendered by Mr. Stuart. "Who is the image of the invisible God, the head of all creation; for by him were all things created, both celestial and

terrestrial, visible and invisible, of whatever order or rank they are; all things were created by him and for him. Therefore he was before all things, and by him are all things sustained." The critical remarks made by the learned professor on these passages are necessarily omitted.—The following are his conclusions from these testimonies.

"From the passages of Scripture thus far considered, it appears plain, that the apostles have ascribed the creation of the universe to Christ. And now we come, in order, to the consideration of the simple question, whether he who created the world, is really and truly divine?"

First then, permit me to ask, if the act of creation does not prove the being, who performs it, to be omniscient, omnipotent, and independent; then is it possible for me to conceive of any thing, which does or can prove the existence of such a Being? To bring this world into existence from nothing; to establish such perfect harmony and design through all the operations of nature, to set in motion unnumbered worlds and systems of worlds, and all in the most perfect harmony and order; requires more intelligence, more power, and more wisdom, than ever belonged to any finite being. And if these things do not characterise the infinite Being, it seems to me, no proof that such a Being exists, can be adduced.

It is in vain to tell me here, that the creation of the universe can be performed by *delegation*; by an inferior and subordinate Being. What can be meant by omnipotence, omniscience, and infinite wisdom, (all of which must belong to a Creator,) being *delegated*? Can God *delegate* his *perfections*? If so, then the Gnostics, when pressed with the argument, that Jehovah, the God of the Jews, was the Supreme God, because he created the heavens and the earth, might have replied, that he did this only by *delegated power*; and that the act of creation, therefore, proved nothing. You would reply to such an allegation; that the act of creating the Universe is one which no finite or secondary being can perform? If this act do not designate the absolute, supreme, omnipotent, and omniscient Being, then no proof that such a Being exists can possibly be adduced.

We use the very same arguments to confute those, who maintain that Christ created the world by delegated power. The Apostle having decided the question, that Christ did create the world, has decided consequently, that he must be *truly divine*.

Agreeably to this reasoning, the Bible every where appeals to *creative power*, as the peculiar and distinguishing prerogative of the Supreme God; and attributes it solely to Jehovah. Read Gen. ii 2, 3. Ex. xx. 11. Is. xlv. 24. Jer. x. 12. Ps. viii 3. 4. cii. 25, and other passages of the same tenor. Read Isaiah xl, and onward, where God by his prophet makes a most solemn challenge to all polytheists, to bring the objects of their worship into competition with him; and declares himself to be distinguished for them all, by his being "the Creator of the ends of the earth," (v. 28;) and by his having formed and arranged the heavens, (v. 26)

Can it be made plainer, than these passages make it, that *creative power* was regarded by the Hebrew prophets, as the appropriate and peculiar attribute of the Supreme God? Need I say, that the Old Testament is filled with passages which ascribe the work of creation to Jehovah alone? Who does not find them every where intermixed, in the most delightful and affecting manner, with all the instructions of the sacred Hebrew writers?

Now if a subordinate agent, a *finite spirit*, did create the universe; why should all the instructions of the Old Testament be so framed, as inevitably to lead the Jewish nation to disbelieve and reject this fact? Specially so, as the Jews were very strongly inclined to polytheism; and a plurality of gods would have been very agreeable to their wishes. And why, after a

lapse of so many centuries, should the writers of the New Testament overturn all that the Hebrew Scriptures had taught on this subject, and lead men to admit, that a *finite being* could and did create the world? Most of all; how could Paul say, (Rom. i. 20,) that the heathen were without excuse, for not acknowledging the *eternal power and godhead* of the Divinity, from the evidence which his *CREATING power* afforded—from considering the **THINGS THAT WERE MADE?**

And is this truth, (that the Deity possesses eternal power and godhead,) so plain then, and so easily deduced from *creating energy*, that the very heathen are destitute of all excuse, for not seeing and admitting it; and yet, can it be the object of Christianity to bring us back to the very polytheism, for which the apostle condemned them? To bring us to “worship the *creature*, as the *Creator?*” Does Christianity contradict a truth of natural religion so plain and incontrovertible, that the very heathen were without excuse for not acknowledging it? And after reading such a passage in the writings of Paul; can it be possible to suppose, that he ascribed the creation of the world to any being but the true God only? Compare now Acts xvii. 23—26, with John i. 1—3, and 10; Heb. i. 10—12; Colos. i. 14—17; and then say, Is it possible to admit the rules of interpretation, which you have laid down, and not admit that the apostles designed to assert, that Christ is the Creator of the Universe? And if he is so; is it possible to deny that he is *truly divine?*”—p. 74, 77.

Our author proceeds to other texts of scripture in which Christ is declared to be God.

Rom. ix. 5. “Whose are the fathers; and from whom in respect to the flesh Christ descended, who is the supreme God, blessed forever. Amen!

There is a little variation in the translation here from the common version. *Descended* is used instead of *came*; and *supreme God*, instead of *God over all*. But there is no change in the sense. This text has been sorely *vexed* by conjectural criticism. But not a single various reading of any authority has been produced; and the conjectures are not sustained either by the genius of the language, or the connections of the passage. In fact the words are directly and positively against the Socinian hypothesis.

Heb. i. 8, 9. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows.”

We have no room for the observations of our author on these texts. It must suffice to observe, that he fully shows the weakness of the Socinian glosses on them, and establishes the received interpretation beyond all reasonable doubt.

The texts already produced are considered as the principal in support of the deity of Christ. But there are others which ought not to be neglected. Reference is here made to 1 John v. 20. John xx. 28. as also Eph. v. 5. Tit. ii. 13. 2 Tim. iv. 1. 2 Pet. i. 3. which, according to the translation proposed by

Granville Sharpe, expressly call Christ, God. The Socinians affect indeed to ridicule and despise Sharpe's Rules; but it is because they cannot overthrow them. In fact Middleton and Wordsworth have shown that they are founded on the usage of the Greek language. We think that Mr. Stuart, while he supports the rules, and places some reliance on the passages above quoted, concedes too much, when he grants that they are not decisive. No person would hesitate for a moment to translate ὁ Θεὸς Καὶ Πάτηρ, God even the Father; and neither ought any one to hesitate on the phrase ὁ Θεὸς καὶ Σωτήρ; it doubtless ought to be rendered 'God even the Saviour'—But we cannot pursue this subject. The critical reader is referred to Sharpe, Middleton, and Wordsworth. While on this part of the subject, the author cautions students of the Greek Testament not to rely implicitly on the text of Griesbach. The caution is just, we are persuaded that his principles of classification are not to be depended on; and of course that in many cases his decisions are not supported by sufficient evidence. As Griesbach's text is getting into very common use, we thought it not unnecessary to give this caution.

II. Professor Stuart proposes to examine another class of texts, which attribute to Christ equality with God—Under this head he quotes and comments on, the following passages of Scripture. Phil. ii. 5—8. John v. 19 & 21—23. For the professor's remarks on these texts, we must refer to his pamphlet.

III. He examines texts which imply that particular divine attributes or works belong to Christ. And here he quotes the following passages, under suitable heads.

1. *Omniscience is ascribed to Christ.* Matt. xi. 17. John vi. 46. John ii. 24, 25. John vi. 64. Acts i. 24. 1 Cor. iv. 4, 5. On this last text, the following remarks are offered.

"1 Cor. iv. 4, 5. "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts, and then shall every man have praise of God." That *Lord* (Κυριος) here means Christ, is plain, both from the office of judging ascribed to him, and from his *coming* to judgment. Without citing numerous other passages, which confessedly represent Christ as the final Judge of all the human race; permit me here to ask, Is it possible for any being who is not *omniscient*, to judge the universe of intelligent creatures? Can he for thousands of years, (possibly of ages,) be present every where and know what is transacted; can he penetrate the recesses of the human heart; can he remember the whole character and actions of countless myriads so diverse in talents, temper, circumstances, and situation; and yet be finite? be neither *omnipresent* nor *omni-*

niscient? God claims it as his distinguishing and peculiar prerogative, that he knows the secrets of the human heart, (Jer. xvii. 10;) what then must he be, who knows the secrets of all hearts, at all times, and in all worlds? If he be not God, the proof that the Father is God, is defective too; and we have the question again to dispute with the Manicheans, whether Jehovah be not a limited and imperfect being.

“But,” you will say, “Christ acts as Judge by delegated authority; why not then by knowledge imparted to him?” He does indeed *act* as judge, by delegated authority, because it is in his mediatorial capacity that he acts as Judge; but to *act* as Judge is one thing, to be *qualified* for such an office is another. Exaltation as Mediator constitutes him judge in that capacity; *omnipresence*, and *omniscience only* can qualify him for the duties of that station. And can *omniscience* be *imparted*? We may as well say *omnipotence* or *self-existence* can be imparted. There is, and there can be but *one* God; and a second omniscient being, (omniscient simply by knowledge *imparted*,) would force us into all the absurdities of polytheism.” p.104—105.

He then quotes Rev. ii. 23, compared with Jer. xvii. 9, 10.

2. *Divine power is ascribed to Christ.* Phil. iii. 21, compared with 1 Cor. xv. 26—28. Heb. i. 3. 2 Pet. i. 3. The writer then remarks,

“Most decisive, however, of divine Power belonging to Christ, are those passages above, which ascribe to him the creation of the universe. This is the distinguishing characteristic of Jehovah. Jer. x. 10—16. “But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowlege; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. *The portion of Jacob is not like them; for he is the former of all thing; and Israel is the rod of his inheritance: The Lord of hosts, is his name.*”

Acts xiv. 15. “Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the *living God, which made heaven, and earth, and the sea, and all things that are therein.*”

Whatever views other persons may entertain, who read such passages, and compare them with the creative power ascribed to Christ; I cannot but admit, with the apostle, “that he who *built all things is God.*” p. 107, 108.

3. *Eternity is ascribed to Christ.* John i. 1—1 John i. 2. John xvii. 5, 24. But especially Rev. xxii. 13, compared with Rev. xx. 5, 6. Isai. xliv. 7. & xlviii. 12.

4. *Divine honours are ascribed to Christ.* John v. 23. Heb. i. 6. Phil. ii. 10, 11. Rom. x. 9—14. Rev. v. 8—14. In addition to this it is remarked that the apostles and first martyrs worshipped Christ, and recognized the practice of worshipping him among oier christians. Acts vii. 59, 60. 2 Cor. xii. 8, 9. 1 Thess. iii. 11, 12. 1 Thess. ii. 16, 17, and many others. After briefly commenting on these the professor says.

"The very heathen, in the primitive age of Christianity, little as they knew about Christians, discovered that they made Christ an object of worship. Says Pliny, in writing to Trajan, "*Carmen Christo, quassi Deo, soliti essent, (i. e. Christiani,) dicere secum invicem. (Lib. 10. Epis. 97.)*" "They, (Christians) sing in social worship a hymn to Christ as a God."

Eusebius too, (Ecc. Hist. v. 28,) in writing against the Artemonites, appeals to the ancient songs of Christians, thus; "Whatever psalms and hymns were composed by faithful brethren, from the beginning, *praise Christ the word of God.*" Can any example of a church in the apostolic age, who did not practise thus, be produced p 115 116.

When I have contemplated the precepts which encourage prayer to Christ and the worship of him, both by the inhabitants of the heavenly world, and by the Churches on earth; I then compare these things with the exclusive worship and trust, which Jehovah claims to himself. Is xlv. 22, 23 "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Is. xliii. 8. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." Jer. xvii 5—7. "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Matth. iv. 10. "Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and *Him only* shalt thou serve."

I am ready now to ask, whether I can avoid coming to the conclusion, either that Christ is truly divine, in as much as he is so often represented as the object of worship; or that the sacred writers have mistaken this great point, and led us to that, which must be considered as idolatry. And yet the worship of Christ is placed as it would seem, in opposition to that of idols, 1 Cor. viii 4—6. That Christianity utterly and forever renounces all idolatry—all polytheism, in a word, every thing inconsistent with the worship of one only living and true God, is a point so plain and so universally conceded, that I shall not dwell for a moment upon it

Were it not that I fear becoming tedious, by detailing my reasons for believing in the divine nature of Christ, I should add a great number of texts, which require us with all the heart to *love* him; to *obey* him; to *confide* in him; and to *commit ourselves* to him; in such manner as I can never persuade myself to do, with respect to any being, who is not God. The New Testament tells me that my consolation, my privilege—my happiness must be derived from *trusting in Christ*. But can I trust myself to a *finite* being, when I have an *infinite, almighty, all-sufficient* GOD, to whom I may go? Shall I be satisfied with a mite, when I can have the mines of Peru?

I should also add those texts, some of which are very striking ones, where, in the New Testament, the very same things are applied to Christ, which in the Old Testament are affirmed of Jehovah. Some of these follow.

Is. vi. 5—10.—Then said I, Woe is me! for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of

John xii. 37—41. But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory and spake of him.

this people **fat**, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Mal. iii. 1. Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.

Ps. lxxviii. 56. Yet they tempted and provoked the Most High God, and kept not his testimonies.

Mark i. 2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

1 Cor. x. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

It were easy to increase the number of such passages as these, but I shall desist. Instead of that want of evidence, in the New Testament, with respect to the divinity of Christ, of which you repeatedly speak, and in strong terms; I find evidence almost every where to illustrate and confirm the doctrine, in question."—pa 115—118.

The professor assures us that his belief of the divinity of Christ is not founded upon creeds and confessions, on the decrees of councils and the authority of names; but on the scriptures interpreted according to the received principles of exegesis. And here he lets us know that he was induced to undertake this examination of the scripture doctrine, in consequence of the challenge which Mr. Channing makes (p. 9.) in the following words. "We challenge our opponents to adduce one passage in the N. Testament, where the word God, unless turned from its usual sense by the connexion, does not mean the Father." Professor S. has accepted this challenge, and as we think has gained a complete victory. Mr. C. indeed says "I am aware that these remarks will be met by *two* or *three* texts, in which Christ is called God, and by a class of passages not very numerous, in which divine properties are said to be ascribed to him." But this is a strange declaration for a man of candour to make. If a truth is positively and unequivocally asserted in a single passage of scripture, ought not this to suffice? But not to dwell here; the fact is that the doctrine of the divinity of Christ so runs through the whole scriptures, that in every age, from the beginning, the belief of it has been the common belief of the Christian Church. Common christians reading the scriptures with no view but simply to understand them, and thus know their duty, have had no hesitation in believing that Christ is a *divine* saviour. And indeed this fact or doctrine, is so interwoven with the whole system of religion in the N. Testament, that we must either believe that the writers of that book intended to teach the doctrine, or to deceive their readers—Either the doctrine is true, or the N. Testament false.

This letter concludes with some very just remarks on the manner in which this and every other controversy ought to be conducted. The meekness and moderation manifested by Mr. S. here, and through his whole pamphlet, are such as become the dignity of truth, and adorn the character of a christian.

There is a postscript to this letter, in which the author comments on a "note for the second edition," furnished by Mr. Channing. But on this we have not room to remark.

We come now to the *fourth* letter. In this some notice is taken of the texts on which Arians and Socinians rely to prove the inferiority of Christ to the Father. In the present state of the controversy in this country, the subject is one of considerable importance. The passages of scripture alluded to are urged with great zeal and vehemence, and cited with an air of triumph, as though decisive against the divinity of Christ. Professor Stuart shews his usual ability here; but, as the contest now goes on, has treated this part of the subject rather cursorily. We thank him however for what he has done.

"Let me begin then, by stating certain things, which are intimately connected with the subject in question. While I believe that Christ is truly divine, I believe that he is as truly human; that he was a real man, and lived, acted, suffered, and died as a man. He resembled, however, man in his primitive state, i. e. Adam, as he came out of the hands of his Maker. He was pure and sinless. But he possessed all the feelings, and all the innocent infirmities of human nature. I know no proposition that can possibly be proved from the New Testament, if this cannot; nor do I know of a more absurd heresy than that of the Docetæ, who averred that Christ was a man in appearance merely, and not in reality.

I had actually added to this last sentence, the following one, "In this, I know, you perfectly accord with me;" but hesitating for a moment whether it was correct, I instituted a reexamination of your Sermon, to see if this were the case. I can scarcely express my surprise, when, after a diligent search, I was not able to find an intimation that Christ was truly and properly a man. All that you maintain is, that he was a being distinct from the Father, and inferior to him. I must retract therefore my sentence against the Docetæ, lest I should seem to have treated your opinion with severity. But the state of my mind in regard to the weight of evidence, I cannot retract. If the evidence be not overwhelming, that Christ was perfectly man; I cannot conceive it possible, that any point in theology or morals is capable of being established."—pa. 132.

If the Arian hypothesis is adopted by Mr. Channing, he is involved in as deep mysteries as any which, in his judgment, embarrass the Trinitarians. But, in fact, as far as we recollect his sermon, he carefully avoids answering the question, 'what think ye of Christ?' He labours to pull down and destroy; but he leaves us nothing, in place of the hopes founded on the atonement made by an Almighty Saviour.

The proper humanity of Christ is considered as an established fact. In connection with this, professor S. offers a general observation of much importance.

“It is this; that in as much as Christ has truly a human nature, every thing said of him in respect to this nature, must necessarily be spoken of him in a capacity, in which he is inferior to the Father. In a word; as his human nature is inferior to the Divine, so whatever has relation to it, or is predicated of it, must of course be that which implies inferiority to the divine.

We do then, (if you will allow me to use your own expressive words, though applied by you in a connexion somewhat different,) “we do maintain, that the human properties and circumstances of Christ, his birth, sufferings and death—his praying to God, his ascribing to God all his power and offices; the acknowledged properties of Christ, we say, oblige us to interpret” them of *human nature*; and to draw the conclusion, that whatever could be predicated of a real man, pious and sinless, might be predicated of him. How would he—how *could* he—have assumed our nature, (except as the Docetæ affirmed that he did, viz. in *appearance* only,) unless every thing could be predicated of him, which properly belongs to man? Accordingly, we know that he increased in wisdom, stature, and favour with God and man; that he ate, drank, slept, laboured; was fatigued, hungry, thirsty; rejoiced and sympathized with his brethren, wept, was in an agony—prayed, bled, died, was buried, and rose again. If these things do not forever exclude all hope of making any shade of the Arian theory probable, I must confess that I am an entire stranger to the nature of evidence, and to what the New Testament contains.”—pa. 134, 135.

But how shall one distinguish, when a text speaks of Christ in respect to his human nature, or in respect to his divine nature? Just as, when speaking of Abraham, and saying, he is dead, you obviously mean his *mortal* part—but when you say, he is alive, you mean his *immortal* part.

Other observations well worthy of notice follow.

“*Secondly*; that the appellation of *Father*, is not always used to designate that distinction in the Godhead, which we commonly describe by calling it *the first person*; but that it is sometimes a general title of the divine Nature. (See Deut. xxxii. 6. Isaiah lxiii. 16. lxiv. 8. Matt. v. 16, 48. vi. 4. vii. 11. John viii. 41.) In the same manner *Κυριος*, (Lord) is applied to Christ, in particular; and to God, as a general appellation. The Divinity is called *Father*, on account of that peculiar and provident care which he extends to all the creatures of his power. He is called *Lord*, (*Κυριος*;) because of his universal dominion.

Thirdly; there is another observation, which I cannot refrain from making here, and which seems to me of great importance, in regard to our mode of thinking and reasoning on the subject of the distinction in the Godhead. This is, that no terms which are applied by the Scriptures to designate this distinction, or to predicate any thing of it, can be supposed *fully and definitely* to express what exists in the Godhead, or what is done by it. The obvious reason of this is, that the language of men, (being all formed from perceptions of finite objects, by beings who are of yesterday, and whose circle of vision is extremely limited,) cannot possibly be adequate to express *fully and definitely*, what pertains to the self-existent and infinite God. How often do men forget this, in their reasonings about the Deity! In some things nearly all men agree in observing caution, with regard to language, which is applied to God. When the Scripture speaks of his having eyes, ears, hands,

feet, &c. all men, who do not rave with Immanuel Swedenborg, understand these terms as figurative; for the obvious reason, that "God is a spirit," and that things of this nature can be literally predicated only of human beings, that have flesh and blood. We mean to say, God *sees*, God *hears*, God *acts*, God *moves*, when we attribute to him those members, which we employ in performing such things. And still, this is only the language of *approximation* to full description. What corresponds in the infinite, omniscient, omnipresent Spirit, to our *seeing*, and *hearing*, and *acting*, and *moving*, must necessarily be different, in many important respects, from all these things in us"—pa. 136, 137.

The writer makes various additional remarks on the language of *approximation* used in scripture, and then adduces a number of scriptures, which are manifestly applicable to Christ in his mediatorial capacity or his human nature. These are used by Socinians to prove that he was *mere* man. But it is maintained that they only prove that he was *truly* man; a position which no christian will deny. Texts of this sort are as follows, 1 Cor. xv. 25—27. Heb. v. 7—10. John xiv. 28. Mark xiii. 32. John xvii. 3. &c. &c.

We must refer to the pamphlet again, for the comments of Professor S. on these passages. We can only observe here, that these passages of scripture, while they do by no means disprove the *deity* of Christ, are important in our system because of their connection with the great fundamental doctrine of atonement. If Christ were not truly man, he never could have suffered and died for sinners—If he were not truly divine; his sufferings and death could not have made the satisfaction which justice required. It does seem strange to us that the texts above quoted, should be relied on as they are to prove that Christ is *merely* human. How often, and how emphatically do the scriptures teach that man is a frail dying creature! Do they therefore teach that man is not immortal? But it would be just as reasonable to say, man is a *mortal* being; therefore he is not *immortal*; as to say Christ is a *human* being, therefore he is not *divine*. We abide however by the declarations of scripture, and believe that the Lord Jesus Christ our blessed Saviour possesses *both* a divine and human nature.

In the fifth and last letter professor S. takes up and considers Mr. C's method of explaining those passages which speak of the divine nature of Christ. Mr. C. says "It is one of the most established and obvious principles of criticism, that language is to be explained according to the known properties of the subject to which it is applied." This very plausible remark is used to very great extent in *modifying and restraining and turning from their most obvious sense*, not two or three texts only, but a great number of passages of

scripture, which declare the proper divinity of Jesus Christ. And in fact we have here the very foundation of Socinianism. It rests on that intellectual pride, which human nature, in its apostate state, is prone to indulge. Every thing revealed is to be limited and tied down by what men know. In this way it is easy to see that the divine wisdom is precluded from the revelation of *new truths*; and all things are left to the feebleness of reason. Thus one man so modifies scripture, and turns it from its obvious sense, as to make it as clear as day light that we have no souls, and that there are no separate spirits, such as angels. In a word gross Sadduceism is introduced under the forms of Christianity—Another turns scripture from its obvious sense, and proves that there was no atonement made, and that Jesus was a mere man the son of Joseph and Mary, fallible and peccable like others—Another disproves human depravity, the doctrine of regeneration, justification by faith, &c. And thus the obvious sense of scripture is turned, until all that is valuable is discarded, and the word of Jehovah is made the mere football of human pride and self conceit! We cannot but call to mind here, the awful words of the apostle respecting the conduct of the unlearned and *unstable*, who wrest the scriptures to their destruction.

The fallacy of the preacher's rule of criticism is well illustrated by the case of the resurrection of the body. Professor S. says,

“I must *hesitate* however to adopt this principle, without examining its nature and tendency. On the supposition that you admit the Bible to be a revelation from God, as you aver, permit me to ask, whether it is the object of a revelation to disclose truths which *are not known*, or are insufficiently established; or whether it is the object of a revelation to disclose truths *already known* and established? If you answer, The latter; then your answer denies, of course, that it is a *Revelation*. What the book of nature exhibits, the Scriptures do not *reveal*. Is there then, any thing in the Scriptures, which the book of nature does not exhibit? If you concede this; then I ask, How are we, on your ground, to obtain any notion of that thing, which was *unknown*, before it was *revealed*? E. g. the resurrection of the body is revealed. Now it is a *known* property of the human body to corrupt and perish. Shall I construe a passage of Scripture then in such a manner, as to contradict this *known* property? If not, then I can never suppose the resurrection of the body to be revealed. I however do construe the Scriptures, so as to contradict this apparently known property of the human body—following the obvious assertion of the sacred writers, and not allowing myself to force a constructive meaning upon their language. Yet, if I understand you, I am at liberty, “to restrain, and modify, and turn the words from their most obvious sense,” because this sense is opposed to the known properties of the matter, of which our bodies are composed.”—pa. 151, 152.

“The case is just the same, in regard to any other fact or doctrine.” Any revealed purpose of the Almighty is to be subjected to the scrutiny of human knowledge; and what we

already know is to be made the measure of our belief of what God condescends to reveal. The more ignorant then that men are, the more circumscribed the range of revealed truth: That is, the more a man needs a revelation, the less possible that God should make it in human language.

But what does Mr. Channing mean, when he says that language is to be explained according to the known properties of the subject to which it is to be applied. The expression is exceedingly vague and indefinite. If he means that in a discourse concerning matter, for instance, the acknowledged properties of matter are to be recognized, such as its divisibility, &c—This is obvious enough. And we can never understand what we believe to be a revelation from God, as denying this property of matter. But it would be very absurd to bring what we know concerning the divisibility of matter, and the decomposition of our bodies after death, to show that God has not determined to raise us from our graves: or in other words to restrain and modify the language which teaches the doctrine of the resurrection, so that it shall be made to mean just the contrary. Again, we know that Christ is spoken of as possessing a human nature. Now any interpretation of scripture which would make holy writ deny this, is certainly fallacious. But if we pretend to know the nature of man so intimately as to be able to determine that it cannot be united with another nature, we are guilty of presumption. In other words if we restrain and turn from their obvious sense the words of scripture which declare that Christ is God the creator and preserver of all things, so as to make them mean that he is a mere man, we do certainly presume on our knowledge of the nature of man and the nature of God, more than becomes wise and sober men. This is deciding on things of which we know nothing, by things which we know imperfectly. And surely it is easy to see that in such a course, we are exposed at every step to gross error. In truth there is no way to ascertain exactly what an author means, but by ascertaining his usage of words. An obscure expression is to be compared with one that is clear; the signification of terms in various connections is to be settled; and thus the meaning of a writer is to be elicited. Any other method subjects him to all the prejudices of his interpreter. And thus it fares with the word of God. The interpreter of scripture approaches the sacred volume, with his system, his known properties of the subjects handled in holy writ, and he soon makes them mean to teach, what they never have taught, nay just the reverse of what they most obviously have taught.

How much more consistent is the Deist, who boldly rejects all that the Bible contains. If we are not prepared to set at naught the sufficient evidences of Christianity, let us imitate the conduct of Professor Stuart as exhibited in the following words.

“Here then I take my stand. I abide by the simple declarations of the New Testament writers, interpreted by the common laws of language. My views reconcile all the seeming discrepancies of description, in regard to Christ, without doing violence to the language of any. I can believe, and do believe, that the sacred writers are consistent, without any explanation but such as the laws of interpretation admit and require.

On the other hand; when you read the first of John, you say, The known properties of Christ must modify the description. How then are those properties known? By the same writer; the same authority; the same revelation. But what can give to one part of John's book, any more credit than to the other part? You will say, you can understand better how Christ can be inferior to God, than how he can be divine. Granting this might be the case—is a revelation merely to teach us things which are obvious; or may it not disclose those which are more difficult, and cannot be discovered by unassisted reason? If the latter; how can you aver, that Christ may not be revealed as a divine person? To show *a priori* that this is impossible, or absurd, is really out of the question. The religion of nature teaches nothing for or against this fact. The simple question then is, What has John said? not what your philosophy may lead you to regard as probable, if not improbable. And I must be allowed to say again, If John has not taught us that Christ is truly divine, I am utterly unable by the laws of exegesis, to make out that he has asserted any thing in his whole gospel.”—155, 156.

Mr. Channing refers to several passages of scripture, which he thinks must be so interpreted, that they will justify his turning from their most obvious sense those texts which declare Christ to be God. Professor S. examines these passages and shows that in their connections, their most obvious sense is precisely that which Mr. C. and every one else has given to them. As far as he has entered into this subject, he has shown that the most obvious sense of scripture is the true sense. One would suppose that Mr. C. thought that the most obvious sense of every passage is the literal sense. But surely this is not so. When we say of a man that he is a lion—the literal sense here, is not at all the obvious sense. So when it is said that God has ears, eyes, hands, human passions, &c. the literal is by no means the obvious sense—so also when *light* is said to be *shed on the mind*; the *understanding*, to be *opened*; *impressions*, made on the *heart*. There is no necessity of turning the most obvious sense of scripture, and restraining and modifying it, as Mr. C. seems to suppose. As for us, we do fully believe the scriptures in their most obvious sense, that is regarding the connections of words, and the usage of the writers. When therefore the inspired writers call Christ, God over all blessed forever—God, without whom

nothing was made that was made—by whom and for whom all things were created, and by whom they are sustained.—We must here, as elsewhere, take the most obvious sense of Scripture—We dare not call him a mere man.

Professor Stuart, states his conviction that the course of reasoning pursued, and the principles adopted by Mr. C. will eventually lead to the conclusion that the Bible is not of divine origin, and does not oblige us to belief or obedience. This is certainly just. But we think that the progress is much more rapid than it would seem, Mr. S. regards it. In fact when *public opinion* lays no restraint, there is but a step between *him*, who in the way mentioned above, modifies and restrains Scripture, and turns it from its obvious meaning, and *open unbelief*. And that step is easily taken. In support of this sentiment, Mr. S. gives a brief history of the progress of religious opinions in Germany, Fifty years ago, Semler began with his principle of *accommodation*; and now German critics as a body, are gross unbelievers. Many of their sayings would be regarded as monstrous, and blasphemous, among persons the most careless and indifferent as to religion, that are to be found in this country. We do not deem it necessary to repeat the evidence. It deserves remark, however, that while these men renounce their belief, they admit that the New Testament teaches the very doctrines received by the orthodox. Having thrown off the mask, these doctors in Theology do not think it worth while to embarrass themselves with a denial of that which is so obvious. This will be the case here, as soon as the people will bear it. And let it be so! We prefer open to secret enmity. We have more esteem for a man who avows his disbelief, than for him, who arrogates all truth and piety and liberality to himself and his party, and yet denies the most obvious sense of Scripture, and explains away all in christianity, which adapts it to the condition of sinful man.

While Professor S. gives this view of the progress of religious opinion in Germany, he recommends the study of German writers. It is said that he excels in German literature! This may account for it. We confess ourselves ignorant here. And therefore would speak with diffidence. Yet we could hardly advise one to seek directions, from those who have totally mistaken their way.—If we know the truth of the case, there is unlimited boldness in these same Germans: they are frightfully daring, and advance their sentiments with an intrepidity of impiety, which we do not wish to become familiar to the people of this country. Certainly, we do not wish to limit enquiry; nor to send out ministers ignorant of the

enemies of the faith, or of their mode of attack. But we should really be afraid of sending the young to masters whose genius and learning would give them an ascendancy over the youthful mind, which might easily be abused. Professor S. has fixed principles and habits. He can come into contact with such men as the modern German doctors, and carry away no bad impression—but it may not be so with the young. The history of the school over which the excellent Doddridge presided may afford lessons of caution and warning. With all his learning, and piety and orthodoxy, he raised up many Socinian preachers. In fact, the conducting of a Theological Seminary is a difficult and delicate affair. A colouring is insensibly given to the sentiments of young men in such an institution. The seniors exert an influence on the younger students; and in process of time there is a body of traditions handed to each successive *college-generation*, which no professor has power to control; and these give character to the Seminary; and to the sentiments of young men their form and complexion. Knowing this, we are not satisfied with Mr. S's recommendation of German critics

Timeo Danas et dona ferentes.

It is time for us to draw to a close. In stating our opinion of the pamphlet of which we have given the forgoing account, we have to say that in our opinion Professor Stuart has decidedly the advantage both in the *spirit* with which he writes, and in the *argument*. As to the first, Mr. C. professes great liberality, but he says many things which we cannot denominate kind or liberal. In fact, the men of that school generally are “*fierce for moderation.*” But Mr. S. bears himself with the meekness and gentleness of a christian; brings no railing accusation; and seems earnestly desirous to do good. As to the last, it seems to us that Mr. C. is brought by his opponent to that case, that in all reason, he ought either to renounce his opinions or give up his Bible. In fact Socinianism and Christianity seem to us at irreconcilable variance.

Professor S. remarks, with great feeling and solemnity, that the question between him and Mr. C. is of deep and radical interest as respects eternal salvation. And doubtless it is. If those, who are called orthodox, are wrong they are guilty of positive idolatry. If they are right, then Socinians deny the Lord that bought them, and renounce the salvation which God has revealed. The subject is an awful one. Deep humility, and fervent prayer, and sincere love of truth become all who engage in the discussion. In this view of it, we readily adopt the concluding words of Professor Stuart.

“When I behold the glory of the Saviour, as revealed in the gospel, I am constrained to cry out with the believing apostle “My Lord and my God!” And when my departing spirit shall quit these mortal scenes, and wing its way to the world unknown; with my latest breath I desire to pray, as the expiring martyr did, “*Lord Jesus, receive my Spirit.*”—179, 180.

MEMOIR OF SAMUEL DAVIES.

[Concluded from pa. 479.]

We have seen, in Davies's own words, an account of the reasons of his removal from Virginia to New Jersey. The college over which he was called to preside, has always been regarded as an important institution. The fathers of the Presbyterian Church in America considered the interest of vital religion and sound learning as intimately connected. And under this conviction they made exertions and sacrifices, which may well put their sons to shame. It was their zeal and public spirit, that established those seminaries, in which have been trained up so many men, in every department of life to serve their country. It is owing to them, that there is a zeal for improvement among the clergy, and a good degree of information among the people. Princeton at that day had, as at present it has, high claims to the public favour; and no man could have been selected, better calculated to sustain these claims, and commend the institution to the support of the people, than Davies.

On this subject, however, we have collected no new information. We therefore bring our memoir of this distinguished man to a conclusion, by quoting the account of his short but brilliant career at Princeton, and of his premature death, given in the *Panoplist*.

“The period of his presidency was equally auspicious to the college, and honourable to himself. It was here that he gave the crowning evidence of the vigour and versatility of his genius. His previous situation had afforded little leisure and comparatively few means, for the cultivation of general science. He came likewise to the college at a time when its literary state and reputation had been much improved by the great and acknowledged abilities of President Burr. It was natural, therefore, that even his friends should have some doubts of his complete preparation to fill and adorn so exalted a sphere. But it soon appeared that the force and

activity of his mind had supplied every defect, and surmounted every obstacle. His official duties were discharged, from the first, with an ability which surmounted every fear, and realized the brightest hopes.

The ample opportunities and demands which he found for the exercise of his talents, gave a new spring to his diligence. While his active labours were multiplied and arduous, his application to study was unusually intense. His exertions through the day seemed rather to dispose him for reading, than rest by night. Though he rose by break of day, he seldom retired till twelve o'clock, or a later hour.—His success was proportionate. By the united efforts of his talents and industry, he left the college, at his death, in as high a state of literary excellence, as it had ever known since its institution. The few innovations which he introduced, into the academical exercises and plans of study, were confessedly improvements. He was particularly happy in inspiring his pupils with a taste for composition and oratory, in which he himself so much excelled.

His unremitting application to study, and to the duties of his office, probably precipitated his death. The habit of his body being plethoric, his health had, for some years, greatly depended on the exercise of riding, to which he was, from necessity, much habituated in Virginia. This salutary employment had been, from the time he took the college, almost entirely relinquished. Toward the close of January, 1761, he was seized with a bad cold, for which he was bled. The same day, he transcribed for the press his sermon on the death of king George the second. The day following, he preached twice in the college-hall. The arm in which he had been bled, became, in consequence, much inflamed, and his former indisposition increased. On the morning of the succeeding Monday, he was seized, while at breakfast, with violent chills. An inflammatory fever followed, which in ten days, put a period to his important life.

What we called *premonitions* of death, are generally rather the fictions of a gloomy or misguided imagination, than realities. Yet the following anecdote contains so singular a concurrence of circumstances, as gives it a claim to be recorded.

A few days before the beginning of the year in which Mr. Davies died, an intimate friend told him, that a sermon would be expected from him on new-year's day; adding, among other things, that President Burr, on the first day of the year in which he died, preached a sermon on Jer. xxviii. 16. *Thus saith the Lord, This year thou shalt die:* and that after his death, the people remarked that it was premonitory. Mr. Davies

replied, that "although it ought not to be viewed in that light, yet it was very remarkable."—When new-year's day came he preached; and to the surprize of the congregation, from the same text. Being seized about three weeks afterward, he soon adverted to the circumstance, and remarked, that he had been undesignedly led to preach, as it were, his own funeral sermon.

It is to be regretted that the violence of his disorder deprived him of the exercise of reason, through most of his sickness. Had it been otherwise, his friends and the public would doubtless have been gratified with an additional evidence of the transcendent excellence of the Christian religion, and of its power to support the soul in the prospect and approach of death. But he had preached still more emphatically by his life; and even in his delirium, he clearly manifested what were the favourite objects of his concern.—His bewildered mind was continually imagining, and his faltering tongue uttering some expedient to promote the prosperity of Christ's church, and the good of mankind.

His premature exit (he was but little more than thirty-six) was generally and justly lamented, as a loss almost irreparable, not only to a distressed family, and a bereaved college, but to the ministry, the church, the community, the republic of letters, and in short, to all the most valuable interests of mankind. An affectionate tribute was paid to his character and virtues, by Dr. Finley, his successor, in a sermon preached on the occasion of his death, from Rom. xiv. 7, 8. *For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.*

Having detailed the leading incidents of the life of Mr. Davies, we will pause, and contemplate some of the prominent and most interesting features of his mind and heart.

The Father of spirits had endued him with the richest intellectual gifts; a vigorous understanding, a glowing imagination, a fertile invention, united with a correct judgment, and a retentive memory. None, who read his works, can doubt that he possessed a portion of *original genius*, which falls to the lot of few. He was born for great undertakings. He was destined to excel in whatever he undertook. "The unavoidable consciousness of native power," says Dr. Finley, "made him bold and enterprising. Yet the event proved that his boldness arose not from a partial, groundless self-conceit, but from true self-knowledge. Upon fair and candid trial, faithful and just to himself, he judged what he could do;

and what he could, when called to it, he attempted; and what he attempted, he accomplished."

How pleasing to contemplate a mind of such elevation and energy, divested of the pride of talents and of science, moulded into the temper of the gospel, and consecrating all its powers and exertions to the promotion of religion!—"I desire," says he, in a letter to his intimate friend, Dr. Gibbons, "seriously to devote to God, and my dear country, all the labours of my head, my heart, my hand, and pen; and if he pleases to bless any of them, I hope I shall be thankful, and wonder at his condescending grace. O, my dear brother! could we spend and be spent, all our lives, in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift approaching eve of life! I am labouring to do a little to save my country, and, which is of much more consequence, to save souls from death, from that tremendous kind of death, which a *soul* can die. I have but little success of late; but, blessed be God, it surpasses my expectation, and much more my desert. Some of my brethren labour to better purpose. The pleasure of the Lord prospers in their hands."

Mr. Davies' religion was, in principle and spirit, purely and eminently *evangelical*. It brought him to the foot of the cross, to receive salvation as a free gift. It penetrated his soul with the profoundest reverence for a pardoning God, and the tenderest gratitude to a dying Saviour. It engaged him in an ardent and vigorous pursuit of universal holiness; while, at the same time, it rendered him humble and dissatisfied with himself, amid his highest attainments. These traits of character are strongly illustrated by some passages in a letter to the friend above-mentioned, to whom he was accustomed to disclose the inmost recesses of his heart.—Having spoken of a violent sickness, from which he was just recovering, he proceeds in this style: "Blessed be my Master's name, this disorder found me employed in his service. It seized me in the pulpit, like a soldier wounded in the field. This has been a busy summer with me. In about two months, I rode about five hundred miles, and preached about forty sermons. This affords me some pleasure in the review. But alas! the mixture of sin, and of many nameless imperfections that run through, and corrupt all my services, give me shame, sorrow and mortification. My fever made unusual ravages upon my understanding, and rendered me frequently delirious, and always stupid. But when I had any little sense of things, I generally felt pretty calm and serene; and death, that mighty terror, was disarmed. Indeed, the thought of leaving my

dear family destitute, and my flock shepherdless, made me often start back, and cling to life; but in other respects, death appeared a kind of indifferency to me. Formerly I have wished to live longer, that I might be better prepared for heaven; but this consideration had but very little weight with me, and that for a very unusual reason, which was this:—After long trial; I found this world a place so unfriendly to the growth of every thing *divine* and *heavenly*, that I was afraid, if I should live longer, I should be no better fitted for heaven than I am. Indeed, I have hardly any hopes of ever making any great attainments in holiness while in this world, though I should be doomed to stay in it as long as *Methuselah*. I see other Christians indeed around me make some progress, though they go on with but a snail like motion. But when I consider that I set out about twelve years old, and what sanguine hopes I then had of my future progress, and yet that I have been almost at a stand ever since, I am quite discouraged. O my good Master, if I may dare to call thee so, I am afraid I shall never serve thee much better on this side the region of perfection. The thought grieves me; it breaks my heart, but I can hardly hope better. But if I have the least spark of true piety in my breast, I shall not always labour under this complaint. No, my Lord, I shall yet serve thee; serve thee through an immortal duration; with the activity, the fervour, the perfection of *the rapt seraph that adores and burns*. I very much suspect this desponding view of the matter is wrong, and I do not mention it with approbation, but only relate it as an unusual reason for my willingness to die, which I never felt before, and which I could not suppress.

“In my sickness, I found the unspeakable importance of a Mediator, in a religion for sinners. O! I could have given you the word of a dying man for it, that JESUS whom you preach is indeed a necessary, and an all-sufficient Saviour. Indeed he is the only support for a departing soul.—*None but CHRIST, none but CHRIST*. Had I as many good works as *Abraham* or *Paul*, I would not have dared build my hopes on such a quicksand, but only on this firm eternal rock.

“I am rising up, my brother, with a desire to recommend him better to my fellow sinners, than I have done. But alas! I hardly hope to accomplish it. He has done a great deal more by me already, than I ever expected, and infinitely more than I deserved. But he never intended me for great things. He has beings both of my own, and of superior orders, that can perform him more worthy service.—O! if I might but untie the latchet of his shoes, or draw water for the service of his sanctuary, it is enough for me. I am no angel, nor would I murmur because I am not.”

“ Mr. Davies cultivated an intimate acquaintance with his own heart. He scrupulously brought to the test the principles and motives of his actions, and severely condemned himself for every deviation from the perfect rule. Having been solicited to publish a volume of poems, he communicated to a friend the following ingenious remarks: “ What affords me the greatest discouragement, attended with painful reflections, in such cases, is the ambitious and selfish spirit I find working in me, and intermixing itself with all my most refined and disinterested aims. Fame, for which some professedly write, is a strong, though a resisted temptation to me; and I often conclude, my attempts will never be crowned with any remarkable success, till the divine glory be more sincerely my aim, (and I be willing to decrease, that Jesus may increase. It is easy to reason down this vile lust of fame; but oh! it is hard to extirpate it from the heart.—There is a paper in Dr. Watts’ micellaneous thoughts, on this subject, which characterizes me, in this respect, as exactly as any thing I have seen; and a poem of his, entitled, *Sincere Praise*, is often the language of my heart.

—“ Pride, that busy sin,
 Spoils all that I perform;
 Curst pride, that creeps securely in,
 And swells a little worm.
 “ The very songs I frame
 Are faithless to thy cause;
 And steal the honours of thy name,
 To build their own applause.”

But though rigid in judging himself, he was exemplarily catholic in the opinions he formed of others. He entertained a high regard for many, who differed from him in various points of faith and practice. Taking a large and luminous survey of the field of religion, he accurately distinguished the comparative importance of things, and proportioned his zeal accordingly. While conscientiously tenacious on all great subjects, he was generously candid in points of minor consequence. Few indeed have so happily avoided the opposite extremes of bigotry and latitudinarianism. Few have exhibited so unwavering a zeal for evangelical truth, and the power of religion, yet in such uniform consistency with the sacred principles of love and meekness. His warm and liberal heart could never be confined within the narrow limits of a party. Real worth, wherever discovered, could not fail to engage his affection and esteem.

Truth he sought for its own sake, and loved for its native charms. The sentiments, which he embraced, he avowed

with the simplicity of a Christian, and the courage of a man. Yet keeping his mind ever open to conviction, he retracted his opinions without reluctance, whenever they were proved to be mistakes: for he judged that the knowledge of truth alone was real learning, and that attempting to defend an error, was but labouring to be ignorant.

He possessed an ardent benevolence, which rendered him the delight of his friends, and the admiration of all, who knew him. The gentleness and suavity of his disposition were remarkable. One of his friends declared, that he had never seen him angry during several years of unbounded intimacy, though he had known him to be ungenerously treated. He was as ready to forgive injuries received, as solicitous to avoid offending others. His heart overflowed with tenderness and pity to the distressed; and in his generous eagerness to supply the wants of the poor, he often exceeded his ability. While thus eminent in his disposition to oblige, he was equally sensible of the kindness of others; and as he could bestow with generosity, so he could receive without servility.

His deportment in company was graceful and genteel, without ceremony. It united the grave with the pleasant, and the accomplished gentleman with the dignified and devout Christian.

He was among the brightest examples of filial piety.—The virtues and example of his excellent mother made an indelible impression upon his memory and heart. While pouring blessings on her name, and humbly styling himself, a “degenerate plant,” he declared, not only that her early dedication of him to God had been a strong inducement to devote himself by his own personal act, but that he looked upon the most important blessings of his life as immediate answers to her prayers. As a husband, he was kind, tender, and cordial; mingling a genuine and manly fondness with a delicate respect.

As a parent, he felt all the affectionate, trembling solitudes, which nature and grace could inspire. “There is nothing,” he writes to his friend, “that can wound a parent’s heart so deeply, as the thought that he should bring up children to dishonour his God here, and be miserable hereafter. I beg your prayers for mine, and you may expect a return in the same kind.” In another letter, he says, “We have now three sons and two daughters; whose young minds, as they open, I am endeavouring to cultivate with my own hand, unwilling to trust them to a stranger; and I find the business of education much more difficult than I expected. My dear little creatures sob and drop a tear now and then, under my

instructions, but I am not so happy as to see them under deep and lasting impressions of religion; and this is the greatest grief they afford me. Grace cannot be communicated by natural descent; and, if it could, they would receive but little from me."

The letters published in this number shew how Mr. Davies relished the pleasures, and discharged the duties of friendship. It is well remarked that "few have better understood its delicacies, or more faithfully and judiciously discharged its duties. In a word, take him all in all, we shall rarely look upon his like again. But although he was cut off in the flower of his age, the savour of his name still remains. He being dead, yet speaketh. His sermons are the delight of real christians of every denomination; they have wide circulation in this country; and are equally esteemed in Europe. It is greatly to be desired that a good edition of them were published—We mean a *complete* edition, in which the sermons should be arranged in proper order, so as to place the *doctrinal* sermons in their due and systematic connections; and the occasional discourses in the order of their chronology. If this were done, and a few historical notes interspersed, and a good index annexed, these invaluable writings would be read with deeper interest and greater improvement.

The memory of Davies ought to be cherished in all our churches; but especially in Virginia. We owe him much. On this subject, we cannot do better than quote the publication before referred to; and with this we close.

"The ardent and active mind of Mr. Davies entered with a lively interest into the concern of his country. Her prosperity and honour, her sufferings and her wrongs, he regarded as his own. During that gloomy period when the French and Indians were ravaging the frontiers of Virginia, and when a general listlessness and inactivity seemed to have seized the people, he exerted all his faculties to rouse a spirit of resistance. The sermons, which he preached for this purpose, exhibit him to great advantage as a *Christian patriot*."

SOMETHING CURIOUS.

[What credit the readers of the Magazine will give to the following communication, we pretend not to determine. We were for sometime doubtful whether it ought to be published. In fact we do not know what to make of it ourselves. But as we like to see others puzzled with that which puzzles us, we commit it to our pages—Perhaps some of our readers may understand the author's design.]

W w w

MR. EDITOR,

From a very early period of life, I have had a passion for Astronomy. Every facility has been employed for extending my researches in that sublime science. Having, when young, enjoyed the opportunity of seeing the moon through a telescope of great powers, on viewing the mountains and vallies, with which the disc of that satellite of our earth is diversified, and the whole body *appearing* so near, I conceived the most inextinguishable desire of seeing and conversing with its inhabitants. Accordingly I determined to devote my life to this object, and to spare neither pains nor expense to accomplish it. At first I thought of employing the *agency of steam*. With what I may be permitted to call great ingenuity, I constructed a light car, which, by means of vanes moved by steam, might be raised from the earth, and made to assume any direction that I pleased it should take. Rejoicing at my supposed success, I began to make preparations for a voyage to the Moon in my newly constructed * Steamboat: and had actually gone to considerable expense for the purpose, when three formidable and indeed insurmountable objections occurred: 1st. That of carrying water sufficient to make steam. A young doctor of *great genius* suggested that there was hydrogen enough in the atmosphere to answer my purpose, and that a little chemical ingenuity would remove this difficulty. This at first appeared to be a brilliant thought; but on further examination, I was afraid to trust to this plan, because, as the moon has no atmosphere, I might find it impossible to *make water*, when I should most need it. 2nd, I was utterly at a loss for means to transport *fuel* in sufficient quantities, for so long a voyage. And there are no places that I know of by the way, where one might stop and take in a fresh supply. My young physician, who really has a fine imagination, offered a very magnificent suggestion in this case also. He assured me that the higher regions were so fraught with electricity, that there would be no difficulty, by using a large electrical machine, to cause a constant stream of fire to play on the boiler of my steam engine. After due deliberation I was obliged in prudence to decline a reliance on this resource of nature; because none of the philosophers could tell me, whether it would hold out after passing the bounds of the earth's atmosphere. 3rd. I found myself greatly at a loss as to the means of carrying a sufficient quantity of provisions, to supply the necessities of nature. My counsellor indeed assured me that the atmosphere contained every thing that

* I hope that the British Reviewers will allow me credit for this invention—especially as it failed.

nourishes plants, and of course every thing that nourishes animals; and that he would point out the way of extracting *pabulum* from the air. He also indeavoured to prove by arguments which I could not relish or understand, that the principal use of food was for distention of the stomach and intestines, and that this end might very well be accomplished, if in no other way, by the occasional use of a little steam. All would not do however. And even in the hieght of my passion for a voyage to the Moon, I evinced my prudence in declining to undertake it, unless I could lay in a sufficient stock of "Maize and Smoked Hams." In fact without these, how could I show my *hospitality* among the Lunarians? It was with unspeakable regret that I was compelled to give up this plan.

In the next place I bethought me of a balloon—And made a great number of experiments in this way, the result of which may be summed up in few words, a compound fracture in three of my limbs, the loss of an eye, and a total disappointment. A man of genius, however, never despairs. If one scheme will not take, trial is made of another, and then another—So that very often life is spent in trying to make brilliant discoveries. And this is one reason why men of genius are despised, and their labours undervalued by the vulgar; who cannot enter into the magnificence of their undertakings, and the grandeur of their conceptions, and therefore suppose them to be fools or madmen.

Compelled to give up the plan of making a voyage to the Moon, I next set myself to the improvement of optical instruments, in hope that I should be able to see the Lunarians, and contemplate all their motions. After incredible pains and great expense I am happy to inform you that I have compleatly succeeded. When fixed at my great telescope, on a fine bright evening, I do verily believe that I can see all that these people do, just as plainly as a young buck can see the objects before him, when he peeps at them over the rings of his spectacles. Having succeeded thus absolutely in this device, my next attempt was to construct an *otacoustic* instrument by which I might hear the Lunarians talk. In this also I succeeded to my perfect satisfaction. Stimulated, and in fact rendered more ingenious by success, I next constructed a speaking trumpet, by which I was enabled to hold conversation with these our neighbours. Thus accommodated, I have employed my leisure time for the last three or four years in studying the manners habits and dispositions of this race of beings. This has afforded me infinite amusement, and no little edification. In fact my time has been so pleasantly occupied

that I had no inclination to turn to any thing else. The very unusual *Indian Summer*, however, that has occurred this season, has prevented my customary amusements; and afforded an opportunity of communicating some of my observations for the benefit of my countrymen. And I cannot but hope that they will receive my discoveries as favourably as any of those made by Capt. Symmes, Doctor Mitchell, or the professor *who has found out that we have no souls*. This last gentleman has indeed made a discovery, which may be thought to transcend any thing accomplished by me, or any other man of genius of the present age; and as I am always ready to give honour where honour is due, I shall record it here, as many of your readers Mr. Editor, may not have heard of it. And I do this the more readily; as I hope that the great patrons of science in Virginia will follow my example.

Gloriam damus petimusque vicissim.

The discovery to which I allude is stated in these words. "But the proper and direct train of argument in favour of *Materialism* is, that every phenomenon from which the notion of soul is deduced, is resolvable into *some affection of the brain, perceived*. That all thought, reflection, choice, judgment, memory, the passions and affections, &c. consist only of ideas or sensations, (i. e. motions within that organ) *perceived at the time.*"* Now I readily acknowledge that nothing that I have ever achieved is comparable to this discovery, that affections of the brain are *perceived* without a *perceiver*! Moreover all motion is either horizontal or perpendicular, or transverse, or circular or vibratory; or else that particular motion, combined of several of these, usually called *zigzag*. Now all our ideas and sensations and passions being motions in the brain, (as aforesaid) must be in some of the directions just mentioned. I do hope that this great physiologist and metaphysician will give us a diagram of the brain showing the various directions of ideas, sensations, and passions, that the process in each case may be fully understood. Nothing more seems wanting to make metaphysics as plain as the simplest forms of mathematics. I confess myself ignorant of these things but I would venture a conjecture that the passion of love is a fluttering vibratory motion, that fear is retrograde motion, that deceit is circular, that ambition shoots up like a sky-rocket, and *e contra* that avarice tends downward; that the thoughts of a *sober* man are all rectilinear, while those of a *drunkard* are *zigzag*, or like the *pothooks* and *hangers* of children just learning to write! These conjectures will I hope

* See Memoirs of Dr. Priestly—With an Appendix by T. Cooper. pa. 314.

be taken as proofs of goodwill, and zeal for the improvement of the grand discoveries of men of genius. Besides, notwithstanding all the labours of the materialists, (who by the way are your only true philosophers) and the confident assertions of some, there are multitudes who yet believe that they have souls distinct from their bodies; and even laugh at the idea (i. e. motion in the brain, perceived) that love, gratitude, hope, dislike, &c. are motions backward or forward upwards or downwards, tranverse or circular. Now *I have a motion in my brain* that all their nonsense and absurdity would at once be put down, if the philosopher would give a demonstration of the truth such as has been suggested. But what is much more, a full exhibition of this subject would, it seems to me, greatly facilitate the important business of *philosophical education*, a matter of deep interest at present in Virginia. If sensations, ideas, and passions such as love, gratitude, patriotism, compassion are nothing but motions in the brain, it is wonderful that poring over old books, and studying knotty points in science should be regarded as the best way to give a right direction to these motions. Mr. Editor, I confess that I wish I had given my attention to physiology and chemistry, instead of astronomy. Before this time, I think that I should have invented some machine for setting the brain to work; or discovered some *gas*, by which the desired motions might at *once* have been produced, without that long course of confinement, so disagreeable to youth and of course so unreasonable and improper, which the folly of the orthodox has so long perpetuated. And really I am tempted sometimes, to quit my favourite pursuits, and engage in these studies in hopes that I may at once promote the great interests of education; and provide for myself a good fat professorship in some university where liberal principles prevail. But this, *inter nos*.

But this is a digression from which it is high time that I should return—The first discovery made by me in observing the Moon, was (what might have been expected) that the earth, which to the Lunarians is the largest body in the universe, has a powerful influence over them and all their concerns. It not only affects their seasons, and determines the time of sowing turnips and killing hogs in the moon, but in a great degree influences the conduct of the inhabitants. They are well apprized of this, and when an individual exhibits any remarkable extravagance, runs wild in the excesses of his passions, or appears in any way bereft of reason, they call him a *terratic*, as in this world we denominate certain persons *lunatics*. And I have heard many an imprecation from parents and wives on this strange madcap world of ours, which in their opinion does such mischief to their sons and

husbands. Some persons may think this a libel on our world.⁶ And really, as I am of a humane disposition, I should be afraid to make the thing public, least there should be a war between the earth and the moon, if I had not learned by repeated trials that invasion of that region is impracticable. As it is, I expect that some of our young fellows, who feel the spirit of honour stirring irrepressibly within them, and who are *yet* restrained by law from duelling, will fire their pistols at the moon! This they may safely do, without fear of its being decided that such an ebullition of courage is a *bona fide* duel!

But there is something more extraordinary than this. There is not only a general influence of the earth on the moon, but a particular influence of individual men or bodies of men here on earth, exerted over individual lunarians or bodies of lunarians. The thing indeed is reciprocal; but as the people, here, are larger than those of the moon, in proportion to the superior size of the planet which they inhabit, so their influence is greater. I have seen a very apt illustration of this matter in a big boy and a little one playing at *see-saw* on a long pole. The great unlucky rogue at the short end, with comparatively very little motion, would make the little fellow at the other, fly about through the air, and cut indescribable capers, to the manifest endangering of his neck, and the infinite amusement of the spectators. In like manner, it has afforded me unspeakable amusement to fix on an individual among us, and then find out his corresponding man in the moon, and observe his movements. A journal of my observations in this way for the last three or four years has been carefully kept, and has swelled to three large closely written folio volumes. I intend to leave this work to the library of some literary institution in the state, if ever one should be established and conducted on principles that I approve. I mean one, which shall exclude all priestcraft and superstition, and inculcate the doctrine that Atheists "*may be and have been*" as good men as any in the world; one, which shall train youth by allowing and encouraging them to do just as they please.—But otherwise, I shall leave the work to Harvard University in New England.

Without entering into the minuteness of detail which I have observed in my journal, I shall afford you a few specimens of my observations. And that you may see my impartiality, I begin with my friends. I need not tell you that they are *philosophers*. One of them in particular, is a zealous materialist, necessitarian and antitrinitarian. He is also a great physiologist, lawyer and divine. In fact he has left no part

of science untouched; and he is surprising in them all. His man in the moon is a most wonderfully ingenious fellow. Having taken up the notion that all thought, memory, judgment, passions, &c. are nothing but motions in the brain, he determined to afford ocular demonstration of this theory, and put the bigots to silence at once. For this purpose he actually trepanned a number of rabbits, dogs, and other animals using pieces of very transparent glass, through which the reasonings, sensations, ideas, and passions of these animals might be seen, as they coursed through the brain. And I verily believe that he would have succeeded had it not been for the vapours which continually clouded the lower parts of the glass used on these occasions. The same lunarian philosopher, having conceived that trees and other plants possessed the power of sensation and perception, in a degree only a little lower than animals, undertook to improve their organization, and thus increase the sphere of their enjoyments. In this way he hoped too, when nature failed in her processes, to be able to furnish an abundant supply of animal food for the wants of all who might suffer. There are in truth no limits to the boldness of his undertakings and the magnificence of his conceptions—He has several times intimated the possibility of manufacturing souls. At any rates, he thinks that, in the progress of philosophy, when the laws of organic life shall be fully explored, it will be as easy to turn them off, as it now is to turn off cut nails. The people of the moon reckon him a most egregious *terratic*; and think, if this man in the moon is so mad, what sort of people must inhabit the earth, under whose influence he raves so strangely! With the same ingratitude and contempt have great philosophers been treated on earth!

Again; it is wonderfully amusing to observe the motions of the lunarians when any *mania* rages among the people of this world. For to keep up the idea of playing *see-saw*, as they are little fellows at the long end of the pole, when we get *mad*, they cut strange capers indeed. I have understood that when the *merino* mania raged in this country, the people in the republic of the moon, went to such wonderful excess, that their wives and children were put into the sheep cote, and the ewes and lambs in the dwelling house! On mentioning this however as a very strange thing, to a confidential friend, he remarked that he had known many a *man* kinder to his dog than to his wife. I was wonderfully amused, observing the Lunarians, while the rage for speculation existed among us. You would have thought, Mr. Editor, that every man in the moon was determined that a *town* should be built on his land,

and that the whole moon would be offered for sale as city lots. Their acres are not as large as my neighbour Bell's plant patches; yet for the *fourth, eighth*, and sometimes the sixteenth part of one of these, you might see the deepest interest excited, and hear of the most enormous prices being given. It was wonderful to listen to a little Lunarian auctioneer crying out a lot, which did not, measured by my eye, seem longer or deeper than a yardstick, at 25,000 dollars. But of all their extravagances of late, nothing has been so remarkable as their excessive issues of Bank paper. They actually regarded it as *money*, and every man thought that every bank in the moon was his own property, to which he might go and draw to any extent that pleased him! It is said that several towns were consumed, by the bank notes in them taking fire. However this may be, there are many towns, which last year made a great show on paper, that are not now to be found at all. The rage for speculation was such, that the taylor quitted his goose; the agriculturist, his farm; the schoolmaster, his elbow chair, the physician his shop, and the lawyer his courts, to speculate. In fact, there was danger of a famine, because men, in their eagerness speedily to acquire wealth, for a time left off work entirely. Sometime or other, I may give you the history of a Lunarian *Shaver*, corresponding with some on earth, who appear, they say, to be mighty pious men on Sundays, but cut deep every day in the week. This will furnish wonderful food for laughter. But I have no time for particulars now.

Sometime ago, I observed that the people of a certain town in the moon, became passionately fond of amusements. A circus was opened at this time, and it was amazing, what a passion all sorts of people acquired for it. Even ladies became devoted to horses, would knot ribbands of favourite colours to deck the manes and tails of their favourite performers; and would mount them, and practise the manege. I could not help thinking, as I viewed these spectacles, that some foeries of this sort were going at the same time in this world.

But of all the diversions of the Lunarians, their favourite is the Theatre. The least question of the propriety or expediency of this institution is not tolerated at all. If a priest suggests that it would be better to employ time and money some other way, a mighty hubbub is raised, and it is pronounced at once that he is a gloomy fanatic, who would kindle, if he could, the hottest fire of persecution. The Lunarians think, with some distinguished philosophers and instructors of youth among us, that they may do very well without

churches, but that, at all expenses, a theatre must be supported. Their passion for the amusement is such, that they tolerate many things that otherwise they would bear down with hideous outcry. Thus, if a Lunarian cannot, as we say here, pay a shilling in a pound, or if he is pinched for money to go to market, yet raises his dollar four nights in the week to go to the play, he is a lad of spirit. And in the moon, when *pious women* come whining, about widows and orphans, or any scheme of charity, it is a settled principle to reserve all sympathy for tragedy heroes and heroines, and all the money for the players! The stage *there*, is represented as a wonderful school of intellectual improvement; and spectacles and raree shows, are most generally preferred! It is a school of morals; and the senses are so addressed and the passions so excited, that very broad innuendos, and very coarse jests, and very indelicate sentiments are heard by the most *decent people* without any expression of disapprobation! *There*, the players very well know what will please the mass of the people; and therefore often express grossly, and with sly looks, and significant gestures, what an author wrote delicately! I think tho' that the most thundering applause that I ever heard from a lunarian theatre, was on occasion of a fellow in the play going to pull down his breeches. It is said that some of the *young* people blushed and hung their heads on this occasion, but that they were ridiculed as extremely squeamish. In fact those people have learned an admirable way of polishing their virtue by bringing it into contact with vice, of keeping their minds pure by placing themselves in a situation to resist, if they will impure suggestions, of case-hardening themselves by affording stimulants to the passions and appetites, and the facilities of gratifying them almost at will. Ordinary people would say there is danger in this; but the Lunarians say that the more danger the more glory: fanatics would pray, lead us not into temptation; but they ask what is the value of that virtue that never was tried? Indeed their practice goes on the principle that they have no souls. This you know, Mr. Editor is now an established doctrine. If it were not so, I confess that I should think their opinions somewhat unreasonable, and their practice somewhat preposterous.

I have a very curious account of many Lunarian matters, of their legislatures, their courts, doctors, lawyers, parsons, ladies, &c.; of their education, marriages, funerals, &c. &c.

But I can now only add that I am

A LUNATIC:

X x x

RELIGIOUS INTELLIGENCE.

DOMESTIC.

A Plan for the organization, government and general arrangement of the Theological Seminary, adopted by the Synod of Virginia, Oct. 25, 1819

1. *Resolved*, That the present Board of Trustees be, and the same is hereby dissolved.

2. *Resolved*, That the government and management of the Institution be, and the same is hereby confided to a Board of twelve Trustees of whom seven shall be clergymen and five laymen, in the communion of the church, to be elected triennially, in the mode which the Synod shall approve, with power to fill vacancies which may occur, until the next succeeding meeting of Synod. It shall be the duty of the stated clerk to inform the persons so elected of the fact, and call them to meet at the Seminary as soon as possible, not exceeding four weeks after the meeting of the Synod; when they shall immediately organize themselves by appointing a President, Secretary, and Treasurer, with such other officers as they shall judge useful and proper; after which they shall meet on their own adjournment. Five shall constitute a quorum to do business.

There shall be two meetings of the Board, one in the month of April, and the other in the month of September annually, at which meetings the students of the Seminary shall undergo an examination before the Board of which a report shall be made to Synod.

The President shall have power with the concurrence of any two members of the Board to call an extraordinary meeting.

The Secretary shall keep a fair and accurate account of the proceedings of the Board.

The Treasurer shall keep an account of all monies received and disbursed, and report the state of the funds to the Board when required by them.

It shall be the duty of the Board to audit the Treasurer's account, and certify the same to the Synod, to controul and manage the Seminary, according to their best judgment in conformity with fundamental principles and subject always to the control of Synod; and to prepare a particular and written report of the state and progress of the school in all important points, to be laid before the Synod at every annual meeting on the first day of the session.

3. *Resolved*, That the report of the Board of Trustees shall immediately on its being presented, be referred to the standing committee on the Theological Seminary who shall report thereon as soon as possible. And the report as digested by them shall be published for the information of the churches.

4. *Resolved*, That it is inexpedient that any Professor in the Seminary should be a member of the Board as herein constituted.

5. *Resolved*, That no student shall be admitted into the Seminary until he shall have completed his classical and scientific studies.

6. *Resolved*, That the course of studies in the Seminary, embrace Biblical Criticism, Systematic Theology, and the History and Polity of the Church; and shall be continued for three years. And no student shall leave the Seminary in a shorter period unless with the approbation of the Presbytery to which he belongs. Whenever a student shall thus leave the Seminary the Professor or Professors shall give him a certificate stating the progress which he has made in study, and his general conduct as a professing christian and candidate for the ministry.

7. *Resolved*, That the Board of Trustees be, and they are hereby instructed to digest a plan, prescribing and regulating in detail the course of study to be pursued according to the general principles before laid down,

having respect, as far as may be practicable and advisable, to the plan adopted in the Theological Seminary of the General Assembly; and to the report heretofore submitted to the Synod at their next meeting.

Resolved, That the Synod proceed to the election of a new Board of Trustees of the Theological Seminary

The Rev. Messrs. Matthew Lyle, Wm. S. Reid, John Kirkpatrick, Clemt. Reid, John H. Rice, D. D. Benjamin H. Rice, and Joseph D. Logan, with Wm. S. Morton, Samuel W. Venable, Isaac Reid, Goodridge Wilson and Nathaniel Price were elected.

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Constitution of the Board of Education of the Synod of Virginia.

ART. 1. There shall be a General Board of Education, known by the name of The Board of Education of the Synod of Virginia.

2 The Board shall consist of twelve members, six clerical and six lay; nine members including the President or Vice President shall be a quorum.

3. The members of the Board shall be elected triennially by the Synod, by nomination and ballot.

4. The Board shall immediately after its election, and during the session of the Synod if practicable proceed to organize themselves by choosing a President, Vice President, Secretary and Treasurer with such other officers as they shall judge useful and proper.

5. The object and duty of the Board shall be to provide for the education both classical and theological of poor youth of talents and piety who design to qualify themselves for the ministry of the gospel.

6. The students under the patronage of the Board, shall be required to pursue their studies at the College of Hampden Sidney, and in the Theological Seminary of the Synod, provided always that when the Presbyteries recommending young men to the Board, give directions as to the place of their education, the Board shall pursue these directions, whether the young men are required to be

educated within the bounds of the Synod, or at the Theological Seminary of the General Assembly at Princeton.

7. The Board shall make a written report of their acts and proceedings, with the state of their funds to be laid before Synod on the first day of its session in each year.

8, Alterations may be made in this Constitution by the Synod at its annual meetings.

On motion, the Synod proceeded to the election of a General Board of Education, when the following persons were duly elected. The Rev. John H. Rice, D. D. Benjamin H. Rice, John D. Blair, Joseph Logan, John Kirkpatrick, Samuel B. Wilson, J. G. Gamble, D. J. Burr, J. Parkhill, G. W. Payne, Robert Ritchie, and Wm. Maxwell.

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ADDRESS

OF THE BOARD OF EDUCATION OF THE SYNOD OF VIRGINIA.

To the Churches under their care.

BRETHREN,

The Synod of Virginia, at their last session, instituted a Board of Education. The object of this board is to provide for the education, both classical and theological, of pious young men for the ministry of the gospel. This has, for several years, been a favourite object with the Synod; and has been pursued amidst various discouragements and difficulties, which need not now to be recapitulated. After several experiments, the Synod has decided that the important purpose in view, might, perhaps, be best accomplished by establishing a Board, the sole duty of which should consist in providing the funds necessary for effecting this object. At the call of Synod, we have accepted of an appointment under them, and undertaken the duty just specified.

But we have not, and we do not wish to have *power*, to lay any tax on the churches. All that we can do, and all that we would wish to do were we invested with the fullest authority, is to make a plain statement of the case; and appeal to the

piety and patriotism of our brethren and fellow citizens for their *freewill* offerings.

The case then is briefly and simply this—There are within our bounds, many vacant congregations, unable to support pastors, where our brethren spend silent Sabbaths, and have none to break among them the bread of life. There are many waste places in the vineyard, which the Lord calls on us to build up. There are multitudes in this state who belong to no religious denomination, and have no stated means of religious instruction. Besides, in the rapidly extending settlements in the south and west, there is opened a vast field for missionary labours. These sections of our common country are receiving a great tide of emigration from Virginia. Your sons and daughters are going by hundreds and thousands to fix their habitations in the fertile plains of Alabama and Missouri, and they call on you who gave them birth, to afford them the means of a better life—Farther; in the general efforts that are now making to christianize the world, and diffuse among all nations the saving help of the gospel, the people of Virginia, ought to bear a part. The great Lord of all, in employing human instrumentality to promote his purpose of mercy, calls on us for our quota of money and labour. Among the eight hundred millions of Heathens, who now sit in the darkness of death, no missionaries have been sent from this state to labour.

This subject admits of great amplification—But we must be brief. The case is before you, brethren, and we call on you to say, what will you do?

Allow us to present a few considerations, that may bring your duty home to your hearts and consciences.

1. And first we say that every one of us ought to do all that we can to promote the true interests of our country. This observation, which is universally acknowledged to be true, bears with peculiar force on the people of the United States. If ever there was a country that deserved all the love of its inhabitants, if any of the in-

stitutions of man ever deserved perpetuation—Our country deserves that love; our institutions that perpetuity. The reason is simply this, the safety and happiness of the people are the avowed and acknowledged end of our political compact, and of all our laws. It is now known that virtue, industry, and economy, are the great means of national prosperity.—But while true religion lays the greatest restraints on vice, it affords to virtue its strongest motives, and promises its best rewards. It lays its reins on the luxury and extravagance of the rich, and teaches them to practise daily self denial—It stimulates the poor to industry, that even they may “have to give to him that needeth;” it makes all who feel its genuine influences economical, that they may enjoy the pleasure and honour of being benefactors. And when not perverted and transformed by the unhallowed passions of men, it diffuses brotherly kindness through the whole of society. We are called on by all that we owe our country then, to use our influence and employ our substance in promoting true religion—But how shall the people believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent?

2. But while we are under obligation to promote the interests of our country, we are reminded by the quotation just made, of what we owe to the everlasting interests of men. God has in a particular manner appointed the preaching of the gospel as the means of salvation. All that we can do, then ought to be done to send the heralds of the cross to those who sit in darkness and have no light. You are aware brethren, that in affording the means of life to those who are perishing, you at the same time, shed around them light to guide them in the way of righteousness, you place within their reach the best consolations that ever cheered the afflicted, and the best hopes that ever gladdened the hearts of the children of men. By sending the ministers and the word of God then among the destitute, you do the greatest kind-

ness that man can do to his fellow man.

3. But men must be apt to teach, who are sent for the instruction of others—While it is indispensable that they be men of piety, it is exceedingly important that they be men of well disciplined and matured minds; that they be able to vindicate the truth, and stop the mouths of gainsayers—that in the progress of science they may keep pace with the most learned—and that no man despise them as novices. For this purpose we need Seminaries for their instruction—that they who intend to qualify themselves for the sacred office may have the facility of furnishing themselves for every good work. In fact preachers of the gospel ought to be so taught, that in their ministrations they may improve the taste and exercise the understandings of their hearers—may unfold the principles of morality and exhibit lucid views of all the duties of life—may bring forth from the treasures of divine knowledge things new and old, the just demands of God's holy law, and the rich provisions of the gospel of his grace; that thus they may enlighten and adorn society, and train to their holy warfare the sacramental host of God's elect,—Such are the ministers that we wish to train up and send forth among our fellow citizens and fellow men—And in this work to which we are called, we ask the aid of our brethren, of the enlightened and liberal among our countrymen. We mean to take from the ordinary pursuits of life, youth of talents and piety, and bring them forward that they may be sent to the people in the fulness of the blessings of the gospel.—And while we call on you, the interests of our country, of the souls of men, of the kingdom of our Redeemer give urgency and importunity to our call.

We know, brethren, that abundance does not now as in former days, laugh around us.—That in affording aid to such an object, many will have to practise self-denial. But we ask you, for what worthier object can a christian practise the daily self-denial enjoined in the gospel? Suppose that you should fare a little

more coarsely, and drink a little more pure water, and wear apparel a little less costly, does not the promotion of this work of love justify these sacrifices? Will not the pleasures of doing good abundantly compensate for all these privations? Will not the consciousness that we are benefactors afford better enjoyments than all that the gratification of the senses, or the successful pursuit of wealth can communicate?

Consider, brethren, the importance of our object; the facility of obtaining it, if all will unite, and each contribute according to his ability.—Consider the perishing, condition of thousands in your own country, and millions abroad—Think of what Jesus gave for the ransoms of souls; and of what he demands of those whom he has visited with his love and blessed with his grace—Remember that you are not your own, but have been bought with a price; and that with your souls and bodies, your time, talents, and substance, you are bound to glorify God—Consider that the Lord Jesus calls you to partake of his own happiness and glory, in carrying on the work of redemption in the world—And then you will enable us to testify concerning you, as the apostle Paul did concerning them of Macedonia, when he said, "*For to their power (I bear record) yea and beyond their power they were willing of themselves, praying us with much intreaty, that we would receive the gifts.*"

We have only to say farther, that the contributions of benevolent individuals, education societies, or associations of any name, for the purpose of promoting the object now before you may be sent to Mr John Parkhill, our Treasurer, with the assurance that it will be faithfully appropriated according to the intention of your christian benevolence and liberality.

Brethren, we wish you grace mercy and peace in the Lord Jesus, and pray that you may enjoy much of the honour and happiness of doing good, in obedience to the command and in imitation of the example of our blessed Saviour.

Signed, JOHN D. BLAIR, Prest.
JOHN G. GAMBLE, Sec'ry.

A Report on the state of Religion within the bounds of the Synod of Virginia, adopted October 25th 1819.

According to their annual custom, the Synod have held a free conversation on the state of religion within their bounds. The result, so far as it is sufficiently interesting to be preserved, may be comprised in a small compass; not because little has taken place calculated to excite our gratitude and our hopes, but because there was an unusual degree of similarity in the accounts given by the individual members. On the favourable and pleasing side we find that those benevolent associations, which have been the invention of the present age, and have given it so precious a character, such as institutions for bringing forward poor and pious youth into the ministry, Bible societies, Tract societies, and Sunday schools have increased in number, in various parts of our country; and that these, with the preaching and ordinances of the gospel, catechetical instructions, and the meetings of God's people for social worship, have scarcely in any instance failed of being blessed, more or less in promoting the glory of God, the edification of his children and the conversion of sinners.

The most cheering effects have been exhibited in the churches of Cooks-creek, Lewisburg, Union in Monroe and Mount Bethel. In nearly all the rest of our churches, small additions have been made from time to time of such as we trust shall be saved. Missionary associations are multiplying and missionary exertions increasing amongst us; the field opens itself more widely and invitingly to our view; and we have abundant encouragement to prosecute this very important species of christian labour for the building up of our Redeemer's kingdom in dark and destitute regions.

But we have to deplore our extensive want of missionaries. We feel assured that of able and zealous preachers, a great number might be employed in this service, with flattering prospects of success, and be

supported without difficulty by the contributions of the people to whom they should be sent and the liberality of our churches. We will only add in this place that at present we are exempted from hearing those accounts which have sometimes filled our hearts with anguish of the abounding of gross vice and iniquity. Indeed, so far as we can judge, it appears that religion is becoming more and more a subject of earnest thought and enquiry, and that open licentiousness of manners is sensibly diminishing through the country at large. But the reverse of this consolatory picture must not be concealed. In most of our congregations, we are informed that coldness and insensibility to eternal concerns have a prevalence deeply to be lamented; and that in some of them there is manifested among professing christians, much of the love of this world, and an alarming negligence in regard to domestic piety. While many attend the preaching of God's holy word; few comparatively are aroused by it from the lethargy of sin, and excited to fly from the wrath to come into the arms of the Saviour. We have to mourn a widely spread spiritual as well as natural drought, during the year past, rendering labour unproductive, and convincing us most impressively if any thing can do it, of our entire dependence upon the mercy of our heavenly Father. Upon the whole, though cast down, we are not in despair. We know that God has not forsaken, and will never forsake his Zion. We need the influences of his Spirit, to revive and promote his work of salvation in our land; and we remember that those gracious influences are to be sought by faith and prayer.

It becomes us then and our beloved people, to render thanks to our God for all the goodness which he has been pleased to exercise towards us, of the least instance of which, we are not worthy; to confess with unfeigned sorrow and contrition before him our manifold backslidings; and to set out afresh with redoubled zeal, in our respective paths of duty, for advancing the honour of his name,

who loved us and gave himself for us, and subserving his glorious designs, which are to issue, at no very distant period, as we hope, in the moral renovation of our guilty and miserable world.

—
Winchester, Oct. 23d, 1819.

The following overture was adopted by the Synod of Virginia.

Whereas the Synod of Virginia are informed of the existence in our country of an association of intelligent and patriotick citizens under the title of the "American Colonization Society," the object of which is to send out to the coasts of Africa such free persons of colour in the United States as may be willing to go; and whereas there is reason to hope

that this enterprize, if conducted with proper discretion, will produce the happiest effects, particularly in aiding to communicate the glad tidings of the gospel to an interesting quarter of the globe; and to meliorate the condition of a degraded portion of our population, while it promises the means of alleviating evils which our own country has reason to deplore; *Resolved unanimously*, That the Synod of Virginia recommend, and they do hereby cordially recommend to all the members of the churches and congregations under their care, to aid the design of the said society according to opportunity and ability, by their countenance, their contributions and their prayers to Almighty God for its success.

OBITUARY NOTICES.

Departed this life on *Tuesday* the 23rd of November, Mary Paine, late Mary Craig, of the city of Richmond. This lady arose in perfect health in the morning; was actively engaged in domestic affairs; and suddenly was struck speechless, and helpless. She died in about fourteen hours. From the beginning to the termination of the disease, she could only articulate the short but comprehensive prayer, "Lord have mercy on me!" This however was not the first time, when she sought mercy of her God. She had been a public professor of religion for upwards of six years; and seemed to live in the daily discharge of religious duties and the daily participation of religious enjoyments. No person perhaps ever more valued than she did, a seat in the house of God. There she attended with exemplary regularity, and seemed always to rejoice in the privilege. At the close of one service, she looked forward with lively anticipations to the commencement of another. On Sabbath we saw her in her pew surrounded by her children, high in health, and full of joy—and on Tues-

day night she was a corpse! Not only the husband and children, but the neighbours of Mrs. Paine, and the poor, are bereaved by this dispensation.—For her profession of religion was not barren—Faith, piety, and charity seemed in her to be happily united; she was ready to do good and communicate. Therefore it is that hope is mingled with the sorrows of her surviving friends; they are afflicted, indeed, but believing that she is now comforted, nay happy in the presence of her Lord, they will submit uncomplainingly to the divine will.

This dispensation of providence presents a solemn warning to survivors to prepare to meet their God—And this warning is powerfully enforced by another.

The Rev. JAMES ROBINSON, of Albe-
marle, was on the 1st of December, returning home from Hart's store, whither he had gone on business. A servant who was with him at the store was directed to go on homeward with the articles purchased, and told that he would be followed by his master. The boy obeyed; but had not

proceeded far before he was overtaken by his master's horse. Supposing that the horse had gotten loose, he caught and led him back; on the way, he found his master—At nearly the same moment the Messrs Hart's came up, and to their grief and consternation, discovered their neighbour, their friend and pastor, with his head lying under him, his neck dislocated, and he already dead. It is supposed that the horse became impatient on being left by his companion, that the rider who was much afflicted with rheumatism, was unable to hold him in, and being thrown from him was killed in the manner mentioned above. We once knew Mr. Robinson well. He was a man of strong mind, and strong feelings. His zeal was great, and his services in the church have been blessed to the good of many. While he enjoyed health, he was very active; but for many years, being afflicted with a painful disorder, the sphere of his labours was limited. The ardour of his feelings often produced expressions which were misunderstood, and per-

verted to the excitement of prejudice.—But we are sure that he was a truly benevolent and upright man, a faithful preacher, and (as far as man may venture to judge) a sincere christian.—It pleased God to remove him suddenly, and by what may be called a violent death. It becomes us to submit.

But suppose that the persons whose death is here recorded, had put off, as many do, preparation for their last hour, until a *convenient season*—until a sick bed and the near prospect of death, how awful their situation! Sometimes God permits his people to lie long in a state of suffering, that during that period they may show the excellency of religion in ministering its consolations and hopes; and sometimes he cuts them off suddenly, that it may be seen how unwise it is to delay the great work for eternity!—O! Let the reader take warning, and be ready for the day of his death, and for the realities of eternity!—This last solemn warning we give at the close of the year!

NOTICES.

Mrs. Hannah Moore, has lately published an excellent new work on Prayer. It is on sale in Richmond. Price 87 cents. We recommend it to our readers.

To Correspondents.—We regret much that the conclusion of the Review of Dwight's Theology did not come to hand until it was too late. The press was kept back as long as possible in hopes of receiving it—but we were disappointed. It shall appear in our next, with some notice of Dr. Dwight's occasional sermons.

