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No. II.

DISCUSSIONS OF SOME IMPORTANT QUESTIONS ON THEOLOGY.

No. I.

On the submission of the understanding required in Scripture.

Among the objections urged against the Bible, none, perhaps, hold a more prominent place than this; that it requires an unreasonable and injurious submission of the mind to its doctrines. The pride of the human understanding revolts against the sovereignty which christianity claims; and its ingenuity is tasked to show that the acknowledgement of this prerogative is unworthy of the dignity of man. If it is true that such are the direct and proper effects of this religion, nothing else would be necessary to overthrow its pretensions. For God cannot be the author of a system, pretending indeed to be remedial, but in fact debasing and mischievous. In making this remark, we do not for a moment admit, that the abuse or perversion of christianity forms any valid objection against the system. Corrupted air and poisoned water are fatal to health and life; but we do not therefore refuse to inhale the freshness of the morning breeze, or to drink of the limpid rill of the mountain. In like manner, systems devised to subserve the purposes of unhallowed ambition and lust of power, have been misnamed christian, and have manifested a dreadful energy or mischief; but we ought not therefore to reject the holy and heavenly doctrines of the gospel, as delivered in their purity by Jesus Christ and his apostles. It is to the requirements of these doctrines, and their proper influence on the human understanding, that we now direct our attention. And we hope to show that this influence, so far from being disastrous, is in the highest degree salutary.

The history of philosophy proves that intellectual pride greatly impedes the progress of the human mind. If, in investigating the phenomena of nature, philosophers on first observing the descent of a stone, for instance, towards the centre, had resolved to proceed no farther until they should discover the cause of gravitation, they would have continued stationary until this day. For every one knows that gravitation is only the name of an effect, the physical cause of which is yet, and probably ever will be, undiscovered. Had physicians determined not to administer medicine, until they should be able to determine the manner of its operation, the healing art would have small cause to boast of success. A thousand instances of this kind might be adduced to show, that such limited creatures as we are, must be content with diligent observation and a careful classification of facts. The farther we proceed in this course of true philosophy, the more shall we ascertain the operations of the laws of nature; in other words, the greater will be the acquisitions of true knowledge.

Another illustration of this subject might be derived from the history of *theories*. When men, in the pride of their hearts, have refused to become the humble observers of nature, and have constructed hypotheses to account for the appearances around them, they have done no better than boys, who for amusement, blow up bubbles, which, at the first touch, burst and vanish into air. No acuteness of human perception, nor diligence of philosophical observation has ever been able to detect nature in the conduct of her processes. It is not allowed to mortal man to enter into her inmost shrines, and see her employed at work. We can only stand at her portal, and watch that we may see the finished pieces which she turns out to our view. Or at farthest we can only discover the simple elements which she subjects to her operations.

No man deserves the name of a philosopher, who does not recognize these truths; and regulate his researches according to them. A characteristic difference between a *philosophist* and a *philosopher*, is, that the former, with much parade pretends to account for every thing; while the latter busies himself in discovering facts, and recording them in their proper place: the former discards what he cannot explain; but the latter has so disciplined his mind in submission to evidence, that the occurrence of surprising and apparently contradictory *facts* does not divert him from his purpose, nor impede him in his progress. He holds fast what he knows, and reserves what he does not know for future enquiry. It is in this way that every advancement has been made in true

philosophy, from the days of Aristotle to the splendid discoveries of modern science. And it may be laid down as a maxim, that the more absolute the authority of evidence, the more unreserved and entire the submission to her laws, the more certain is the progress of knowledge; and the more sound and healthy is the condition of the mind. For evidence, as far as it goes, establishes truth. Of course, rejection of the maxim just delivered, involves the absurdity, that it is philosophical not to believe the truth. But this submission to the *dicta* of evidence, so far from weakening or degrading the mind, gives it firmness and steadiness; and invests it with true dignity. Without it the understanding in search of truth resembles the passage of Satan through the territories of chaos,

————— The fiend

O'er bog, o'er steep, rough strait, through dense or rare,
With head, hands, wings or feet, pursues his way,
And swims or sinks, or wades, or creeps, or flies.

It is believing without enquiry that produces the injury dreaded. It is of little consequence, whether dogmas implicitly believed, are characterised by the terms *religious*, or *philosophical*. It is the credulity that works the mischief. And while we lament the pitiable weakness of the man who delivers his understanding and his conscience up to the guidance and control of his father confessor, we are often amused with the strange and extravagant credulity of misnamed *savans*. A man need only get his imagination excited by a plausible theory, to be prepared to believe any thing that a mischievous wag may devise for the harmless purpose of *quizzing a philosopher*.

Now against this blind belief we raise our testimony; and would openly denounce it, whether it comes in the guise of humble unpretending faith, or dressed in the parade and pomp of worldly wisdom. But this is not the belief required by the gospel. Nor can a passage be pointed out, which demands the exercise of an unreasonable credulity. On the contrary, careful inquiry for evidence and for facts is peremptorily enjoined; and the service every where required, is represented as a reasonable service. So true is this, that the prevalence of christianity has always exalted the intellectual character. It scatters light through the nations blessed by its influence, and communicates a stimulus which perpetually prompts to vigorous intellectual exertion. A comparison of christian with heathen nations; or of the great mass of the population in protestant and catholic countries, will fully evince the truth of these remarks.

But it may be answered, that orthodox christians unceasingly dwell on the necessity of faith, and insist that we must be condemned if we do not believe; whereas faith ensures salvation. On which we observe, that it seems difficult to perceive how they can consistently urge any other doctrine. This is precisely what Christ their master and his apostles taught. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned—Take heed lest there be in any of you an evil heart of unbelief in departing from the living God—Being justified by faith we have peace with God through our Lord Jesus Christ." Such are a few of the quotations which might in great numbers be recited in reference to this subject. But while we steadfastly maintain the importance and necessity of faith; we utterly deny the conclusion involved in the objection. And until we are convinced that the Newtonian method of philosophising lowers the dignity of the human mind; and reduces it to the pitiable weakness of blind credulity, we cannot believe that christian faith has any such effects. This sentence may seem strange and perhaps incoherent to some; and therefore requires explanation. Let the attention then be turned for a moment to the method just referred to; and, that our ideas may be definite, let it be supposed that *heat* is the subject of philosophical investigation. Its power of expanding bodies, with which it is united, will be presented to the mind so frequently that in a short time the fact will be recorded that *heat has a power of expansion*. Pursuit of the subject will very probably soon present the remarkable fact that the effect of the subtraction of heat from some substances, is the same in this respect with the communication of it to others. For instance a pint of water occupies a certain space; let heat be withdrawn until the water becomes *ice*, and the space occupied by it will be greater than before. The breaking of vessels by the freezing of water proves this to every housekeeper. Now, admitting that heat is a substance, *sui generis*, here is the extraordinary *fact* that the volume of a body is enlarged, by withdrawing a part of the matter of which it was made up. And this fact too seems to be opposed to another before established, namely, the expanding power of heat. The philosopher, however, records the facts, and with a firmness indicative of true strength of mind, holds to the truths which he has ascertained, however they may be pressed with difficulties which he cannot now solve.

Again, let it be supposed that the laws of nature, respecting the propagation and growth of vegetables are the objects of inquiry—The philosopher begins with the seed; and marks

the swelling and developement of the germ, under the influences of warmth and moisture; the protruding of the leaves; the effects of light, of air, of soil, of climate; the internal structure of plants, the uses of the various parts, &c. &c.—And ascertains a number of facts useful to the farmer or gardener, as well as pleasant to the man of science—Nor does he once call in question the reality of his knowledge, because he has never been able to point out the processes by which nature accomplishes the facts ascertained by him. The time employed in attempting to ascertain *how these things are*, is regarded by him as so much time wasted. *What things are*, is the object of his enquiry; of all his careful experiments and laborious inductions. Now precisely such is the mode of investigation in the great subject of christianity. It is a religion of facts; and the object of the student is to ascertain what, in every case, the fact is. To this he directs his efforts; and to the truth as ascertained, he bows with the submission which true philosophy dictates. The submission of the understanding in the one case, is not more degrading nor injurious than in the other. Because in both, are implied love of truth and diligence in the search after it.

We say that the religion of the gospel is a religion of facts. A full discussion of this subject would carry us beyond our prescribed limits. In our brief illustration, we assume the eternal existence of an infinitely perfect God, and proceed to observe, that according to the representation of scripture, it is a fact that God created man in his own image; that is, “in knowledge, righteousness, and true holiness;” it is a fact that man, under the influence of temptation, “fell from the state in which he was created;” that God in mercy promised a Saviour; that “in the fulness of time” he was born of a woman; that he performed many works of merey, and exhibited many wonders of power; that he died, arose from the dead, and ascended up into heaven where he makes intercession with God; that he “laid down his life a ransom for many;” and is exalted “as a prince and a saviour to grant repentance and remission of sins;” that God has determined, and announced the determination that Jesus Christ shall judge the world in righteousness; and that true believers in him shall be saved, while impenitent unbelievers shall be condemned. This is not pretended to be a complete enumeration of facts; but only an illustration of the general remark. Now the proper business of a christian enquirer is, to ascertain whether this representation be true or not; in other words, whether the facts did take place. Here is a fair subject for enquiry. And the investigation is eminently calculated to afford

sa'utary exercise to the understanding. The extraordinary nature of the facts ought not to invalidate the evidence. The descent of meteoric stones is very extraordinary—Whence do they derive their origin? Are they formed in the atmosphere? How can that be, when their specific gravity is so much greater than that of air? A thousand difficulties may be raised on this subject; but none of these bear on the particular point of enquiry—did they descend from the atmosphere? To this honest men bear their testimony; the stones are seen; are preserved; are decomposed by chemists—the evidence seems to be complete; the fact is established, although no philosopher in the world can tell whence they came, or how they were formed. Now this single instance may serve to show the nature of that sort of submission of the understanding which both philosophy and christianity require. Another may be derived from this case. A number of people have never seen water converted into ice. That a river should be so changed, that from yielding to the least pressure, as is the case with fluids, it should bear ponderous loads, like solid earth, is to them most extraordinary and incomprehensible. It is testified by a number of competent witnesses. Here then a fact is established by evidence, that is opposed to all former experience: The understanding of the true philosopher is employed in examining the evidence. On finding it sound, and unimpeachable, he submits—In other words, believes the truth. Ought he, instead of this, to discard the whole as a fiction, because the fact had never been heard of before; or because he is unable to tell how this new and wonderful conversion has been effected? Then he ought, as a philosopher, to disbelieve the truth! And he might, for the very same reason, disbelieve a thousand other facts which occur in nature. We never looked through a telescope of sufficient power to discover Saturn's ring. Yet on the testimony of astronomers we have no doubt of its existence; although it seems strange that a body of such dimensions should be so surrounded.

It is readily admitted that the facts recorded in the gospel, are of an extraordinary nature; that, in a certain sense, they are solitary—no others of a similar nature having ever taken place. But it is not philosophical, on that account, to reject them as fabulous. An astronomer assures you that he has seen Saturn's ring. You reply, "I have seen the Moon, the Earth, Mercury, Venus, Mars, and Jupiter, but they are attended with no such appearances, therefore I cannot believe your testimony"—But he replies all this may well enough satisfy you that such appearance is not visible about the planets mentioned by you; but it does not touch the testimony

respecting Saturn. If you will not believe me, however, here is another, and another astronomer who testifies the same thing." You still however answer in the same way, "This is a case entirely solitary; *an unique* in our system, and I cannot believe it"! Now every man, who can appreciate the force of evidence, will cry out against this scepticism as utterly unreasonable; and will attribute it to the influence of a prejudice which ought not to be indulged. Of a similar nature does it seem to us, are the prejudices which reject the facts of the gospel because they are occurrences *sui generis*, the like of which never took place before or since. The case essentially requires that the facts should be extraordinary. Because it is the case of an interposition, out of the ordinary course, to set that right, which had deviated from the track assigned by the Creator. It is utterly irrelevant to object then that these facts are extraordinary; and therefore could not have taken place. Every objection to bear against the truth of the gospel, ought to go to *invalidate the testimony*; otherwise it has not the least force.

Still however it is objected that the doctrines of the gospel are contrary to reason; and man can never bring his reason to submit to that which is repugnant to it. To this it is answered, that the objection is utterly ambiguous. Does it imply that the gospel is contrary to just conclusions drawn from undeniable premises? The assertion is not admitted. Or does it in truth imply that the doctrines of the gospel are contrary to notions which unbelievers have taken up concerning the nature of Deity, and the conduct which becomes such a being as God? Then it may have no more weight, than the objections of the ignorant against the Copernican system. Their whole force is derived from prejudice. What it becomes the Almighty to do is a subject too vast for a finite mind. That God is infinitely just and good and wise is most certain; and that he will act consistently with these attributes is also certain. But to determine that a given case is inconsistent with his character may require infinitely more knowledge than we possess. For instance, to decide that the incarnation or death of Jesus Christ is unworthy of God, demands a knowledge of the scheme of divine government, of the connection of its parts, and the bearing of these events on the interests of this government, not possessed by mortal man. Reason then has not the data on which to found a conclusion. To disregard all the evidence on this subject; and reject the doctrine because it seems repugnant to reason, is utterly unphilosophical. It is deciding concerning what we know by what we do not know. It is making ignorance the

test of truth. And in the same way, we should to be consistent, reject every truth however authenticated in the whole system of natural science. The course dictated by sound philosophy is to look to the evidence. If that is sufficient to establish the fact that God has made a communication of his will to us, then the only enquiry is what is the true and proper meaning of the words in which this communication has been made. After this has been ascertained, the matter is settled at once and forever. No doubt can remain as to any thing contained in scripture. God surely knows the manner of his own existence, his own works and determinations. If he has told us that he has provided a Saviour, the fact is determined. If he has taught us that this Saviour is a Divine Personage, who are we to gainsay the Almighty?—If he has informed us that it is his determination to forgive sin through the atonement and intercession of Jesus Christ, there can be no doubt of the truth. Assurance then of having received information from heaven, puts an end to all enquiry; and the understanding submits in the same way in which it does on ascertaining a fact by philosophical experiment. In the one case we learn the truth by our own observation; in the other by the instruction of the Almighty. And surely we have as much reason to apprehend that our accuracy in making experiments may fail; as that the infinitely wise God would state that as a fact which is not so. And as enquiry ends and doubt ceases as soon as we know a philosophical fact, so it is, as soon as we receive and understand a divine communication. In one case we bow to the force of philosophical investigation; in the other to the wisdom of God. But some, misnaming themselves christians, admit the truth of the gospel in general terms, but in particular cases, set up their own reason as the standard by which to determine whether any specific fact is to be believed: that is, they apply their preconceptions, and prejudices to that fact, and decide that it is not to be believed. What open infidelity does in the gross, they do in detail. They cherish unbelief in the heart, and outwardly appear christians. But surely it is more consistent totally to reject christianity, than to profess friendship for that to which secret hostility is entertained. Let men be what they pretend.

As for ourselves we have enquired as carefully as we could; and have no doubt but God has spoken to us by his prophets, and by his Son; and all that he has taught, we as fully receive, as we do the best established doctrines of the philosophy of nature; not doubting but that God understands his own nature, knows his own works, and is perfectly acquainted with his own determinations.

ILLUSTRATIONS OF SCRIPTURE.

No. VII.

Having in the last lecture given a rapid sketch of the history of Abraham, we shall proceed to discuss a number of particulars which, from their importance, require our attention. It is intended to consider these particulars under four heads, which will form the subjects of four lectures. 1. On the appearances of God to Abraham. 2. On the promises of God to Abraham! 3. On the seal of the covenant which God made with Abraham, *i. e.* circumcision. 4. On the command to offer Isaac as a burnt offering to the Lord.

I. *On the appearances of God to Abraham.*

It has been before observed, that in the age of Abraham, idolatry had become very prevalent. It is hardly possible to conceive of a practice more degrading, or injurious to the race of man than this. It seems unaccountable, at first view, that rational beings should worship as Gods, or as representatives of the Deity, images of wood or metal, fourfooted beasts, and creeping things. This difficulty can only be explained by the established fact, that there is nothing which men will not receive, if it is calculated to gratify their corrupted passions. And that this is eminently the case with idolatry, is clear from all the accounts which we have of this strange perversion of the religious principle. It was the design of the Almighty to prevent the universal extinction of true religion, and to carry on his purposes of love which had been before announced. And accordingly he called Abraham from his kindred and his father's house. During the life of this patriarch it appears from the scripture, that God appeared to him eight times, *viz.* 1. In Ur of the Chaldees, Gen. xii. 1. 2. Near to Shechem, in the plain, or under the oak of Mamre, Gen. xii. 6—7. 3. In Bethel, Gen. xiii. 3—14. 4. When he promised him a son and heir, Gen. xv. 1. 5. When he instituted circumcision, Gen. xvii. 1. 6. When he was entertained by him, Gen. xviii. 1. 7. When he approved the wish of Sarah that Hagar and Ishmael should be cast out, Gen. xxi. 12. 8. When he commanded the offering of Isaac, Gen. xxii. 1.

It will be worth while to examine some of these appearances at least, with particular attention, as they may afford some just views of the extent to which the scheme of divine mercy was made known to Abraham.

Concerning the manner in which the Divine Being made himself known to Abraham, we are ignorant; as we are con-

cerning the mode of divine operation in every case. There can be no reasonable doubt, but that God Almighty can hold communications with his creatures, in such a way as to give them the most decisive evidence that it is God, who condescends to converse with them; whether this be by vision, or in the way of personal appearance.

The first appearance of God to Abraham is recorded in the 12th chapter of Genesis. Here it ought to be observed that the division of the chapters is very unhappy. The latter part of the eleventh chapter is so intimately connected with the beginning of the twelfth, that they ought not to be separated. See Gen. xi. 31.—xii. 1—6. Let this be compared with the 7th of Acts, verses 2—4. And it will be seen that we correctly regard this as the first appearance of God to Abraham. As, however, the remarks which we intend to make on this subject will more naturally fall under another passage in the history of the patriarch, we shall pass on.

The next appearance of the Divine Being to Abraham is recorded in Genesis xii. 7. “And the Lord appeared unto Abraham and said, unto thy seed will I give this land; and then he builded an altar unto the Lord who appeared unto him.” On this passage we shall only remark, that the appearance of the Lord seems intended not only to give to Abraham assurance of the fulfilment of the promise respecting the land of Canaan, but also to encourage him publicly to worship Jehovah, the true God. This seems to be a fair inference from the fact stated in the latter part of the verse, “And he builded an altar to the Lord,” &c.

The third appearance of Jehovah to Abraham is mentioned in Gen. xiii. 14. “And the Lord said unto Abraham,” &c. This is only a repetition of the promise made before. And we only need to remark, that the faith of Abraham required constant support, as does that of every believer; and that God graciously afforded strength to bear the trials to which this faith was exposed; from a delay of the promise.

The fourth event of this kind mentioned by Moses, may be found in Genesis xv. 1. &c. “After these things the word of the Lord came unto Abraham,” &c. This is the first time in which this phrase occurs, and as it is one of importance, it will be well for us to give it particular attention. We would then lay down this position for examination, that the Word of the Lord, was regarded as a person, and is so spoken of in the scriptures. In this passage the language is that of personal conference. The Word said “Fear not, I am thy shield.” Abram said “*Lord God* what wilt thou give me,” &c. [See the whole passage.] Let it be understood here that the

word translated *God* in English is the Hebrew word *Jehovah*, signifying the self-existent God. Bearing this in mind, let us examine the following passages of scripture, viz. 1 Sam. iii. 7. 21. "Now Samuel did not yet know *Jehovah*; neither was the word of *Jehovah* yet revealed to him;"—afterwards "For *Jehovah* revealed himself to Samuel in Shiloh by the Word of *Jehovah*." 1 Samuel, xv. 10—11. Then came the Word of *Jehovah* unto Samuel saying, "It repenteth me that I have set up Saul to be king." 1 Kings, xiii. 9—17. "For so it was charged me by the Word of *Jehovah* saying, Eat no bread." 1 Kings, xix. 9—15. "Behold the Word of *Jehovah* came unto him, and *He* said unto him, what doest thou here *Elijah*? And he said, &c. (see the passage.) Psalms, cvii. 20. *He* (*Jehovah*) sent his *Word* and healed them.

Now these passages appear very strongly to show that the phrase under consideration designates a person. It ought however to be added that the ancient Jews understood these expressions in the same way. We providentially have some paraphrases of the Old Scriptures made by ancient Jewish writers, which greatly assist us in interpreting the Hebrew. These paraphrases are called *Targum's*. And the writers very frequently use the phrase *Word of Jehovah*, to express the Supreme Being: for instance, Genesis i. 27, instead of "So *Jehovah* created man in his own image;" they explain it, "So *the Word of Jehovah* created man in his own image." Gen. iii. 8. Instead of "And they heard the voice of *Jehovah* walking in the garden in the cool of the day," they have it, "They heard the voice of the *Word of Jehovah*," &c. Gen. iii. 22. Instead of "And the Lord (*Jehovah*) God said behold the man is become as one of us," &c. they write, "And the *Word of Jehovah* God said." Innumerable instances of a similar kind might be adduced. Now, let us compare these passages with the beginning of the gospel by John, where the apostle seems to have it for his specific object, to give a distinct view of the nature of Christ. "In the beginning was the *Word*, and the *Word* was with God and the *Word* was God," &c. It seems, then, on the whole, that the position laid down is clearly established, namely that the *Word of Jehovah* was not a mere sound, or sign produced for communicating ideas to the patriarchs and prophets; but a real person who appeared to them, and conversed with them.

In the next place we would observe that this person was in the form of man. A consideration of some appearances of God to Abraham, not yet particularly noticed, will afford proof of this remark. That recorded in the 17th chapter, particularly the 22d verse, may lay some foundation for this

opinion—But we shall not place much reliance on this, as the two following chapters will afford so much stronger evidence. The 18th chapter opens with this declaration, “And Jehovah appeared to him (Abraham) in the plains of Mamre:” and then goes on to state the manner and circumstances of this appearance. Three persons in the shape of men presented themselves before him. Abraham, at first, supposed that they were men; and entertained them with patriarchal hospitality and simplicity. From the beginning, there was one more conspicuous than the rest, whom Abraham addressed by the title, *My Lord*. After the entertainment, enquiry was made for Sarah—“Behold she is in the tent,” was the reply. And *HE* said, “Behold I will return unto thee,” &c. verse 13. “And Jehovah said why did Sarah laugh,” &c. Is any thing too hard for Jehovah? “At the time appointed I will return,” &c. Verse 17, “And Jehovah said shall I hide from Abraham that thing which I do,” &c. See also the intercession of Abraham, verses 23—32. The 33d verse states that “Jehovah went his way, as soon as he had left communing with Abraham.” The result of the whole is, that of the three personages who appeared as men to Abraham, one was called Jehovah, and the other two were angels employed as ministers in the execution of his purposes.

In connection with these remarks we would observe, that in the account of the singular trial of Abraham’s faith, recorded in Genesis xxii, when he was just about to offer his son Isaac, the person addressing Abraham is called the angel of the Lord, verse 11.—“And he said lay not thine hand upon the lad, neither do thou any thing to him: for now *I* know that thou fearest God, seeing thou hast not withheld thy son, thine only son from *me*.” All the circumstances of this event show that the same person is here mentioned, that before was designated as the Word of the Lord, and appeared in human shape. He is in other parts of scripture called the angel of the covenant; for instance by the prophet Malachi, iii. 1. “Behold I will send my messenger, and he shall prepare the way before me: and Jehovah whom ye seek shall suddenly come to the temple, even the messenger (angel) of the covenant whom ye delight in.”

The doctrine concerning the appearance of God to the children of men has met objections, which it is worth while to refute, as they relate to a subject of vital importance. To do this, and make the whole matter as clear as possible, let the following remarks be attended to. When we say that the Divine Being appeared to the Fathers, it is not forgotten, that he is a spirit, infinite, eternal, unchangeable, every where

present, and in a word, possessed of every perfection. This great and glorious being can give particular tokens of his presence in every place, and in any manner that seems good to him; whether by an appearance in human shape, by a luminous appearance called a pillar of fire, or in any other manner. The fact is we have no idea of the divine omnipresence except that God so exists that he can exert, and, if it please him, does exert his power in all places at the same time. If we carry the idea farther, we shall be in danger of falling into the gross notion of the universal extension of Deity.

These remarks will explain what we mean by an appearance of the Deity. It has been objected to the account given above, that it is contradictory to some other passages of scripture, as for instance, that which says, "No man hath seen God at any time;" and that other which teaches that no mortal can see God and live. To get rid of this difficulty it has been said that the persons appearing to the old prophets were angels, meaning thereby ministering spirits, who were representatives of the Deity; and that these were seen by the patriarchs. On this we would remark, that it solves no difficulty, and is incumbered with very strong objections. One Spirit is as much invisible to human organs as another. Of whatever nature the appearance was, then, it must have been something corporeal, something which could reflect light, and thus be visible. A spirit never was, nor can be, seen—but only something material which indicates the presence or agency of a spirit. Now nothing hinders but that the Almighty, and omnipresent God, should by his own immediate power give such indications of his immediate presence, as well as make communications by his ministers.

Again, the language used on occasion of these appearances is such as is applicable only to the supreme God. For the incommunicable name, and attributes of Deity, are claimed by these heavenly appearances, and every thing ascribed to the Deity any where in Scripture is ascribed to the person who appears. This is so obvious that it is unnecessary to dwell on it. We shall mention only one instance. The person that appeared to Abraham is almost every where called Jehovah. Now we know that this term was selected as appropriate to the eternal God; as a distinctive term, signifying, as before observed, the self existence of the Divine Being. It is not, and cannot be appropriated to any other being. It is then an extremely harsh, and strained interpretation to say that the terms, "Jehovah appeared unto Abraham," means the representative of Jehovah appeared, &c. This would compel us in

many instances to say, that under the old dispensation they paid divine honours to the representative of Jehovah. But we know that the great object of that dispensation was to promote the worship of the one living and true God. We cannot therefore admit an interpretation which would go to prove that divine honours were given to a subordinate agent of the living God—And not only given but authorised.

But it has been objected that the prophet John says, “No man hath seen God at any time”—How then can it be maintained that God frequently appeared to the old prophets? To this it may be answered, that both parts of the text ought to be taken together, the remaining part of the verse [see John i. 18] is “The only begotten son, which is in the bosom of the father, he hath declared him.” Where, *not seeing God*, is manifestly opposed to *declaring him*. The inspired writer, could not mean to declare that no person had ever seen the pure SPIRIT named God. This was a very needless declaration. In holy writ to see very frequently signifies to know; and this is, we apprehend, its signification here. No man hath ever known God; hath by the exertion of his own understanding acquired just conceptions of his character; but the only begotten Son, he hath declared, revealed, or made him known. This passage then is not opposed to the doctrine which we teach; but considered in this point of view, it throws important light on this subject. The only begotten Son, who is in the bosom of the father, hath alone revealed the divine character to the children of men; for no man hath seen [known] God at any time. All the revelations then that were made to the ancient prophets and patriarchs, were made by the only begotten Son of the Father. Additional light is thrown on this subject by the remarkable declaration of our Saviour John viii. 56, “Your Father Abraham rejoiced to see my day, and he saw it and was glad.” But this needs a little explanation. The word rendered rejoice, signifies primarily to leap very much. Strong affections of the mind, whether of joy or desire, have considerable effect on the body; hence the word was used to signify great joy, or eager desire. This last is the sense in this passage; instead of “Abraham exceedingly rejoiced to see my day, and he saw it, and was glad;” we ought to read “Abraham earnestly desired to see my day, and saw it” &c. But what is meant by the term *day*, here used. The sense is various in scripture; it sometimes is put for a natural day of twenty four hours; sometimes for an artificial day of twelve hours; and sometimes for an indefinite period. When applied to an individual with a possessive pronoun, as *my day*, *his day*, &c. it is intended to express the

particular time allotted for that individual to discharge some office, or perform some duty. Thus our Saviour says, "Hadst thou in this *thy day* known the things that belong to thy peace," &c. In this sense the passage is to be understood here; and the day of our Saviour is, of course, the time during which, as mediator, that is as prophet, priest, and king of his people, he was discharging his offices here on earth. Abraham then earnestly desired to see the day of Christ, [to know him, and understand the nature of his office;] And he saw it and was glad. In the 58th verse of this chapter, our Lord in reply to the saying of the Jews, "Thou art not fifty years old, and hast thou seen Abraham?" observes, "Before Abraham was, *I am.*" A very remarkable expression, reminding one of the import of the term Jehovah, the very person who appeared to Abraham.

The result of the whole discussion may be summed up in a few words. The same being who appeared to Abraham under the names Jehovah, and word of Jehovah, and communicated light, peace, and joy to him, was he who in latter days was made flesh, and manifested as the Word; who appeared full of grace and truth, and made his life a ransom for sinners.—And farther, it may be inferred that it is he alone, who in every age hath revealed to man what is known of the nature, government, and merciful designs of the Deity. He taught the patriarchs, inspired the prophets, as well as commissioned the apostles. He is the Alpha and Omega, the first and the last, the author and finisher of faith; "for of him, through him, and by him, are all things, to whom be glory and dominion for ever and ever."

For the Virginia Evangelical and Literary Magazine.

‘ERRORS OF GENIUS,’ EXEMPLIFIED.

No. II.

The aberration, which it may be remembered, I attempted to illustrate in a former essay, was *inconstancy*. Its unhappy effects, in any individual case, mainly regard the world. It is to be regretted, wherever it exists, from the loss resulting to community by the prodigality of talents, which it involves. There is another error, which belongs rather to the private character of the individual, and which affects his success, only as it lessens his amiableness. I mean that plethoric

self-confidence, that overbearing and dictatorial majesty, which proceeds from the pride of excellence and power. Such was the failing of one, who has been emphatically styled “the ornament of the eighteenth century.”—Samuel Johnson possessed a mind of a superior order. It were superfluous to rate the merits of this most able champion of morality and good taste. Suffice it to say, he has left the world deeply in his debt, and I should be the last to lay a tainted finger on the monument that covers his remains, to smear its alabaster whiteness: I merely point anew to one dark shade that ever has been there; and even this—“Not that I love *Cæsar* less, but that I love *Rome* more.”

With those who peruse the details of the life and conversation of Dr. Johnson, the mere inspection perhaps impairs his credit for “the moon like softness” of his virtues, for those qualities that impart its lovelier hues to the character of man, in proportion as it increases the admiration of his genius and learning. Generally surrounded as he was by those, with whom he could confidently wield the weapons of colloquial argument, whose opinions he ruled with oracular authority, and to whom, like the Heathen Jove to the “*Dii Minores*,” he ever

————— Gave the nod,
The seal of fate, and sanction of a God,

he unhappily became habitually dogmatical. The *axe and fasces* of his authority, accustomed to the bow of obedience from this subject circle, were not to be kept within its limits. He issued from this group of inferiors, unconscious, like Gulliver, returned from the land of pigmies, but that with his thumb and finger, he might with the same ease and impunity clasp *every one* by the waist.

This authoritative spirit of Johnson was regretted by his friends, who indeed were sometimes themselves made to groan beneath its pressure, and his opponents found in it a frequent subject of their reprehension. There is a specimen of the censures he incurred in the following severe, but too just epigram thrown out by Jennings, while yet writhing under the bludgeon of his controversial arrogance, and offered by him to the public, as a fit inscription for his tomb-stone:

“Here lies Sam Johnson. Reader have a care,
“Tread lightly, lest you wake a sleeping bear.
“Religious, open, generous and humane
“He was—but self-sufficient, proud and vain;
“Fond of, and overbearing in, dispute,
“A christian and a scholar, but—a brute.”

The foibles of the temper and dispositions of men are rarely discoverable in their writings. In deliberate composition,

the mind like a crucible, may refine, sublimate, and beautify its contents, and diligently purge off all those unseemly crudities, that vitiate and burthen it; and true it is, that man may 'write and write and write' as well as "smile," and not the blemishes, that stain his heart, be seen. But even the style of the writings of Johnson developes this unamiable, predominating trait. At every swoln sentence, the commanding personage himself seems to rise, like the ghost of Samuel, before us, and to tell us with a voice of thunder, "Firmly as the laws of Medes and Persians, shalt these words be established!" Who can peruse even those masterpeices of wisdom and discernment, his moral essays, without constantly bracing his muscles, as it were, against the moving mass, that would sternly bear him down.

Thus far Dr. Johnson. But I would be fully understood. I would by no means insinuate, that arrogance is synonomous with magnanimity—that this spirit of dictation, which sometimes disgraces the characters of those too sensible of their powers, is allied to that genuine, unmixed consciousness of merit, which the truly great must ever feel like an instinctive spark within them, silently firing their actions. There is a marked line of distinction between them. The former invariably indicates pride and a love of power as ingredients in the composition of character, and, so far from being the fruit and index of a superior mind, it is often seen accompanied only by the qualities of ignorance and manness. But there is a '*mens conscia magni*,' which never deceives itself; which is consistent with the truest modesty, and is ever found illuminating excellence.

ACADEMICUS.

ON USURY.

As the subject of usury attracts considerable attention at this time, we have thought it expedient to inquire what has been determined concerning it in the Bible. And this especially, because the Bible is frequently referred to in discussing the morality of the general question.

The word usury occurs in our translation in about fifteen passages.

Exodus xxii, 25. If thou lend money to any of my people that is^r poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Lev. xxv. 35—37. And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea though he be a stranger or a sojourner; that he may live with thee. Take thou no usury of him, or increase, but fear thy God that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Deut. xxiii. 19—20. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent on usury. Unto a stranger, thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury, that the Lord thy God may bless thee, &c.

Neh. v. 7. Then I consulted with myself, and I rebuked the nobles and the rulers, and said unto them, ye exact usury every one of his brother. ver. 10. I pray you let us leave off this usury.

Ps. xv. 5.—He that putteth not out his money to usury, nor taketh a reward against the innocent, &c.

Prov. xxviii. 8. He that by usury and unjust gain increaseth his substance, he shall gather in for him that will pity the poor.

Isaiah xxiv. 2. As with the taker of usury, so with the giver of usury to him.

Jeremiah xv. 10. Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

Ezekial xviii. 8—13—17. He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, &c.—Hath given forth upon usury, and hath taken increase, &c.—That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, &c.

Matthew xxv. 27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Luke xix. 23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury.

It will appear from the above quotations that the term usury occurs only twice in the New Testament; and in each case in a parable, where allusion is made to the custom of the times, without any declaration or command respecting the practice. The original word occurring in each case, is used by Greek writers not only for that moderate and reasonable

premium for money, usually designated among us by the term *interest*; but for that exorbitant rate which we commonly call *usury*. In the New Testament then, there is no specific precept on the subject. General principles alone can be derived from this part of the sacred volume, to bear on the question that has been recently agitated. It is not our present purpose to bring these forward. We only remark that all the practical precepts of the gospel furnish a striking comment on the declaration that the Lord our God requires of us “to do *justice*, love *mercy*, and walk humbly before him.”

In the Old Testament there occur in the original four words used in reference to this subject. Of these the root of one signifies *to lend*; of another, *to increase*; of a third, *to bear on*, or *oppress*; and of a fourth *to bite*. This last is the most common of the whole. And the critics say that “usury is so called because it resembles the biting of a serpent; for as this is so small as to be scarcely perceptible at first, but the venom soon spreads and diffuses itself until it reaches the vitals, so the increase of usury, which at first is not perceived nor felt, at length grows so much, as by degrees to devour another’s substance.” [See Leigh’s Critical Sacra.]

The first passage quoted above, Exod. xxii. 25, may be thus rendered, “If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a creditor, neither shalt thou lay upon him usury.” In explanation of this, it may be observed that the cruelty of creditors was in ancient times proverbial; and either usage or law allowed them to sell their debtor’s children, or the insolvent debtors themselves to raise their money. And it seems that they were not backward to exercise the authority thus allowed. An example of this severity in creditors, a little different from that just mentioned, is recorded in 2 Kings, iv. 1. “Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen.” Now this species of cruelty, and that of exacting a biting exorbitant *interest* are both expressly forbidden in the passage before us; and are directly opposed to the genius of our religion.

The second passage quoted, Lev. xxv. 35—37, manifestly has respect to persons in a decayed condition. This humane precept includes native Jews and foreigners settled among them, and conforming to their religion. The reader will perceive that the prohibition contains two particulars; *usury*, biting or devouring interest and *increase*. This last, unless

we have overlooked some passage in the original in which it occurs, is never applied to money, but to what we in general call *provisions*. Thus it is said "Thou shalt not give him thy *money upon usury*, nor lend him thy *victuals for increase*." It has long been, and is now a custom among Eastern people to furnish corn to people in want, on condition that they shall repay the quantity borrowed, and so much more as the lender thinks proper to exact, and the necessities of the borrower compel him to consent to pay. This is termed *increase*; and the rate we are told, is commonly most exorbitant. The custom is in the highest degree injurious, and always keeps down the poor. This then is forbidden in this law.

In Deut. xxiii. 19—20, [the passage next quoted,] this kind of oppression is called *usury of victuals*, and is forbidden with every kind of exorbitant or *biting* interest. These very species of interest however are in the same passage allowed to be exacted of strangers. This passage presents two difficulties. 1. It seems to contradict Lev. xxv. 36, in which the practice of usury on poor strangers is forbidden. 2. It would seem that what is unjust and oppressive in dealing with an Israelite is equally so in relation to a foreigner. As to the first, it is observed that the Hebrew word rendered stranger in the passage in Deuteronomy is different from that translated by the same term in Leviticus. In the latter passage, as was before shewn, it signifies a foreigner who conformed to the religion of the Jews, and was of course naturalized. In the former it means an alien, an idolater, one who refuses to become a proselyte. So that no contradiction exists in this part of the Jewish law. In relation to the second difficulty, we remark that all nations claim the right of prescribing the terms on which foreigners shall take up their abode among them. But all foreigners among the Jews were idolaters. The Jewish government was a *theocracy*; and idolatry was directly opposed to its fundamental principles. In fact it was the highest species of treason. The crime too seemed to be contagious; because idolatry allowed unrestrained indulgence of the appetites and passions. It was wise, then, in the legislator of the Jews to discourage, by addressing the love of gain, the settlement of idolaters among his people. "Become naturalized among us" was the import of his laws, "and you shall be entitled to all the humane enactments made for the protection of the poor: but if you refuse this, your property shall not be guarded among us; you must take the consequences of its being left unprotected by law."

In Nehemiah, v. 7 & 10, the word rendered usury is derived from a Hebrew verb which signifies to *bear*, *bear upon*,

or oppress. The case was this: the Jews had recently returned from the Babylonish captivity. Most of them were poor. The repair of the ruins of their country and holy city, and withal the tribute demanded of them by the king of Babylon were extremely burdensome. While thus embarrassed, the rich among them loaned money on oppressive terms, and were rigid creditors, taking even the sons and daughters of their poor brethren for bondmen and maidens. This hard dealing is reprov'd in very emphatical terms by Nehemiah; and is stigmatised by the name of usury.

The word occurring in Ps. xv. 5, is the ordinary term, equivalent to the *usura vorax* of the Roman writers, the devouring usury, on which we have before remarked.

In Proverbs xxviii. 8, both the word commonly translated usury, and that rendered *increase*, occur. This we have before explained as the principle of usury applied to corn and other necessaries of life.

The original terms in the passages quoted from Isaiah and Jeremiah are the same. Usury, as it involves the idea of oppression, is the word used by both prophets. We need only remark, then, that the practice of usury was odious in ancient times as well as in modern. This is evident from Jeremiah's exclamation, "I have never practised usury" said he, "yet all men curse me!"

In Ezekiel, the prophet describes a just and an unjust, that is a good and a bad man. Of the former he says, "He hath not given forth on usury, neither hath taken any increase;" of both of which the latter is represented as guilty. The observations hitherto made apply to the words in this passage. And they need not be repeated.

On the whole, biting, oppressive, exorbitant *interest*, whether applied to money, to the produce of the earth, or to flocks and herds, is forbidden in scripture; and the practise of exacting it was attended with odium and reproach. It is not absolutely certain whether the Jewish law allowed any premium for the use of money or not. It seems very certain however that a fair and moderate *interest* is not the thing forbidden, but extravagant accumulating interest; in other words cruelty and oppression.

What was the customary rate of interest among the Jews, we know not. And if we knew, it would serve no practical purpose. Because what is reasonable at one time, is at another too little, and at another again, too great, according to the various fluctuations in the value of money. As the Jewish law did not fix the rate of interest, so no specific civil penalty is annexed to the violation of its precepts. *Biting interest* is

forbidden; and the prophets denounce the judgments of heaven against those who in this way oppress their brethren; but we read of no punishments inflicted on them by the civil authorities. The offence then was punishable in the way of ordinary fraud and oppression, or it was left to the operation of moral causes, to the punishment of public contempt and hatred, of the curses of the people and the scorn of the good.

In conclusion, we remark, that our only design here, is to state the subject as represented in the Bible. We have not had time to examine the original scriptures as carefully as we could have wished. Any mistake, then, that any of our readers may detect will be rectified, with thanks to him who shall point it out to us.

It has not been our design to enter into the truly difficult and perplexing subject of money. We readily confess that we do not comprehend it. Of course we shall not undertake to say that it is expedient, or that it is inexpedient for the Legislature to fix the rate of interest in all cases. But amidst our doubts on this subject, we are clear in one point; namely, that it is the duty of every citizen to conform to the law of his country, as long as a law exists on this subject. We are clearly convinced of another thing; that the custom of making money by exacting usurious interest is unfriendly to morals, and utterly destructive of the best feeling of the human heart. Yea, of a third thing are we verily persuaded, that the individual who is content with the slow and regular gains of patient and persevering industry, and is satisfied with plain and frugal fare, enjoys more real pleasure than the *speculator* and *shaver* who succeed in their schemes, and riot on their ill gotten wealth. The interests of the commonwealth too, are much more promoted by the *labour* of the one, than by the *ingenuity* of the other.

CATECHISM OF THE WALDENSES.

[The following is translated from "L'Histoire Generale Des Eglises Vaudoises Par Jean Leger." (A General History of the Churches of the Waldenses by John Leger.) It is said to be "a very excellent Catechism or Formulary, drawn up in the form of a dialogue, in which the pastor puts the questions, and a child answers them, dated in the year 1100." To this early date however it has been objected, that in the catechism

references are made to *chapters* in the Bible; and these divisions were not made in scripture until upwards of one hundred years afterwards, that is in the year 1240. The catechism however might have been drawn up as early as the date assigned, and the divisions of chapters adopted for convenience of reference, afterwards—At any rate, the piece is venerable for age; is curious as a remnant of a much abused and persecuted people; and is instructive as a compendium of Christian doctrine. The original is in *provincial Italian*, the language of the Vaudois. We give one or two sentences as a specimen of the language. *Lo Barba.* Si tu fossess domanda qui sies tu? Respond. *L'Enfant.* Creatura de Dio, rational et mortal. *Lo Barba.* Per que Dic t'a crea? *L'Enfant* Afin que yo connoissa, luy meseime; e cola, e avent la gratia de luy meseime, sia salva, &c.]

Pastor. Who are you? answer me.

Child. A creature of God, rational yet mortal.

P. For what end has God created you?

C. That I may know him, that I may serve him, and be saved by his grace.

P. In what does your* salvation consist?

C. In the principal virtues which necessarily belong to a state of salvation.

P. What are they?

C. Faith, Hope and Charity.

P. How do you prove that?

C. The Apostle has written in the thirteenth chapter of the first Epistle to the Corinthians “these three things remain, Faith, Hope, and Charity.”

P. What is faith?

C. According to the Apostle, Heb. xi. it is the substance of things hoped for, and the evidence of things not seen.

P. How many kinds of faith are there?

C. Two; that is a living and dead faith.

P. What is living faith?

C. It is that which works by love.

P. What is dead faith?

C. According to St. James, that which is without works is dead. Therefore faith is void without works; or dead faith is to believe that there is a God, to believe *concerning* God, but not to believe *in* God. [*creire de Dio, e non creire en Dio.*]

P. What faith is yours?

C. The true Catholic and Apostolic faith.

* Means or way of Salvation.

P. What is that?

C. It is that which in the Apostles' Creed is divided into twelve articles.

P. What is that Creed?

C. I believe in God the Father, Almighty, &c. [Here this creed is recited.]

P. By what means can you know that you believe in God.

C. By this; that I know, and give myself to the observance of, the commandments of God.

P. How many are the commandments of God?

C. Ten—as may be seen in Exodus and Deuteronomy.

P. What are they?

C. Hear O Israel, I am the Lord thy God, &c. [Here the commandments are recited.]

P. On what do all these commandments depend?

C. On two great commandments, to wit: Thou shall love God above all things; and thy neighbor as thyself.

P. What is the foundation of these commandments; by which every one must enter into life, and without which no one can worthily do or fulfil them?

C. The Lord Jesus Christ, of whom the apostle says in the first to the Corinthians, Other foundation can no man lay than that which is laid, to wit: Jesus Christ.

P. By what means can man come to this foundation?

C. By faith—The apostle Peter says, Behold I lay in Zion a chief corner stone, elect, precious; he that trusteth in it shall not be confounded. And the Lord says, He that believes, has eternal life.

P. By what means can you know that you believe?

C. By this; that I acknowledge him at once to be true God and true man, who was born and suffered, &c. for my redemption, justification, &c. that I love him, and endeavor to fulfil his commandments.

P. By what means can any attain to these essential virtues, to wit, faith, hope and charity?

C. By the gifts of the Holy Ghost.

P. Do you believe in the Holy Ghost.

C. I do believe—For the Holy Ghost proceeds from the Father, and the Son, and is one person of the Trinity, and in respect to his Divinity is equal to the Father and the Son.

P. You believe God the Father, God the Son, God the Holy Ghost, to be three persons—Have you three Gods then?

C. No I have not three.

P. Wherefore then have you named three?

C. That was in respect to the distinction of the persons, and not the essence of the Deity. For it is evident that there are three persons, although the essence is but one.

P. In what manner do you adore and serve the God in whom you believe?

C. I adore him by the adoration of external and internal worship; externally by bending of the knees, elevation of the hands, by inclinations, by hymns, by spiritual songs, by fasting, by invocation; but inwardly, by a holy affection and a will ready to do what pleases him; and I serve him by faith, hope and charity, in his commandments.

P. Do you worship and serve any other thing as God?

C. No.

P. Why?

C. On account of his commandment, in which he has strictly commanded saying, You shall worship the Lord your God, and him only shall you serve. Also, I will not give my glory to another. As I live said the Lord every knee shall bow to me: And Jesus Christ says, they are true worshippers, who worship the Father in spirit and in truth. And the angel would not be worshipped by St. John, nor St. Peter by Cornelius.

P. How do you pray?

C. I pray the prayer given by the Son of God, saying, Our Father who art in heaven, &c.

P. What is the other virtue necessary to salvation?

C. It is charity.

P. What is charity?

C. It is a gift of the Holy Ghost, by which the soul is reformed in its disposition and illuminated by faith; by which I believe all that I ought to believe, and hope for all that I ought to hope.

P. Do you believe *in* the church?

C. No; for it is a creature; but I believe that there is a church.

P. What do you believe concerning the holy church?

C. The church is to be considered in two respects, its substance, and its ministry: Considered in its substance, *by the church*, is understood the holy catholic church, which contains all those chosen by God, from the beginning to the end of the world, in his favor by the merit of Jesus Christ, gathered by the Holy Ghost, ordained before to eternal life, the number and names of which are known to him alone who has chosen them. And finally in this church there abides no one that has been excommunicated. But the church considered in respect to its ministry, is the company of the ministers of Christ with the people committed to them, enjoying their ministry in faith, hope and charity.

P. By what things do you know the church of Christ?

K

C. By its fit ministers; and by the people who partake in truth of their ministry.

P. By what things do you know the true ministers?

C. By the soundness of their faith; by the good example of their lives; and by the preaching of the gospel and the due administration of the sacraments.

P. By what things do you know false ministers?

C. By their fruits, their blindness, their evil works, their perverse doctrine, and their undue administration of the sacraments.

P. By what things does their blindness discover itself?

C. When, not knowing the truth necessary to salvation, they observe human inventions as the commandments of God; in which is verified that which was spoken by Isaiah, and quoted by our Lord Jesus Christ. Matt. xv, This people honors me with their lips, but their heart is far from me; but in vain do they serve me teaching the doctrines and commandments of men.

P. How is their ill doing known?

C. By open sins; of which the apostle speaks in the first chapter of the epistle to the Romans, saying, That they who do such things shall not inherit the kingdom of God.

P. By what is their perverse doctrine known?

C. When they teach contrary to faith and hope: such, for example, as their idolatry of various kinds toward creatures rational or irrational, visible or invisible. For it is the Father alone, with the Son and the Holy Ghost, who ought to be served; but not the creature of whatever kind it may be. But they, on the contrary, attribute so much to man, and to the work of his hands, or to his words, or authority, that blind men think that their God ought to be satisfied with a false religion and the avaricious simony of priests.

P. How is the undue administration of the sacraments known?

C. When the priests do not know the meaning, nor understand the intention of Christ in the sacraments; when they say that the grace and truth are included in the external ceremonies alone; and draw men to the participation of the sacraments, when destitute of true faith, hope, and charity. The Lord wishes his people to be on their guard against such false priests, saying, Beware of the Pharisees, that is of the leaven of their doctrine. Also, believe them not—go not after them. And David hates the church of such persons, saying, I hate the church of the wicked. And the Lord commands to depart from the midst of such a people. Num. xvi. "Depart," says he, "from the tabernacle of the wicked, and touch

nothing that pertains to them, lest ye be involved in their sins." And the Apostle in the second to the Corinthians, "Be ye not coupled under the same yoke with unbelievers; for what part hath righteousness with iniquity; and what concord hath light with darkness; what agreement hath Christ with the Devil; or what part hath a believer with an unbeliever; and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord: touch not that which is unclean and I will receive you. Likewise in the second to the Thessolonians. "Brethren, we charge you to keep yourselves from every brother that walketh disorderly." Also in 18 Apocalypse. "Come out from her my people, and be not partakers of her sins, that ye may not receive her plagues."

P. By what things are they known who are not truly in the church?

C. By their open sins, and by their erroneous faith. And it is necessary to avoid such, that we may not be polluted.

P. In what way are you to communicate with the holy church?

C. I ought to communicate with the church in respect to its substance, [per rason de substantia] by faith, hope, charity, observance of the commandments, and by final perseverance in good.

P. How many ministerial things are there?

C. Two; the word and the sacraments.

P. How many sacraments are there?

C. Two; to wit, Baptism and the Eucharist.

P. What is the third virtue necessary to salvation?

C. Hope.

P. What is that hope?

C. It is a certain expectation of grace, and of future glory.

P. By what does one hope for grace?

C. By the Mediator Jesus Christ; of which St. John speaks, Grace came by Jesus Christ. Also, we have seen his glory full of grace and truth--And we all have received of his fullness:

P. What is that grace?

C. It is redemption, remission of sins, justification, adoption and sanctification.

P. By what things may this grace in Christ be hoped for?

C. By living faith and true repentance; Jesus Christ having said, Repent ye and believe the gospel.

P. Whence proceeds hope?

C. From the gifts and promises of God; and therefore the Apostle hath said, He is able to accomplish all that he hath

promised—For he hath promised Himself. And when one knows this, and repents, and hopes, He is willing to show mercy to him, to pardon and to justify him.

P. What things interrupt this hope?

C. A dead faith (the seduction of Antichrist) in any other than christ, that is in the Saints; and in the power of the same anti-Christ, in his authority, in his words, in his benedictions, in his sacraments, in relics of the dead, in the invention of purgatory; in his teaching men to cherish hope by means directly opposed to the truth and contrary to the commandments of God, such as is idolatry of various kinds; simoniacal wickedness; abandoning the fountain of living waters opened by grace, and running to broken cisterns; adoring, honoring, and serving the creature by prayers, by fastings, by sacrifices, by donations, by offering, by pilgrimages, by invocations, &c. hoping to acquire grace, which none can give but God alone through Christ. Thus they labor and lose their money and their life; and certainly not only their present life, but that which is to come. On which account it is said that, the hope of the hypocrites shall perish.

P. And what do you say of the blessed Virgin Mary. For she is full of grace, as the angel testified, I salute you who are full of grace.

C. The blessed Virgin has been and is full of grace in respect to herself; but not to communicate to others. For her Son alone is full of grace to dispense to others; as it is said, We all have received of his fulness grace for grace.

P. Do you not believe in the communion of saints?

C. I believe that there are two sorts of things in which the faithful have communion, the one *substantial*, the other *ministerial*. In substantials, they have communion with God by the Holy Ghost, through the merit of Christ; but in things ministerial or ecclesiastical, they hold communion by the ministry duly exercised, that is by the Word, by the sacraments and by prayer. I believe both the one and the other of these communions of the saints; the first is held by the soul with God alone in Jesus Christ by the Holy Ghost; the other with the church of Christ.

P. In what consists eternal life?

C. In a living and operative faith, and in perseverance in it. The Saviour says in 17th of St. John, This is eternal life, that they may know thee the only true God, and Jesus Christ whom thou hast sent—He who persevereth to the end, shall be saved. Amen.

[We have given a literal, and of course a bald translation of this document; preferring fidelity to elegance, as certainly

we ought to do. We shall probably hereafter give other extracts from this work, showing what was the faith and practice of these persecuted people.]

ON THE MANNER IN WHICH SOME PEOPLE SPEND THEIR TIME.

There is nothing which men value so highly, when about to lose it forever, as time. And there is nothing of which many are so prodigal, when high in hope and vigorous in health. The devices of men for *killing time* have been ridiculed by the satirist, and reproved by the moralist again and again, without effect. The work of waste and destruction goes on with relentless perseverance and obstinacy. We have lately been meditating on the reason of this, and the following ideas have occurred on the subject.

Some, from habits of unrestrained gratification, commenced perhaps in early life, require strong stimulants to be applied to the mind, or the excitement of powerful sensations, to afford them any pleasure. But every day's occurrences do not present objects or produce circumstances sufficiently *piquant* to stimulate their blunted sensibilities. Now and then they meet with a poem or a play in which fiery and turbulent passions are so embodied and portrayed as to excite their sympathy; sometimes a character of some originality and novelty is exhibited, and affords momentary amusement; and sometimes the exquisite enjoyment of triumphing over a rival is bestowed by the *singular kindness of fortune*. But these events are comparatively rare. And many a day must pass away, and the dull hours of many a night must drag along, and these unhappy persons must eat, and drink, and do business, and sleep, just like others. He then is their greatest benefactor, who can invent some new method of rousing their torpor, and for the moment creating an interest in their bosoms. Hence it is, that the rich and luxurious purchase trifling pleasures and short lived amusements at a price of monstrous and ridiculous extravagance.

But there are others, on whom time hangs heavily, simply because they are ignorant. While business urges them to activity, they are comfortable. But business does not always press her demands; and intervals of leisure occur. Unhappily no habits of thinking are formed, and no materials for thought

to work on have been provided. Conversation on the passing occurrences of the day soon becomes tiresome, because these topics are soon exhausted; and some contrivance must be adopted to occupy attention, and let time slip off unperceived. Hence the endless variety of sports to which rational beings will condescend. They will dance, and sing foolish songs to discordant tunes, will *sell the thimble*, and *grind the bottle*, and play a thousand gambols and antics, purely to get rid of that time, which they do not know how to employ better. We are so fully convinced of the truth of our remarks as to be almost prepared to record it as an axiom that he who spends during a winter in the purchase of transient pleasures, a sum of money which he would think it useless and extravagant to lay out in good books is either dissipated or ignorant.

But however this may be, we greatly fear that the race of time killers and idlers is increasing among us. We regard as ominous of evil a number of circumstances which have lately fallen under our notice. We hear the phrase, He is a mechanic! pronounced with a tone of voice, and a curl of the upper lip, which we think utterly anti-republican. And the ancient and honorable occupation of *Farmer*, must be dignified with some people by an epithet, (which, by the way, as it is used among us has very little meaning,) and we often hear of *gentlemen farmers*. Things of this sort often reminds us of the fact, that the ancestors of some of the first families in Virginia were carpenters, shoemakers, and bricklayers: and general Washington himself was once a surveyor.

There is another thing which we hope may be mentioned without offence. There was a time, when industry and good housewifery were reckoned indispensable qualifications among women; and when a young gentleman happened to step in where girls were at work, his presence seemed "to set a keener edge on female industry." Whether it was intended or not we shall not undertake to decide; but it is certain that the effect was to convince him, that should he make a choice among them, he would lack none of the substantial comforts which a skilful and industrious housewife could afford. But now the thing is greatly changed—A girl must by no means be seen making a shirt, or sewing, on a pair of pantaloons: and if unfortunately detected in such unladylike doings, her confusion is insupportable. The only appearance of work that can be at all allowed in *company* now, is a slip of fine muslin, with a half finished flower, which the young lady must by all means declare was begun six weeks ago; or a similar slip of cambric, concerning which we must be informed that three inches were hemmed in a week! At the same

time, it seems to be required by the present fashion that young ladies should declare that *they hate* every particular species of work that can be of any use in a family; while they are *delighted* with that which can be of no earthly advantage; and of which the only use is, to kill time.

It would be endless to point out the various schemes adopted for this end. An ingenious hand will dispatch three or four hours in purchasing a pair of gloves, a skein of silk or a bunch of bobbin. In fact it is said that time killers of the highest order, will get rid of a whole* day in procuring one of these articles. The counter-boys in dry goods' stores can detail this process better than we can.

As for those young gentlemen, who are so unfortunate as to be too rich to feel the stimulus of necessity, and who hate improvement, they are perfect Sampsons in this work of destruction. Without *the trouble* of exercising their ingenuity in finding excuses, they do the business by wholesale. As we have no hope of producing reformation in this class, we dismiss it with a contrast between two-legged animals of this sort, and young men animated with the generous desire of moral and intellectual eminence, and industrious to qualify themselves for rendering some service to the community.

There is a species of *idling* which we have often had occasion to observe, of very mischievous tendency, and of considerable prevalence. It is not confined to any particular class of men, but is particularly odious in heads of families. It is very well known that in every neighborhood through the country there is a store, and a blacksmith's shop; and often a merchant-mill. It very often happens that country merchants keep spirits for sale. And not a few among them think themselves obliged *by policy* or the laws of Virginia hospitality to ask a customer who comes in to take a *drink of grog*. This pernicious practice as surely draws together neighborhood loungers, as honey gathers flies. The blacksmith's shop is generally near the store. A man in the neighborhood has an axe to be *upset*, or a coulter to be pointed. He very *prudently* determines not to stop one of his hands from work, but will give his orders for the day, and go to the shop himself. While waiting for his work, he repairs to the neighboring store, and takes his accustomed seat on the counter; or in the counting room; and there he sits whittling a switch with his pen knife, talking about hard times and heavy taxes, when he can find a loungee to talk with him, drinking grog, when with reluctant and ungracious civility the store keeper asks

* A day is the time between breakfast and dinner.

him; and thus the whole day is wasted. The servants at home know their master's habits well enough to be assured that he will not come upon them when idling about on that day; and of course only half work is done by them. It is no wonder that times are hard with such persons: it is impossible for them to be otherwise; and most certainly they will get worse and worse. For that habit of grog drinking grows on a man like the leprosy. After a while, it is indulged at home as well as abroad; gallon after gallon of whiskey swells the merchant's account, and the labors of the year go to pay for these pernicious indulgencies. Is not this the road to ruin?

We have understood that there is another mode of getting rid of time, adopted by those who have more spirit than to sit all day on the counter in a country store to get a drink of grog. These are *gentlemen farmers*, who rise at eight, and breakfast at nine o'clock; ride out into the fields and ask a few questions of the overseer, and then repair to some place of customary resort, whether a tavern, a store, or a merchant mill, and there with *gentlemen farmers* like themselves, spend the day in playing whist, and drinking toddy; and perhaps at intervals, sneering at the Agricultural Society, and swearing that the good old way is the best way after all. We do not object to the old way, when really good. We are not for such innovation—But the ways thus characterized by some among us, have brought many families from opulence to poverty; and have turned many tracts of fertile lands into barrenness; and are fast depopulating some of the best parts of the state.

As before remarked, the detail of all the devices of idleness is endless. These observations may be regarded as the commencement of hostilities against this vice. We have opened the campaign at this season, because the spring is coming on, when universally the temptation to self-indulgence in this way is greatest. We know that the languor felt on the approach of the warm season is most effectually repelled by activity and industry. We are verily persuaded that the vigorous pursuit of a laudable object is necessary to happiness; and however it may be in other countries, no person in our republic deserves the epithet *honorable*, who is not engaged in something *useful*.

REVIEW.

Memoirs of the Agricultural Society of Virginia, &c.

[Continued from pa. 36.]

We return with pleasure to this Society; and again express our confident hope, that an association composed of so many gentlemen of the first respectability and talents will be productive of the most important advantages to the state. And we now proceed to give such account as our narrow limits will allow of this publication.

The first three papers are dated as far back as the year 1811; but, it is presumed, have not been published before. Of these the first is from the pen of W. C. Nicholas, Esq. The subject is *the cultivation of hemp*. The communication is in the form of a letter addressed to *Mr. Rodman* of North Carolina. Among the reasons for writing assigned by the author, there is one which appears to us of great weight, and of very extensive application. "Another motive, of itself irresistible, is, my earnest desire to promote the prosperity of my country, to which, I presume, nothing can more contribute than varying the useful products of our soil, so as to prevent the consequences which would necessarily flow from confining the agricultural labour of the country to the production of a few articles." The value of this remark would appear by a statement drawn from the Custom houses of the United States, of the quantity of hemp annually imported. The country is made poorer by the whole cost of the article; and this is no trifling consideration. It is high time that the subject of varying our products should be taken up in Virginia. With a soil and climate of great capabilities, we import almost every thing except tobacco and flour. Russian hemp, and Swedish iron, and French, Portuguese, Spanish and Italian wines; West Indian rum, sugar and fruits, and a thousand things more are brought into our country, and paid for by the products of our soil, or by our money; when a spirit of vigorous enterprize directed by intelligence, would afford these things, or substitutes for them of domestic growth. Respecting the advantage of growing hemp, the author removes all doubt. He then proceeds to give the result of his information respecting the mode of cultivation. 1. The soil suited for the purpose is a dark rich loam—sandy land, however rich, does not answer well; and clay does worse. 2. Experience fully convinced the writer that wet land does not suit hemp. 3. The time of sowing is the month of March for the East, and of April for the West side of the blue ridge—Deep ploughing;

(not less than ten or twelve inches) and thorough preparation of the ground is necessary. After laying the ground smooth for sowing, it is best to *plough in* the seed to prevent the surface from baking—Five or six pecks of seed ought to be sown to the acre, to ensure a crop sufficiently thick.

The indications of ripeness in hemp; the manner of disposing of it when pulled; the machines for breaking and scutching; the quantity made to the acre; and manner of rotting are all noticed in succession. The last particular seems to involve difficulty, and the writer does not decide whether dew-rotting or water rotting is preferable.

To show the superior advantages of cultivating hemp a calculation is made; according to which ten *hands* on a plantation of five hundred acres, raise wheat and tobacco, of which the nett produce amounts to \$1,100; While six *hands*, cultivating wheat and hemp, produce \$2,220.

Another calculation shows that nearly three times as many days are employed in cultivating a crop of tobacco *and preparing it* for market, as are demanded by cultivating the same quantity of land in hemp. Thus the latter crop allows much greater opportunity for the improvement of a farm, than is afforded by the former.

2. The second paper contains some judicious remarks respecting two questions of considerable importance, namely “The best mode of preventing land under the plough from washing”—and “The best method of preparing land for Indian corn, and cultivating it.” The writer, Mr. John S. Slaughter, recommends deep ploughing, and, should the land be hilly, only in one direction.

3. The third paper, by Mr. T. Armstead of Norfolk is on *Tannin*. That, whatever it is, in oak bark which fits it for tanning is called by this name. The object of the writer seems to be to persuade the planters that the bark which they burn on every acre of oak land cleared by them, would, managed as he directs, afford in the market of Richmond or Norfolk, a clear profit of \$76 50.

We come now to what may be considered as the revival of the Society in the year 1816. And here we meet with an address, first by the Vice-President, W. C. Nicholas, esq. and then at a subsequent meeting, with one by the President, John Taylor, esq. We only notice these in this place for the sake of exhibiting in our pages one or two very just remarks made by these gentlemen. An active spirit of agricultural improvement will not only promote the wealth and population of Virginia; but will raise the intellectual character of her sons. A man intent on this course will read, will think, will

carefully observe, and record his observations; and having made a discovery he will be desirous to communicate it for the benefit of others; a generous desire to be accounted a benefactor will spring up in his bosom; and thus the farmer, while he is advancing his own interests and those of his family, will be in a school of sound practical philosophy, where he will learn much that is useful, enjoy much that is pleasing, and escape from much that is painful.

The President of the Society remarks, that the chief obstacle, in his view, to the success of a society for promoting agriculture in Virginia, is the morbid aversion to writing on that subject for publication. There is, we believe, much justice in this remark; and perhaps it may be extended to more subjects than one. Many persons in Virginia possess a cultivated taste, without the ability for writing which is afforded by practice. In the limited attempts made in this way, their taste is offended by their own productions. The labor of blotting, and correcting, and transcribing is not small. From this we revolt; and persuade ourselves, "that it is better that good books from abroad should be read, than bad ones manufactured at home." Thus we have scarcely any thing that can be termed *Domestic Literature*. The final consequences of these feelings, of this intellectual sluggishness, appear to us, in prospect, so disgraceful and disastrous, that we are resolved by all means in our power to promote home manufactures of this sort. And although in our zeal we should not prefer a bad book of our own *growing*, to a good one from abroad; yet we should be very apt to give a good one of domestic origin, the preference to one rather better from abroad. And this especially, because we are persuaded that one good American work will prepare the way for a better; and thus, when fairly engaged in cultivating our own literature, we shall certainly improve.

These addresses are followed by a series of papers of very considerable interest. The first is by the President,

ON ARTIFICIAL GRASSES.

As cultivation has regard to profit, it is stated in the beginning of this paper, that wherever artificial grasses are duly attended to, lands are sold and rented at higher prices than are given under any other course of cultivation. Reference is made to Holland, England, and some parts of our own country in proof of this remark; and the evidence seems to be conclusive.

The phrase "artificial grasses" implies the selection and cultivation of the kinds best adapted to the soil and climate

of a country, instead of a reliance upon the grasses produced naturally.

The advantages of this measure are, 1. The improvement of the soil. 2. Increased facility in raising meats for family use and market; as well as improvement in the race of animals, whether intended for slaughter or labor. 3. Profit by the saving of labor; a benefit of the highest importance. 4. And the greatest of all, says the author, the exclusive capacities of these grasses for highland meadows. That is, the cultivation of artificial grasses will enable the farmer to derive from uplands the valuable products which many suppose can be procured only from low grounds.

The subject next proposed is the important one, what grasses are best adapted to the soil and climate of Virginia. The observations on this subject seem to us to be limited to Virginia below the mountains. Timothy produces well, and stands long, in the *valley*. Indeed the capabilities of that part of the state for the production of grasses, are very great, and easily susceptible of improvement. Red clover, timothy, herds grass, and the "highland meadow oat" are mentioned by the author. And the preference, for highland meadows, decidedly given to the last; while the herds grass seems to be best adapted to lowlands east of the blue ridge.

We must refer our readers to the pamphlet itself for the author's plan of managing a large farm, with its various details; and the valuable practical remarks with which he concludes his essay.

DEFECTS IN AGRICULTURE—by James M. Garnet, esq.

This is quite a lively and amusing writer; and many of his remarks have such a general reference to manners and prevailing sentiments, as to be worthy of attention from all classes of persons. Mr. G. remarks with a wholesome and just severity on the folly of undertaking to conduct the important and complicated operations of agriculture, without previous instruction. We believe it true that the worst defects are found "*among the proprietors of the soil, and those employed by them.*" And we recommend to the serious consideration of landholders the observations of the author on this subject; and the remarks connected with it, on the spirit of emigration which rages like an epidemic in our country. The extent of this evil may well excite alarm in those who love the "good old thirteen United States." We confess that we partake in large measure of those feelings which are stigmatized as *local prejudices*. Not that we have any prejudices against any part of our common country. No: we recognize

the people of the North and the South, the East and the West, as our brethren; we rejoice in their prosperity, and so identify ourselves with them as to participate in their happiness. But at the same time we possess feelings of peculiar regard and tenderness for the land of our birth, and the place of our education. A man need not love his friends the less, because he is devoted to his wife.

As we are drawn into this subject, we would take this opportunity of warning the people of Virginia of the events, which as it seems to us, a little sagacity may enable all to foresee. The prices of the staple products of America must fall in the European markets. Our country is becoming so large, and its products so numerous and so enormously great, that Europe cannot consume them. The article of cotton will first come down. East India and South America are now formidable competitors with our southern planters. In a few years cotton will be a *perfect drug* in all the manufacturing countries of the old world. And they, whose habits are formed in the midst of abundance, will be comparatively poor. Tobacco will probably sink next; and so on, one article after another will decline in price. For "*America is becoming too large for Europe.*" With this prospect, they are wisest, who instead of rambling to distant countries in search of overgrown fortunes, stay at home, improve their lands, retrench their expenses, adopt modes of cultivation which *require few hands*, and thus ensure the raising of the necessaries of life in abundance. It is cultivated understandings, pure morals, moderate desires, and active industry, that ensure happiness; and not great riches and luxurious enjoyments. We must for the present dismiss this work, proposing to conclude our remarks in the next number. We close with the following extract.

"It is perhaps, an inseparable condition of our nature, that in proportion as the means of subsistence are abundant and easily procurable, men become luxurious, lazy, and utterly careless respecting the best methods of securing and perpetuating the possession. Excess of expenditure beyond revenue is the inevitable consequence; and ruin or emigration appear to the too lately awakened culprit, the only alternative left for his choice. But I must again repeat, that the apparent necessity for emigration, is in very many instances charged upon our lands when it ought to be ascribed solely to ourselves. If our practices and habits *here* are bars to the acquisition of wealth, we shall scarcely change them, by mere change of abode; a man may run away from almost any thing but himself. An idler in his native land, will be an idler still, go where he may; for, although emigration may remove him from all opportunities of indulgence in his usual modes of dissipating time, there is no habitable country under the sun, where there are not some ways and means of attaining this object, to those who have it much at heart: so that the genuine, thorough bred idler, can never be at a loss for an old, or a new method of baffling his mortal enemy, profitable employment. *Haud inexpertus loquor.* I speak "understandingly," (to use a legis-

lative slang,) on this subject; for, although I am not willing to acknowledge myself, or to be thought a regular member of the above fraternity, yet, *I know a thing or two about them*, and am, withal, a firm believer in the innate disposition to idleness, if any thing can be innate. This, I think, justifies me in saying, that when the fit comes upon one, neither time, place, circumstances, nor seasons, can entirely baulk him, who has thoroughly set his mind on its indulgence. If a strong sense of duty to himself, his family, and his country, cannot effect a cure, *emigration never will*.

Some of the numerous difficulties to be encountered by those Virginians, who are desirous to attempt a reformation in our husbandry, and who are willing to put their shoulders to the wheel, in this arduous, but not, I trust, hopeless undertaking, shall be the subject of a second number; after which, I shall, in a concluding one, endeavor to show what grounds we have for hoping that we may have some success, as well as to point out a few of the means by which it may be attained.

For the Virginia Evangelical and Literary Magazine.

HINTS FOR THE ESTABLISHMENT OF A TRACT SOCIETY.

MR. RICE,

If you think the following remarks proper for publication, you are at liberty to insert them.

When we look abroad into the world, and observe the transactions of the present day, what heart, which is filled with the love of Jesus, that does not leap for joy, and beat high with the most noble, and the most exalted expectations. The day-star of the Millenium appears to have risen, and christians ardently hope, 'ere long, to see the sun of righteousness shine forth in great glory.

Already does the light of the gospel irradiate with partial rays, many heathen lands, and Christ crucified, is preached unto thousands of their inhabitants. Hundreds of religious societies are established, and contribute their aid in the benevolent attempt to evangelize the world. Missionaries have left their native lands and friends, with all the delights of a civilized life, and have gone to reside among barbarous heathens, thus fulfilling the divine command: "Go ye unto all the world and preach the gospel to every creature."

In these glorious transactions, our beloved country is taking an active part. Missionary and Bible societies exist in almost every state, and Tract societies in several. Virginia has, in this respect, taken a rank among her sister states, and has established several societies, whose object, is the dissemination of religious truth. *Much has she done, and much more remains for her to do.* Many of her citizens are destitute of

religious instruction, from *inability* to procure it, and many, who have the *ability*, have not the *willing mind*. We have our Bible and Missionary societies, which, no doubt, do their utmost endeavor to supply the needy and destitute; but do we not lack, at *least*, *one* society which would be highly beneficial to our citizens? I mean a *religious Tract society*. There is not, the writer believes, *one* society of *this* kind in the *whole* state.* The utility of a Tract society to the great body of the community, is so manifest, that any remarks in support of it appear almost unnecessary; yet, perhaps, it may not be amiss, to state a few of the most prominent.

1. There are many, who do not enjoy the privilege of preaching, and of course, are *wholly* dependant upon books for religious instruction. These they have not the *ability* or the opportunity to procure. To such, well written evangelical tracts, would be of great utility. They would in a measure supply the want of gospel ministers, and be the means of conveying many sacred truths, to the minds of the ignorant.

2. Many persons who have the *ability* to *purchase* books, have not the *inclination* to do it, but still would read if books were put into their hands.

3. Many persons who have not the leisure, or the inclination to read books of any considerable size, and who would start at the sight of a duodecimo, will not hesitate to peruse a small tract of six or eight pages, especially, if delivered to them *gratis*, and by a friend.

4. There are many tutors of schools, who would gladly distribute tracts to their pupils as rewards for their diligence, and thus perhaps a double benefit might be derived—their ambition to learn would be excited, and at the same time religious knowledge be communicated to their minds.

To this it may be added, that next to the preaching of the word, the distribution of tracts, is the most *efficient* method of doing good to the souls of men; and *often*, when preaching would have no effect, the perusal of a tract would fix a deep, and saving impression.

The above remarks are deduced from the writer's own personal experience, and sanctioned by the reports of the several Tract societies in England and America. Not to cross the Atlantic for examples of the utility of Tract societies, let us only turn to some of the northern states. At Andover, [Massachusetts] (the seat of the Theological Institution) a Tract society was established in 1813—14, called the

* If mistaken he would gladly receive correction.

N. England Tract Society, which has been productive of much good to distant parts of the union.*

Auxiliary societies are established in many places, and contribute their aid to the parent society. Many ministers and pious persons, when travelling, furnish themselves with a quantity of tracts, and distribute them as they have occasion.

The expense for paper and printing, will be, comparatively, trifling—the distribution easily effected—and the good produced (judging from facts) will be immense. And indeed were the expense a *thousand times greater than is contemplated*, what is it in comparison with the value of *one immortal soul*. How many people are there in the back settlements of Virginia, to whom religious Tracts would be of great service.† How convenient would it be for ministers, and others, when they are travelling, to hand the *profane swearer*, or the *sabbath breaker*, with whom they may meet, the “*Swearer’s prayer*,” or the “*Lord’s day*,” with a suitable address. Who knows what might be the result!

The above remarks have been made with the view of exciting the public attention to the subject. Much does the writer wish, that some abler pen could have been employed in this case, but he feels, that even the smallest exertions for doing good, are sometimes attended with success, and therefore offers no apology for his intrusion upon the public attention.

PHILOPSUCHOS.

————— *County, February 12.*

* Vide Messrs. Mills and Shemershorn’s reports.

† See a letter from a lady in ——— county, Va. to her brother near Boston, published in the Panoplist in the winter of 1814—15.

[We are thankful to the author of the above communication; and hope that his call will not be unheard. There is a small Tract Society in Richmond, of limited extent and feeble in its operations. We think that the circumstances of our state loudly demand the establishment of a Religious Tract Society for Virginia; and we heartily wish that our correspondent would digest the plan of such an institution—We should gladly give it a place in our pages, and do all in our power to promote so good a work. Religious Tracts are doing much good in the world we know; and we hope that our section will share in the benefit.]

POETRY.

For the Virginia Evangelical and Literary Magazine.

“Take heed, that you despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.”—*Matthew, 18 chap. 10 verse.*

Believer! should thy lot be cast,
In penury's cold and joyless vale,
Or misery's keen and piercing blast,
Thy bosom's tender hopes assail,

Remember!—that an Angel guards,
And watches o'er thy lonely shed,
For some short fleeting years retards,
The sund'ring of the brittle thread.

Believer!—if the world's cold frown,
Should damp thy ardent spirit's glow,
If pride and power, chain thee down,
And every friend should prove a foe,

Remember! that your Angel yet,
Looks on you with seraphic smile,
And bids you neither sigh nor fret,
At human woe—at human toil.

Believer! if affliction's dart,
Should pierce thee with unhealing wound,
Or disappointments cruel smart,
Thy waking dreams of bliss confound,

Remember still, there is above,
An Angel ever firm and true,
The Minister of Holy Love,
That guards, defends and rescues you.

ASAPH.

NOTE.—The reader will please to correct a mistake in the running title, pg. 78, &c. and read Waldenses for Wildenses.

RELIGIOUS INTELLIGENCE.

A PROJECT.

Under this head the editor would beg leave to offer some thoughts on a subject which appears to him of no small importance. And he would address himself particularly, though not exclusively, to the members of the GENERAL ASSEMBLY of the Presbyterian Church in the United States.

The remark is very trite, but not unworthy of repetition, that the present is an extraordinary era in the christian church. Unusual efforts are making for the promotion of the true religion; and these efforts are crowned with animating success. We see many indications of the approaching fulfilment of the prediction, that "the mountain of the Lord's house shall be established on the tops of the mountains; and that all nations shall flow unto it." Much has been done; but more, much more, remains to be accomplished. At every step by which the church ascends to the consummation just announced, the field of vision is enlarged, and the motive for increased exertion appears more urgent. The times loudly call for the united efforts of all who love the Lord Jesus Christ in sincerity. While meditating on these things, we seem to hear the trumpet of the Lord summoning "the sacramental host of his elect" to go up against the mighty. We rejoice in these tokens, and hail the approach of the day of glory. But still we are not without our apprehensions that the Adversary will employ all his wiles, and put forth all his strength to defeat the glorious purposes foretold by the prophets and now pursued by christians. We pretend to entertain only *general* views and expectations respecting unfulfilled predictions; and draw our conclusions rather from the past history of the church, than from any scheme of prophecy which we have adopted. The records of the former devices of the enemy, ought to keep the disciples of Christ continually on

their guard, to make them ever alert and vigilant. And particularly, as it seems to us, are christians called on, in the present day, to concentrate their forces, and put forth all their strength in union. That an event like this will very speedily take place, it would be vain and foolish to expect. The force of early associations and long cherished prejudices, is not broken at once. And that union which will bring the entire resources and the undivided energies of the christian church to bear on one point, must be effected by the gradual operation of moral causes. In the mean time, however, attempts may well be made to bring the different branches of the church into a closer correspondence, and to diffuse through them a spirit of more fervent brotherly love. The time once was, when Protestants were more united than they now are. Luther, Calvin, Cranmer, Ridley, Knox, and the worthies who acted with them, recognized each other as brethren, and zealously co-operated in promoting the work of reformation. The dissensions which afterwards arose, impeded this work, and greatly tarnished its glory. But we only revert to the past for the sake of example; and thus recalling to view the evils of dissention, we would suggest the idea of a great Protestant council to be held for the purpose of concentrating the energy of all who derive their religion solely from the Bible. This fundamental principle of Protestantism is gathering strength every day through the agency of Bible Societies. These institutions, although differing in location, have an unity of design and means, which essentially constitute them one great body. And we are persuaded that their ultimate effect will be, in the highest degree, beneficial. Perhaps at the present time, nothing more of co-operation can be expected from churches which differ in order and

discipline. And if so, the urging of a closer union would be entirely inexpedient. But while this is admitted, it is recollected that there are vast bodies of christians who agree not only in fundamental doctrines, but also in outward forms. There are two millions of Protestants in France. These derived their distinctive name from Geneva. The same may be said of the churches in Holland, and in parts of Germany and Switzerland. There are numerous Presbyterians in England; and we all know that this form of religion is predominant in Scotland. Yet there is no correspondence between these churches, and those of the same denomination in the United States. We, in this country, know very little of their condition. Now and then we hear a report concerning the sad decline of one society, and of persecution endured by another. But we have no extensive and accurate information concerning any of them.

Now it seems to us that this is on every account to be lamented; and that it is high time for the most vigorous efforts to be made to unite the whole Presbyterian interest throughout the world. As proof of this remark, we would observe that in the late changes which have taken place in France, the Protestants suffered severely from the fierce and intolerant advocates of *legitimate religion*. In their sufferings they received the sympathy of their brethren in Scotland, and of the *three denominations*, as they are termed of Dissenters in England. Liberal contributions were made for the supply of their necessities; and the most substantial relief was afforded. This kindness was not without a happy effect. It not only relieved the wants of the persecuted, but gave to their benefactors an influence, which they were prompt to use for the spiritual advantage of the objects of their brotherly kindness. The result is likely to be highly favorable to the interests of vital piety among the French Calvinists. All this while, however, we in this country knew nothing of any of these things, and of course afforded no aid. How much good, we might have it in our power to do for our brethren on

the continent of Europe we know not. Nor can we adopt measures for their benefit in any way until better informed. It is obvious that we can no more receive than confer benefits in the present state of things.

We therefore propose that at the next General Assembly of the Presbyterian church, measures should be adopted for opening and maintaining a correspondence with the Calvinistic churches on the continent of Europe, and in Great Britain. We have heard much of a Holy Alliance; we wish to see the thing. We wish to see christians united as christians, and having no object in view but the promotion of the pure religion of the gospel. We wish to see christianity disentangled from all schemes of worldly policy, and made to exert the whole force of its purifying influence on the world. And to this end we wish all parts of the church to carry on such correspondence as becomes brethren; affording mutual council and assistance, interchanging tokens of affection, conferring and receiving benefits.

These hints are thrown out for consideration. The subject appears to us worthy of attention. While the most laudable efforts are making for extending the empire of divine truth among the heathen; both duty and policy require us to strengthen what has been long in possession, and to give greater unity and vigor to all its parts.

The union of the whole protestant world in the Bible society; and a similar union among the several denominations in promoting in their own way, vital piety, by Missionary, Tract, and Sabbath school societies, would present as powerful concentration as we can now expect to witness. But every real advancement made by the church of the Lord Jesus, would bring nearer and render more easy of accomplishment that time when there shall be nothing to hurt or destroy in all the Holy mountain of the Lord.

DOMESTIC INTELLIGENCE.

It affords us very great pleasure to announce the formation of a Young Men's Missionary Society in the city of Richmond. The object of this

society is to assist in sending the gospel to the destitute in our own country; and should the resources of the society ever permit, to aid the cause of foreign missions. Only unmarried men can be admitted members of this institution.

This we believe is the first association of the kind formed in Virginia; but we hope that it will not be the last by many. This wish is prompted by the following considerations.

I We are persuaded that christianity, wherever it prevails in its purity, produces the happiest effects on society: it softens and humanizes man, and makes him honest, industrious, and benevolent; it gives him an elevation of views and feelings that nothing else can give, and invests him with real dignity and glory.

2. While the tendencies and influences of this religion in relation to the present life are so salutary, it reaches forward to eternity, and lifting the veil which hides invisible things from mortal eyes, it shows us the glories of the just made perfect, and bids us aspire after them; it lays open the fountain of eternal happiness, and encourages us to hope that we shall enjoy it; and in the meanwhile, through the channels prepared by the divine mercy, it derives from the overflowing stream of heavenly bliss the river of our God, many a rill to refresh the weary pilgrim, and to fertilize the wastes of this world — We do rejoice, then, in all the attempts to promote true religion.

3. But we are particularly gratified by the efforts of the young to promote this holy cause; because the effect is likely to be beneficial to them as well as to others. One of the great dangers to which the young are exposed, and indeed the source of very many of the evils incident to youth, arises from their strong inclination to present gratifications. Their passions seem to demand it; and they too easily yield to the demand. The only effectual preservation from these evils, is to have the heart set on some high and generous purpose, some noble charity. It is soon discovered, then, that the money which they have to spend will procure a great deal more pleasure, appropriated to

the promotion of permanent good, than expended in enjoyments which last only during the part of an evening. This discovery acted on for a time, will generate a habit, the moral effects of which will be lasting and important. One of the happiest effects of christianity is, that it inspires all its votaries with a generous desire to be benefactors. At the same time, it checks and restrains that ambitious love of applause which so often prompts human beneficence. We rejoice to see young men in Richmond cherishing this desire, and carrying it at once into effect. From our hearts we wish them success; and shall rejoice to see their honorable example imitated. We indulge the hope that the time will arrive, when the young generally, if not universally, through the country, will be engaged in these noble and useful charities: and from Maine to New Orleans, an active correspondence be carried on by societies instituted for the purpose of conferring the gifts of heavenly mercy on the destitute, and making the desolate to rejoice in the consolations of the grace of God. This would do more than any thing else to destroy the local jealousies which now exist. It would most efficiently help to cultivate that *American* feeling which all ought to cherish; it would bind together as with a cord of love the citizens of this great country, and happily prepare the young for performing with purity and fidelity the various offices of life. The surest way in the world to make a man a true patriot is to set him to work for the public good; we love those to whom we think ourselves benefactors; and hate those whom we have injured; while self indulgence renders us indifferent to all interests except the meanest of our own.

With the views exhibited above, we take pleasure in giving place to the following

COMMUNICATION.

A number of young men in this city have lately formed an association, the style of which is "The Young Men's Missionary Society of Richmond." The object of this institution is expressed by the title;

and is more fully declared in the second article of the Constitution, which is in these words: "The object of this society is to send missionaries to preach the gospel, and afford religious instruction to persons destitute of these privileges in our own country; and, should the circumstances of the society ever justify the measure, to afford aid to the cause of foreign missions."

The motives which have prompted this measure, in part, have respect to the members of the society, and in part to the condition of the destitute. The members recognize the importance of early habits, and especially of cherishing a disposition to beneficence. As a measure of moral discipline, and in pursuit of their own happiness they have resolved to look beyond immediate and momentary gratifications, and attempt at least in their very humble and limited way to do good. This wish for self improvement it is hoped will escape all censure. On enquiry into the measures best adapted to attain this end, the salutary influences of christianity on morals and manners, on the interests of this life, and that which is to come, could not escape observation. It was therefore resolved to direct the efforts and employ the resources that could be called forth, in

sending the blessings of the gospel to those who do not enjoy them. And this, under the full persuasion that in every instance of success, vice would be diminished, true virtue promoted, real peace of mind secured, and access gained to the purest and strongest consolations which can be afforded.

As the society is composed of *young men*, it was necessary by some means to ensure confidence in the missionaries who might be sent out, and therefore it was determined that in every case, they should be men in connection with, and under care of the General Assembly of that church to which a majority of the members belong. At the same time, in justice to themselves, it ought to be understood that no party designs, no local feelings or prejudices enter into the scheme at all.

In fact any such intermixture would defeat one great object which the members have in view; that of benefiting themselves, as well as others.

With this brief and candid statement before the public, the society respectfully solicits the patronage and aid of the friends of religion and virtue, and the cordial co-operation of their coevals, in a design "to do good and to communicate."

RELIGIOUS CONVENTION.

Minutes and Resolutions of the Religious Conventon of Christian Denominations held at Washington, (Mis.) November 19, 1818.

The Religious Convention of Christian Denominations met, pursuant to an appointment made at Clear Creek, December 19th, 1817. By request, Rev. Joseph Bullen preached a sermon from Ephesians iv. 3—*Endeavor to keep the unity of the Spirit in the bond of peace.*

After service, Rev. J. Menefee called the meeting to order, and Rev. J. Bullen was unanimously chosen Moderator, and the Rev. J. Smylie, Clerk.

The following ministers, of regular

standing in their respective denominations, came forward and took their seats.

Rev. Joseph Bullen, Rev. John Menefee, Rev. Wm. Montgomery, *Rev. Lawrence Scarborough, §Rev. James Carson, Rev Samuel Royce, Rev. Ja. Smylie, Rev Nathan Williamson, Rev. Daniel Smith

The following official members of

*Took they seats the 2d day.

§Took their seats the 3d day.

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different churches appeared and took their seats.

†Mr. John Henderson, Mr. Chilion F. Stiles, ‡Mr. John Bolls, †Mr. John Grafton, Mr. Matthew Smylie, Mr. Daniel Camron, Mr. Abraham Galtney, *Mr. Joel Pate, †Mr. George Daugherty.

Rev. Dr. Smith, J. Menefee, W. Montgomery, and L. Scarborough, (in the event of his appearing to-morrow,) were appointed a committee of overtures, to prepare and bring forward the business of the meeting.

On which the convention adjourned to meet to-morrow at 10 o'clock. Concluded with prayer.

Friday Nov 20. 1818

The Convention met according to adjournment. Opened with prayer.

Rev N. Williamson preached.

The committee of overtures reported in part, and the convention adopted the following

RESOLUTIONS.

Resolved unanimously, That this meeting, having heard and considered "The Minutes, Resolutions, and Address of the Religious Convention holden at Clear Creek," cordially approve the sentiments and feelings expressed therein, and strongly recommend them to a religious public.

Whereas our youth are indeed "the rising hope of our churches and our country"—and whereas their temporal welfare, and their spiritual salvation very much depend, under God, on the exercise of parental fidelity—Therefore,

Resolved unanimously That this Convention earnestly recommend to all parents or guardians, that, by the early, assiduous, and persevering use of christian instruction, persuasion and prayer, they should labour to train up for society, the church and the kingdom of heaven, the precious immortals committed to their care.

And be it further resolved, That this convention earnestly recommend to all the friends of religion, to inculcate a thorough knowledge of the Scriptures on the minds of the rising generation. In order to which, that they select such passages as they

‡Absent the 2d and 3d days.

†Absent the 3d day.

think best, and teach them to their children. We the more earnestly recommend this, as it would give our children a knowledge of Scriptural truth in the language of our truly excellent version.

And further resolved, That this convention recommend to all the friends of true religion, to spend some time on every Sabbath in catechising their children on the Scriptures; and if practicable, to establish Sunday Schools for that purpose.

And whereas, next to parents, school masters, preceptors, and other public instructors, are instrumental in forming the understanding, fashioning the faith, moulding the heart, and controuling the habits of our youth—therefore,

Resolved unanimously, That this convention regard with heartfelt satisfaction, and unfeigned gratitude to God, the establishment of every seminary of instruction for our male or female youth, that is conducted on christian principles, and that with the rudiments of human science, inculcates the grand fundamentals of scriptural morals and religion.

And further resolved, That this convention behold, with heart-felt grief, and trembling anxiety, the almost total dereliction of christian principles, in the instruction and government of our principal seminary of learning, and of many other subordinate institutions.

On motion,

Resolved, That Rev. D. Smith, J. Menefee, and L. Scarborough, be a committee to prepare a plan of the principles and objects of union in this convention.

Adjourned to meet to-morrow at nine o'clock.

Concluded with prayer.

Saturday, Nov. 21, 1818.

The convention met according to adjournment.

Opened with prayer.

The following resolutions were adopted:

Whereas that degraded portion of our population, the children of Africa, must be regarded as possessed of immortal souls like ours, for whom as well as for us the blood of atonement has been shed, and whose salvation,

like our own, is only to be accomplished through sanctification of the spirit, and belief of the truth—therefore,

Resolved unanimously, That this convention strongly recommend to all masters and employers of slaves, to see that they be initiated into the principles of the christian faith; to grant them, as often as possible, the privilege of attending on stated family worship, and of hearing the sacred scriptures read; and by every practicable means, to facilitate and encourage their attendance in the sanctuary from Sabbath to Sabbath.

Whereas intemperance, at the present day, is making fearful havoc of the fortunes, reputations, lives, and souls, of thousands; and whereas this ruinous vice involves in misery not only the intemperate, but also, in many instances, the whole circle of their innocent families and relatives—therefore,

Resolved unanimously, That this convention deem it the bounden duty of every, individual, but particularly of every christian minister, and of every ecclesiastical judicatory, to discountenance not only gross intemperance, but even the moderate use of ardent spirits, unless in cases of real necessity.

Whereas the irreverent and profane use of the holy name of God and of Christ, is highly provoking to the Divine Being, as well as highly injurious to the swearer, and to those who hear him—therefore,

Resolved unanimously, That this convention express their strongest abhorrence of so pernicious and wicked a practice; and that they enjoin on all who regard the welfare of society, the salvation of souls, or the glory of God, that they should not only refrain from open and gross profanity, but even from the introduction of God's reverend name, by way of exclamation.

In consequence of a declaration made by a gentleman, on the first day of our session, who professed to be an orderly minister of the ancient Protestant Episcopal Church, that some of the members of this convention acted on the ground of a rooted pique against said church, implying,

if the convention understood him, a manifestation of an unchristian spirit towards said church—therefore,

Resolved unanimously, That the gentleman must have been mistaken, inasmuch as nothing of the kind was discovered by us in any of our members.

And further resolved, That this convention hereby express their christian regard for the Protestant Episcopal church; for its ministers and officers in regular standing; and that we are cordially willing to unite in this convention, not only with them, but with all other ministers and officers of the churches of Christ, of any denomination in the world.

Rev. W. Montgomery and L. Scarborough preached.

The committee appointed on yesterday having made report, the meeting, after mature deliberation, unanimously adopted the following

ARTICLES OF CONVENTION.

1. A meeting, similar to the present, shall be holden annually, as long as shall be found expedient, at such time and place as shall have been appointed at the preceding meeting.

2. The meeting, when convened, shall be styled "The Religious Convention of Christian Denominations."

3. The convention shall be composed of ministers of the gospel in good standing, and officers or other official representatives of any christian church.

4. The fundamental principles of this convention are mutual affection for each other as disciples of one common Lord, and cordial desire to promote the interests of his kingdom.

5. It is no part of the business of this convention to discuss points either of doctrine or of discipline, about which any of its members may differ in sentiment. And it is by no means expected, that any member shall renounce any of the distinguishing characteristics of the religious denomination to which he belongs, or that he shall refrain from inculcating his sentiments, either from the pulpit, from the press, or in private conversation.

6. The distinct objects of this convention are—to promote a spirit of

mutual forbearance and brotherly affection between its members, and between their respective denominations—to make unitedly every prudent exertion possible to suppress prevailing vices—and to endeavor, by every means that promises success, to promote the cause of Christ throughout our land, and the world.

7. For these purposes it is proposed to combine, as far as possible, the energies of all the friends of Zion, in the advancement of every moral, religious, and charitable design, in the promotion of which they can con-

sistently and cordially unite.

On motion,

Resolved, That Rev. J. Carson, Rev. D. Smith, and Mr. C. F. Stiles, be a committee to make extracts from the minutes of this convention, and to superintend the printing and distributions of them.

Resolved, That the convention adjourn, to meet at Jersey meeting house, Homochitto, on Wednesday 24th day of November, 1819.

Concluded with prayer, in the most christian friendship and affection

J. BULLEN, *Moderator*.

RESISTANCE TO THE MANDATE OF THE POPE.

On the death of the late primate, who was also Bishop of Constance, the Baron Von Wessenberg, his General Vicar, in the diocese of Constance, was nominated to succeed him. The Pope refused to confirm the nomination; but the Grand Duke of Baden, his Sovereign, maintains him in his situation, in defiance of the Pope's authority; and in so doing he is supported by all the sovereigns in Germany. The Grand Duke of Baden, contends that, as sovereign, he is entitled to nominate to the vacant diocese, and that such nomination ought to be held good, till it be ascertained by competent judges, in partibus, that an improper person has been chosen. In this case, after the most rigorous inquiry; he has found the Baron Von Wessenberg's qualifications of the highest kind, and his conduct to have always been most exemplary; he contends, therefore, that the refusal on the part of the Pope is an arbitrary act, to which no deference ought to be paid.

The whole case is laid before the public, in a memorial from the court of Baden; accompanied by a number of very curious documents.

It appears that the Baron Von Wessenburg, in his capacity of Grand Vicar of Constance, being sanctioned by the Prince Primate and the Chapter, has been the author of many important reforms in the church, that have long given great umbrage to the court of Rome.

Among his other reforms, it appears that he absolved monks from the oaths of celibacy, quoting the well known language of the Apostle Paul on the subject; that he caused the service to be translated into, and celebrated in the mother tongue; that he dispensed with the use of the Breviary; that he altered a number of inconvenient forms with respect to baptism, &c.: that he appointed stated examinations of the clergy; that he abolished all but a few festivals, and prohibited all ringing of bells on the days and eves of those abolished; that he, with the consent of the civil authority, converted monasteries, &c. into places of education, and hospitals; formed a new and more commodious division of parishes, and distributed the livings into classes, which were bestowed according to merit, and in which all extremes were avoided; and that he discouraged pilgrimages, &c. It appears also, that he protected a professor who had distinguished himself by his skill in liberal learning, after a mandate had been issued against him by the Pope, on the ground that he ascertained the accusations in the mandate to be unfounded. The bishop is supported by all the clergy of his extensive diocese, and indeed by nearly all the clergy of Catholic Germany. Among the lay Catholics there is but one opinion concerning him.

“*Opinionist*,” has been received.