

THE
LITERARY AND EVANGELICAL
MAGAZINE.

"Because of the house of the Lord our God, I will seek thy good."
Psalm cxxii, 9.

VOL. XI.

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THE
LITERARY AND EVANGELICAL
MAGAZINE.

Theology.

PROSPECTIVE VIEW OF THE YEAR.

AN intelligent view of the moral changes, witnessed in the progress of the year just ended, will suggest to our Christian readers considerations of immense importance. We speak not now of the reflections awakened in the bosom of every one who takes a retrospect of the past; we speak not of the conviction that our life is but a vapor—that our days are as grass—that the rapid flow of time is imperceptibly sweeping us away, bearing us onward to that state of being where we shall see the unravelling, of the mystery of human life, and learn the value of this life from the eternal destinies of men: we speak not of the faithful warnings which God in his providence has been giving us to be prepared for his final immutable decision respecting us.

These reflections are indeed *solemn*; and if rightly improved they are *salutary*. But we shall fail to do our part in accomplishing the great object for which life on earth is desirable, if we look not beyond those changes which immediately affect our individual interests or our private happiness. It is not enough for christians to see and feel that, while the things which they enjoy are rapidly passing, *they* too are passing away. As they are the honored instruments with which Heaven accomplishes the most benevolent purposes, it behooves them, clad in celestial armor, to stand as vigilant sentinels on the walls of Zion, watching the movements of the enemy, the indications of providence and the signal of their Captain and Leader, in readiness to go forward at his command to the field of combat, and to stand firmly and fight manfully in the conflict which is destined to extend his spiritual reign on earth.

The year which has just closed, will no doubt at some fu-

ture period be regarded as an era, a brilliant era in the annals of the church. The events which mark its history, will exert a powerful influence on the progress of the gospel and on the destinies of millions. With these events before us, we need not the eye of a prophet to foresee their power in promoting the cause of truth and holiness. For the moral world is governed by laws no less fixed and certain, than those which regulate the changes of the natural world. In the former as well as in the latter there is a most intimate and invariable connexion between causes and their legitimate effects.

A knowledge of these causes, and of the fact that God governs the mind, the soul, the world within us, by invariable laws, and by the operation of these laws, accomplishes his holy and benevolent designs, while it enables us to view as in the glass of prophecy the prospect of the future, ought to inspire unshaken confidence in the efficacy of the means which He has ordained for the moral renovation of the earth. We need not therefore the visions or the celestial gifts of the ancient seer—we need only to reflect on the works which God is effecting by the agency of his spirit, and on the means which he uses as his instruments, and on the promises which he has given to his church, in order to anticipate the increasing prevalence, and the rapid progress of his cause in the world.

In applying these remarks to the prospective view of the year on which we have just entered, there is much to cheer and encourage the hopes of God's people. Its religious history may be expected to tell of *more vigorous, extended and successful efforts for the conversion of the heathen—of the more general diffusion and prevalence of religion in our own country—and of more numerous instances of early piety*, than have ever yet been witnessed. These anticipations are not the offspring of idle conjecture. Nor would we boast of them as works to be effected by human power. We would not trust in an arm of flesh;—We would not presume. In speaking of the progress of God's kingdom which will be noted in the annals of this year, we would devoutly recognise the invisible hand of God which has brought into existence and set in operation the *means* that are adapted to effect the changes above mentioned. And we would call upon all christians to arise and shake themselves from the dust—to let their light shine, and no longer indulge their desponding fears, but aspire to the honor of being co-workers with God in extending the dominion of Christ.

I. *We may this year expect to witness more extensive and successful efforts in the work of evangelizing the heathen.* It is no doubt known to most of our readers, that a new and more pow-

erful impulse has been given to the cause of foreign missions by the contributions recently made for their support, in several of the larger cities and towns of our country. Reports of success from missionary stations *abroad*, have inspired new zeal and awakened the spirit of prayer in the hearts of christians *at home*. And while they have been offering the petition taught them by their Lord, "*thy kingdom come,*" they have recognised their duty of consecrating their property to the holy purpose of extending his kingdom in the world. They see that his kingdom is a kingdom of means, and that consistency as well as conscience requires them to make the efforts—to use the means by which he promotes its prosperity. They have sent forth a reinforcement to hold up the hands and sustain the labors of their brethren among the heathen. They have cast of their abundance into the treasury of the Lord, to enable his servants to persevere in the holy enterprise they have undertaken. They have viewed the subject of missions in the light of the great command, given by the risen Saviour, *to preach his gospel to every creature*, and have reflected upon its solemn relations to the immortal destinies of men; and after reflection they have come cheerfully forward, prompted by the conviction of duty and by the spirit of benevolence, bringing their silver and gold as an offering to the Lord.

In this new impulse which is awakening the christian public, which is calling holy and enlightened zeal into action, and arraying the combined powers of the church against the empire of darkness, we recognise and acknowledge the invisible hand of the Almighty. It is the Spirit of the Lord, that is directing the heralds of the cross to the islands of the sea, and to the ends of the earth. It is, we trust, the same spirit, that is exciting his people to unite their prayers and their efforts, and to dedicate their wealth to the purpose of carrying into vigorous execution the means appointed for the salvation of the world. And while we learn that God is inspiring his missionary servants with zeal and strength to press forward in their conflict, and hear of thousands renouncing the worship of their idols to shout the praises of the Redeemer, and of other thousands just beginning to awake from the sleep of ages, and from the dreams of superstition, to open their eyes upon the true light; and while we see the churches in almost every part of Christendom, simultaneously moved by the power of divine love, by the spirit of the gospel "*to come up to the help of the Lord against the mighty*"—while we view these extensive preparations which the Lord is silently making, we are constrained to believe that his kingdom draweth nigh. They awaken the confident hope

that a brighter day is about to shine upon the darkness of the heathen world, and that the present year will witness the extensive progress of its light and its benign and heavenly influence over thousands, who, till this hour, have been wandering in the region of the shadow of death.

A view of these great changes in the moral world, controlled and directed by the invisible agency of an Almighty hand, ought to excite christians to pray with more fervent importunity and confidently to expect that God will soon "give the heathen to his son for an inheritance, and the uttermost parts of the earth for a possession.

II. *The knowledge and influence of Religion may be expected to prevail more generally and extensively in our beloved country.* This expectation will not be regarded as the hope of a visionary, by those who view the connexion which God has established between cause and effect,—between means and ends in the various phenomena of the moral world. When we see his people moved by the spirit of prayer, prosecuting the various plans of benevolent enterprise, which have been devised to bring the truth and the light and the hallowed influences of heaven to bear upon the minds and the hearts of men; it is reasonable to expect that God will accomplish the very object to which these plans are adapted. It is true that He alone can give the increase, whether Paul plant or Apollos water; and that the success of every enterprise of this nature depends upon the invisible agency of the spirit. But when in his providence he makes preparations for a great work, we may expect this work will be effected; it would be unworthy of the character of a man, how much more of the perfections of God, to abandon his temple after having laid its deep foundations and prepared the materials for the structure of its walls, and for the perfection of the whole edifice.

The energy of many Bible Societies in different parts of our country, supplying with the word of life EVERY destitute family within the sphere of their operations,—the zeal and success with which the gospel is preached by the American Home Missionary Society in many of the waste places of Zion,—the rapid circulation of divine truth in the inviting form of Tracts, which are now flying over the land as messengers of light, visiting all classes, searching out the poor and the despised, and offering them the riches and hopes of heaven—and the increasing influence of the Religious Periodical press, which is sending forth its weekly intelligence clothed in the attractive garb of variety, to cheer, to delight and inform the public mind—warrant the belief that the spirit of the gospel will soon be more

generally diffused. These moral engines are operating with power on the hearts and characters and destinies of millions. Their power is daily increasing—their influence is continually widening; and from their effects already witnessed, it may without hazard be inferred, that the knowledge and holy power of religion will be more generally prevalent in every part of our country.

III. To one who examines the tendency and contemplates the good effects of Sabbath Schools, which are multiplying in every state of the Union, it will not appear like presuming to speak of *the numerous instances of early piety with which the church will shortly be blessed*. The unsophisticated minds of children are the most promising soil on earth, in which the good seed of the word can be sown. In these nurseries of the church it has already taken root; in many instances it has sprung up and yielded an abundant harvest, the first fruits of which have been gathered into the heavenly garner. Other fields are maturing under the skilful hand of the cultivator, and will soon repay the church ten fold for all the labors bestowed upon them. The knowledge of the Scriptures, which thousands of our youth are acquiring in these schools and in Bible classes, and the habits of industry and of mental exertion which they are forming, will impart to their religion an active energy, that will diffuse and extend the spirit and the blessings of the gospel to all within the sphere of their influence.

These signs of the times, to which we have adverted, are indeed encouraging. They call upon christians for the exercise of devout gratitude to Heaven, and of unshaken confidence in the promises of the Almighty. They call, too, for renewed and vigorous efforts in the cause of Christ. While these various means are extending the power of his religion, the emissaries of the adversary are on the alert, effecting with unparalleled ardor the work of corruption and moral death. The principles of evil are now operating on the public mind with a degree of efficacy unprecedented in the history of human guilt. The means of depravity, as well as of grace, are daily multiplying and diffusing their baleful influence on all around. The conflict between good and evil is assuming a more hostile and fearful character. The Prince of darkness will not yield up his usurped dominions in this world without a desperate struggle. We deceive ourselves, if we hope for an easy victory. Every foot of ground retaken from the infernal usurper, has been at the price of much labor and toil.—Jesus will indeed reign—for He *must* reign until all his enemies are put under his feet—and he will doubtless continue to extend his spiritual dominion over

the hearts of a willing and obedient people by the use of the instruments, the means which He has appointed; and these means are nothing more nor less than the holy example and labors of his people, "HOLDING FORTH THE WORD OF LIFE, and SHINING AS LIGHTS IN THE WORLD."

The present therefore is a day in which it becomes christians to act a *bold and decided part*. Wherefore, Brethren, "be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. "Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

BRIEF ILLUSTRATIONS.

2 COR. ii, 15, 16. *For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other, the savor of life unto life.*

Commentators are not agreed respecting the customs from which this figurative language is taken. Some suppose the apostle refers to the perfumes frequently burnt during the triumphal processions of the Greeks and Romans; which might, not improperly, be considered an odour of death to some of the captives, while to others, and especially to the conquerors, it was an odour of life. It seems more probable, however, that the language is borrowed from the Old Testament. The patriarchal and levitical sacrifices were often said to be a *sweet savor* to the Lord. Many of these sacrifices were, by divine appointment, compounded of the richest spices, with various other ingredients. While the sacrifice was burning, an odour, at once strong and agreeable would be afforded. This odour would be one of its sensible qualities; and that one too, by which an observer could ascertain the nature and value of the different ingredients more easily and more certainly than by any other. The heat, the flame, and the smoke of another,

burning mass, very inferior in value, might so nearly resemble those of the consecrated offering, as to leave an observer in suspense. But no sooner would this odour be perceived than he could instantly decide. By this, a person, especially of some experience in these matters, could determine, not only which was the appointed sacrifice, but of what different ingredients, and their relative proportion, it was compounded; and thus, finally, what were the circumstances and intention of those who offered it. For the sacrifices appointed for different persons, occasions and purposes, were to be differently compounded, with a view, no doubt, to represent the various intentions and dispositions of the worshipers. It was, therefore, and still is, the moral character which is chiefly regarded in every act of worship. The Lord expressed his approbation, or disapprobation of the character by intimating that the sacrifice was either accepted, or rejected. This intimation was often expressed in language borrowed from the sense of smelling. If the character was pious, the sacrifice was a *sweet smelling savor* to the Lord; a savor of life, the evidence of the divine life in the soul. But if the character was irreligious, the sacrifice, although its odour might produce the same effect on the natural sense, was offensive to Him who knows the heart; he refused to smell its odour; for it is the savor of death; the evidence of hypocrisy and wickedness.

Now, we think it most probable that the meaning of the passage is derived from the Old Testament, and not from a military triumph; because the words translated a *savor*, and a *sweet savor*, are often used by the Seventy for the Hebrew words, translated in the Old Testament, a *sweet savor*. It is believed that the apostle, quoting the Old Testament, generally used the Greek version. If then he uses the words of the Old Testament, it appears most probable that his meaning is derived from the same source; provided that meaning will suit his present purpose. This we think it not only does, but does it much better than that derived from a triumphal procession. It is also certain that the phrase *death unto death*, and *life unto life*, is a Hebraism, peculiar to the scripture style. When the apostle borrowed illustrations, which he frequently did, from the customs of other nations, he uses, most generally, the phraseology of those nations. He was well acquainted with the Greek language; for it was the polite language of his day, and especially the language of his native city.

But farther; the apostle uses the same words in two other places, when it is certain there is no allusion to a military

triumph. - He exhorts the Ephesians to walk in love, as *Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savor*. This is the language in which the acceptance of the levitical sacrifices was formerly expressed, and as these were typical of Christ, it is used with propriety on this occasion to signify that this offering for us was highly acceptable to God. Again, the apostle, speaking of the generous contribution which he had received from the Philippians, calls it an *odour of a sweet smell*; an evidence of their christian charity, and of their sincere desires to mitigate his sufferings, and aid him in preaching the gospel. It was, therefore, a sacrifice acceptable, well pleasing to God. The language in both these passages is precisely the same in the original; the same also used in the Epistle to the Corinthians; and by the Seventy in translating the *sweet smelling savor* of the Old Testament.

The primary sense, therefore, in which these terms are used, is, to express the moral qualities of the mind; and then, by an easy transition, common in most languages, to express the qualities and tendencies of other things. Thus it is used respecting the qualities of salt which prevent putrefaction. Probably it is used in this sense in the verse immediately preceding those now under consideration.

The apostle offers thanks unto God who *always causeth us to triumph in Christ*. But their preaching was not always successful in the conversion of the hearers. This triumph, therefore, did not altogether depend on actual success; but chiefly on this fact, that by us he made manifest the *savor* of the knowledge of Christ in every place; that is, the design and tendency of the gospel is made known to men through our preaching. For we, as preachers of the gospel; that is, the gospel which we preach, is unto God a *sweet savor* of Christ, who was the great antitype of all the sacrifices offered under the former dispensation; to whom they all referred, and in whom they were all fulfilled. The gospel is the *savor* of this atoning sacrifice; an evidence of the divine qualities, of the dignity and value of the suffering victim; and of the infinite merit of these sufferings. It makes known the design with which this offering was made, and the great purpose which it is intended to answer. The unbelief and impenitence of sinners cannot alter this design, nor destroy this tendency of the gospel to save those who believe. The divine glory will be displayed either in bestowing eternal life on those who receive, or in the punishment of those who reject the Saviour. The gospel is, therefore unto God a *sweet savor*

of Christ, not only in those who are saved, but also in those who perish. In the one case, indeed, it is a savor of death; a glory resulting from the infliction of punishment; but in the other, it is a savor of life; a glory resulting from the rewards of grace.

The phrase, *death unto death, &c.* is a Hebraism, denoting continuance and progress. The claims of the gospel are so clear and forcible; its tendency to reform the heart and the life, is so manifest and so powerful, that to reject it requires such a deliberate and decisive principle of rebellion as, from its very nature, will be progressive. The love of sin is as active and transforming in its nature as the love of God. One sinful passion will naturally generate others of a similar nature. Pride begets suspicion, jealousy and envy. Anger produces malice, hatred and revenge. One sinful course or action leads, in some cases almost necessarily, to another. The covetous man is cruel and hard hearted; the cries of distress receive from him nothing but cold, perhaps, contemptuous denial. Idleness and prodigality often lead to acts of wilful injustice in neglecting the payment of debts. Many crimes, considered in some degree reproachful, lead to the deliberate sacrifice of truth for their concealment. Gambling in not a few instances has led to forgery, to robbery and to murder. Intoxication is a prolific source of other vices; profanity, quarreling and bloodshed are some of them.

The man who is thus devoted to sinful pursuits is naturally drawn into the society of others, whose character and pursuits are similar to his own. These form a community of their own; they are separated from the pious and the good, whose spirit and example would reprove them. Thus they are confirmed more and more in unbelief and impenitence, and hasten the progress of each other in the *broad road which leadeth to destruction.*

All sinful propensities are strengthened by indulgence; and this additional strength is perceived in the more urgent and imperative voice with which they clamor for still farther indulgence. Habits are thus formed, which exert an influence as powerful as that of nature itself. The moral principles which, for a time, may have lingered in the heart, become weaker and weaker; the voice of conscience, which once reproveth, becomes more and more feeble and ineffectual. Every thing calculated to restrain them is weakened and lost; every thing which prompts them forward is increased; and thus they are impelled, like a body falling to the earth, with a power and velocity which increase, as they approach nearer and

nearer to the vortex of perdition. Thus it is *death unto death*; sin added to sin; sin leading to sin; sin multiplying itself, and exerting a power more and more commanding as it is multiplied.

All those who live and die in impenitence and unbelief, wilfully and finally rejecting the gospel, are *vessels of wrath fitted for destruction*, and nothing but destruction. The goodness of the gospel, its tendency to promote the happiness of man, can be manifested in no other way than through their punishment. This punishment they will as certainly suffer as it is certain that the gospel is the greatest blessing conferred on a sinful miserable world. This punishment will be in proportion to their guilt; this guilt will be in proportion, not merely to the number of their crimes; not in the ratio of simple addition; but according to the compound ratio of the goodness of the gospel, of the frequency and urgency of its calls and invitations, of the boundless, freeness and richness of its offered mercy, of the determined opposition with which they rejected this mercy, and of the length of time through which they persevered in this rejection. The same sinful act, at the close of a year, will be more criminal than at the commencement; because, during this year the warnings, the calls and invitations of the gospel have been repeated, the forbearance of God has given time for repentance. The guilt of sin will be in proportion to the goodness against which it is committed; this goodness increases with every day, and every year of life. As life advances, the guilt increases, not only because sin increases, but also because the motives to faith and repentance become, every year, stronger and more urgent. To resist these motives will require an increasing opposition and hardness of heart. The second year is more guilty than the first, the third, than the second, and the last, than any preceding year of life, according to a ratio, to which arithmetical numbers have no application, and which our limited faculties cannot comprehend; but which is perfectly known and comprehensible to God, and will be observed, in the distribution of punishment, with all the accuracy of infinite justice.

The punishment of those who live and die rejecting the gospel, will very clearly manifest the goodness of the gospel. Suppose the whole human race should persevere in this rejection, and no evil and bitter consequences result from it, how could the goodness of the gospel be known but to God himself? If those who persevere in opposing and rejecting it escape with impunity, there will be no proof of this goodness, adapted

to the comprehension of limited faculties. This greatest display of divine goodness would thus be lost; no effects would be produced on the minds of intelligent creatures; the whole plan would appear, in their view, an abortive effort of the divine wisdom and power. They would, on this account, ascribe no glory to God. If this would be the result from the whole race, it would be the same in the case of each individual who may be supposed to reject the gospel with impunity. But the gospel is not an abortive effort; the punishment of those who reject its blessings will clearly display its goodness. Therefore, the gospel, although in those who perish, it will be the *savor of death unto death*, yet, *unto God* will be a *sweet savor of Christ*.

Through those who are saved, the goodness of the gospel will appear in a very different manner, in its powerful and happy tendency to enlighten the mind, to destroy every sinful passion, excite every devout affection; to renovate the whole moral character, and regulate the whole life. Through the influence of the Spirit the heart is regenerated by the doctrines, the promises and invitations of the gospel; the life is reformed by its spiritual and holy precepts. By faith in Christ the christian is pardoned, justified, adopted into the family of God, and becomes an heir of glory. He receives Jesus Christ as his Redeemer, his Saviour, his kind and faithful friend. His character being new modelled and adorned with some degree of the Saviour's image, he becomes a better man in all the relations of life; as a husband, a father, a brother, a friend, a neighbor, a member of the church, and as a citizen. Thus his family, his friends, his neighbors, the church, and society at large, perceive and feel the goodness of the gospel in the reformation of his heart and his life. Those who are not disposed to *rob God*, will ascribe the glory to Him for every such instance of reformation.

In producing these effects the gospel is *life unto life*; advancing the christian from strength to strength, from conflict to conflict, from victory to victory. When *born of the spirit*, his work is not done; he has a race to run, a warfare to engage in, his own salvation to *work out*, and that with *fear and trembling* too. The principles of the christian have a tendency, as natural and as certain, to progressive improvement, as unbelief and impenitence have to continue and increase in sin. Faith, which is the knowledge and belief of the truth, tends as naturally to its own increase, as the seed, sown in the earth, does, through the various stages of its progress, to produce its kind. The more the christian knows, the more

he desires to know of the character of God, of the Saviour, and of the whole plan of redemption. This desire is practical; it leads him to inquire, to *search the scriptures*, the great fountain of knowledge. This prayerful inquiry is not in vain; *the word of Christ dwells in him richly, in all wisdom*; the truth thus received makes him free from ignorance, from error, and from sin. The more he knows of God, manifested in Christ, the more he loves him; and this love prompts to cheerful and uniform obedience. The more he loves and obeys God, the stronger, the brighter, and the more animating does his hope become; and *every man who hath this hope in him, purifieth himself, even as he is pure*, who is the object of it. The farther he advances in holiness, the more does he desire complete deliverance from the power and defilement of sin; and the stronger and more ardent this desire becomes, the better is he prepared for that state of blessedness and glory, from which all sin is excluded, and where the *spirits of just men are made perfect*. When translated to that heavenly state, he will fully answer the purpose for which he is redeemed; will more clearly manifest the goodness of the gospel and the glory of God. In preparing him, as a *vessel of mercy*, the gospel is the savor of *life unto life*; and therefore will forever be *unto God a sweet savor of Christ*. With infinite complacency the Father will view the great plan of redemption, through the death of the Son, and the influences of the Spirit, resulting in the perfect purity and happiness of countless millions of the human race, prepared to show forth, through an endless duration, the riches of the divine glory.

HERMEN.

THE OFFICE, DUTIES AND REWARD OF ELDERS.

Acts of the Apostles 14th chap. 23d verse. *And when they had ordained them Elders in every Church and had prayed with fasting, they commended them to the Lord on whom they believed.* Paul's 1st Epistle to Timothy 5th chap. 17th verse. *Let the Elders that rule well be counted worthy of double honor.*

Paul and Barnabas, by the direction and under the guidance of the Holy Ghost, had gone through a large section of country, preaching the gospel to both Jews and Gentiles. In some places, after being successful in winning souls, they met with furious opposition, and were compelled to flee to other cities, where they also prosecuted their labors. Their persecutions were most noted in Antioch (in Pisidia) Lystra, and Iconium. In completing their mission, they returned to Jerusa-

lem through these places, confirming the disciples in their faith and hope, and *ordaining Elders* in every church.

It appears that the disciples, wherever they were sufficiently numerous, were organized into a church, and that some persons from their own number, were set apart, with proper ceremonies, for the duties and to the office denoted by the word *Elder*. The word *Elders*, in the New Testament, with reference to the church under the gospel dispensation, is of extensive signification, embracing all the officers of the church, who are vested with authority either to teach or to govern in spiritual things. The particular office of the twelve apostles was extraordinary, and ceased with them. They promulgated the gospel dispensation, and having associated the disciples, and given visibility to Christ's kingdom, they provided for its wants and its increase, by leaving an order of men *to teach and govern* in spiritual things, under the guidance and by the authority of Christ. Those who taught were called **ELDERS**, as Paul in his journey to Jerusalem (*Acts xx, 17.*) sends from Miletus to Ephesus, and calls the **ELDERS** of the church; and when they were convened, he addresses them as overseers or bishops of the flock of Christ, and charges them to feed or teach the flock which is the church. Considered in his office simply as a teacher, Peter styles himself an *Elder* (*1 Epis. v, 1.*) "*The Elders I exhort who am also an Elder,*" so does John in his second and third Epistles.

Those who governed were also called *Elders*. As Paul in his first epistle to Timothy, (*v, 17.*) says, "Let the Elders that rule well be counted worthy of double honor, especially those who labor in word and doctrine." In his epistle to the Romans, (*xii, 8.*) he speaks of those who rule and requires that they do it with diligence. And in his first epistle to the Corinthians, (*xii, 28.*) he speaks of helps and governments as associated with the teachers. In the delegation which was sent from Antioch to Jerusalem about the Jewish rites, there were persons associated who were not teaching *Elders*, but were *chief among the people*. It appears that those to whom the teaching and direction of the church were committed, were known by the general name of **ELDERS**. When it is said the apostles ordained *Elders* in every church, we are doubtless to understand that they appointed all the necessary officers, both for teaching and direction; and that these associated were called *Elders*, and any one of them was called an *Elder*, whether it was his office to teach or to govern only.

The word *ordain* in our Testament, being a translation of different Greek words, is by comparison, found to mean, set-

ting apart for—choosing to—determining for, or upon—putting in order to or for. When the apostles ordained Elders, it would seem they *set apart* men chosen for that office.

The ceremonies by which they were set apart, are in our text said to have been *fasting and prayer*.

In other places where the ordination or setting apart of teachers or exangalists is spoken of, the laying on of hands is mentioned; as in Acts xiii, 3. When Paul and Barnabas were separated for this mission, in which these churches were gathered and Elders ordained, they fasted and prayed, and laid their hands on them; and 1st Timothy iv, 15, the laying on of the hands of the Presbytery is spoken of in the case of Timothy; and 2d Timothy i, 16. Paul speaks of the laying on of his hands when Timothy was designated to a special work in the church.

The prayer and fasting appear to have been common to all ordinations; but whether the *laying on of hands* was, or whether it was confined to the teaching Elders, and therefore the Elders spoken of in Acts xiv, 23, were only rulers, is not easily determined from the scriptures. But it has long been the custom in *our church* to confine the *laying on of hands* to the teaching *Elder*. Fasting was probably designed to express humiliation before God, a sense of unworthiness and of dependance on God's grace and mercy; by prayer both in public and private, they cordially united in expressing their dependance on God, and their cordial uniting under the government of the church, invoking with one heart and one voice, the divine blessing and the guidance of the Holy Ghost; by the laying on of hands, the confirming of faith, and the blessings of the Holy Ghost.

In the case mentioned in our text, the consent of the church was obtained, or rather the choice was made by a vote of the church. And the church joined in the solemn fasting and prayer by which they were set apart.

It appears that the officers in the church exercise their authority by divine appointment; and that they are set apart for this purpose by the choice of the people, and the laying on of hands, and fasting and prayer.

When the apostles organized churches, it seems most probable, for there is no express assertion or direction concerning the matter in the scriptures, it seems most probable, from the circumstances in which the apostles were commissioned, the circumstances of those who were formed into a church, as recorded in scripture, and from the terms used, that they organized them after the model of the *Jewish Synagogue*.

The Synagogue was a place sacred to religious worship and instruction, and was common to Jews, not only in Judea, but also in all places of their dispersion, especially, in those places in which the apostles first preached the gospel, and first organized churches. In these synagogues, they generally first preached; and the churches formed, it would seem, were principally collected from persons resorting thither. These synagogues were authorised places of instruction. Our Saviour preached in them. In them the people met every Sabbath, unless otherwise employed by the Mosaic ritual, and also at stated times during the week, to hear the law and the prophets expounded, to pray, and worship God.

The synagogues were under the direction of a class of men called *Elders*. These were either old men, as the word implies, or they possessed the wisdom and gravity and influence of old men. These taught the people and superintended their moral and religious conduct. At stated times, all the males were required to attend at the Temple, and every individual, at some particular times, found it necessary to appear there, to offer for himself a sacrifice of expiation or thanksgiving.

The Temple services which all united meant *expiation of sin and a favorable approach to God*, were abolished by the *death of Christ*; that having made a full, a complete atonement for the sins of his people. He, the *Great High Priest* ascended into Heaven, to make continual intercession, there for his people, pleading the merit of *his sacrifice made once for all*.

The use of the temple ceased with his death, when its vail was rent in twain, its rites were no longer needed, as the great sacrifice typified by them all had been offered on Calvary.

The preaching of the gospel is to convince men that the law had its fulfilment in Christ, and through Him God can be just, and yet save him that believes in Jesus. Teaching was the business of the preachers of the gospel, and also of the synagogue: and their teaching was designed to be essentially the same as it was to make known and explain the mind and will of God respecting man's salvation, as they are revealed in the scriptures. The Messiah was prefigured by the Temple and its ceremonies and offerings; and Christ the Messiah was the subject of the Apostle's preaching.

When believers were found in companies sufficiently large, they were associated as parts of the church of Christ. In this new relation they needed the same things as the synagogue afforded, instruction and direction; their Sacrifice and High Priest was in heaven. Many of the early converts, and prob-

ably most were accustomed to the rules and forms of the synagogues. There appears no reason then, why those persons who organized the first churches should not fashion them according to the model before them, which presented all they needed, which was entwined with their feelings and habits, and sanctioned by the Lord Christ.

And they Ordained Elders in every Church.—The word in the Greek Testament which is rendered *elders* in English, means literally old men; and is intended to designate either *old men*, or those possessing the wisdom and gravity of old men to fit them for the station. It is *Πρεσβυτερος*, and is rendered in English by *Presbyter*, and from it is derived the English word *Presbyterian*, which, when applied to the church, means a church under the direction of elders, chosen by the people and set apart by proper persons with proper ceremonies.

The Presbyterian Church of the United States of America, of which we are a part, hold to the teaching and government of the church by *elders* who are composed of two classes, one chosen from the people and styled ruling elders, and the other regular ordained preachers, called in scripture by the different names of Bishops, Elders, Messengers, Angels, and known amongst us by the name of Pastors, or more commonly Preachers of the gospel.

We shall now proceed to point out the character and duties required of an elder, and also his help and reward.

I. *Traits of character necessary for an Elder.*—There is a character which a man ought to possess to render him eligible to the sacred office, and which he must possess to render him useful to any good degree when solemnly set apart as an officer of the church of Christ. This character is best expressed by considering the various attributes of which it is made up; for it is not formed of one dazzling quality or shining virtue, but is composed of many excellent qualities and christian virtues. In him, as in every christian, the love of God must and does form the prevailing principle of the heart: and this love of God is evidenced to be in him, as it is in other persons, by the fruits it produces. A man ranks high or low in the scale of christian excellence according as these fruits of the love of God are more or less abundant and mature. We may say with propriety, that the character of one of the professed followers of Christ is more excellent than that of another, though we love and esteem both persons as *christians* whom we expect to meet at the right hand of God in the last day.

It is taken for granted, that a man should have imbibed the

spirit, and be influenced by the love of the Great Head of the church, as a necessary qualification for church membership; and much more for guiding and directing the flock of Christ. But it is a fact that many individuals are with propriety admitted as members of Christ's visible church, to whom its guidance and direction would be committed with the greatest hazard. Some particular qualities of an elder will be pointed out.

1st. *He must be decidedly a follower of Christ, and determined in his profession of faith.*—The church of Christ is injured by the timidity and doubtful ambiguous conduct of its members; and especially is he wounded if these things appear in those who exercise a directing influence over the body with which they are connected, by being placed to rule for Christ. Notwithstanding the weakness and infirmity which will be found attached to human nature every where, there is such a thing as a confession of faith so fearless, a profession of obedience to Christ so dauntless, as, connected with firmness of demeanor and general consistency of conduct, will leave little doubt on the minds of any that the individual actor is under the influence of the principles and guided by the precepts of the Bible. An infidel will be convinced that such a person really believes the Bible, and is actuated by the religion of Christ, though he himself neither loves or believes in either.

Christ requires of his people that they be determined in his cause, and neither deny him or draw back from him; and there is such a thing as taking a firm stand in the cause of the Redeemer and acting vigorously and promptly for the good of souls and the glory of the Lord. This stand is taken by a host of worthies who count nothing dear if they, like Paul, may win Christ, and are ready to spend and be spent for their Lord and Redeemer. Such feelings and views and actions become in an especial manner one who as Elder will in some degree give a complexion to the spiritual interests of the church. The Elder should be ready to stand forth in his Master's cause, though that should be despised, and he should be jeered for his attachment to it: he should take the forefront where is the hottest battle when religion is concerned; and be ready to mount the "deadly breach" when foes assault the camp of Israel. The Elder should let his light shine, and while he does not boast of his discipleship, he should give no room for suspicion, that he is ashamed of his religion, or undecided in the cause.

2d. *The second characteristic I shall mention as required, is intelligence.*—In order to be useful the Elder should possess

the ordinary endowments of mind, with a good share of that correct judgment and practical discernment which is usually called *common sense*. With this capability of improvement and usefulness, there should be added a tolerable share of information, both concerning the common affairs of life, and the great and important subject of religion, with whose progress and interest he is so immediately concerned. It would be well if a good education in the liberal arts and sciences could be superadded, as it would greatly enlarge his capacity and increase his opportunities of doing good. But in most cases we of necessity stop short of this desirable attainment and qualification; the state of our country and the circumstances of society being such, that comparatively few enjoy the privilege of a liberal education, and of those few who are favored with it, a small number devote their time and talents to the service of Almighty God in forwarding the interests of his church. But there should be a spirit of improvement, a readiness to embrace every opportunity of acquiring useful knowledge, and to improve every means of instruction that may be within their power. An Elder that is ignorant of the state of the church and of the great designs she is attempting to accomplish, of the doctrines which have been preached by the faithful since the apostle's days, and is contented in his ignorance, is a disgrace to his office, and will be a clog to the vigorous actions of the church.

Sd. *A third characteristic is prudence.*—There is a right way and a wrong way of doing an action in itself very good. There may be such impropriety in time and place and circumstance as to lessen the good effects desired, if not entirely to pervert them to evil. By *prudence* we mean that practical wisdom that knows how to choose the proper time and proper means for accomplishing its designs. We have no partiality for that sneaking feeling that makes one shrink from danger, and trial, and suffering, if they stand in the path of duty, and hides itself under the name of *prudence*. We desire firmness and decision; but these will fail without prudence. A man may be right and decided in his choice; and prompt to act, and act vigorously, and yet seldom be crowned with success; he is *imprudent*; he cannot prosper. A good share of Bible knowledge, of self-knowledge, and knowledge of human nature as it works in ourselves and in others, sanctified by God's grace and under the guidance of good sense and of the Holy Ghost, will enable a man to act prudently in the cause of Christ.

4th. *The fourth is a good report of them that are without.*—The fact of a man being chosen by the church, is sufficient evidence, generally, that he is of good report of them that are within the pale of the visible church. But in order to build up the church, he should be of good report of those who are not attached to the church by the principle of love to Christ. Whatsoever the life may have been before conversion, it must be free from scandal since; and though the weakness of human nature will often show itself in folly and error in the best of men, there must be a freedom from gross improprieties. There should be that public knowledge of the individual's probity and orderly walk as to take away all ground of saying evil of him, unless it be said wrongfully. And it is desirable that he possess those manners that may conciliate the good will of those with whom he is concerned. To fasten a stigma on the people of God is a successful device of Satan to deter or disgust others from being his followers: and his device is most successful if it be fastened on an officer of the church.

5th. *The fifth characteristic, I shall mention, is Activity.*—No business prospers without active exertions. But the church of Christ has so many obstacles to encounter that a greater degree of activity is required for her success, than is necessary in any causes of an unhallowed nature. Dulness and slackness augur but illy for the success of any enterprise; and much less in that which is to oppose the designs of a wily and active adversary who goeth about seeking whom he may devour. Many say they wish well to a cause in which they never engage, and will rejoice in the success which has been achieved by the hands of others. The church asks not for such aids though they might be offered in hosts.

6th. *The sixth characteristic is Ardent Prayer.*—This is the crowning quality or grace. Prayer sanctifies the best exertions of the christian and is a powerful means of giving them success. The Scriptures of the Old and New Testament abound with examples of the efficacy of prayer. When Elders were ordained it was with *prayer*; when Evangelists were sent forth it was with *prayer*; when the Apostles sought direction it was with *prayer*; Paul felt for the churches when he bowed his knee night and day in *prayer*; the Angel appeared to Annanias when he was engaged as was his daily custom in *prayer*; the heavens were closed and again were opened when Elijah *prayed*. "The effectual fervent prayer of the righteous man availeth much." The good effects of earnest private prayer are almost unspeakable. And this communion with God is a grand quality in an Elder. If he is familiarly ac-

quainted with the mercy seat, and Him that sits thereon; he will find a blessed direction given to his intelligence, his decision, his popularity, and his activity.

II. THE DUTIES DEVOLVING ON AN ELDER OF THE CHURCH.—An Elder is not ordained for a trifling purpose or an occasional duty; there are great and important services for him to perform, and imperious duties for him to fulfil. These which we shall now mention belong to him, not so much as a man as an officer of the church of Christ, and for the performance of which he is solemnly set apart by the church with *fasting* and prayer in his ordination. His official duties are;—

1st. *To counsel with the Pastor.*—The Elders from their being chosen from amongst the people and from their habits of daily intercourse with them, have a better knowledge of their feelings and wants and necessities and distresses, than their pastor can obtain from his personal observations. And as on all these points the Pastor often needs counsel, as well as information, he looks to the Elders as his legitimate counsellors and advisers, whose duty it is to be informed of the situation and wants of the congregation over which they preside. A correct knowledge of these things is necessary to enable their Pastor to suit his instruction in public to the necessities of his flock and escape the charge often brought that, while the instruction is good enough in itself, it is not fitting the emergency of the case. Many things are to be taken into consideration; many subjects weighed; many circumstances considered, and much thought and action required to build up a church in the faith and hope of the gospel. With an anxious mind the Preacher on whom too much is devolved by the indolence and supineness of others, looks around for information and counsel; he trusts supremely in the guidance of the Holy Ghost; but as he may not expect immediate inspiration, he looks around to the means appointed by the Holy Ghost for advice and encouragement and information and prayers. If he is disappointed there, I will not say he is heart broken, but I will say, his faith will be severely tried by the burden he must bear, and the darkness in which he must be involved. It is sometimes forgotten, that while the preacher deals out with a liberal heart and hand the encouragements of the gospel that gladden his people's hearts and wake the songs of joy, he himself feels, in his perplexed situation, oppressed with the duties of his office and worn with the cares of the church. *Then how sweet is the countenance of a friend.*

2d. *To counsel with the flock.*—In many cases the people either cannot bring their spiritual wants to their Pastor, or feel an almost unconquerable diffidence in doing so; and on the other hand he may not have time to attend to all the calls that might and would be made, as will invariably be the case in a large or scattered congregation. It becomes the Elders to cultivate an intimate acquaintance with the flock, that from their familiarity and the feeling of commonness of situation, and acquaintance and christian union, they may be able to advise and counsel in doctrine and in practice, in things spiritual, and sometimes in things temporal. On all these points they often feel that they need counsel; and to whom should they look so naturally and go so readily as to those whom Christ has constituted their advisers by the sacred rites of ordination? Parents need often to be counselled about their children, in respect to their government, education, and pursuits; for through ignorance, or negligence, or criminal attachment, comparatively few parents attend to their children as the scriptures require. Youth need counsel about their prospects and pursuits in coming life; their experience and knowledge are so limited, and the world is so full of deception and fraud, and snares to catch their unwary feet; and from whom shall this counsel and direction come so well, as from the Elder, whom Christ has appointed the common friend, into whose faithful bosom the secret wants may be confided fearlessly, having opened his heart with benevolence and love, when he made him his disciple, and sealed his lips to faithfulness, when he made him an officer in his church?

3d. *To assist in teaching the flock.*—The public exhibitions of divine truth belong more particularly to the preaching Elder or Pastor. But while the Ruling Elders are not so commonly called upon for the public declarations of the Gospel, they are engaged in the private ministrations of the word, in the less public duties of the teachers, and when occasion requires, are bound to conduct the public worship of the congregation. The sacred scriptures tell us that all the officers of the church are engaged in the accomplishment of one great object—the promotion of Christ's cause on earth, and the display of his grace and glory in the increase of his church both in its graces and numbers.

The business of instruction and direction and counsel is too generally devolved exclusively on the Pastor—not assumed—but devolved upon him by the supineness, or ignorance, or folly, or sin of others. He takes hold and tries to perform what is beyond his strength; knowing it to be beyond his

power of full accomplishment, he tries rather than let it all go unperformed.

To attend at the sacramental table and take up collections, and attend to the temporal concerns of the church; form but a minor part of the Elders duty. A part of these more properly belong to the Deacon than to the Elder.

The congregation is to be taught in public and private; children are to be indoctrinated by means of catechisms, and portions of scripture; the sick are to be visited and instructed and prayed with and warned; the dead are to be buried in a decent and solemn manner; the mourning are to be comforted; the erring are to be reprov'd; and the wandering brought back to their duty. Now in a large or scattered congregation what one man is sufficient for these things? He may have the oversight of them all; but he cannot do them all faithfully.

In these things the Ruling Elder must help the Pastor. In the indisposition or necessary absence or engagement of the Pastor the Elder must hold the public meetings, and instruct by reading the sacred Scriptures or some prepared sermon; he must visit the sick and pray with them; he must comfort the distressed; he must bury the dead in a christian manner; he must strive for the furtherance of the gospel. In some cases which occur, the Elder is the most proper man for the performance of these duties, in others he is the only one to do them. And when duty calls him, the Elder knows no compromise, but at the peril of God's displeasure: says Peter, "The Elders I exhort who am also an Elder, feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, neither as being lords over God's heritage, but as ensamples to the flock, and when the *chief Shepherd* shall appear, ye shall receive a crown of glory.

4th. *To assist in the discipline of the church.*—The exercise of discipline is a painful, but a necessary part of the Elder's duty; like the amputating of a mortifying limb it is necessary for the good of the whole. All church discipline is either for the reclaiming of the individual offending or for the warning of others, or for the accomplishment of both these desirable things at once. For the exercise of discipline we have the authority of Christ and the Apostles. And from them also we have the manner in which it is proper to be exercised: by private warning or dealing before a brother; or reproof before the church, or suspension, or cutting off from the number of the visible church. In these various steps the advice and agency of the Ruling Elders is necessary. By private dealing or public admonition an

erring brother or sister may be reclaimed from the error of their ways; and the church freed from the blemish which the sins and follies of her members fasten on her.

In some cases the greatest caution and delicacy must be used, lest the feelings of the offender be unnecessarily hurt, or his mind prejudiced against the truth; or lest the matter be so unnecessarily made public and spread abroad, as to increase the scandal from its very notoriety, and give the enemy cause of ridiculing, and an opportunity of blaspheming. In other cases much boldness and decision will be necessary in vindicating the purity of the church from the scandal and crimes of those whose connexions and wealth and influence render them formidable. But discipline must be exercised; the peace, order, harmony, and prosperity of the church require it. The church is never more formidable than when in the persons of its officers it looks with firmness to the standard of the gospel, and without hesitancy casts out, or disciplines the unworthy, be they great or small, rich or poor, high or low, bond or free.

5th. *The pecuniary concerns of the church very generally fall into the hands of the Elders.*—As generally no Deacons are appointed. Their duty was principally to take care of the poor of the church and apply the funds raised by the church in the way designed. But as the civil law in most christian countries now makes provision for the poor and compels christians to bear their proportion of the burden, the taking care of the poor has not claimed so much attention as when no provision was made for them, except what was made by the church. As this important part of their office is disposed of, they are not appointed and their remaining duties are left to the Elders. It is their duty to see to the providing proper teachers for the people; and to see that the people provide a proper support for them: to see that provision is made for the comfortable accommodation of the congregation in worshipping God; and that the proper efforts are made for the religious charitable demands which are properly made upon the church.

6th. *To represent the church in the higher judicatories.*—The members of the congregation are amenable to the session composed of the ordained officers of the church. The church officers are amenable to Presbytery which is the body possessing the power of government over the whole church both officers and members. Every teaching Elder forms a constituent part of this body—as also every ruling Elder: but by compact, for peace and order one Elder only is admitted into the Presbytery from each congregation,—and this Elder is desig-

nated by the session. Now it is the duty of every session to appoint a member to represent the session and congregation at every meeting of Presbytery—and it is the duty of the one appointed to attend. Whether the attendance on Presbytery shall be in rotation or by appointment according to circumstances, is left to the decision of the session itself. The Presbytery overlooks the affairs of the church, and its meetings are important and ought to be interesting to every congregation and all the officers. At its meetings questions of importance are discussed and settled, matters of discipline determined, cases of appeal heard and adjudged, ministers of the Gospel licensed and ordained, and all officers disciplined if that sad duty ever becomes necessary, and in general the peace and order of the church watched over. It is by attendance on these meetings alone that the officers become personally acquainted with the affairs of their sister churches.

Here also the bands of brotherly affection are cemented, and a deeper interest in the welfare of Christ's kingdom is generated. Here knowledge of spiritual things in the direction of Christ's flock is obtained; and experience ripens it into practical usefulness to the church. The usefulness of the officer depends in no small degree on his attendance in Presbytery; and on his usefulness measurably depends the welfare of the congregation. Almost the same things may be said of his attendance on Synods and General Assemblies—the highest judicatories in our church. The little attention that is paid to the attendance on these bodies is distressing. The people have the government of the church in their hands: they may exercise it if they will: they ought to exercise it: they ought to make its exercise a matter of conscience in the sight of God.

These in a few words are the duties devolving upon an Elder of the church of Christ.—*To be continued.*

Miscellaneous.

"BE SHORT."

THIS, it is well known, was the instruction given to every one, as he approached the study-door of the venerable Cotton Mather. The first use I would make of it, therefore, is this; when you go to see a clergyman, if you have no business with him, and if he seems to be in a posture for study, "*be short.*"

When you are telling an anecdote already known to every body, or repeating *news* a month old, or trying to make interesting what nothing but ineffable dulness would have thought of a second time, or when you wish to give information on a subject, of which you are totally ignorant, then "*be short.*"

When you are about to tell, that the Hon. —, is your uncle, (it may be, your hearers know, that his brother was not so honorable,) or when the conclusion of your remarks will be very much to your credit, in short when the lines of your conversation are about to meet in the little circle of self; then "*be short.*"

When you are disposed, of your own accord, and without urgent necessity to speak ill of any of the human family, especially those, who have spoken ill of you, or who are your rivals; wisdom would say, "without being pithy, you may "*be short.*"

When you think that you must say *something*, especially something *smart*, and don't know how, by all means "*be short.*"

In conducting family worship, under circumstances imperiously demanding great brevity, if you have already read the whole of the 119th ps. and sung 10 verses, L. M. to the tune of Old Hundred, you will not run any risque of losing your character; if, in prayer, instead of praying 30, you should only pray 29½ minutes, and thus "*be short*" of your usual length.

If you are a Minister of the Gospel, and are tempted to talk politics, (by which word I mean, according to its present use, scurrility, falsehood, calumny and nonsense, all mixed together in doubtful proportions,) you may on most occasions "*be short.*"

If you are explaining a text of scripture, or any thing else, already "as plain as the nose on a man's face;" I pray you "*be short.*"

When your business compels you to go among ungodly, profane, noisy, tale-bearing, vain, passionate or proud people, let your stay "*be short.*"

OLAN.

MELANCTHON.

MR EDITOR,—As there is no life of Melancthon in general circulation, except a meagre outline found in a Biographical Dictionary, you will undoubtedly confer a favor upon the readers of your excellent Magazine, by giving the following sketch a place in that work. The deep interest I felt in perus-

ing it, is my apology for requesting its republication. It is extracted from a review of his life, in a Magazine which is not much known or circulated in this country. The personal character of Melancthon, will be contemplated by every one with delight, and by many with profit. A view of its excellencies cannot fail to excite the warm desire of imitating him in those things which made him a blessing to the church of God and to the world.

The interesting period in which he flourished, the eminence of his literary attainments, his active exertions in furthering the advancement of the noble cause of the Reformation and of the revival of learning, and his intimate connexion with all the leading men of his age, constitute such an assemblage of inviting qualities as are rarely to be found concentrated in the history of one individual.

Philip Melancthon was born at Bretton in the Palatinate upon the Rhine, on the 16th of February, 1495. His family surname was Schwartserdt, literally meaning Black Earth, which Reuchen changed for Melancthon, a word in Greek of the same signification. He received his early education in his native place, where for some time he attended the public school, and was afterwards placed under the care of a private tutor. From Bretton he was sent to the College of Pfortsheim, and had lodgings in that town at the house of one of his relations, who was sister to the famous Reuchlin, by which means he became known to that learned man, who conceived a tender regard for him. After remaining here about two years, in 1509 he was removed to Heidleberg, where he made such a rapid proficiency in literature, that, before he had completed his fourteenth year, he was entrusted with the tuition of the sons of the Count of Leonstein. So early an exhibition of extraordinary talents and improvement was deservedly celebrated by Baillett, who has bestowed a chapter upon him in his "Historical Treatise of young men, who became famous by their study or writings." In the year 1511, he was admitted to the degree of B. A.; but having made application for the highest degree in arts during the following year, and meeting with a refusal, on account of his youth, and finding also that the air of Hiedleberg did not agree with his constitution, he took his leave of that university, and entered himself of Tubingen.—Here he diligently attended the different professors of classical and polite learning, the mathematics, philosophy, divinity, law, and even medicine, and attended considerably to the stores of knowledge which he had before acquired. After having afforded the most satisfactory evidence of his abilities and

literary progress, in the year 1513, before he had attained the age of 17, Melancthon was created doctor of philosophy, M. A. From the time of receiving this degree, he remained about four years at Tubingen, during which he still attended the several professors, and delivered not only private but public lectures himself, on Virgil, Terence, Cicero, and Livy, with the greatest applause, and to crowded audiences. He also assisted Reuchlin in his controversy with the monks, and, either on account of the talents discovered by him in his polemical pieces, or some other of his productions published when he was very young, drew from the pen of Erasmus the following fine encomium, when writing his paraphrase on 1 Thess. ii.—“What hopes may we not entertain of Philip Melancthon, who, though as yet very young, and almost a boy, is equally to be admired for his knowledge in both languages? What quickness of invention! what purity of diction! what powers of memory! what variety of reading! what modesty and gracefulness of behavior!” This encomium John James Grynæus has introduced into the parallel which he has given between the prophet Daniel and Melancthon, in the first book of his “*Epist. Select.*” While at Tubingen, likewise, Melancthon diligently studied the sacred scriptures, and always carried about with him a Bible which he had received as a present from Reuchlin. By holding this constantly in his hand, and frequently referring to it during divine service, he excited a considerable degree of curiosity, as it was much larger than a prayer-book; and those who envied, endeavored from this circumstance to excite prejudices against him, by insinuating, that he spent his time at church in reading what was unbecoming the place and occasion.

The precise year is not ascertained in which Melancthon was brought to the saving knowledge of the truth; but some circumstances attending the important change which then passed upon his mind are well known and have frequently been recorded. When his understanding was first illuminated by the Holy Spirit, and he was led to see the divine glory beaming forth in the death of Christ, by which the great atonement for sin was made, the all-sufficient ground of hope which it affords to the most guilty of the human race, and how illustriously all the perfections of the Deity harmonize in the salvation of sinners, it threw him into a kind of rapture which continued for some time. And when after a season he so far recovered from his abstraction of mind as to resume his intercourse with the world, his first wish was to make others partakers of his joy. In the simplicity of his heart, he imagined

that he had nothing to do in order to produce their conversion, but to lay before his unbelieving acquaintance that evidence which reached conviction to his own mind. Repeated efforts, however, served greatly to abate his confidence, and he was at length brought to confess that "old Adam was too strong for young Melancthon."

When the flame which had been kindled by Luther's opposition to the church of Rome, began to abate, and recourse was had to the expedient of conferences between learned men selected from each party, Melancthon was frequently engaged in defending the cause of the Reformation. "It was in these conferences," says Mosheim, "that the spirit and character of Melancthon appeared in their true and genuine colors; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the reformation, whose abilities and virtues added such a lustre to the protestant cause. This humane and gentle spirit was apt to sink into a kind of yielding softness under the influence of mild and generous treatment. And, accordingly, while his adversaries soothed him with fair words and flattering promises, he seemed to melt as they spoke, and, in some measure, to comply with their demands. But when they so far forgot themselves as to make use of imperious language and menacing terms, then did Melancthon appear in a very different light; then a spirit of intrepidity, ardor and independence animated all his words and actions, and he looked down with contempt on the threats of power, and the frowns of fortune, and the fear of death.— The truth is, that, in this great and good man, a soft and yielding temper was joined with the most inviolable fidelity, and the most invincible attachment to the truth."

"In stating some of the excellent qualities of Melancthon, his extreme *candor* and *kindness* must not be overlooked. He was never known to asperse any one, either openly or by insinuation. Nothing was further from his intentions than to injure another's character or reputation, and if his own were attacked, no one could manifest a more exemplary patience.— He not only could not be moved to resentment by the misconduct of offenders, but did not relax in his benevolence or familiarity with them. No dark suspicions pervaded his mind, no malevolence or envy disturbed his placid spirit. The calm summer of his soul was never beclouded or distracted with tempestuous passions.

"Melancthon was devoid of every thing like deceit and dissimulation. There were no reserves about him; all was transparent, open, and honest, while at the same time, his

manners were remarkably captivating. From this temper resulted a freeness in common conversation, which led him sometimes to express himself with a degree of inconsideration; and even when his intimate friends have endeavored to check his frankness from apprehension of what indeed not unfrequently happened, that his words would be invidiously misrepresented, such was his consciousness of entire purity of motive, that they could seldom or never succeed in rendering him cautious.

“He was possessed of an extraordinary *memory*, and maintained that temperance in eating and drinking, that equanimity of mind, and those habits of reflection which essentially conduce to the perfection of this faculty. He was also inquisitive and read much, but with proper selection; retaining not only the general strain of the discourse, but the very words of the writer. Nor were these merely lodged in his memory, for he was remarkable for the facility with which he could call into use whatever he knew. The various kinds of information he gained were so arranged in the different compartments of his great mental repository, that he could at any time, and without difficulty, find whatever he wanted; for he had the power of *recollecting* as well as *retaining* knowledge. This qualification fitted him for controversy, and made him peculiarly feared by his opponents.

Such was his *modesty* that he would never deliver his opinion upon important subjects without deliberation and serious thought. He considered no time mis-spent and no pains ill bestowed in the search of truth; and he was incessantly occupied in examining for himself. Sophistry and every species of evasion in argument excited his just abhorrence; seldom or never could it escape his penetrating eye, and whenever he detected it, no considerations could deter him from expressing the most marked disapprobation. His own conceptions were clear, his language perspicuous, and his intentions upright. There was such a transparency in the whole stream of his argument in public discourses or disputations, that you could see to the very bottom of his motives and principles.

“He was kind to a fault; and so exceedingly *humble* that in the common concerns of life he was not ashamed to stoop to menial offices if they were not base or dishonorable. Frequently he would put to shame the ill-humored disinclination of the lowest servants to discharge any part of their duty, by doing it himself. The same happy combination of modesty and humility characterized all his deportment, and in a very conspicuous manner influenced his private conduct, his public

transactions, and his various writings. It is not every author however conscious of the blemishes which may have disfigured his first publications, that would be willing to make concessions of this description: "Nothing is more foolish than to attempt the defence of folly. An ingenuous mind will acknowledge its mistakes, especially in subjects of a literary kind, and candidly confess its weakness or negligence, in order that youth may learn from the example of others, to be more diligent in investigation and more careful in their mode of study. I will not scruple therefore to censure some things in this (the first) edition of my own writings, and will not only recapitulate the course of my juvenile studies, but explain my meaning in some public transactions, and state why I issued certain theological publications."

"Neither Melancthon's attachment to literature, nor his multifarious engagements in public seduced him from the cultivation of *domestic feelings*, and the discharge of *parental duties*. His wife and children, ever dear to his heart, were not forgotten amidst the deepest abstraction of study, or the greatest perplexity of engagement. The habits of studious men have sometimes been represented as tending to disqualify them for the familiar intercourse of domestic or social life.—It is often long before the clouds which profound study gathers over the mind, can be entirely chased away, even by the cheering influence of conviviality. At the same time a great man never appears greater than in descending from the high station where public opinion or extraordinary genius has enthroned him to an approachable familiarity. It is then his friends will no longer censure his abstractions, nor his affectionate family deprecate his fame. Melancthon may be appealed to as a pleasing illustration of this remark. A Frenchman one day, found him holding a book in one hand and rocking his child's cradle with the other. Upon his manifesting considerable surprise, Melancthon took occasion from the incident to converse with his visitor on the duties of parents, and on the regard of heaven for little children in such an affectionate manner, that his astonishment was quickly transformed into admiration. The fondness he cherished for his own family extended to children in general. He possessed in a very eminent degree, the rare art of making himself a captivating and instructive companion to them. He descended with the most happy ease to their level, promoted by his jocularly their little pleasures, and engaged with all his heart in their games and festivities. He would often exercise their ingenuity, by devising fictions and puzzles, and took great delight in relating useful scraps of history or memorable tales."

Cotemporary with Luther, and co-operating with him in his opposition to the church of Rome, the biography of Melancthon becomes inseparably connected with that of the great Reformer. If by universal consent Luther excelled in personal courage, in decision of character, and whatever else may be considered as constituting the *fortiter in re*, the suffrages of three centuries have uniformly awarded to Melancthon the precedence in regard to extent of learning, acuteness of intellect, meekness, and gentleness of manners, with every other amiable quality which is essential to the *suaviter in modo*. When we read the life of Luther our admiration is excited at his zeal, his intrepidity, his coolness, and personal bravery. The narrative of Melancthon involuntarily insinuates itself into our affections, and we are compelled to love him. Indeed, Luther himself knew and cheerfully admitted his friend's superiority, both in capacity and erudition.

Literary.

CLASSICAL EDUCATION.

THE value of classical learning must ever be estimated by its subserviency to our intellectual enjoyment, and by the degree in which it prepares us for the parts we are to act in life. This is the only standard by which its value can be fixed; and guided by this, we are led to the conclusion, that, in our own country, some very important errors are yet retained, even in our best systems of public education. To investigate our subject *fully*, or to pursue it philosophically, in all its branches, would carry us far beyond the limits of the present occasion, we can therefore only advert to some of the advantages that might be expected to flow from a more *national* and a more *practical* system.

In most of our institutions, by far the greater portion of the young student's academical course is devoted to the ancient classics—and to those branches of mathematics, of which he never expects or wishes to make any practical use, and from which he, of course, derives but little benefit, except in mental discipline.

The study of the Greek and Latin classics richly deserves to be encouraged, for they tend, more than any thing else, to awaken and cherish a love for those arts, by which society is adorned and refined. They are pe-

cularly suited to the spirit of the American Institutions; for they are mostly the productions of men who lived under the protection and enjoyed the patronage of free governments. They breathe the spirit of ancient liberty—they are the imperishable monuments of ancient independence. It is in *them* that we obtain that knowledge which is necessary to the understanding of all ancient literary history. It is in *them* that we are made acquainted with the mother tongue, in which the sacred nine first lisped their unformed accents—and finally, it is in *them* that we find embalmed the memory of all that is either valuable or lovely in the productions of the ancient world. The study of these classics, should therefore, be encouraged.

But while we admit the claims which these works have to our attention as scholars, we entirely disown that blind—that unqualified veneration for the genius of antiquity, which, it is the custom of many in the present age to bestow. Though not unconscious of the value of classical learning, and though we cannot but admire the rich and living springs of beauty it contains, yet we profess to believe that the Muse of modern days has sang as sweetly as ere did the goddess of Helicon; and that for us, the Eden of Milton—and the gardens of Amida in Tasso, have charms as powerful and as enrapturing, as those which the minstrelsy of ancient times has thrown around the vale of Tempe or over the fields and firesides of Mantua. This devotion to ancient learning, to the neglect of modern and to us more important branches, has contributed to check the progress of valuable improvements—and to chain down the aspirings of original genius, to a servile imitation of a few beautiful, indeed, but imperfect models produced in the infancy of society. Hence it has happened, that in modern times, instead of collecting new intellectual treasures, we are content with enjoying those which have come down to us by descent. Instead of gathering new flowers and regaling ourselves in their freshness and beauty, we seem to be satisfied, with twining into wreathes, those which were plucked centuries ago, from Castalian gardens and Thessalian groves.—Education should be made more practical among us. It is not sufficient that the young student become acquainted with the language, manners and institutions of the classic ages; his inquiries should be directed to those studies and pursuits, which pertain immediately to the realities of common life.—He is not to be regarded merely as an antiquarian, or a creature of speculation. He has a part to act in the great confederacy, and he should therefore be made acquainted with men

and things as they *now* exist—not merely as they existed in the *infancy of society*. He should be taught to view things as they *really are*, at the *present time*—not as they appear *once to have been*, when clothed in the gaudy drapery of poetical fiction, or seen in the distant and uncertain glimmer of ages that have rolled away.

Our systems of public education are defective in not being sufficiently practical. They do not lead the young student to an acquaintance, either with his own true interests or with that of his country. They do not discover to him the dangers, the privileges and the true glory of the great confederative system to which he belongs. Political economy and political philosophy, based on the principles of the American constitution and laws, are made to give place in our Colleges, to the study of the British constitution in Paley, Burlemaque and to other writers on foreign politics, while the principles of our own government, in which we are to speak, and act and bear a part, are left entirely out of view. In a government like ours, we *do* contend that the study of its character and its principles should form some part in systems of public study,—for the general ignorance among us at the present time on these subjects is contributing more than any other cause, to increase the number of those noisy wranglers, who, under the name of politicians, are meeting us at every corner and in every tavern, and who are gathering in our land, in clouds and armies, like locusts in the green fields of Arabia. Our plans of public study are not sufficiently modern. There is in them a general neglect of the history of our own age and country. An acquaintance with *this*, should be the pride and glory of every American scholar. And yet how often will you find the young student coming forth from the halls of his Alma Mater, who has carefully treasured up the history of the Delphian oracle or of the Sybiline books or of the Elusianian Mysteries, who yet can tell you nothing of the history of his country or of the government under which he lives.—He can describe to you, with critical accuracy, the particulars of the Argonautic expedition—but perhaps has never read the life or voyage of Columbus? He is well acquainted with the marshaling of affairs at Marathon or at Cannae, and yet will tell you, perhaps, that the battle of Waterloo or Bunker Hill, was fought in the Canadas. How often, too, will you meet with him just from the College halls, who can descant largely on the dogmas of Plato, the achievements of Aristides or the eloquence of the Roman orator, who yet knows nothing of the sublime discoveries of Franklin—whose soul has never

kindled into enthusiasm with reading the history of our revolution? And is this the system of things best suited to our wants? Is this the kind of public education best adapted to form the active, intelligent and useful citizen, the stern, inflexible and republican statesman?

But in order to render education more *practical* as well as more *national*, the wide field of natural science must be explored by the young student. The genius of antiquity was devoted chiefly to the cultivation of poetry, politics and philosophy, while it left to modern times the rich heritage of natural science. It was left for the powers of modern intellect to fix the laws of the planetary system—to explore the vegetable, mineral and animal kingdoms, and render their numberless and diversified productions subservient to our use. The physical sciences have indeed *already* been cultivated among us and successfully cultivated; but it has been by private toil and in the private laboratory. They have never yet been made to constitute any considerable part in our systems of public education. Natural history, in its three great departments, has been entirely neglected. There are many reasons why the study of the natural sciences should be embraced in our plans of College study. They are worthy of being cherished for their own sake, for their own inherent dignity. But they are also of great practical use. Their applications to the arts and to the business of life are as numerous as are human wants. By their cultivation, agriculture, commerce and manufactures are improved. Do we need illustrations of these assertions? Let the triumphs, already displayed, by our countrymen Fulton and Perkins in the steam engine, be my comment and my proof. This is the legitimate child of physical and chemical science, at once, more powerful than the strongest and largest animals, and yet more manageable than the smallest and weakest. It is made to raise from the bowels of the earth, the massy treasures of its mines—to draw up rivers from their channels and pour them in streams of life and fertilizing power into the bosoms of our cities and our fields, or it is made successfully to combat the war of elements, by propelling against the winds and the waves of the ocean, those stupendous vessels, which waft us o'er the bosom of the deep, in the full enjoyment of all the ease, the comforts and the luxuries which crown the domestic fireside.

There is also a powerful moral influence exerted on the mind of the student by the study of natural science, and moral culture is one principal part of education. His researches in the

works of nature, lead him to large and comprehensive views of the Deity. They render his heart susceptible and sensibly alive to the great truths of christianity. They lead him to look through nature up to nature's God, and there receive impressions of loveliness and goodness (upon his heart,) whose tendency is to chasten and subdue the unholy passions of the soul. As he advances, the veil of mystery is raised from his eyes. In that, which before appeared confusion, he now discovers the nicest order and harmony. He finds new beauties and new evidence of the perfections of Omnipotence in every bird, plant and flower he contemplates. The great volume of nature is open before him and while he reads,

“ He finds tongues in trees, books in the running brooks,
Sermons in stones and good in every thing.”

Who has not seen displayed this moral influence of science? Who has not seen the countenance, that was once vacant and listless, transformed by this moral power into an abode of thought and meaning?

But besides the *practical use* and *moral influence* arising from an acquaintance with natural science. Such an acquaintance becomes an ample source of intellectual enjoyment, through all the different stages of life. Most men pass through the world without receiving any pleasure from the scenes of beauty with which nature has surrounded them. The vicissitude of seasons, the revolution of the planets with all the stupendous scenery they produce, pass through their minds, as the most ordinary and trivial occurrences, without awakening the slightest emotion or leaving a trace behind. But how different is the fact with him who is well read in the mysteries of nature—with him whose education has been truly liberal? Warmed by the descriptions of ancient authors and enlightened by the rays of science, his mind has acquired a new sense for looking upon the face of nature. If he transport himself back to the past, he is filled with enthusiastic ideas of ancient genius and glory. If he dwell upon the present, his acquaintance with its history, gives him an additional interest in the progression of events. Or if he turn his thoughts to the material objects around him, from his knowledge of their properties and laws, they become to him the most ample sources either of pleasing or solemn meditation. To him, who has thus, in early life, assiduously cultivated an acquaintance with natural science, nature herself is his friend—and in her most dreadful as well as in her most lovely scenes, he will ever be able to find something to please

and elevate his imagination or move his heart. And when the snows of gathering years shall have whitened his brow, when his interest in the passing events of the world shall have changed to indifference—when the strength of his mental powers is no longer adequate to severer and more abstruse studies, even *then*, amidst every change of scenery, situation, or of climate, he can make the study of nature his delight and here be happy in losing himself among the early object of his admiration and his love.

Notices of Recent Publications.

DUNALLAN, OR KNOW WHAT YOU JUDGE.

THIS is another of those popular works intended to convey religious instruction, by examples which seem to be drawn from real life.

The narrative is crowded with incidents that awaken a lively, and often, a fearful interest in the fate of the principal personages of the story. It is from the pen of the Author of "Decision" and "Father Clement," two little works that have been well received, and perused, we hope, not without profit, by a numerous class of the reading public.

In turning over the pages of *Dunallan*, the question would suggest itself, notwithstanding the scenes in his eventful life, which warmly appealed to our sympathies and at times made us forget our philosophy, even while the sensibilities of our nature were highly excited by the glowing picture of the imagined distresses of a virtuous pair, something would suggest the inquiry—*Do Religious Novels promote the object for which they are professedly intended?* Do they lead sinners to reflect seriously on the great end of their existence—on their immortal destinies? Do they make christians grow in grace and in holiness? That they excite the mind of the reader *religiously*, there is no doubt; but we do not think the mind in the most favorable state for religious improvement, when its sympathies are all kindled, and its sensibilities all melted. In this effervescence of feeling one seldom reflects on his own guilt, or sees the transcendent excellence of that sovereign remedy which everlasting love has provided to save man from the awful consequences of his criminality. It is not, we think, in all this kindling of passion and feeling, that christians put on the whole armor of God, and receive that spiritual strength which enables them to *hold forth the word of life by their example*, and reflect its power on the world around them. We

are persuaded by facts which have come under our own observation, that the feelings may be thus roused and excited, while not a single ray of light has penetrated the darkness of the understanding—while no divine truth has brought its sacred authority to bear upon the conscience. Indeed, this state of mind may be produced by the loveliness of a song, or by the thrilling tones of a speaker's voice; which, while they kindle the passions of the soul, fail to inspire the reverence, the holy fear and solemnity which characterize an acceptable worshipper of God.

Our limits will not permit us at this time, to discuss and decide the question relative to the good or bad effects of religious novels. In a future number, we may offer on this subject some further remarks: At present we only add, that the Bible presents a more faithful picture of human nature, than any to be found in the popular works of the day; and that the latter, though they may be read by many who choose to deprive themselves of the instructions and consolations of the sacred scriptures, seldom make any permanent religious impressions on persons of this character. They may illustrate important truths and secure attention by the attractive dress in which these truths are clothed. And the story of Father Clement, we think, is a narrative admirably suited to answer this purpose.

Dunallan, though written with much good taste, and with a vivacity which cannot fail to delight the reader, is inferior as an *instructive* book to the work just mentioned. The writer uses too much art, and this art is not sufficiently concealed, to awaken a thrilling interest in behalf of his favorite characters. The incidents in their lives, rapidly succeeding one another, are designed to illustrate the power of vital christianity, and the excellence and loveliness with which it invests the character of its possessor. But some of these incidents are too improbable to be introduced into a narrative or a work which professes to imitate life and reality. In short, we think there are too many "hair breadth escapes" and romantic adventures in this book, for a *religious* novel. The reader becomes so deeply interested in them, that his attention is riveted to the *story*, more than to the *moral* which it is intended to convey,—while his hopes and fears are all enlisted in behalf of the hero and heroine of the tale, he thinks more of their *fate*, than of the *religious instructions* which the history of their lives is designed to inculcate.

With these exceptions, we think "Dunallan" a very good book for one of the kind; and we only add by way of infer-

ence from what has been said, that *Religious Novels* to be *useful*, ought not perhaps to be quite so *entertaining* as the work before us, which is almost too good to answer the worthy end, that the writer no doubt had in view.

CHRISTMAS LITERATURE.

We are at a loss for an appropriate epithet to designate a new species of Literature, or rather a new kind of books, which in our days appear in a very beautiful dress, once a year. As they are intended to be the pledges and offerings of friendship at the festival seasons of Christmas and New Year's—we venture to embrace them all under the general appellation—which, we confess, does not sound very classical—of *Christmas Literature*.

This convenient epithet we apply to such elegant and pretty works as the “Token—the Forget Me-Not—the Atlantic Souvenir—the Amulet—the Bijou” and near a dozen more of these tasteful luxuries, and if the epithet should not be as popular as the charming novelties, we shall not be offended. Among the contributors to these books we find the names of Scott, Campbell, Montgomery, Hemans, Mitford, Cunningham, Moore, Percival, Bryant, Wilson, Dr Adam Clarke, Dr Raffles, Barton, Dr Cox, Dr Collyer and others of nearly equal celebrity. We have not room for a formal review of these Christmas offerings, or even to give the reader a table of their contents; nor is it necessary, as the season is now passing in which they are most acceptable. The Typography of those named above is neatly executed;—the engravings—of which there are about a dozen in each—are exquisitely beautiful;—the different articles in prose and poetry which we have tasted, though various in character and possessing various degrees of merit, appear to be entitled to a place in these friendly tokens.

In the literature of these charming works, there is nothing gross—nothing repulsive; there is a good deal to amuse and delight one in his vacant moments, and some good things to instruct him. The Amulet is of a more serious cast than the others; it is designed for a *Religious* as well a *Literary* Remembrancer, and contains many things which may be read with both profit and pleasure.

The regular appearance of these interesting annuals, which are yearly increasing in number, we regard as indicative of a favorable change in the amusements and diversions of the age. The character of a people may be known, a certain philosopher has remarked, from their popular songs. Without questioning the truth of this remark, we will add that a more just estimate of the intellectual and moral character of a people may be drawn from a knowledge of their amusements. These pretty tokens which exercise the ingenuity of artists and the talents of writers, are suited to give the pleasures of this festal season an intellectual character—something more elevated than the mere gratification of the senses. And if

they do not correct all the excesses which prevail at the festive boards of the luxuriant; they will at least invite attention by their elegant attractions, and just in proportion as they secure attention, they will divert the mind from sensual pleasures. And when the minds of a people are cultivated and improved to such a degree that they truly *relish* intellectual pleasures, an important step is gained in the cause of morals. Such a people will be less inclined to visit the scenes of noisy mirth and dissipation for amusement, than those who never think of any thing purer or more elevated than the feast and the dancing assembly. As *all* must have some recreation, and these pleasing mementos delight us, and furnish us with a kind of intellectual repast, while their beautiful engravings lead us to imagine things far more beautiful and pretty and splendid, than the fairest objects seen in our mundane sphere,—we know not but the inventor of these Christmas books is deserving a rank among the benefactors of the age.

In taking our leave of these works, we offer our readers a poem from the pen of Mr Montgomery who is so favorably known on this side of the Atlantic, published in the London—"Forget me not" for 1828. The piece is entitled

TIME EMPLOYED, TIME ENJOYED.

It was addressed to a young lady from whom he had received an elegantly wrought watch-pocket. In order to perceive the beauty of some of the expressions, it must be read with care.

Within this curious case
 Time's sentinel I place,
 Who, while calm unconscious slumber
 Shuts creation from mine eyes,
 Through the silent gloom shall number
 Every moment as it flies,
 And record, at dawn of day,
 Thrice ten thousand past away.

On each of these my breath
 May pause 'twixt life and death;
 By a subtler line depending
 Than the ray of twinkling light,
 Which the smallest star is sending
 Every moment through the night;
 For on films more finely spun,
 All things hang beneath the sun.

Rapt through a wildering dream,
 Awake in sleep I seem;
 Sorrow wrings my soul with anguish,
 Joy expands my throbbing breast;
 Now o'erwhelmed with care I languish,
 Now serene and tranquil rest:
 Morning comes; and all between
 Is as though it ne'er had been.

But Time has day-light hours,
 And man immortal powers;
 Waking joy and sleepless sorrow,
 Worldly care, celestial peace;
 Life, renewing every morrow,
 Not with death itself shall cease;
 Man through all eternity,
 What he here hath been shall be.

May she whose skilful hand
 This fairy net work plann'd,
 Still in innocent employment,
 Far from vanity and vice,
 Seek the pearl of true enjoyment,
 On her path to Paradise;
 Time, for earth or heaven employed;
 (Both have claims) is Time enjoy'd

Every day to her in flight
 Bequeath a gem at night—
 Some sweet hope, some hallow'd pleasure,
 From remembrance ne'er to part;
 Hourly blessings swell the treasure
 Hidden in her grateful heart;
 And may every moment cast
 Brighter glory on her last.

Literary and Philosophical Intelligence.

LIST OF NEW PUBLICATIONS.

Lempriere's Biographical Dictionary; to which are added notices of a Hundred Eminent Living Individuals. Hartford. D. F. Robinson & Co. 12mo. pp. 444.

A Sketch of the Life and Character of Matthew Irvine, M. D. By R. Furman, M. D. Charleston.

Sketches of the History of Literature. By Wilkins Tannehill. 8vo. pp. 344.

An Epitome of General Ecclesiastical History from the Earliest Period to the Present Time. Illustrated with Maps and Engravings. By John Marsh, A. M. New York. Printed by Vanderpool and Cole. 12mo. pp. 440.

Sketches, by N. P. Willis. Boston. S. G. Goodrich. 8vo. pp. 96.

Some Serious Considerations on the Present State of Parties, with the Author's own case fairly stated. By Christopher Quandary. Richmond.

The Rev. Mr MacIlvaine in answer to the Rev. Henry U. Underdonk, D. D., Philadelphia. Price 25 cents.

Poems; by Richard H. Dana. Boston. Bowles and Dearborn. 12mo. pp. 113.

Hymns for Sunday Schools. Printed for the Trustees of the Publishing Fund. Boston. Bowles and Dearborn. 18mo. pp. 60.

Clio, No. 3. By James G. Percival. New York. G. & C. Carvill. 12mo.

Legend of the Rocks and other Poems. By James Nack. New York.

The Fredoniad, or Independence Preserved, an Epic Poem on the Latt War. By Richard Emmons, M. D. Boston. W. Emmons.

An Inquiry into the Nature of Sin. By Professor Eleazer T. Fitch, New York.

A Father's Reasons for Christianity, in Conversations on Paganism, Mahometanism, Judaism, and Christianity. Philadelphia.

A Sermon on Small Sins. By Henry Ware, jr. Boston. N. S. Simkins. 12mo.

The Baptist Preacher. No. 1. Edited by the Rev. William Collier. Boston. 8vo.

On Experimental Religion. Boston. Bowles and Dearborn. 12mo. pp. 19.

Professor Stuart's Commentary on the Epistle to the Hebrews. Vol. 1st.

A Sermon delivered at the consecration of the Rev. Henry U. Underdonk. By the Rev. John H. Hobart, D. D. New York.

The Testimony of the Three who bear Witness in Heaven on the Fact and Mode of Purification; a Sermon delivered at Lebanon, Ohio, August 19. 1827. By J. L. Wilson, D. D. Cincinnati. 8vo.

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The Decision of the Bishops who united in the Consecration of the Rev. Henry U. Underdonk on the Reasons presented to them against said Act. Published by the Standing Committee of the Diocese of Pennsylvania. Philadelphia.

The Pastor's Sketch Book, or Authentic Narratives of Real Characters. Edited by George Redford, A. M. New York. J. P. Haven.

The Destruction of Jerusalem, with Sketches of the History of the Jews since their Dispersion By the Author of Pierre and his Family. Philadelphia.

The Apocalypse of St John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome, &c., being a new Interpretation. By the Rev. George Croly, A. M. Philadelphia. E. Littell.

Beauties of Fenelon, Archbishop of Cambray, with some Memoirs of his Life. By John Kendall. Boston. Lincoln & Edmands.

An Essay on the Importance of considering the Subject of Religion, Addressed particularly to Men of Education. By John Foster. Boston. Crocker & Brewster.

ROYAL LIBRARY AT PARIS.

The finest library at the present day in the world, is the Royal Library at Paris, (*Bibliothèque du Roi.*) The building is of immense extent—an oblong square with a court-yard in the centre. It consists of two floors, divided into suits of spacious apartments, in which the books are classified according to the different branches of Literature to which they belong. The principal divisions are—1st, the Printed Books; 2d the Manuscripts; 3d, Engravings; 4th, the Medals and Antiques of different ages, and from all nations. In this library are to be found the best works that have ever appeared upon every possible subject, and in every known language, living or dead, ancient and modern. It has been the work of ages, one upon which the French nation justly prides itself, and upon which the kings of France for generations have spared no expense in procuring the richest and most valuable collections from every part of the world. The history of its origin and rise to its present enormous magnitude, is particularly interesting, and should serve as an encouragement to those who may be originating a similar institution, even upon ever so small a scale. It was commenced under the reign of King John of France, and during his life did not exceed ten volumes; six volumes on profane literature, and four on religion. His son, Charles V. increased it to upwards of nine hundred volumes, which at that time, when printing was not yet known, and books of course very scarce, was considered a most extensive library. After the death of Charles V. about the year 1430, the books were taken away and dispersed through the different countries; the greatest part of them were bought by the then Duke of Bedford, and brought to England. Louis IX. however, collected as many of the books as he could, and brought them back again to Paris. About this period the art of printing was discovered, which enabled the king of France to increase

rapidly this favorite national institution. A decree was then published, obliging every bookseller who should publish any work, in any part of the kingdom of France, to send a copy of it on vellum, to be deposited in the "Royal Library." Charles VIII. after the conquest of Naples, transferred to Paris the Library of that city. Louis XI. added the Library of Petrarch. Francis I. procured many valuable Greek manuscripts. The celebrated Cardinal Fleury sent several learned men into Greece and Asia, to collect, at any expense, every thing valuable in the way of literature. In the reign of Louis XIV. it consisted, in printed books and manuscripts, of sixteen thousand eight hundred volumes. Under Louis XIV. 1684, it amounted to fifty thousand three hundred volumes, and so rapid has been the increase since, that it now ranks beyond all comparison, the first and greatest Library in the world, consisting of the following prodigious number of volumes :

Five thousand volumes of engravings ;

Seventy-two thousand volumes of manuscripts ; and

Eight hundred thousand volumes of printed books.

Besides the richest collection of medals and antiquities in existence.

In the cabinet of antiquities are shown the finest collection in existence, of gold, silver, and bronze medals of all ages and nations, a large silver shield supposed to be that used by Scipio ; the brazen chair of king Dagobert ; the armour of Francis I. ; a beautiful vase, in the shape of a chalice, made of ivory formed out of the tooth of an elephant ; various and valuable specimens of Egyptian Antiquities ; several Egyptian mummies ; and an Egyptian bird called the Ibis, with its plumage fresh, and in the highest state of preservation, supposed to be upwards of 3000 years old.

Thirty thousand volumes of the manuscripts are connected with the history of France ; the remaining forty-two thousand volumes consist of foreign languages, ancient literature, and the correspondence of eminent individuals ; amongst them are some letters from Henry VIII. king of England, in his own hand-writing (a very bad hand he wrote ;) letters from Henry IV. of France ; the manuscripts of Telemachus in the hand-writing of Fenelon ; an ancient manuscript of Homer ; and Petrarch's manuscript of Virgil.

This magnificent library, is opened to the world gratuitously, tables are laid in each saloon for the accommodation of those who want to read ; and if you should wish to take notes or extracts to any extent, you are supplied gratuitously, also, with pens, ink, &c. a grant of money being made annually by the government for that purpose. In each saloon are servants in the kings livery, regularly stationed, and ready to hand you in a moment any works in the entire building you may wish to call for. To the public in general, or to those who go merely to look and lounge through the saloons, it is open only on Mondays, Wednesdays, and Fridays ; but to those who wish to read, and to foreigners, it is open every day, Sundays excepted, and crowded with persons of every rank and class of life, from the highest to the lowest, following and cultivating the peculiar bent of their genits.

CHEMISTRY APPLIED TO PRACTICE.—A remarkable instance of the use of the power with which solids expand by heat, occurred in Paris some years since, in a method which was used to force together the walls of a gallery in the Abbey of St Martin, now the *Conservatoire des Arts et Metiers*. The weight of the roof was forcing the walls of this building asunder, and they were restored to their perpendicular position by the following method:—Holes were made at opposite points in several parts of the walls, through which strong iron bars were introduced, so as to extend across the building, so that their extremities should extend beyond the wall. Every alternate bar was heated by powerful lamps, so that its length increased by expansion, and the nuts, before in close contact with the walls, retired to some distance from them. The nuts were then screwed up to the walls, and the bars closed. The process of cooling restored the length of the bars to what it had been before the heat had been applied, and the nuts were drawn together by an irresistible force, and consequently the walls drawn towards each other. The same process being repeated with the intermediate bars, and this being continued, the walls of the building were gradually restored to their perpendicular position.

WAVES.—The common cause of waves is the friction of the wind upon the surface of the water. Little ridges or elevations first appear, which, by continuance of the force, gradually increase until they become the rolling mountains seen where the winds sweep over a great extent of water. The heaving of the Bay of Biscay, and still more that of the open ocean beyond the southern capes of America and Africa is one extreme,—and the stillness of the tropical seas, which are guarded by near encircling lands, is the other. In the vast archipelago of the east, where Borneo and Java, and Sumatra lie, and the Molucca Islands, and the Phillipines; the sea is often fanned only by the land and sea breezes, and is like a smooth bed, on which these islands seem to sleep in bliss, islands in which the spice and perfume gardens of the world are embowered, and where the bird of paradise has its home, and the golden pheasant, and a hundred others of brilliant plumage, whose flight is among thickets so luxuriant, and scenery so picturesque that European strangers find there the fairy land of their youthful dreams, —*Arnott's Elements of Physics.*

Method of increasing the odour of Roses.—For this purpose, according to the author of the method, a large onion is to be planted by the side of the rose tree in such a manner that it shall touch the foot of the latter. The roses which will be produced will have an odour much stronger, and more agreeable than such as have not been thus treated, and the water distilled from these roses is equally superior to that prepared by means of ordinary rose leaves.—*Ekonom. Neuigh.—Ball. Univ.*

Religious Intelligence.

NARRATIVE OF THE STATE OF RELIGION, IN THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

Reported at the meeting of the Synod at Charleston, S. C. December, 1827.

Narratives of the state of religion, within the bounds of this Synod, have heretofore contained little else than a delineation of a few bright spots on an extensive and darkened surface.—It has seemed to satisfy both ministers and people, that the light was not entirely extinct; and that its faint and feeble glimmerings were yet seen from afar. Until the last year, there has been no period, within the recollection of the oldest member of this Synod, when it could be decidedly said that the aspect of our Zion was beginning to brighten. The favorable and the unfavorable changes were so nearly balanced, as to leave it in great doubt whether the light or the darkness was increasing. The commencement of “better things” was announced at the last meeting of this Synod: and anticipations were then indulged that still richer mercies were in reserve, which God would graciously and speedily reveal. As a consequence of these fond and earnest hopes, the exertions of ministers have been more faithful and laborious, and the co-operation of their people, more harmonious and effective; and the result evinces that their labor has not been in vain in the Lord.

The narrative which we have now to present, will contain only a few brief outlines of the work which God has wrought in behalf of that branch of the Church with which it is our privilege to be connected.

In the Presbytery of South Carolina, the Churches of Goodhope, Varennes, Roberts, Hopewell, Lebanon, and Fair Forest, have recently been refreshed with the dews of Heaven. Though great numbers have not been added to the fold of Christ, it is pleasing to be assured that a few have joined themselves to Him in a perpetual covenant. Where churches are small, an addition of from 15 to 25 may be considered a large and important accession. Among the means which God has owned in producing this favorable change, sacramental occasions, at which neighboring Ministers and Churches assembled and spent three or four days together, have apparently been the most efficacious.—The seed had been sown by the ordinary administration of the word. But these large meetings have been, not only in this, but in every other Presbytery where they have been held, peculiarly blessed in ripening the fruit. From the other churches in this Presbytery, the reports are generally favorable. As the work has commenced in some without any visible prospect of decline, we may hope that all will yet be greatly enriched, even with a blessing from on high.

The Presbytery of Hopewell continues to receive increased tokens of the Divine favor. In the city of Augusta, and in the towns of Washington, Milledgeville, Macon, Athens, Decatur, Lawrenceville, Greensborough, and in the counties of Madison, Morgan, Crawford, Fayette, De Kalb, Butts and Lincoln, there have been either extensive revivals, or at least considerable

additions to the Church of Christ. An unusual excitement has, during the past year, pervaded almost every part of this Presbytery. Scarcely a Church remains, to which there has not been a number added. And in the instances of Augusta and Washington, there have been more than 60 in each. The College at Athens, which was so signally favored last year, continues to receive the smiles of our Heavenly Father. A number of the students have been recently brought to rejoice in Christ. And here we cannot forbear a single reflection upon the probable result of science and talents thus sanctified, and brought to bear upon the interests of the Redeemer's kingdom. To them must the eyes of the Church be directed, as the future heralds of the cross. And it is animating to those whose heads are blossoming for the grave, and even to those in earlier periods of their ministerial labors, to have so bright a prospect of soon hailing other and younger laborers in that field, where, till recently, they have, to human view, almost spent their strength for nought. There are more than twenty within the bounds of this Presbytery, in the different stages of education preparatory to the ministry.

It will be recollected that, last year, the Presbytery of Harmony, presented a gloomy and discouraging report; and that they feelingly besought the prayers of the Synod in their behalf. We have now from that portion of our Zion, intelligence of a cheering nature. Respectable additions have been made to many of the churches; and a solemn and increased attention to the word and ordinances of Christ is witnessed in most of them. The Church of Mount Zion, in Upper Salem, has enjoyed a special revival; in which on one Sabbath, 67 were united to the people of God. In the Brick Church (Salem)—in Hopewell, Darlington, Sumpter and Brownington congregations, Zion begins to be clothed in beauty and loveliness.—The hearts of her children rejoice, and their number is increasing. They bless the Lord for what he has done, and from present appearances, they are encouraged to look forward with an humble confidence and lively hope, for more enlarged and copious blessings. May God hasten it in his time. The Church in Columbia is now furnished with a Pastor, and the prospects are there beginning to brighten.

CHARLESTON UNION PRESBYTERY has not during the past year been blessed with any special revival of religion. As much prosperity, however, has attended the churches under their care as usual, when there has been no extraordinary effusion of the Spirit. The benevolent institutions which were mentioned in the narrative of last year, are continued with unabating energy and success. These, however, with the exception of the missionary Society, are not exclusively Presbyterian. But as this church bears a considerable part in sustaining them, and as their success or decline is inseparably connected with the progress of religion within its bounds, they are mentioned in connexion with their report.

The South Carolina Branch of the American Tract Society, is becoming more efficient and successful. The fund for supplying the depository, and which is to be kept as an active capital, expressly for that purpose, has re-

cently been raised to a thousand dollars; and several societies and associations, in connexion with it, have been formed. An effort is also making to erect a building as a permanent depository for Bibles, Tracts, and Sabbath School Books, and to contain also a large Chapel for holding the anniversaries of charitable institutions, and for other purposes connected with the advancement of religion

The cause of seamen is still regarded with special interest by our churches, and very laudable exertions have been made by the females of this city, to confer temporal and spiritual blessings on that long neglected people.

The South Carolina Domestic Missionary Society has been permitted to witness special fruits of its labors during the past year. The Holy Spirit has accompanied the ministrations of several of its missionaries. At Beach Island, the field occupied by the Rev. Mr Hoyt, about forty have been added to the Lord. And in two other places, where other missionaries have labored, about twenty in each. The applications to the society for Missionaries are becoming frequent, and the efforts to furnish support are increasing.

A providential circumstance prevented most of the members of the GEORGIA PRESBYTERY from attending the meeting of the Synod, and also from furnishing their regular annual report. The Synod, however, are gratified to learn that this portion of their Zion has not been passed by, by the Great Head of the Church, in the diffusion of his blessings. The Church at St Marys has enjoyed a revival of religion, and other churches, as Medway and Waynesboro,' not immediately connected with this body, though under the pastoral care of its ministers, have been greatly refreshed. A Presbyterian Church was established last June in Savannah, consisting of twelve members, which has since increased to twenty-four. This Church is not yet supplied with a minister, though one is daily expected. By their representative, they ask for the prayers and encouragement of their brethren. May the blessing of God attend all their zealous and laudable efforts to extend the kingdom of Christ! The Church at St Augustine is still crying for help. Shall it cry in vain?

From the Presbytery of SOUTH ALABAMA, the report contains a portion of cheering intelligence. In Greene county, the Churches of Hebron, New Hope and Mesopotamia, are now enjoying a considerable excitement.—Thirty six have been added to these churches since last July. The churches of Louisville in Pike county, Hopewell in Butler county, and Oochee Valley in West Florida, have been signally blessed. In the latter, under the labors of a Missionary, about sixty souls have been brought into the fold.—Five new churches have been organized and received under their care.—One missionary is employed, who travels more than three hundred miles every month, and supplies four destitute churches. His success has amply compensated for his excessive toil. Laborers are wanted in this portion of the vineyard, and indeed in every other portion within the bounds of this Synod. The harvest is great, and there are few to gather it.

The Chickasaw Mission, under the care of the Missionary Society of this Synod, has four stations, in which there are about one hundred scholars.—At the station called Monroe, there has been, and there still continues to be, a revival of religion. Hopes are indulged that 18 are already added to the Lord. The Church consists of 31 members, exclusive of the Mission family.

Among the local institutions, the Domestic Missionary Society for the State of Georgia, deserves a passing notice. Several Missionaries were employed, during a portion of the last year, with evident success, particularly Mr Williams and Mr Patterson, whose labors have been much blessed in the counties of Butts and Hall, where a considerable portion of their time was employed.

The Georgia Education Society has become entirely Presbyterian in its constitution, and has seven beneficiaries under its care, in the various stages of their education. It has only two regular auxiliaries, Mount Zion and Liberty county. But associations are beginning to be formed in congregations for its aid. This institution promises great good.

Sabbath Schools, Bible Classes, and similar institutions which characterize the day, are flourishing in many of our churches. In this respect, there is a very prominent advancement during the past year.

It may here be remarked, that in many places where we have noticed revivals in our churches, other denominations have been equally blessed. Their success, however, it is not our province, to report.

It may be further remarked, that at no former period, has there been so regular and so anxious attendance upon the means of grace—This is a prominent fact in almost every church within our bounds.

As having an important bearing upon the interests of the Redeemer's kingdom, this Synod regard the establishment of the CHARLESTON OBSERVER. Such a Journal our Churches have long needed; and from the character which it has hitherto sustained, as well as from the confidence which is reposed in the qualifications of the Editor, they cheerfully and earnestly recommend it to all the Churches in their connexion.

While the Churches have reason to rejoice in what God has wrought on their behalf, there are many, many circumstances over which they have deeply to lament. But little has yet been done, when compared with what yet remains to be done. The *Church* and the *World* are still exceedingly disproportionate. The former is comparatively a feeble and slender plant. The latter spreads itself as a green bay tree, and overshadows and blights most of our land. Oh, when shall this disproportion be reversed?—When shall converts be multiplied as the drops of the morning?

Another painful subject is here to be recorded. Three of our able and faithful Ministers, the Rev. Dr Henry, the Rev. Raynolds Bascom, and the Rev. A. H. Webster, *have ceased from their labors and their works do follow them.*—That these should be so early removed from successful labors on earth, to their reward above, is a dispensation that must be referred to the inscrutable ways of our Heavenly Father. He has done what it seemed

Him good, and while we weep under the chastisements of his righteous hand, we would submit to his holy will. "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." May he abundantly repair the loss we have sustained by the communications of his grace—give more fidelity and zeal to the surviving Ministers of the gospel; and cause all our churches to awake, *that our peace may become as a river, and our righteousness as the waves of the sea.*

SUPERSTITIONS OF THE GREEK AND CATHOLIC CHURCHES.

LETTER FROM MR BIRD.

Extract of a letter from the Rev. Mr Bird, of the Palestine Mission, to the Rev. Mr Kimball, of Townshend, Vt. dated Beyroot, May 2d, 1827.

I think I have suggested to your consideration, in a former letter, the tract written by the Bombay Missionaries, some years since, in which a reasonable calculation is made of the labor and sacrifice necessary to bring the heathen within the sound of the gospel in the course of 20 or 30 years. You have read the tract, and have doubtless wondered how the Christians of America could possibly excuse themselves from making the trifling sacrifice there specified; how any person, who professes to have given up all for Christ, could possibly refuse to bear his proportion of sacrifice to accomplish the last command of Christ, when this accomplishment has been so evidently shewn to be within his reach. No doubt you feel, that when the churches shall come out of this state of plain disobedience in which they are at present, they may expect that God will receive them, as he always did his ancient people, when they returned from their idolatry; that they may expect, not the mere *ordinary* outpourings of the Spirit of Grace, but frequent returns of *the day of Pentecost.*

I am going to add to the missionary field all those portions of the globe that are overspread by churches not Protestant, especially that of which the Pope of Rome is the head; so that instead of 200,000,000 of Christians to unite in the vast work of converting the world, we have left at most, only 60,000,000, or rather, instead of 600 millions to whom the gospel needs to be sent, we have 740 millions. There is indeed a shade of difference between the besotted heathen and those who know the *name* of Christ, and that he was crucified for men, but the difference will not appear so great if we are assured that these very christians are but another class of idolaters.

The use of images and pictures in the churches, introduced under the specious plea of honoring God and assisting in his worship, prevails, you know, in all the east, and from whatever motive they may have been introduced originally, and however cautious some individuals may be to lift their hearts from the image on earth to the original in heaven, yet it is a fact, not denied by these Christians themselves, that the common, ignorant multitude pay their worship to the image itself. It is also evident, to any one who perceives their manner in their acts of devotion, that *the best of them* have little or no thought beyond the idol.

But that these people do actually *worship the images themselves*, can no more be denied than it can be that they believe in the Trinity, for one is as plainly taught in their catechisms as the other. In a catechism I purchased in Malta, are these questions and answers, viz.: "Why do we adore as holy the cross on which our Saviour died?" Ans. "Because Jesus Christ has sanctified it by the touch of his most holy body, and his most precious death." Quest. "Must we adore also the images of *other crosses*?" Ans. "*We must adore them.*" Is not this idolatry? You know also what they teach respecting the Lord's supper, that it is not only the real body and blood of Jesus Christ, in such a sense too that every communicant who receives the least crumb of the bread, receives both the blood of Christ, and his whole body complete in every part, but that it is also his human soul and his divine nature in perfect union with the body as before his death. To this bread, therefore, they pay all divine honors without scruple. Is not this idolatry.

You know too, what extravagant notions they have of the holiness and power of the Virgin Mary, calling her "*the Mother of God*," and "Queen of Heaven and Earth." I here give you a specimen of one of their prayers to this goddess, which I have taken at random from an Arabic Psalter before me, printed at the Mount Lebanon press, and used in all the churches and Schools. They call her *the Lady*, as Christ is called *the Lord*: "O Lady, accept the prayers of thy servant, and save me from all distress and sorrow. All my life has been spent in sin. But the spirit is willing though the flesh is altogether defiled, my thoughts impure, and my works corrupt. I am truly and altogether a sinner, and worthy of judgment and condemnation. Whither shall I go, and to whom shall I fly but unto thee, O thou spotless Lady; save me through thy grace."—Certainly those who have no other refuge than a woman to flee to, are as hopeless of salvation as the heathen. But to see still further, in what a hopeless state these churches must be, look at the liberties they have taken with the word of God, especially with that most permanent and important part of it, the ten commandments. Who but men that had entirely forsaken God, would have dared to say and teach to small and great that the first commandment is, Thou shalt have no other Gods before me: 2d, thou shalt not take the name of God in vain: 3d, Remember to keep holy the feast days: 9th, Thou shalt not covet thy neighbor's wife: 10th, Thou shalt not covet thy neighbor's goods."—These commandments I have written down verbatim from the catechism already mentioned. The Arabic Psalter contains the decalogue in exactly the same words and order; but in the 3d, it specifies the Sabbath, as well as the feast days, that ought to be kept holy, and says—"These are the ten commandments, as God wrote them upon two tables of stone." The Roman Catholic Church permits none of the common people to read the scriptures, except by a written commission from a bishop or confessor, and all which these miserable people are permitted to hear of the gospel, is in the churches, and this very generally in an unknown tongue.

A doctrine most often repeated and insisted on by papists, is, that "the church can neither deceive, nor be deceived;" and the effect of this maxim is, that opposing whatever is said by a *priest*, would be disputing the authority of the church. They confide in the church, but have no security of knowing what the church says. Their faith is, they say, that of the church, but what that faith is in very many particulars they do not pretend to know. The whole mass of priests and people seem to feel entirely satisfied with their own and each others state, if they are tolerably moral in their lives, and can say—"I believe whatever the church believes." A single native of these countries who would sit down and converse on the love of Christ with interest and apparent contrition for sin, we have never seen nor heard of. Those of course are to be reckoned out of this account who seem to have been brought to Christ within a short time past.

It is well known that the Roman Catholic Church has often used the sword to exterminate those who have opposed her errors; but perhaps it is not so well known that the duty of this destruction is enjoined by the church as one of her standing doctrines. In the appendix to the Arabic Bible printed at Rome, it is boldly declared—"We are bound to destroy the heretics;" Now that it may be seen what *kind* of destruction is alluded to, references are made to the cases of Jehu and Elijah *killing idolators*. We have heard much of the bloody doctrines of Mahommed, but the false prophet is here outdone, for the Mussulman conquerors were commanded, on certain conditions, to leave the heretics in quiet possession of their opinions.

From these doctrines of the church of Rome, it is scarcely less evident that "the wrath of God abideth on her," than it is that this wrath abides on the heathen. But if additional evidence were necessary, it might be gathered from her *practice*.

The idea that a priest must needs be a pious man seems never to enter the minds of the bishop nor the people. In this land, so far as we can learn, a priest never enters a house to converse on the doctrines, or especially the *practical precepts* of the gospel. A Maronite is excommunicated for marrying his daughter to a Greek, or even attending worship in a Greek church. The Greek Catholics, as they style themselves, are divided into two sects, both having precisely the same ritual; but some worldly difficulty having arisen among them, they refuse to acknowledge each others priests. The Terra Santa establishment has had three or four different superiors since our coming here, two or three are supposed to have been taken off by poison. This was even the opinion of Monsignor Gandolfy, the Pope's legate, as he openly declared, and he himself expressed his fears that if *he* should go to Jerusalem, the monks there would in like manner poison him. A young Spaniard now with me, showed me a recommendation given him by a priest at Cairo, where he passed a number of months, saying that he could recommend the bearer to his Jerusalem brethren, as one who fulfilled his religious duties with entire punctuality, having been a regular attendant on public worship during his stay at Cairo. The Spaniard declares that he was present at

worship only in a single instance, and at that time he confessed to the priest among other sins of his, that he had doubted the divinity of Christ. The priest replied that he knew there were some people who had doubts on that point, but, said he, "at least we ought to believe *that there is a God.*" It is a well known fact that a recommendation similar to the above, was given by the late legate of the Pope to an infidel Frenchman of Beyrout, to induce the superior of the Terra Santa at Jerusalem to confer on him a degree of honor. The Frenchman was known to be living in open violation of most, if not all the laws of his church.

But I must close. On this last point I have mentioned only such facts as have come under my own observations, but on the subject, volumes have been and volumes more might be written.

My inferences from all that has been said are briefly :—

1. Missionary labors among papists have been too much undervalued.
2. The missions to Mount Lebanon and the Levant ought to be strengthened.
3. Protestant missions ought to be established in South America, and in those parts of popish Europe that are accessible.

GENERAL VIEW OF THE MISSION AT BEYROUT IN PALESTINE.

Several Missionaries sent out by the Church Missionary Society of England, arrived at Beyrout last February. They transmitted to the Secretary of the Church Missionary Society, the following remarks relative to the mission at Beyrout, established by the American Board. These remarks, coming from missionaries of another church and country, will be peculiarly gratifying to the reader, as they are testimonies of the fidelity of the American Missionaries, and of the divine favor with which the Great Head of the church has been pleased to bless their labors.

"It has pleased God so to bless the labours of the Brethren Bird and Goodell, that there are ten or twelve persons whom they consider to be truly converted; while many diligently search the Scriptures, to see if things be so as the Missionaries say.

But it is here as it is throughout the world—*he that is born after the flesh, persecutes him that is born after the Spirit.* The Greeks, in general, receive the Missionaries well; but the Greek Patriarch of Beyrout fulminates against them; under the influence, it is supposed, of the Maronites and other Roman Catholics. Not only are calumnies circulated against the Missionaries, but the Patriarch curses and excommunicates those who maintain any intercourse with them, even the poor who receive their alms!

The same Roman Patriarch has also seized a Young Convert; and has kept him in prison in the convent, now for more than a year: he often causes his victim to be beaten, and compels him to undress and to pass the night in the cold; limiting his sustenance to the smallest portion of bread and water which will prevent him from dying! he assembles the Monks daily round the prisoner to insult him, and allows him neither to read nor

write. But when they smite Asaad on the right cheek, he turns to them the other also; and when they tell him that he has a devil and curse him, he blesses: when they interrogate him, he answers by a passage of Scripture, whether they promise or threaten.

The Mussulmans are tolerable quiet; but they avail themselves of all opportunities to fill their purses. This is the manner of effecting their purpose: when any one begins to read the Scriptures or to visit the Missionaries, those of his sect go to the Mussulman Judge, doubtless with a present in their hands, and beg him to cause such an one to be punished: the poor man has no apprehension of the mischief, till a Turk meets him in the street and tells him that he is condemned to buy for example 100 lb. of soap of the manufacture of the Pacha, at three livres per lb., whereas the just price is but one livre: if he refuses, they put him into prison, and there beat him till he consents to pay.

This Roman Patriarch has given the Missionaries and other Christians the name of "Biblicals;" a new word, which denotes a follower of the Bible.

At Tripoli, there is a Greek Bishop who favours the Missionaries and their Schools, and does all in his power to engage all men to read the Scriptures.

The Missionaries here have formed a strong attachment to our Girgis.—Poor Girgis is often in perplexity: he sees errors in the Church of Abyssinia; but he does not yet see them all, and he fears to reject entirely those which he does see, or rather he fears to deceive himself: but he continues to read the Scriptures, and declares that this is all that is necessary to him in the world. He says, also, that our religion is better than that of Abyssinia. I trust that the Lord will make him one of His children; and, if that may be, an instrument of salvation to his countrymen! On his suggestion, the Abyssinians wish to have an Armenian Bishop—who knows but that on his suggestion they may call for Evangelical Missionaries! The American Brethren think that they discern the hand of the Lord, in that at the very time when Girgis comes to seek an Armenian Bishop for his country, he is brought into intercourse with Priests and Bishops of that Church who have abandoned their superstitions.

THE MISSIONARY SCHWARTZ.—*Bishop Heber's testimony to his worth.*

Of Schwartz and his fifty years' labor among the Heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European Governments, I need give you no account, except that my idea of him has been raised since I came into the South of India.

I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character—that he was too much of a political prophet—and that the veneration which the people paid, and still pay him (and which, indeed, almost regards him as a superior being, putting

crowns and burning lights before his statue,) was purchased by some unwarrantable compromise with their prejudices.

I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) Missionaries who have appeared since the Apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and, in his political negotiations (employments which he never sought, but which fell in his way) he never pretended to impartiality; but acted as the avowed, though certainly the successful and judicious agent of the Orphan Prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honor.

His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over; the number is gradually increasing; and there are now in the South of India about two hundred Protestant Congregations, the numbers of which have been sometimes vaguely stated at forty thousand. I doubt whether they reach fifteen thousand: but even this, all things considered, is a great number. The Roman Catholics are considerably more numerous, but belong to a lower caste of Indians (for even these Christians retain many prejudices of caste,) and in point of knowledge and morality are said to be extremely inferior.

MISSIONARY LABORS OF SCOTLAND IN FOREIGN LANDS.

Extract of a letter from the Edinburgh Association of Theological Students, to the Society of Inquiry in the Theological Seminary at Princeton, dated

Edinburgh, August 4, 1827.

The Scottish Missionary Society employs nine missionaries in preaching the gospel to the heathen. Two of these labour in Russian Tartary, four in Bombay, and three in the Island of Jamaica. The missionaries in Bombay superintend about sixty boy's schools and eleven girls' schools, in which the scriptures are read and the principles of christianity are taught. One of the missionaries in Jamaica has been instrumental in the conversion of a considerable number of slaves; the other two missionaries in this island have only lately entered on their labors. The Rev. Robert Nesbit, late secretary to a society in the University of St. Andrews' similar to our association, has left Britain with the view of strengthening the mission in Bombay; and our own secretary expects to follow him to the missionary field at no distant period. The Glasgow Missionary Society has for some time past employed three missionaries in Caffreland, South Africa. These labor at two stations where churches have been built. They have been instrumental in the conversion of twenty individuals, who have been received into church fellowship,—in the formation of several classes of candidates for baptism

and in the erection of three schools, which are attended by one hundred scholars. They will soon be joined by two new missionaries, and two mechanics who have lately left this country. The General Assembly is raising funds for the support of a mission in Hindostan. It is gratifying to think that this measure originated with those ministers of our church who have hitherto taken no active interest in the proceedings of missionary societies. Scotland still continues to give that support to the missionary institutions in England to which we alluded in our last letter.

The state of religion on the continent of Europe being exceedingly low, the Edinburgh Continental Society, the formation of which we intimated in our last letter has manifested great interest in the condition of this most interesting part of the world. Supported by an auxiliary in Glasgow, and by the friends of religion in different parts of the country, it has, during its first year, employed five regularly ordained ministers, and two preachers of the gospel—natives of France and Switzerland, who have endeavored by the preaching of the word, and the circulation of the scriptures and tracts, to extend the honor of the Redeemer's name. It has been so encouraged by the success which has attended its operations, and the facilities for labor which it enjoys, that it has lately engaged other six young men of approved piety and talents, who will enter on their work in the course of a few months.

The Edinburgh Jews Society has published no report for some years.—We believe, however, that it employs two missionaries who labor among the descendants of Abraham the friend of God.

The society which was two years ago formed in Glasgow, in connexion with the established church, for promoting the religious interests of Scottish settlers in British North America proposes to send out four or five ordained ministers to important stations in Nova Scotia and Canada.

A MILLION OF HOUSES IN IRELAND WITHOUT THE BIBLE.

The late valued friend and active secretary of the Irish Sunday School Society, now gone to his reward, in his last Report, made the following striking remarks :—

“It is sometimes useful to pause in our progress, and look back to what has been already effected. On looking into various documents connected with the subject, I find, that, previously to 1806, there was only one Bible Society in Ireland—the “Association for discountenancing Vice;” and that, up to that period, they had distributed, in fourteen years, 60,533 Bibles and Testaments; since that time, in twenty years, there has been a distribution of little less than 1,100,000; and, in the last year, of not less than 90,000. This is surely matter for the warmest congratulation, that so much has been done for the Spiritual Instruction of Ireland; and yet, when we further calculate the number of houses in Ireland, and consider how many of these Bibles and Testaments have been worn out, how many are kept in schools, and how often there are two or more in the same house, I do not

think it is extravagant to suppose, that there are nearly *one million houses* in Ireland which have not beneath their roofs a single copy of the Word of God!"

ORDINATIONS, &c.

On the 21st Nov. the Rev. George W. Bethune was installed Pastor of the Reformed Dutch Church at Rhineback Falls. Sermon by the Rev. C. C. Cuyler, of Poughkeepsie, from 2 Cor. ii—16. "*And who is sufficient for these things?*"

The Rev. Aaron Putnam was installed Pastor over the Presbyterian Church and Congregation in the village of Oswego, by the Cayuga Presbytery, on the 16th Dec. Sermon by the Rev. M. Ford, from Romans i. 16. *For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.* Charge to the Pastor by the Rev. Mr. Ward, charge to the people by the Rev. Mr. Coburn.

On the 20th ult. the Rev. James R. Wheelock was ordained to the Pastoral charge of the First Ecclesiastical Society in Canterbury, Conn. Sermon by Rev. Daniel Dow.

The Presbytery of Concord at an adjourned meeting near Mocksville, Rowan County, N. C. ordained on Saturday the 10th of November, the Rev. William A. Hall over the United Congregations of Joppa and Unity. The Rev. Jesse Rankin preached the Sermon, the Rev. Joseph D. Kilpatrick offered the consecrating prayer, and gave the charge to the Candidate, and the Rev. Daniel Gould addressed the people.

Installed, on the 22d of Nov. at South Boston, Rev. Joy H. Fairchild, as Pastor of the Evangelical Church and Society in that place. Sermon by Rev. Mr Storrs of Braintree.

Ordained at Kennebunk, Me. Rev. Daniel Campbell, over the Union Church and Society in that place. Sermon by Rev. Mr Campbell of South-Berwick.

In New Gloucester, Me. on Thursday, 22d ult. Rev. Enoch W. Freeman was ordained as an Evangelist. Sermon by Rev. Alonzo King, of North Yarmouth.

In Woodstock, on the 28th Nov. over the First Congregational Church and Society, Rev. John Richards. Rev. Bennet Tyler, D. D. of Dartmouth College, preached the Sermon.

At Palmer, Mass 12th Nov. Mr. Joseph K. Ware, from the New Haven School, as Pastor of the Church and Society. Sermon by the Rev. Pres. Humphrey.

Dec. 1st the Rev. Peter Powell was ordained to the work of the Ministry in the Baptist Meeting House in Pearl-Street, in the city of Burlington, N. J. Sermon and Charge by the Rev. B. Cushman, of Philadelphia.

January 1, 1828.—The new Church in Salem street in the city of Boston, was opened by public Religious services, on New Year's day: The Rev. Justin Edwards D. D. was installed as Pastor of the church and congregation worshipping in that house. The exercises were commenced by an Anthem. Introductory Prayer by the Rev. Richard S. Storrs, Reading portions of Scripture by Rev. Reuben Emerson, Dedicatory Prayer by the Rev. Abiel Homés, D. D. an original Hymn, by Mr. N. P. Willis, was sung; Sermon by Rev. Professor Stuart, Installing Prayer by Rev. Brown Emerson, Anthem; Charge, by the Rev. Lyman Beecher, D. D.; Right Hand of Fellowship, by the Rev. Wm. Jenks, D. D.; Address to the Church by the Rev. Warren Fay, Concluding Prayer, by the Rev. Mr. Cleaveland, Anthem and Benediction, closed the services.

Theology.

BRIEF ILLUSTRATIONS OF SCRIPTURE.

Rom. i. 21.—*But became vain in their imaginations.*

THE imagination is that faculty of the mind by which we combine simple-ideas, or single objects of vision, so as to form a new whole, entirely of our own creation; different from any thing we have ever seen, and perhaps from any thing which ever has been or ever will exist. We have seen a river, and we have seen melted metal; by combining these together, we form a river of liquid metal. As this is a faculty of the human mind, the exercise of it is not only allowable, but even required in religion. In scripture, we have descriptions, always instructive, often very animated, and not unfrequently sublime and terrific, far beyond all human power to present. Some of these are historical, some prophetic, and some are figurative, metaphor, parable or allegory. Without the aid of the imagination, we shall never read passages of this kind with advantage. When we read the history of Moses and the Israelites passing through the sea, and the destruction of Pharaoh and his hosts; unless we fill up the outline with living men, give animation to the whole scene; unless we see Moses and the Hebrews exulting in safety on the shore, Pharaoh and his army, ghastly as death, plunging and struggling against the impetuous wave, until in succession they disappear; unless we hear the triumphant songs of the one, and the frightful exclamations and despairing cries of the other; our impression will be so vague and so tame as to produce no good effect. Who can read the history of Judah's casting down in the temple the price of blood, confessing that he had betrayed his innocent master, without seeing depicted in his countenance, the remorse and despair which he feels, mocked and increased, if possible, by the sarcastic insults of his confederates in crime; *what is that to us; see thou to that?* The Prophet has foretold a state of prosperity to the church, greater than has ever yet been enjoyed; our hopes of this glorious state will not glow with that practical effect with which they ought, unless, in our imagination, we see the lion and the wolf divested of their fierceness and rapacity, dwelling in peace with the kid and the lamb. His power of conception must be dull indeed, his imagination sluggish, who can read the parable of the prodigal son, without impressions almost as vivid as those of sense.

Useful and necessary, however, as this faculty is, it requires the decisive and constant control of a sound and well informed judgment; without such control it will wander beyond the limits of reality and truth, and we shall thus *become vain in our imaginations*, our minds will be filled and darkened and warped by delusion and error. Our reasoning may be correct, but our promises are groundless, of course our concessions will be false and of the most injurious tendency. So much truth may be embraced as to give plausibility to our views, and yet the errors with which it is combined may hold out such inducements to sinful indulgence, and may relate to points of such vital importance, as to be utterly inconsistent with the spirit of sincere piety. All error, indeed, is dangerous and should be avoided; yet some are of minor importance, and though they mar the beauty of the divine image on the heart, and retard the progress of the christian in holiness, may exist in a mind, upon the whole, truly pious. There are other delusions, however plausible they may appear, which prevent every pious feeling of the heart. Take a few instances which will illustrate the passage now under consideration.

A succession of Prophets had predicted the advent and happy influence of Messiah, the *Son of God*. With this view, illustrations were taken from earthly monarchs and from temporal kingdoms. He was to be a Prince, a King, a Conqueror; was to be seated on a throne, and sway the sceptre of dominion; was to possess a kingdom, boundless in extent and endless in duration. He was the son and successor of David; of course, was to belong by birth, to the Jewish nation. The blessings of peace and prosperity were promised to all the subjects of his kingdom. All this was true, but it was connected with other predictions which clearly pointed out the true meaning of these illustrations; and which would have led the honest inquirer to see that Messiah's kingdom, his influence, and the blessings which he would bestow were all spiritual; that although in some respects, his kingdom would resemble that of an earthly monarch, yet in others it would be entirely and widely different. Yet when Christ appeared, in perfect accordance with all the predictions of the Prophets, he was *despised*, and then *rejected of men*; those very men too who heard these Prophets *read every Sabbath*, who professed to believe them, and were their authorized expounders, and who sometimes referred to them in support of their views. With a few exceptions, who *waited for the consolation* and *looked for redemption in Israel*; and a few others whose minds had been prepared by the preaching of John, the whole nation denied

him, and persisted in this denial even unto blood. They had *become vain in their imaginations, and their foolish heart was darkened.* Error is progressive, and especially those errors which promise gratification to the pride, and unrestrained indulgence to the criminal propensities of men, will have on this account, the more rapid progress. The first departure from the true meaning of the Prophets might have been but slight. This departure, however, made by the imagination, uncontrolled by a sound and cautious understanding, and by other parts of scripture, was imparted to others, and by these again to others; and thus this system of error commenced its progress, increasing as it descended from one generation to another through successive ages. Imagination, not the judgment, was the faculty employed in filling up the outline, furnished by the Prophets of Messiah's kingdom. When the Saviour made his appearance, the Jews neither expected nor desired such a deliverer as they found him to be. They had, in their imagination, divested this kingdom of all its spirituality; and had imparted to it the splendors, the honors and the conquests of earthly monarchs. They despised a Prince who would rescue them from bondage, and raise them to the highest rank among the nations of this world. When, therefore, they beheld Messiah *meek and lowly*, without worldly power or distinction, promising to his followers none but spiritual blessings, there was in him *no form nor comeliness, no beauty that they should desire him.* They determined that *they would not have this man to reign over them.* Neither his doctrines, his precepts, his life, nor his kingdom accorded with their expectation and desires. Nor could their rancorous opposition ever be satisfied till the sentence of Pilate delivered him into their hands, *that it should be as they required.*

Again; that place or state, in the invisible world, called **PURGATORY**, has no existence except in the imaginations of men. There is not, in the Bible, the least authority for such a state, but much that is inconsistent with it. Then, mankind are divided into two, and only two general classes, the righteous and the wicked; those who believe, and those who believe not in Christ. At the day of judgment, these two classes shall be separated, as a Shepherd divideth his sheep from the goats; the one shall be placed on the right hand, the other on the left of the Judge; the wicked shall go away into punishment, the righteous into life; this punishment is declared to be endless in the very same language in which this life is declared to be so. Here is no mention of a third class, too sinful to enter into heaven, and yet too innocent to go into ever-

lasting fire. Here is no third state of punishment only temporary in its duration. And yet, if ever there was a class of men too wicked to enter heaven, but too righteous to go into everlasting punishment, they would be found at that day.— There will be a generation of men of all ages, then living on the earth, who shall be changed and appear before the Judge; among these will be found every supposable degree of guilt; and yet none of them are sent to purgatory; all who are wicked are sent to endless punishment. If, therefore, none of that generation are sent to this middle state, neither will any of the present, or any other generation of men, who neglect the salvation of the gospel, find a location in this purgatorial state.

This opinion bears all the marks of human error. It embraces some truth; future punishment is admitted. But this outline of truth is filled-up, not according to the scriptures, but according to the suggestions of the imagination, or as inclination would have it. The belief in this imaginary state, reconciles two things which the scriptures declare to be inconsistent; the hope of final and everlasting happiness, with the deliberate indulgence of sinful passions to the very last moment of life. The tendency and the influence of this hope are obvious; not to weaken and destroy sinful propensities, but to increase and perpetuate them by indulgence; not to purify, but to defile the heart; not to live in obedience, but in wilful disobedience to the commands of God. If the soul would escape from sin and its consequence, eternal misery; these *imaginations* must be cast down by the power of the gospel. Truth must occupy their place, and exert its saving influence on the heart and the life. The hope, resting on this belief as its foundation, must and will be **VAIN**.

Once more; we become vain in our imaginations when, in consequence of them, we neglect the proper use of means within our reach, and omit the discharge of present duties; a case which not unfrequently occurs. If I possessed the wealth of my rich neighbor, I imagine that I would be very liberal, would do a great deal of good in the world. I would cheerfully aid with large donations, all those benevolent societies which have for their object the diffusion of truth, the advancement of the Redeemer's kingdom among the nations of the earth. This aid is much needed, and the more I think on the subject, the more does it become an object of desire. But I neither possess this wealth, nor can I hope to acquire it in the ordinary way. But there are extraordinary ways in which wealth has sometimes been obtained. My imagination imme-

diately commences the forming of plans, the combining of circumstances, which in some similar way will suddenly bring wealth into my possession. I might, as others have done, accidentally find this wealth. Some distant relative, though unknown to me, and I to him, might leave me heir to a large fortune. I am scarcely restrained within the limits of possibility; my schemes almost require miraculous power for their accomplishment. Some man, an entire stranger to me, and I to him, may be moved in a dream, or in some other mysterious way to send me the desired riches. A single effort of the understanding would dissipate these visions of fancy. But, I persuade myself, that all this is for the sake of doing good; of being more useful; and to do good and be useful is what every one should desire. This desire, becoming the more intense the longer it is indulged, gives rise to expectation and hope. From week to week, and from month to month, I wait for the accomplishment of some one or other of my plans. But I wait in vain; I am disappointed; and disappointment in our hopes always produces unpleasant feelings. I would complain; but of what, or of whom? This complaint can have no other object but God, who directs the events of Providence, on which the accomplishment of my desire depends. So far from confessing to others, I will not, however, permit myself to believe that I would complain of the wise and kind providence of God. And yet I am not, nor can I be contented and satisfied, while there exists in my bosom an expectation which meets with nothing but disappointment; for *hope deferred maketh the heart sick.*

All this time, the few cents or the few dollars, which I could and therefore ought to give for religious purposes, seem to be too trifling to engage a single thought, compared with the thousands which I wish to give. That which is in my power, and which I ought to do, is neglected; because I cannot do that which is not in my power, and which, of course, is not required of me. By persevering industry and economy, I might increase my little possessions, and thus be enabled to increase, in proportion, my offerings to the treasury of the Lord. But the result of these means must be gradual and limited. I wish to become wealthy at once, that without loss of time, I may do good on a large scale. Because I have not *ten talents*, I will neglect and hide in the earth the *one* which is committed to my trust.

Another consequence of these workings of the imagination is this; my wealthy neighbor is not doing as much good as he might and ought to do; nor as much as I would do, if I pos-

sessed his wealth. He is, therefore, in my estimation, worthy of censure. This censure I will, therefore, administer, if not publicly, yet secret in my own mind. This service performed, will be additional proof of the sincerity of my own intentions; and thus it will be a substitute for the discharge of my own duty, a convenient cloak to cover my own criminal neglect.

At the same time, it is probable, if not certain, that God, who searches the heart, sees that if I possessed this wealth, a thousand ways of disposing of it would be found, different from those on account of which it is desired. Excuses in abundance would be suggested for this different disposition of my possessions. Certain it is, if I am neglecting the means of doing good now in my power, I would continue this neglect, if these means were increased. *He that is unfaithful in a little, will be unfaithful also in much.* It is possible too, that my liberality would be more for the gratification of pride and vanity, than from a sincere love to the cause of Christ. If I love that cause, I would labor to promote it by the means, however limited, now in my power. If I am without this love, the possession of wealth never will produce it.

Finally; our vain imaginations sometimes affect the very foundation of our hopes of future happiness. They largely mingle with our experimental acquaintance with religion; they are mistaken for those effects which can only be produced by the truth and Spirit of God. Some, in giving an account of their religious experience, will tell you that they have heard a voice, speaking to them in words of encouragement and comfort, and directing them particularly what to do. This is supposed to be the voice of God himself; and from this they conclude that they are *born again*; and that whatever they do, by direction of this voice, be it right or wrong, important or unimportant, is supposed to be done by divine authority. Others have seen a light, from which they have inferred that they enjoy the *light of life*, and that their sins are pardoned. Others again have seen a human form, generally clothed in white, with a gracious smile, speaking peace to them. Or perhaps the Saviour himself, on the cross, has been seen, telling them their sins are forgiven. By this they are much affected and comforted, and conclude that they are the children of God. When called upon to hear such narratives, made up chiefly of voices and visions, we consider it an occasion for the exercise of patience, and of compassion for those who make the statement. Here are immortal souls building their hopes for eternity on nothing better than their

own imaginations. It would be miraculous to hear those voices and see these objects. But miracles are not now needed; every purpose to be answered by them, has been, and will be answered by those recorded in the Bible: and God works no useless miracles. Some of those persons will admit that these are only visions of their imagination, and not realities, and yet, place confidence in them. Others, however, so firmly believe in their reality, that they cannot be convinced to the contrary. Indeed it is in vain to reason with them; their own impressions are considered of equal authority with the Bible itself.

The tendency of this delusion is obvious and deplorable. It is often found existing in the mind with almost the total ignorance of even the first principles of the christian religion. They possess no accurate knowledge of God, of Jesus Christ, of the gospel, or of the way in which a sinner is to be saved. Nor can they be induced to desire and seek for this knowledge as at all important. They were not, in the first instance, *begotten with the word of truth*, but by the visions of their own imaginations; they, therefore, do not feel the want of this knowledge. For direction and for comfort, they depend on voices and visions. Hence the Bible is neglected as a useless book, or rather as unfriendly to their theory. The knowledge to be obtained from the Bible requires an application of the understanding, an exercise of thought to which they are not accustomed, and for which they have no relish. They live and walk, not by faith, but by imagination. In the same way they judge of the preaching which they hear. That which is calculated to impress the heart by enlightening the mind is not relished; but that which deals largely in mysticism, and encourages their own views, is highly pleasing. These people, especially if countenanced by preachers of the gospel, as they are by some, will consider themselves a privileged class, the peculiar favorites of heaven, receiving gracious communications from God in a manner not vouchsafed to others. That detestable self-conceit which results from this impression would be quite intolerable in the church, was it not that christians are required to exercise long-suffering, forbearance and charity.

If we would hear the voice of God, as we ought to do, it must be in his word; if we would *see Jesus*, as we ought, it must be by faith; if we would exercise this faith, we must understand and believe the gospel. The truth of God, thus understood and believed through the spirit, will save us from those pernicious delusions.

There is another way in which the imagination works, equally, if not more dangerous than the one above mentioned; because more plausible, and therefore less easily detected. This consists in mistaking the effects of the imagination for those of faith; secret impulses, or highly excited feelings are supposed to be genuine religious affections. While it is true that the most genuine affections may be excited to a high degree; it is equally true that there are spurious feelings, not produced by the truth clearly understood and believed, having *no root*, and which can be traced to nothing but the imagination as their cause. A certain secret impulse is assigned as the evidence of pardon, the ground of hope, and sometimes as the rule of life. Ask the advocate for these impulses; Are your sins pardoned? Yes, he will promptly answer, and I know it. But how do you know it? Why, I feel in my soul that they are pardoned. Now, although we certainly believe that the pardon of sin may be known, yet we think it is in a way different from this. Here is no reference to the word of God, but to this feeling alone as the evidence on which this momentous decision rests. Suggest to him, that this feeling may be spurious; he replies, no, I am not deceived; and the only reason assigned for this confidence is the feeling itself. This feeling is not first examined and tried by the word of God. Such trial, indeed, is considered unnecessary; because the feeling is supposed to be produced by the direct agency of the spirit, without the instrumentality of truth. If this feeling had been produced by the truth, then this truth might be referred to as the evidence that it is genuine. But if the word of God has had no such influence, then it is needless to examine and try the feeling by this word. Hence the Bible is neglected; at least as an infallible standard. This holy book urges, with earnestness and frequency, the duty of self-examination, and warns against the danger of being deceived. But here is a confidence which excludes the fear of deception, and of course, the necessity of this examination. To this man, therefore, the Bible does not answer the same purposes which it does to others. It is not loved and read with that prayerful attention with which it ought to be. While it is set aside, a new and different standard is adopted in its place. This feeling is affirmed to be genuine, on its own evidence, not on that of the word of God; and then the question of pardon is decided on the evidence of this feeling alone. Thus the hopes for eternity rest on a feeling, unexamined and untried by any other standard than itself.

Regeneration, we have reason to believe from the scripture

itself, is effected by the Spirit, through the instrumentality of the word of God. Therefore there is a propriety in examining and trying every feeling of the heart by this word. This examination is enjoined as important to our safety and our comfort. But why examine, unless there is danger of being deceived? and unless this examination be calculated and intended to obviate this danger? To answer this purpose, that which is examined must be tried by a standard different from itself. The word of God, therefore believed, understood, applied, loved and obeyed is the infallible remedy against all vain imaginations, and all errors and delusions of every kind.

HERMEN.

RULING ELDERS.

It will be recollected that an article on the *Office and Duties* of Elders appeared in the last number of this work. As the subject is one of high importance, the readers of the Magazine will no doubt be pleased with the following communication, which exhibits the *scriptural authority* of this office more in detail, than the article just mentioned. A *deep conviction* that this office is of *divine*—and not of *human* authority, cannot fail to awaken in the sessions of the churches, a sense of the responsibilities connected with it, and a corresponding zeal in the performance of its duties.

THE ELDERSHIP:—*In Reply to the Request of a Presbyter.*

Messrs Editors,—I have seen the statement and request of a Presbyter, in the No. of the Magazine for December last, and perfectly agree with him in viewing the subject to which he refers as very important. Many of our Elders are like the one he mentions; unacquainted with the nature and duties of their office; but very unlike, in another respect; they have no earnest desire to seek and obtain this information. Instead of offering any thing of my own on this interesting subject, I send you extracts from a Sermon, preached in the city of New York, May 28, 1809, by the Rev. Dr Miller, at the ordination of five brethren to the office of Ruling Elder. I should be glad to know that this sermon was in general circulation in the southern states, where the information which it furnishes is much needed; but the probability is that it is but little known. It is certain the Elder to whom a Presbyter refers has never seen it; for it contains the very information which he desires. It will be readily perceived that Extracts, though I hope they will be useful, cannot make the impression nor answer the purpose, which the sermon itself would do.

It is a sermon of 48 pages octavo, including a Charge to the Elders and the congregation. I know of nothing more satisfactory on this interesting subject. M.

Extracts, &c. In every organized church, in the Apostle's day there *were*, and in every organized church, at the present day, there *ought to be*, three classes of officers; viz. *Pastors, Ruling Elders, and Deacons*. The *first* to preach the gospel, and administer the sacraments; the *second* to assist the pastor in the government of the church; and the *third* to *serve tables*, and take care of the poor. Accordingly, when Paul and Barnabas were sent forth, by divine direction, to preach the gospel, and organize churches, among the Gentiles, we are told that *they ordained Elders in every church*.

I. Let us ascertain our WARRANT for appointing in our churches that class of officers which we denominate RULING ELDERS.

We say, then, that *Lay Elders, or Ruling Elders*, were found in the *Jewish Synagogue* which was the model of the Christian Hierarchy; that they existed in the *primitive church*, the organization of which was conducted under the direction of inspired men; that the great body of the *Reformers*, when they separated from the corruptions of popery, restored this class of officers to the church; and, finally, that they, or officers of a similar kind, are *indispensably necessary* in every well ordered congregation.

1. Ruling Elders were found in every *Jewish Synagogue*, and the order of the synagogue was the model after which the Apostles organized the christian church. The most learned and accurate writers on Jewish Antiquities inform us, that in each synagogue there were, at least, three Elders, who were appointed to assist in bearing rule, in correcting offences, and in preserving order in the congregation. This class of Elders had no right to expound the law; but they were associated with the teachers in the exercise of government:—These facts are so unquestionable, that the formal establishment of them by citing authorities is altogether unnecessary.

And as the fact, that there were *Ruling or Lay Elders* in the Jewish Synagogue, is well established,—so it is equally certain, that the order of the synagogue was the model after which the Apostles organized the christian church. Some have said, indeed, that the Apostles adopted the model of the *temple*, and not of the *synagogue*, in the organization of the church; but the slightest attention to facts will be sufficient to

disprove this assertion. If we compare the names, the powers, the duties, and the ordination, of the officers of the christian church, as well as the nature and order of its public service, as established by the Apostles, with the corresponding parts of the synagogue system, we shall find that, in all these particulars, there is a close and striking resemblance; while between the service of the church and that of the temple there is scarcely any conformity. If, then, there were confessedly, *Ruling*, or *Lay Elders* in the Jewish synagogues; and if it be equally evident that there is so close and striking a resemblance between the synagogue and the church, as to prove, that the former was adopted as the model of the latter; we may confidently conclude, that a class of officers so useful and important, could not have been left out in constructing the government of the church.

2. Ruling Elders were, in fact, found in the church as organized and left by the Apostles. The New Testament makes express mention of such Elders. When we read, that *Paul and Barnabas ordained Elders in every church*; and that *Titus, in setting in order the things which were wanting in Crete, was charged with the duty of ordaining Elders in every city*, we are naturally led to conclude, that the Apostolic plan was to appoint a *plurality* of Elders in every particular church; and, if so, that all of them could not be necessary for the purpose of public instruction; but that some were *rulers*, who formed a kind of college, or consistory, for the government of the church.

But there is more pointed reference to this class of Elders, in 1 Timothy v. 17. *Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine.* Every man of plain good sense, who had never heard of any controversy on the subject, would conclude on reading this passage, that, at the period in which it was written, there were *two kinds* of Elders, *one* whose duty it was to *labor in word and doctrine*; and *another* who did not thus labor, but only *ruled* in the church. The Apostle says, *Elders that rule well, are worthy of double honor*, but **ESPECIALLY** those who *labor in word and doctrine*. Now, if we suppose that there was only *one kind* of Elders then in the church, and that they were *all teachers, or laborers in the word*, we make the inspired writer employ a language utterly unworthy of his character. There was, therefore, a class of Elders in the Apostolic church, who did not preach, nor administer sacraments, but assisted in government.

For this construction of the passage, Dr *Whitaker*, a zea-

lous and learned episcopal divine, warmly contends. "By these words," says he, "the Apostle evidently distinguishes between the Bishops and the *Inspectors* of the church. If all who rule well be worthy of double honor, especially they who labor in the word and doctrine, it is plain there were some who did not so labor; for if all had been of this description, the meaning would have been absurd; but the word *especially* points out a difference."*—Equally to our purpose is the opinion of that acute and learned episcopal divine, Dr *Whitley*, in his note on this passage. "The Elders of the Jews," says he, "were of two sorts; 1st. such as *governed* in the synagogue; and 2dly, such as ministered in *reading* and *expounding* their scriptures and traditions, and from them pronouncing what did bind or loose, what was forbidden, and what was lawful to be done. And these the Apostle here declares to be the most honorable and worthy of the chiefest reward. Accordingly, the Apostle, reckoning up the offices God had appointed in the church, places *teachers* before *governments*—1 Cor. xii, 28.

The next passage of scripture which affords a warrant for the office of ruling Elder, is to be found in Rom. xii. 6; 7, 8. *Having then gifts, &c.—he that giveth let him do it with simplicity; HE THAT RULETH, with diligence, &c.*; with this passage may be connected another of similar character, and to be interpreted on the same principles. I mean the following, from 1 Cor. xii, 28. *God hath set, &c.—helps, GOVERNMENTS, &c.* In both these passages, there is a reference to the different offices and gifts bestowed on the church, by her divine King and Head; in both of them there is a plain designation of an office for *ruling* or *government*, distinct from that of *teaching*; and in both, also, this office has a place assigned to it *below* that of *pastors* and *teachers*. This office, by whatever name it may be called, and however its character may be disguised by ingenuity, is, to all intents and purposes, the same with that which Presbyterians distinguish by the title of *ruling Elder*.

In addition to the testimony of scripture, on this subject, it would be easy to produce passages from those early christian writers usually denominated the *Fathers*, to show, as well that there were ruling Elders in the apostolic church; as also that this class of officers did not fall into disuse until long after the time of the Apostles. But it would exceed the limits of a single discourse, to enter on so wide a field of inquiry; I shall, therefore, content myself with the following quotation from *Hilary* (frequently called *Ambrose*,) who lived in the fourth

century, and who, in his explanation of 1 Tim. v, 1. has the following passage—“For, indeed, among all nations, old age is honorable. Hence it is that the *synagogue*, and afterwards the *church*, had *Elders*, without whose counsel nothing was done in the church; which by what negligence it *grew into disuse* I know not, unless, perhaps, by the *sloth*, or rather by the *pride* of the *Teachers*, while they alone wished to appear something.

Having seen that both *Scripture* and the *Fathers* afford a clear warrant for the office of *ruling* or *lay Elders* in the church, let us

5. Next inquire whether the *Reformers* and other distinguished witnesses for the truth, in different ages and countries, declared *for* or *against* this office.

John Paul Perrin, the celebrated historian of the *Waldenses*, and who was himself one of the *Ministers* of that people, in a number of places, recognises the office of *Ruling Elder* as retained in their churches. He expressly and repeatedly asserts that the *Synods* of the *Waldenses*, long before the time of *Luther*, were composed of *Ministers and Elders*.*

The celebrated *Peter Martyr*, a protestant divine of *Italy*,—speaks of *ruling Elders* in the following decisive terms: “The church,” (speaking of the primitive church,) “had its *Elders*, or if I may so speak, its *Senate*, who consulted about things that were for edification for the time being. *Paul* describes this kind of ministry, not only in the 12th chapter of the Epistle to the *Romans*, but also in the first Epistle to *Timothy*, where he thus writes, *Let the Elders that rule well be counted worthy of double honor, especially those that labor in word and doctrine*. Which words appear to me to signify, that there were then some *Elders* who taught and preached the word of God; and another class of *Elders* who *did not teach*, but *only ruled* in the church. Concerning these, *Ambrose* speaks, when he expounds this passage in *Timothy*. Nay, he inquires whether it was owing to the *pride* or the *sloth* of the sacerdotal order that they had *then* almost ceased in the church.”

In the *confession of Saxony*, drawn up by *Melancthon*, in 1551, and subscribed by a large number of *Lutheran churches*, we find this class of church officers, recognised, and represented as in use in those churches. Speaking of the exercise of discipline, in its various parts, they say,—“That these things may be done orderly, *there are also Consistories appointed in our churches*.” Of these *Consistories*, it is well known, the principal members were *ruling Elders*.

* Hist. of the old *Waldenses*. Part II. Book 21, Chap. 41.

That there were *ruling Elders* in the primitive church, is also explicitly granted by Archbishop *Whitegift*, a warm and learned friend of Diocesan Episcopacy. "I know," says he, "that in the primitive church, they had in every church *certain seniors*, to whom the *government* of the congregation was committed: but *that* was before there was any christian prince or magistrate that openly professed the gospel; and before there was any church by public authority established.

The learned *Voctius*, a German divine of great eminence, also contends for the apostolical institution of *ruling Elders*. He speaks of a number of Popish writers, as particularly warm and zealous in their opposition to this class of church officers; "Nor is this," says he, "any wonder, since nothing is more opposite to the Papal monarchy, and anti-christian tyranny, than is the institution of *ruling elders*." *Voctius* is of the opinion that the *church wardens* in the church of *England* are the "vestiges" of these "*ruling Elders*."

Ursinus, an eminent German divine, who lived about the same time with *Luther*, in enumerating the officers of the church, as laid down in the word of God, speaks of *ruling Elders and Deacons*. The former he defines to be officers "elected by the voice of the church, to assist in *conducting discipline*, and to order a variety of necessary matters in the church." And the latter as officers, elected by the church, to *take care of the poor*, and to *distribute alms*.

4. *Ruling Elders*, or officers of a similar kind, are **INDISPENSABLY NECESSARY** in every well ordered congregation. The laws which are appointed by Christ for the government and edification of his people, cannot be executed, without such a class of officers in *fact*, whatever *name* they may bear. And that which is the necessary result of a divine institution, is of equal authority with the institution itself. All powers indispensable to the execution of laws which an infinitely wise Governor has enacted, must be considered as implied in those laws, even should they not be formally specified.

We can hardly have a better comment on these principles, than the practice of those churches which reject *ruling Elders*. Our Episcopal brethren reject them, but they are obliged to have their *vestry-men and church-wardens*, who perform many of the duties belonging to such *Elders*. Our *Congregational* brethren also reject this class of church officers; but they too are forced to resort to a *committee*, who attend to those details of parochial duty, which their ministers cannot perform. They can scarcely take a single step without having in *fact* though not in *name*, substantially such officers as we recognise under

the scriptural appellation of *Elders*. Now, is it probable, is it credible, that the Apostles, acting under the immediate direction of Christ, the King and Head of the church, should entirely overlook this necessity, and make no provision for it? It is not credible. We must then, either suppose, that some such officers as those in question were appointed by the Apostles; or that means acknowledged by the practice of all to be indispensable, in conducting the affairs of the church, were forgotten or neglected.

Such are some of the arguments by which we consider ourselves as warranted in retaining the officer of *ruling* or *lay Elder* in the church. Nay, we not only retain this office; but we consider it as an appointment of high importance. Important, because every appointment of God is so; and because we have no doubt that it is more immediately and closely connected with the edification and welfare of the body of Christ, than is generally imagined, even by many of the warmest friends of our truly primitive and scriptural church.—Let us next proceed.

II. To consider the nature and extent of those DUTIES, which belong to the office of *Ruling Elder*.

The general duty of *Ruling Elders* is to assist the Pastor in the exercise of ecclesiastical authority. *He that ruleth, let him do it with diligence*, is the summary of appropriate functions, as laid down in scripture.

Ruling Elders, as the representatives of the church, form, together with the pastor, an ecclesiastical *court*, to act, in all cases of a spiritual nature, in the name, and on the behalf of the church. In this capacity, it is their province to judge of the qualifications of candidates for church membership; to receive and dismiss members; to watch over the purity of faith and manners of those committed to their care; and, in general, to take order respecting every thing which may be considered as affecting the spiritual prosperity of the congregation.—[See Form of Government, chap. 8th.]

It is their duty to attend to the case of those who are awakened and inquiring concerning their eternal interests; to converse with them; and from time to time, to give information concerning them to the pastor. It is their duty to converse with and admonish, in private, those who appear to be growing careless, or falling into habits, in any respect, criminal, suspicious, or unpromising. It is their duty to visit and pray with the sick, as far as their circumstances admit, and to request the attendance of the pastor on the sick and the dying, as may be judged desirable. It is their duty to visit the

members of the church and their families; to converse with them; to instruct the ignorant; to confirm the wavering; to caution the unwary; to encourage the timid; and to excite and animate all classes to a faithful and exemplary discharge of duty. It is their duty to consult frequently and freely with their minister; to aid him in forming and executing plans for the welfare of the church; to give him, from time to time, such information as he may need, to enable him to perform aright his various and momentous duties; to impart to him, with affectionate respect, their advice; to support him with their influence; to defend his reputation; to enforce his admonitions; and, in a word, by every means in their power, to promote the comfort, and extend the usefulness of his labors. We are next,

III. To ascertain the QUALIFICATIONS proper for those who bear this office in the church.

It is by no means necessary that *Ruling Elders* should be aged persons. If *Timothy* was an *Elder*, though so young a man, that the Apostle said to him, *Let no man despise thy youth*; and if, in every age of the church, young men have been considered as qualified, on the score of age, to be *Elders that labor in word and doctrine, as well as rule*; there can be no doubt that young men, if otherwise qualified, may with propriety be appointed *Elders* to assist in *ruling* the church of God.—[See Tit. i, 6—8. ii, 2.]

An *Elder*, then, ought to be a man of unfeigned and approved PIETY; for without this, he cannot sincerely, nor with skill, watch over the spiritual interests of the flock. He ought to be a person of GOOD SENSE and PRUDENCE; for without these he will be wholly unfit to act in the various difficult and delicate cases which may arise in the discharge of his duty.—Further; a *Ruling Elder* ought to be WELL INFORMED on the subject of evangelical truth and order.—Again; an *Elder* ought to be a person of that GRAVITY and DIGNITY OF DEPORTMENT, and that general WEIGHT and RESPECTABILITY IN SOCIETY, which are fitted to command the esteem and confidence of his brethren.—Finally; an *Elder* ought to be animated with an enlightened and ardent ZEAL for the glory of God, and the interests of his kingdom. The design of appointing persons to this office is, not to pay them a compliment; not to create the pageants of ecclesiastical ceremony; but to secure able, faithful, and diligent rulers of the church. To fit them for acting in this character with constancy, and for performing the work which pertains to it, with diligence, faithfulness, and perseverance, will require ar-

dent zeal; minds intent upon the work; hearts filled with love to Jesus, and to the souls of men; and *preferring Jerusalem to their chief joy*. With such a zeal, no labors, no trials, no difficulties will move them; neither will they count their lives dear to themselves; so that they may *finish their course with joy, and accomplish the work which they have received of the Lord Jesus*.

Miscellaneous.

PERSECUTION.

MESSRS EDITORS,—

There has been an attempt made in your very valuable paper, more than once, to prove that christians of our day need not "suffer persecution." A late writer has attempted to prove that the word "persecute" is inapplicable to any kind of suffering to which any of God's people in our day and nation are called. It is not my intention to attempt to set aside his theory. I will just refer the reader to all those passages of scripture, in which the word persecute is used, and, if he then thinks the theory worth any thing, let him retain or adopt it. As to myself I thought the writer was darkening counsel with words without knowledge. But as I said before, I shall, say nothing more from this time forward on the subject.

The thing I wish to get at is this; that if christians and christian ministers do their duty, they will find principalities and powers and spiritual wickedness in high places; they will find malice and envy and deceit and cunning and, in short, every abominable passion and prejudice in array against them. And the more holy and faithful people are, the hotter will the contest be. There is one class of men, who never attempt any thing decisive, except to get wise in their cloisters, and they form pretty notions about doing good;—they imagine themselves surrounded by a once wicked but now weeping and penitent multitude, and they sit down and write out their notions for other people. There is another class, who are surrounded by many respectable, influential and pious people, all of whom have been trained to these things, and, because, instead of insult, they receive a hearty welcome at the doors of their parishioners, they conclude it is on account of their meekness or some other good quality of which they are possessed, and that all those every where who are not treated in like manner are not of the right stamp and

have no meekness. Now both of these are as far from the truth as Calcutta from New Orleans. Their plan is this; if a man does not seem to like religion, they will talk on politics, literature, agriculture, or something that will be *pleasant*, for to please is the main thing. I shall not attempt to upset the theory in any other way than by an appeal to facts;—Look at the history of Paul, Whitefield, Martyn, Chalmers—in short to the history of any one, who has preached unpleasant truths and not glossed them over with the “tawdry ornaments” of Rhetoric (I care not who he was or where or when he lived) and has carried the same truths to men’s hearts and families and firesides, and there preached them in their dreadful native sanctity, and then say if that man has not been persecuted, in my sense, which is the common sense of that word.

Though an incensed populace stone a man out of the pulpit, some would not dare to call this persecution. I suppose it must be called “reviling, or stony reviling.” Let these wise men make the effort once—Let them go to a wicked town and let the minds of the people become excited on the subject of religion, let hopeful conversions become frequent, let Dagon’s temple begin to totter, and, unless the work be overwhelming, they will soon find that the “carnal mind is enmity against God,” and every vestige of holiness wherever found. Don’t understand me as complaining. To cry out and complain of persecution or opposition, is as foolish as for a soldier, who has enlisted, received the bounty and taken the oath, to complain on the day of battle that the enemy shoot bullets into people, or run sharp bayonets right into a man’s heart if they can. Such a course reminds me of a poor boy, who agreed to settle a dispute with an antagonist with the naked fist. The *recontre* had not proceeded far, when the poor simpleton received a severe blow on his nose. The blood streaming forth, he bawled out and said to his foe: “I never saw such a fool in my life—you had as leave strike a person on the nose as not, and leaver too, I believe.”—What does a man enter the ministry for, if he is unwilling to bear all the evils, that men may heap upon him? and that too with patience, meekness, and quietness of spirit, taking care to give no just cause of offence; being wise as a serpent, harmless as a dove, but in God’s cause, bold as a lion and intrepid as Paul. Paul mentioned his sufferings, not however, by way of complaint; but for a very different purpose. “St Paul, said Chrysostom, rattles his chain which he bears for the gospel’s sake and is proud of it, as a woman of her ornaments,” see 2 Cor. xii, 10,

Take care of giving just cause of offence, and then fear not, though earth and hell rise and rage, and rave and roar.

LOONOA.

NATIVE TALENTS.

THE doctrine of native talents, as commonly received, is perhaps sustained by slighter proofs, and attended with greater real evil, than any other mere philosophical opinion which has ever found a harbor in the human mind.

This doctrine, in its most general terms, is as follows:— That men are born with different tastes, tempers, and intellectual powers. That some are ushered into the world with excellencies, which education can never successfully imitate, and others, with defects which it can never supply.

If we consider the natural tendency of this opinion, and the use which is always made of it, we shall be safe in pronouncing it a very *injurious* opinion, whether true or false. The truth of this will be discovered by all who will observe its effects in its various spheres of influence. If an individual possesses an unamiable temper, and is reproved for it, or, entreated to correct it, his usual answer will be, “I was born so,” and it is useless to oppose nature. Many an indulgent mother will make the same excuse for an obstinate or passionate child, and thus shield him from salutary correction, confirm him in the indulgence of ungoverned passion, and train him for the prison or the halter.

In these cases, and they are numerous, it is very evident from the use of such language, that the adoption of this opinion does sear the conscience to that which God forbids, and does discourage every effort to amend. True or false, therefore, it is injurious.

In matters of taste, also, its tendency is evil. If, for instance, one holding this notion, is persuaded that he has naturally no taste for music, he can never be made to feel that this is a culpable defect in his character, and can never be induced to exert himself to distinguish harmonic sounds, or to learn the art of music. His reply to every entreaty is, “I have no taste for music.” And if asked why? his answer is, “I was born so.”

Again, with regard to intellectual powers, and intellectual improvement, its ruinous consequences are very manifest. It is a common notion, that to him, who is endowed with native

genius, severe intellectual labor, and rich intellectual furniture, is useless, if not injurious. For if one is *born* to be a poet, an orator, a mathematician, or a philosopher; he will be such, whether his mind is trained and stored with knowledge or not. And if he is not born for it, you cannot make him such. In our colleges, therefore, we usually find, that young men of this class, who have imbibed the idea that they possess native genius, are generally miserable scholars, and even glory in being such, because they find it is a current opinion that studious habits are a disgrace to a man of genius.

I remember, when a collegian, to have heard one of these men of genius boast, that he had not opened one of his classics in three months. Most in the group that stood about him, concluded that he must of course have genius, though a few surmised (what proved true) that he would soon be expelled for incorrigible laziness. In some of our colleges, this opinion is so firmly rooted that almost every one who has a suspicion that he possesses native talents, endeavors to prove it by neglecting his studies. And what is the consequence? It is easily told. Some of them are sent home in disgrace without a diploma. Others are allowed to graduate, *speciali gratia*, and go forth into the discerning world, where their meteor light shines for a season, and sets in oblivion and eternal darkness. Oh! it is sickening to one's soul, to see how many are led to ruin along this false and fatal path; and especially to see their contentions in straining to tread in the footsteps of men of genius, who have gone before them. And we do see it. Though it must be spoken *sub rosa*, we do see those who might be great at the bar and in the Senate, wasting their powers and rendering themselves ridiculous, by imitating the mere external excentricities of Patrick Henry and John Randolph; and in most cases imitating those very things which these eminent men would doubtless regard as defects, and neglecting those things which have made them what they are.

Another class, who are injured by this doctrine, comprises those who have been taught from childhood to think that they have *no* genius; such is often the fate of those children who are a little later than usual in learning to talk, or who have been discouraged by the domineering of elder children, or been made slothful by an indulgent or careless teacher, or been flogged and frightened by a cruel one, till they hate a book with an incurable antipathy. Their course is different from that of the former; but their end similar. The opinion, that nature has not bestowed on them, as splendid talents, as others seem to possess, constantly prevents any very vigorous effort.

If they are called on for an exertion of mind in any sudden manner, or any new direction; then rising energies are crushed by the obtrusive thought, that they have no genius for this, and that of course they will fail and be disgraced. And if they encounter a serious difficulty in study, instead of making an effort to overcome it, which very effort would, whether successful or not, be valuable, they yield to the withering feeling that "others may do this, but I can't and it is useless to try." And thus they avoid all that can possibly enlarge or strengthen the mind, for mental, like bodily strength, comes solely from exercise.

It seems to me most manifest that both these failures, which so often occur, may be charged to the practical influence of the same opinion, namely that God has formed different minds with different and unalterable capacities.

Adopting the maxim that truth is always useful, we might safely argue that this opinion is false because it is so commonly injurious. And most certainly we should refuse to adopt it, until we know how it may be safely used. But it may be shown that it is not true for other reasons. We know very well that time and circumstance work changes in the characters of all men. Bad tempers are corrected and good ones spoiled. Those who for a long season have been destitute of taste acquire it. And those, who in early life seem destitute of genius, often give splendid exhibitions of it in after years, and those, who at first seem to possess it, manifestly lose it. Now, in these changes of moral and intellectual character, who can tell which state exhibits the *natural bent or genius*?

Who can say with regard to himself, that he has a *natural talent* for any thing, till he has waited to see if that *natural talent* does not change? Or who can say that he has not, till he has made a fair and persevering experiment? We have another argument against this notion, in the testimony of acknowledged men of genius. Sir Isaac Newton inculcated the doctrine, that men derived their talents entirely from mental training. It was a maxim with Napoleon that "for a man to be great it is sufficient that he wills it." Franklin in his auto-biography bases his intellectual greatness not on native talents, but on exertion and circumstance. Finally, the education actually received will account for all the variety or perfection of talents which may be found. By education here is meant *all* the influences which are brought to bear on the human character, and not merely the perusal of books, and the discipline of schools. In the lives of most men, who were

peculiarly eminent, it is easy to discover the causes that made them what they were, and to perceive that they pursued that very course of mental training which was calculated to produce their peculiar talents. In some cases, it is true, we can not perceive this, but the reason is because the causes were so slight in their character, and so slow in their operation that the biographer has never noticed them, or because the biographer has wished to make the subject of his eulogy as wonderful as possible, and therefore describes him as a peculiar favorite of nature. The most common objections to the influence of education are couched in the following questions. "If intellectual greatness is owing to education, how does it happen that many have been eminent without the advantages of education?" "How have poets, painters, philosophers, and orators sprung from the farm or the workshop?" A knowledge of the minute circumstances of the lives of such, will usually suggest the spontaneous answer, that a variety of little things have united and persevered in urging their thoughts along that course in which they are eminent. And it will also appear that instead of bursting forth at once as men of genius, like the full armed Minerva, they have passed through the regular and severe apprenticeship of failure and defeat. Again it is asked: how is it possible, on this principle, for those to differ so materially, who have been educated precisely alike?" The simple answer to this is, that such a case never did, and never can exist. For those *little* things which form the intellectual character, cannot be controlled. The utmost we can do is to discover them as early as possible, and counteract or confirm them as the case may require.

If therefore parents, teachers, and scholars, would abandon this false and pernicious principle, and endeavor to impress upon the mind, that character, under providence depends on ones-self,—to kindle up in the soul an ardent love for the thing in which it is desirable to excel—to bring all possible influence to bear toward that point—to watch closely for every symptom of failure or success; might we not hope to find more men of talents among our countrymen, and cease to see so many noble enterprises defeated?—so many blooming hopes blighted?—so many minds, capable of improvement, confirmed in dulness and ignorance by the baleful influence of,—“I can’t,” whether uttered by the lip, or felt in the heart?

PHILANTHROPOS.

WHAT I DO AND WHAT I DON'T LIKE.

THERE are two things I don't like to see—one is a monkey, and the other is a dancing-master. I don't like to see a monkey because he looks so much like one of the human family; and I don't like to see a dancing-master, because he looks so much like "Billy," one of the *Siman* family. The reason I don't like to see them is because I don't like to see how nearly allied brutes are to men and how near some men are to brutes.

I don't like to see men, especially the clergy, "vending rousing quids;" for fear they get beyond the bounds of exact truth. Big tales, like big bodies, are often found on examination, not to be too full of what they *ought* to possess.

I don't like to have a minister come to our house and begin to speak lightly, or even coolly of our minister. Our minister preached the other day against the crime of —, and the minister in the adjoining congregation came in a week or two and falling into company with some of the wicked men, whose consciences had been disturbed by that sermon, received some impressions not so very favorable to our minister, and without further inquiry, condemned the discourse. I was sorry for it. I am afraid that he strengthened the hands of the wicked. I don't like such things.

I do like to see a professor of religion always come into church on Sabbath before the preacher has taken his text, provided he can by that time find out the price of tobacco at Richmond and Lynchburg, and can also look over the most important articles in his political newspaper, and can, moreover, hear and tell all the scandal in the neighborhood.

I do like to see prayers every Sabbath night in the families of the members of my own church, and I will like to see them, until next June. By that time the Presidential Question will be so important, that I suppose the whole Sabbath will be spent in talking about Jackson and Adams. "Pour out thy fury upon the heathen that know thee not, and upon the *families*, that call not on thy name." Jer. x. 25.

I do like to see a man keep his bottle along with his medicines, except when a minister comes to see him. Then, for consistency's sake, he must offer it to him, especially, if intemperance has been the subject of the discourse that day. Or if the whisky or brandy had been made at the preacher's distillery, or, if the grain, of which the liquor was made, had been ground at the holy man's mill, it would be uncivil not to ask

him to *try* it, and spend his opinion on it. "A little will do no harm," especially if a man is in good health.

Finally, I do like to write for your paper, Mr Editor, when I have nothing better to do. It is a gratification to me to hear what is going on in the world—and I must confess, I like to have a finger in the pie. I send you a new name for each of your papers.

NULA.

ON MODES OF PREACHING.

PREACHING is criticised by every body. Every one who knows the way to the church or the meeting-house, feels competent, if it so happens that he has been within the hearing of the speaker's voice, to decide authoritatively on the merits of the sermon. "Mr B's sermon" said Mr L. to me the other day as we came from the church—"Mr B's sermon, was really *excellent!* nothing could be better suited to the people here." "O it was the finest thing that ever I heard!"—said Mrs K.—"were you not delighted with it?" "What beautiful illustrations!" said Miss C.—"How beautifully he described the fading leaves and flowers, and the naked forests stript of their foliage and verdure, and the gloominess of nature in this dull season of the year."—By this time I had overtaken another class of critics, dealing out their commendations with a most unsparing hand. "He is a *mighty* good preacher"—said Mrs P. the tavern keeper's wife—"O! it was a powerful good sermon" replied Miss H. the smith's daughter—"How serious it made us all feel!"

I have no comments to make on these profound criticisms. As every one thinks himself fully competent to judge of the merits of a sermon—and make his own liking, his feelings,—and not the Bible—the criterion by which he approves or condemns, possibly a word of caution from an old hearer to some of the young ministers will not be taken amiss. And *first* I wish that they would think of the plain simple language—the warm affectionate manner—and the strong and nervous expressions full of thought and feeling, found in the writings of Paul and Peter and John; and make *these* their standard of writing and speaking. Instead of thinking of long words and pretty sounds to please the people and to gain admiration—if I were a minister, in preparing to preach, I would think of the style and manner in which the apostles preached. One who reads and *studies their* discourses and believes the truths which they believed and has the same sen-

iments and spirit which animated them, ought to *express* these sentiments and feelings, and express them too in the same plain and simple manner in which they express them. I should think a preacher might do this without using homely phrases and such words as would offend the learned and the rich.—I have my children and servants go to church, and really, I do not like to hear a learned sermon, made up of long sentences and hard words which they can't understand. The great defect in Mr B's sermon which pleased every one so mightily, and I think it is a defect in the preaching of a good many—I would not say—of all young ministers, is the want of a plain simple manner. Besides this, there was altogether too much finery in his discourse for a *sermon*; it would suit better a fourth of July Oration. As Mr B. is a young man, I hope he will not be offended at what I have said; and I wish he would read the following piece which I found in a newspaper.

“I confess I have often pitied the major part of a large congregation, when I saw a fine orator in the pulpit, squandering around his tropes and classical allusions, and displaying all his *approbation-traps*. To what purpose is this waste, (thought I to myself,) and before whom is the extravagant man casting his pearls? And lo! I was not a whit changed in my opinion, when the Squire's Lady, enveloped in rustling silk, decided, as she paraded down the aisle, that “Doctor Diamond was very *great* to-day;” and a young lawyer pronounced with authoritative sententiousness, that he was **SPLENDID**; for as I joined Farmer Brown, jogging home on his switch tailed mare, I inquired of this shrewd and sober elder, “Well, now, Daniel, how did *you* like the Doctor's discourse to day?” “Oh! Sir; *belike* it was very good!!!” And still, from the nod of his head, I could perceive that he was big with objections against it. “Come, now, Farmer, do tell me the truth; did you really think that it was a profitable sermon?” “Why, then, Master; since you put it on me, I am bold to declare to you, though it may suit the quality, *as they say fine feathers match fine birds*,—and it might tickle the taste of you collegians; but for the likes of me, who have nothing but my mother tongue and mother wits to trust to, it was certainly *entirely, entirely too fine*. Why, please your honor, we poor bodies would not give the peeling of a rush to hear about the *beauty of leaves of trees; or about flowery fields, or flowing fountains, or the waves of the sea, or thunder and lightning*.—But we love to hear in plain words, such as we

read in our Bibles, of *the sinner's hope in Christ*. And, do you see me now, I might as well, when I went to market for my family, go buy a pound of carraway comfits from Jenny Sweetman, the cake-woman in Ballybeg, to dine Tim Daly and Jack Flaherty, my ploughmen, as for Parson Diamond to expect to build up and *better* poor souls with these jim-cracks which he gives us as sarmints."

And here, while I desire to mark my objection to your flowery compositions, written in the spirit of a philosophy school, and not in the school of Christ,—which are so loose in their theology as to suit any system of religion; I say, while I object to these, I am determined that Q. shall cry out from his corner against a set of *improvisatore* young gentlemen, who are pleased to ascend pulpits, and disdaining a written discourse, exclaim, why should the gospel be chained to an ink-horn? and therefore, though out of the pulpit, such youths cannot sensibly, or learnedly, or convincingly, discourse on any one subject for ten minutes,—they suppose that the moment that they place their hands on a pulpit cushion, they shall be inspired with ideas and utterance, that in other places they are altogether strangers to. Against such men I do maintain, that uttering a *cento* of scripture common-places, is not preaching; for a fluency of words is no substitute for a flow of ideas; and in my humble apprehension, a well-modulated voice, a bravura manner,—a bold action, will never atone for deficiency in general information, or in experience in the workings and complexities of the human heart. In truth, I have often listened with pain and grief to young men, while working in a pulpit through the chaos of an extemporaneous discourse, tumbling through a medley of mixed metaphors, or supplying a long list of synonymous terms by way of illustration and argument,—

They plunge for sense and find no bottom there,
Yet prate and flounder on in mere despair,—

Thus despising adherence to the division of a text, because that might appear artificial; and scorning the composition or committal to paper before hand of what they have to deliver, they enter the pulpit to beat the air until they get warm and then seek up and down for matter, as Saul sought for his father's asses. Thus, as an old writer says, "Many young men make a great noise, they flutter and make a great clatter in the pulpit, and they have many high flown words, and that's all—for the emptiest cart maketh the greatest rattle, and the hollowest barrel the loudest sound." Such Calvin de-

scribes as "*parum eruditi nimium fervidi*," and to such we may say, as echo said to the painter—

"Vain your colors, vain your art is found,
To paint my portrait, till you paint a sound."

Reviews.

A Commentary on the Epistle to the Hebrews; in two volumes :
by MOSES STUART. Vol. 1. Andover: Mark Newman,
p. 288.

THE state of religious sentiment in this country is at the present time, in many respects, peculiarly interesting. There is a growing spirit of inquiry relative to the authenticity genuineness and inspiration of the several books generally received as parts of the canon of scripture. There is also a spirit of moral enterprise, which shrinks not from the mighty conflict yet to be witnessed between truth and error, before all nations can enjoy the pure light of the gospel. It is this benevolent enterprise which is combining and directing the energies of the church—which is devising and adopting various means to disseminate the Bible and to bring its holy truths to bear with all their power on the minds of those who are in ignorance and darkness. This spirit is becoming *bold*; while looking abroad upon a world lying in wickedness, it instantly conceives and carries into prompt execution, measures to rescue it from the usurped dominion of the prince of darkness. It dares to meet and it overcomes these obstacles to the progress of the gospel, which in other times have been viewed as insurmountable. It looks to the Almighty for direction—and then goes forward to the conflict as if clothed with omnipotence, or rather with a decision of purpose which nothing but death can destroy.

There is also a great deal of religious excitement, which is spreading in almost every part of this country. In some places where directed by judicious men, in the fear of God, it results in genuine revivals of religion, and brings many into the church of such as will be saved; in others it is blown by the spirit of fanaticism into a kind of wild fire, which burns through the community threatening the peace of the church, and converting multitudes into periodical enthusiasts. While this excitement is pervading the land, some are striving with all their might to extend the spiritual power of the Pope; others,

in unacknowledged alliance with his holiness, are advancing their *high* pretensions, as the only *duly* authorised ministers of Christ; others, with whom we cordially join, are contending that the people shall have the scriptures and be enlightened and converted by divine truth; and others whose blazing zeal outstrips their knowledge, are commissioning and sending forth females (*O tempora!*) to preach the gospel and convert them. The fountains of the great deep are breaking up, and the chaotic elements of the moral world, are boiling and fermenting; and while this process is going on, some as might be expected, assuming the garb of friends, are gathering round the temple of the Lord, not to defend, but to undermine it. What their motives and designs are, we know not; unless it be to explain and fritter away the distinguishing truths of the Bible; to disprove the inspiration of those books in which they are most clearly taught; and to convert our holy religion into a lifeless system of speculative morality which magnifies the virtues, encourages the vain hopes and flatters the pride of unregenerate men, while it makes few or no exactions on their self-denial.

At such a time as this, while the spirit of baptized infidelity, and the exorbitant claims of a hierarchy, and the prophetic visions of enthusiasm, are all striving to tarnish religion in the midst of her triumphs, we hail with pleasure the appearance of a book which like Mr. S's., leads men back to the scriptures; which leads them to examine anew the foundation on which they build, and to compare the fabric they are laboring to rear with the holy pattern there shewn them in the mount of God. The evils which on every side appear to impede the progress of true religion, can be removed by nothing but the influence and spirit of the Bible. *Here* infidelity may see her own weakness and folly, and arrogance may learn humility, and honest enthusiasm may be sobered down and converted by the power of truth into practical holiness.

The design of the first volume, of Mr Stuart's Commentary is to assist the Theological student in examining the genuineness of that part of the New Testament, which most fully and clearly illustrates the great doctrine of the atonement.—As this doctrine is justly considered as the very basis of the christian system, as a prominent feature distinguishing christianity from all other religions, the investigation presented to the public in the volume before us, is surely worthy of attention. It is well known to those moderately acquainted with the history of Biblical Literature, that there has been great diversity of opinion and much discussion respecting the Epistle to the

Hebrews. The principal reason of this, is the fact that the epistle does not exhibit the name of the writer, or designate the particular church to which it was addressed. The churches at an early period of the christian era were divided in opinion, both respecting its Author and canonical authority. In modern times, it has been disputed, whether it is indeed an *epistle*, or an essay, or a homily; whether it was written by Paul, Apollos, Barnabas, Clement of Rome, or by some other person; whether it was originally written in Hebrew or Greek. There has also been much controversy about the time *when* and the place *where* it was written.

The Epistle to the Hebrews, if a canonical book, is certainly an important one. It furnishes a key to unlock the mysteries of the Jewish Ritual: it explains the nature and design of the costly ceremonies and sacrifices, divinely appointed, and maintained in the Jewish church for many ages. It contains, we think, no doctrine which is not to be found in many other parts of the Bible. But it so fully and clearly illustrates the great truth, that Christ, as a substitute, died for our sins according to the scriptures, and that the doctrine of this atonement had long been represented and typified to the church of God by solemn and significant rites,—these truths are so clearly and forcibly taught that objectors find it difficult to explain them away.—If, however, there were good evidence that the epistle in question is not entitled to a place in the sacred canon, we should say—strike it out of the Bible: Let it no longer be received as the work of inspired men. We want no compositions in the Bible, but those on which God has fixed the seal of inspiration. We wish to have nothing in our system of religious belief, but those truths which God has taught.

Mr Stuart's design, as we have before remarked, is to aid the inquirer in ascertaining whether this epistle belongs to the sacred canon. This inquiry embraces many others, to the investigation of which he requires the student to come with a mind free from the notions and unfettered by the prejudices of education. He wishes him to adopt no opinion on these subjects of inquiry without such evidence of its truth as their nature admits. The student must not believe that this epistle was written by Paul, because his teacher says it was: he must inquire for himself; he must examine all the suppositions which have been made on this subject without a predilection to any one. He must explore the whole ground and adopt that opinion on the several questions of inquiry, which is best supported by evidence.

Our limits do not permit us to investigate this subject and present our views on the inquiries which it involves; nor can we exhibit at length the evidences which Mr Stuart brings in support of the opinions expressed in the volume before us. We can merely offer the reader a brief summary of its contents; and recommend it to the attention of ministers of the gospel, theological students, and all who are prepared to pursue inquiries of this nature. It will richly remunerate the critical reader for the labor of an attentive perusal. It will refresh his memory with the recollection of many interesting facts in the history of sacred literature. It will prepare him to examine, with more care and accuracy, the connexion and relations of the great truths taught in this epistle.

Before offering his own opinion, Mr Stuart examines the most plausible theories and suppositions both of ancient and modern times, relating to the epistle in question. He does not exhibit merely the results of his own inquiries, but he conducts us back to the sources of information, shows us the ground to be explored, and the testimonies on which his own judgment rests.

He first examines the question whether the epistle to the Hebrews is appropriately called an *epistle*, or whether it is a homily, or essay. From internal evidence, expressions contained in the writing itself, he considers it an epistle originally addressed to some church or churches. He next examines the following questions, the affirmative of which has been maintained by much *plausible* reasoning: Was it, as Prof. Storr thinks, written to the churches in Galatia? Was it, according to the supposition of Noesselt late Professor of Theology at Halle, directed to the church at Thessalonica? Was it, as Bolten endeavors to shew, addressed to Hebrews who were sojourners in Asia Minor? Was it, as Michael Weber says, written to the church at Corinth? Was it, as Ludwig conjectures, sent to Spain or to Rome? All these and other suppositions have been defended, with much appearance of learning and argument; and the great diversity of opinion on this subject, if it proves nothing else, is proof that theologians sometimes, like modern politicians, darken counsel with words without knowledge. Professor Stuart does not treat the theories of these learned men with discourtesy: he carefully examines them, and the evidences or conjectures which support them. He next investigates the only opinion which prevailed in ancient times on this question; viz. that *this epistle was addressed to the Hebrew church of Palestine*. This opinion has been adopted and defended by the great majority

of distinguished critics in modern times. Our author briefly presents the external and internal evidences which support it, and replies to the objections urged against it, by those who advocate the suppositions we have noticed above.—The next inquiry which he brings before the reader, is, whether this epistle was addressed to *all* the churches in Palestine or only one, and after due examination of this question and a temperate discussion of the topics which it embraces, he concludes that the epistle was, most probably, addressed to the church of Cesarea.—He collects and brings before us numerous texts quoted from it by writers of the first century of the christian era—who referred to this epistle as an inspired writing; and these quoted texts he considers, and we think, every unprejudiced inquirer will also consider them, as substantial proofs both of its *antiquity and canonical authority*.

Mr Stuart now comes to the great question which has been so much and so long disputed—*was Paul the writer of this epistle?* To assist the reader in settling this inquiry, he lays before him the testimonies given on this subject by writers of the Alexandrian church; he introduces him to several, successive and independent witnesses of the Eastern and Western churches; he collects and estimates the amount of evidence given by writers of the first century—and their testimony on this subject is far more important and credible than that of subsequent witnesses—and after an examination of these external proofs, “I can not hesitate,” he says, “to believe that the weight of evidence from tradition is altogether preponderant in favor of the opinion that Paul was the author of our epistle.”

There is another source of evidence on this subject no less, probably, more satisfactory to the critical student than the testimonies of ancient writers, *in the plan and structure of the epistle itself*. The circumstances mentioned in the letter, or, alluded to by the writer, indicate that he was none other than Paul. There is also a striking similarity, between this and his acknowledged epistles, in sentiment, in form and method and style and in the composition. The plan and method of this epistle, the mode of reasoning adopted by the author, and the doctrines and precepts, all resemble the acknowledged writings of Paul. In reading it, we seem to hear the voice of him who spake on Mar's hill, and to witness the effects of his holy enterprise and inextinguishable zeal in the earnest and affectionate manner in which he exhibits Christ and him crucified to his brethren. *Here*, he gives us proofs of the *sincerity* of his heart's desire and of his prayer to God for the sal-

vation of Israel, in the warm and glowing thoughts which seem to fill his whole soul, while explaining to his brethren according to the flesh the great mystery of godliness now revealed in the cross of Christ.—Mr Stuart presents before us a summary of the internal evidences of authorship contained in this epistle—compares many passages taken from it with other similar texts in the acknowledged writings of the Apostle—and from the examination of all the evidences which we can have on this subject—an examination in which, he tells us that, he was unbiassed,—that truth was the sole object of his inquiry—he concludes that *Paul was the Author of this epistle.*

Before dismissing this subject, he reviews the suppositions made by Bertholdt, Schulz, Seyffarth and Wette, examines their objections, and tells us *why* he dissents from the opinions of these distinguished critics. Near the close of the volume, he notices the Hebraisms of this epistle, which, he tells us, was originally written in Greek, and refers the reader to those critical and exegetical helps which will aid him in studying and understanding it.

Before closing this article, we must briefly notice a piece, miscalled a *review* of Professor Stuart's work, contained in a late number of the Christian Examiner. The Christian Examiner is a Theological Review, published once in two months at Boston, under the auspices of men of acknowledged talents, who call themselves Unitarian or liberal christians. The writer of the piece in question, places at the head of his article, *A Commentary on the Epistle to the Hebrews, &c. by MOSES STUART*, and we commenced reading his review, as it is called, with the expectation of seeing a rigid examination of the arguments which Mr Stuart offers, to prove the authorship of the epistle to the Hebrews. We waded through his article, and behold! we found in it no mention of Mr Stuart, no reference to his book, no examination of the evidences which he has collected in support of the opinions advanced in the first volume of his work. As it appears to us to be the object of this Examiner—not to *examine*—but to disprove the canonical authority of the epistle to the Hebrews, we commend him for his *prudence*. We regard his *silence* on Mr Stuart's book as a striking proof of *sound discretion*. It was one thing to array the objections, (which Mr S. has answered) and make them appear truly formidable to the superficial observer; it would have been *another*—a work of a very different nature, to examine and disprove the numerous testimonies collected by our author in support of his opinions.

But as we would not do injustice to the Christian Exam-

iner, we must lay before the reader, some of his arguments. He tells us, that in modern times the opinion that the epistle to the Hebrews is the work of Paul, has been acquiesced, in by the generality of christians without much examination." This is true, the generality of Christians have not the means of examining it. The writer proceeds to say—"it is only as his work, that it can have claim to canonical authority." Is this certain? Is it an established axiom? If it were proven that Paul was not the writer of this epistle—would that prove that it was written and foisted into the sacred canon by an uninspired writer? We think not. But we proceed to the arguments offered as evidence that Paul was not the writer.—The first witness brought before us by the Examiner is Irenæus who flourished near the close of the second century. Because he does not quote this epistle, the Examiner infers that it was not then considered canonical. Does every Theological writer of the present day quote the epistle to the Colossians? And shall the *silence* of a writer on this book, be regarded a thousand years hence as a *proof* that the epistle to the Colossians was not, in the year 1828, viewed as a canonical book?—The writer proceeds to mention a remark of Tertullian, who says that this epistle was better received than the Shepherd of Hermas: and then he endeavors to disprove the testimony of Clement, a cotemporary of Irenæus, who says that this epistle was written by Paul to the Hebrews in the Hebrew language. The Examiner says that Clement, though an extensive reader, was careless of inquiring into the genuineness and authority of the books which he quoted; "ergo his testimony is good for nothing."—He proceeds to other arguments about as convincing as these we have mentioned; but our limits do not permit us to recapitulate them.—After giving one specimen of the Examiner's reasoning on the internal evidence, we must take our leave of him. The argument is grounded on the doctrine of chances. If the reader is not well versed in the mysteries of this doctrine, it is possible he may not see the *great* force of the argument, even if he understand it.

'There are certain forms of expression relating to the doctrines and facts of Christianity, very familiar to St Paul, as appears from his thirteen epistles, which are not found in the Epistle to the Hebrews. Now if these forms of expression are general in their character, not relating to, nor suggested by, any particular topics; and if no reason can be conjectured, why, upon the supposition that the Epistle to the Hebrews was written by him, they should not be found in this as well as in his other epistles, then a probability arises, which may amount to a moral certainty, that the epistle was not written

by St. Paul. The conditions just laid down must be strictly regarded. If the expressions about to be adduced should not answer to them, then the reasoning is of no force; if they do, the conclusion is sustained.

'The words ἐν Χριστῷ, verbally, *in Christ*, occur, in different senses, about 77 times in the epistles of St Paul. They signify sometimes 'with,' or 'by,' or 'by means of,' or 'through Christ;' and often their primary meaning is equivalent to the adjective, 'Christian.' They are found in all his epistles except that to Titus; which, in regard to the space occupied by its contents, bears to the remaining twelve the proportion of 1 to 44. They are not found in the Epistle to the Hebrews, the original matter of which, exclusive of quotations, bears to the original matter of the thirteen epistles somewhat more than the proportion of 1 to 6.

'Let us then estimate the probability of their occurrence, supposing that this work was written by St Paul, and that the words answer the conditions before laid down. If they occurred only 7 times in the thirteen epistles, the chance would be equal of their occurring, or of their not occurring once, in the Epistle to the Hebrews. But if they were found 14 times in the thirteen epistles, then the probability that they would be found at least once in the Epistle to the Hebrews, would be as 3 to 1; if 21 times, as 7 to 1; if 28, as 15 to 1; if 35, as 31 to 1, and so on. Thus occurring 77 times in St Paul's epistles, the probability that they would be found in the Epistle to the Hebrews, if this work were his, is as 2047 to 1. The same proportion represents the improbability that it is the work of the Apostle, as the words in question do not occur in it.'

Had the Examiner carefully examined a great many passages in this epistle, which resemble other texts in the acknowledged writings of Paul, in form, style and sentiment,—or if he had considered that the object of Paul in this epistle was to illustrate the fundamental doctrine of the gospel to Hebrew christians and shew them that it had long been taught in the church by the ceremonial law—and that the apostle changed his style and manner and adapted them to the subject on which he wrote and to the knowledge and all the circumstances of the people whom he addressed; had the Examiner duly considered these things, we think he would not have decided this question by an amusing calculation of chances in the use of *two words*.

As the authority of some of the canonical books is questioned and rejected, as well as the doctrines which they teach, it is highly important for those who would defend the unadulterated religion of Christ, to investigate the evidences of the genuineness and authenticity of every part of the scriptures and examine the deep foundation on which the temple of God is resting.

Private Journal of a Voyage to the Pacific Ocean and residence at the Sandwich Islands in the years 1822, 1823, 1824, and 1825, by C. S. STEWART, late Missionary at the Sandwich Islands.—J. P. Haven. N. York, 1828, 12mo. p. 406.

THE moral revolution effected by the introduction of the Gospel among the natives of the Sandwich Islands, has had no parallel in the annals of Christianity since the days of the Apostles. The history of the mission established at these Islands about eight years ago, has been signally marked by the favorable interpositions of divine providence. In contemplating it, the christian reader cannot fail to recognise the hand of the Almighty in the rapid progress of that holy cause among barbarians, which is destined to extend the knowledge and the power of his salvation to the ends of the earth. Were there nothing else to recommend Mr Stewart's Journal to the christian public, but the naked facts which it details relative to the progress and influence of the gospel at these Islands, it would be highly worthy of a place in the christian's Library. These facts reported to the world both by the friends and the enemies of the missionary cause, are a valuable comment on the promises and on the power of the gospel. A knowledge of them will strengthen the good man's faith when praying to his God and Father, to give the heathen to the Son for an inheritance and the uttermost parts of the earth for a possession. It will dilate the heart of benevolence; it will inspire holy enterprise with new zeal; it will brighten that hope of the coming of the millennial day, which rests on the promises of Jehovah, and enable the believer to anticipate the approach of its rising glories which are soon to dawn upon the church.

But the volume before us has other attractions which merit a hasty notice in a review. It is all, we believe authenticated truth, yet this truth, is clothed and exhibited in a drapery that cannot fail to please. The interest awakened by a detail of facts is heightened by fine descriptions, by elegance, good taste and vivacity which characterise the work, "Its tendency," as has been remarked by a reader, "is excellent; its style sprightly and pure; its spirit, devout without extravagance, and decisive with no ostentation; it abounds with incident, narrative, fact, given in an agreeable and even captivating vein of history. The order of rehearsal, being that of a *journal*, is of course the very order of events as they occurred; still, the occasional grouping has sometimes the

heightening effect, as it were, of artificial distribution and design. On any person of piety, intelligence and taste, it may be predicted, that its effect will be certain; twenty pages will be seldom read without the whole. There is an interest in the facts themselves, apart from the agreeable drapery in which they appear, that pervades the work, and insidiously attaches the reader to its contents, till they are all perused.

The knowledge of the islands which it communicates, is satisfactory and complete. Their geographical positions and relations; their natural curiosities; their population and polity; the outline of their barbarian history and usages; their moral debasement and general characteristics; their personages and peculiarities; their language and its grammatical improvement; their revolution and reclaim from paganism; their reception of the gospel and its progressive ascendancy over them; their resources, agricultural, commercial, intellectual, political and prospective; their whole economy, character and interests, are placed before the reader, as we have never before seen them, with method, clearness and precision; and, we must add, with singular felicity and success. We have hazarded little in this anticipation of public sentiment in its favor, unless it be from our author, the reprehension of his modesty for our unfeigned attestation of its merits."

After giving a brief historical sketch of the islands; the writer commences his private *journal*, with the embarkation of the Mission which sailed from New-Haven, Nov. 19, 1822; and detailing the incidents of their five months voyage; of their reception by the Sandwichers; of the condition, polity, *peerage*, manners, customs and character of the inhabitants; and of their progress and prospects as connected with missionary measures and influence, and with the manners and movements of foreigners, civilized or *beastalised*, by whom the natives are visited. We have also an account of the necessity of Mr and Mrs Stewart's return, of the reasons which induced it, and of their embarkation for London; whence they returned to their native country in August, 1826, after an absence of nearly four years, and a journey by water of about 40,000 miles.

The Sandwich Islands, ten in number, are situated in the North Pacific Ocean between 18 deg. 50 min. and 22 deg. 20 min. north latitude, and between 154 deg. 53 min. and 160 deg. 15 min. west longitude from Greenwich. They are situated about 2,800 miles west of the coast of Mexico. Hawaii, the most southern and largest of the group, is ninety-seven miles long, seventy-eight broad, and contains 85,000

inhabitants. Mau-i, separated from it by a channel 24 miles wide, is 48 miles long, and has a population of 20,000 people. Moro-kini, Tahu-rawe, Ranai are much smaller than the two first mentioned and have but few inhabitants. Mo-ro-kai is forty miles long and contains a population of three or four thousand, O-a-hu is forty-six miles in length, and has 20,000 inhabitants. Tau-ai, contains a population of about 10,000. Ni-hau and Tau-ra are small. These Islands were discovered in 1778 by Captain James Cook, whose tragical death at Ha-wai-i in the succeeding year, was the occasion of their being made known to the civilized world.

An interesting train of incidents which will be contemplated with pleasure by those who study the volume of providence, led to the establishment of the mission, which was commenced at these Islands in 1820. For some time previous, while it was contemplated, there was nothing in the reports of voyagers to encourage this enterprise; on the contrary their unvarying testimony was of the most discouraging nature and well suited to repress all hopes of immediate success. "The natives," they said, "are too much addicted to their pagan customs ever to give them up. They will never abandon their sacrifices and tabus. The missionaries may attempt to convert them, but they can never succeed; they will be robbed and driven away, even if they escape violence and death." It was therefore with just reason that the American Board waited with deep solicitude, after the sailing of the missionaries, to hear of their arrival and learn the character of their reception by the Islanders. Seventeen months elapsed before any thing was heard from them: the suspense was long—but it was at length broken "by sounds of gladness which yet vibrate joyfully on the ears of many who look for the coming of the kingdom of God."

The missionaries were favorably received by the government, and were established on the islands of Ha-wai-i, O-a-hu, and Tau-ai. Their prospect of immediate and wide spreading usefulness was so favorable, that in their first communications to the American Board, they earnestly applied for more missionaries. This application repeated again and again was at length complied with, in November 1822; at which time Mr Stewart, two other ministers, two licensed preachers, a physician and agent with their wives embarked at New Haven to join the mission at these Islands.

On the arrival of the first missionaries who reached the Islands in 1820, the natives had not even the semblance or the form of religion. At the command of their King, a few

months before, their cruel system of idolatry, venerable for its antiquity, a system which had long held the people under the three-fold curse of political, intellectual and moral bondage, was abolished; in a few days their heathen temples were wrapped in flames; their idols were crumbled to the dust, or cast away on the beach reserved merely as objects of curiosity.---But the abolition of idolatry did not recover the people from the state of spiritual death in which they were held under the reign of superstition. The light of reason which had taught them, that their gods were "vanity and a lie," did not lead them to the knowledge of Jehovah. The prince of darkness still retained his usurped dominion, and swayed his deadly sceptre over these Islands, with none to oppose him. Lying, gambling, drunkenness, theft, adultery and murder, were not merely the *occasional* but the *common* vices, practiced with impunity by people of every class. In describing their appearance on his arrival at the Island of Hawaii (in April, 1823,) Mr Stewart remarks that "the first sight of these wretched creatures was almost overwhelming. Their naked figures and wild expression of countenance—their black hair, streaming in the wind, as they hurried the canoe over the water, with all the eager action and muscular power of savages—their rapid and unintelligible exclamations, and whole exhibition of uncivilized character, gave to them the appearance of being half-man and half-beast, and irresistibly pressed on the thoughts the query—*can they be men!—can they be women!—do they not form a link in creation, connecting man with the brute!*" This indeed, seemed to be the general impression; and, the officer heading the boat sent to the shore, on his return, exclaimed as he ascended the deck, 'well, if I never before saw *brutes in the shape of men*. I have seen them this morning;' and, addressing himself to some of our company, added, 'you can never live, among *such a people as this*—we shall be obliged to take you back with us!'"

In a subsequent part of his journal after giving an account of the peccage of this Island—of the government, of the three classes of chiefs, their appearance, manners and customs, &c. he says,—“As to their qualities of heart and mind, they, in general, appear to be as mild and amiable in disposition, and as sprightly and active in intellect, as the inhabitants of our own country. Ignorance, superstition and sin, make all the difference we observe: and though, that difference is, at present, fearful, indeed, still we believe, that, with the removal of its causes, it will itself be, entirely, done away.”

“Notwithstanding the dreadful abominations daily taking

place around us—drunkenness and adultery, gambling and theft, deceit, treachery, and death—all of which exist throughout the land to an almost incredible degree—such has, already, been the success attending the efforts at reformation, made in the very infancy of the Mission, that we are encouraged by every day's observance, with fresh zeal, to dedicate ourselves to the work of rescue and salvation. No pagan nation, on earth, can be better prepared for the labor of the Christian Missionary; and, no herald of the cross could desire a more privileged and delightful task, than to take this people by the outstretched and beckoning hand, and lead their bewildered feet into paths of light and life, of purity and peace—nor a greater happiness, than to be the instrument of guiding, not only the generation now living, in the way everlasting; but of rescuing, from wretchedness and spiritual death, millions of the generations yet unborn, who are, here, to live, and, here, to die, before the angel *“Shall lift up his hand to heaven, and swear, that, there shall be time, no longer!”*

When we sit down to the perusal of Mr. Stewart's Journal, we intended to offer the reader a general view of the progress which the Islanders have made, and are still making in the knowledge of christianity and the arts of civilized life; and a summary of the principal events in the history of this mission. But after reading this interesting work, and contemplating the various and striking incidents recorded in the annals of this enterprise, incidents which tell us of the power of the gospel on the hearts of the heathen, and discover to us the traces of that Almighty hand which, unseen by mortals, is directing all the changes of the moral world,—we found that a brief sketch of these, could not be compressed within the limits assigned us; that a mere summary of the important events which crowd the history of these Islands, would fill a volume. To those who would become acquainted with the Sandwichers, and to all who are watching the encouraging signs of the times, we cheerfully recommend the Journal before us, as a work that will reward them richly, both for the purchase and the perusal.

As a specimen of Mr S's style, and of his talent in describing whatever is sublime in natural scenery, we copy the following account of a visit which he made, in April 1824, to the precipice of Kolau in the Island of Oahu.

*“Tuesday, April 27.—*The day being unusually fine, Mr Bingham proposed, after breakfast this morning, that I should accompany him to the *pari*, or precipice of *Kolau*, about seven miles in the interior. Nothing short of the testimony of my own eyes, could make me be-

lieve, that there was so much of the "sublime and beautiful" in the vicinity of Honoruru. It seemed like enchantment to find myself transported, in the short space of an hour, from the dusty plain, stagnant pools, dreary beach, and various desolations of the seaside, to the freshness and verdure, luxuriance and bloom of a woodland region, where the eye rested only on objects of grandeur and beauty, and the ear caught no sounds amid the solitude of the forest, but the chirping of birds, the murmurs of the mountain stream or the dashing of the distant cascade.

'The path we took led up the valley, immediately in the rear of the village. As this gradually contracted from a width of three to that of one mile, the scene became more and more picturesque and delightful, till at a distance of five miles from Honoruru, it far surpasses any thing I have ever witnessed. The mountains are so lofty and so graceful in their outlines—so rich and beautiful in their foliage—so diversified by dark grottos—projecting cliffs and spouting waterfalls—while all below presents an exuberance of vegetation almost incredible—that I cannot but think it among the finest of the exhibitions of nature, in a state of undisturbed simplicity and wildness. Such was the character of the scenery for the two last miles of the walk, while our path led successively through glade, copse, and dell, and was frequently, for long distances together, entirely, imbowered by the interlacing branches of the spreading hautree—a species of *hybiscus*.

'After ascending from one of these dark passages, Mr Bingham suddenly cautioned me against the violence of the wind we should soon meet; at the same time the rushing of heavy blasts was heard intimating like the roarings of a cataract, or the mutterings of a volcano, an approach to one of the most sublime phenomena of nature; and on abruptly turning the angle of a projecting rock—with an admiration approaching to terror—I found myself balancing in strongly conflicting currents of air, on the brink of a precipice little less than a thousand feet in perpendicular descent—without the parapet of a single stone to guard against the fatal consequences of a false step. Immediately before me, at the foot of this tremendous offset in most perfect bird's eye view, lay a widely extended, cultivated, and thickly inhabited country, against whose distant shores the peaceful billows of the Pacific were rolling, in ever varying and snowy brightness—while farther still, the blue waters of the ocean rose in gradual ascent, till, apparently midway between heaven and earth, they met the sky, in a haziness that rendered either distinguishable from the other, only by a regularity of a scarcely discernable horizon.

'To the right and to the left—within a stone's throw of the rock on which I stood—two richly covered pyramidal peaks rose many thousand feet above my head; while beyond them, on either side, summit after summit of mountains, whose broad bases, were planted in the valley below, appeared in long perspective, till, with a semi-circular sweep, both chains terminated in the sea by bold and ro-

mantic headlands rendered more picturesque by a partial continuation of detached cliffs and islets. In full view behind, was the beautiful valley through which we had ascended, gradually sinking--from the very spot on which we stood--to the now miniature town and port of Honoruru, beyond which again rose "*the illimitable sea.*"

"The sublimity of the whole was not a little increased by the most overwhelming sounds of the trade wind, as it swept along the mountains, which resisted its progress to this narrow past, and through which it rushed with irresistible velocity and power, bearing in its broad current and whirling, eddies, leaves, sand, and even pebbles, which might claim the name of stones.—Such was the effect of this, that though every thing, far and near, gleamed in the brightness of a cloudless sky, and noon-day sun, I could scarce resist the impression that we were standing amid the ragings of a tempest--an illusion not diminished by the harsh screams of the sea-gull and cry of the tropic bird—as they passed us on rapid wing to the lofty peaks above, or hastened again to sail, in the calmer regions beneath our feet.

"None but an athiest could have kept his thoughts from rising to that Being of majesty and of power, who "founded the earth and hung it upon nothing"—"who formed the mountains and created the winds"—"who shut up the sea, and said, hitherto shalt thou come, but no farther; and here shall thy proud waves be staid." And in the lively contemplation of the marvellous wisdom and omnipotence that overlooks and upholds the mighty wonders of the universe, we could not but feel the force of the humbling interrogative, "O LORD, what is man that THOU art mindful of him, or the son of man, that THOU visitest him."

In the summer of 1825, Mrs Stewart's alarming illness made it necessary for him to leave the Islands and return with her to this country; a measure advised by her physicians and by the missionaries, as the only means by which they could hope for her recovery. Speaking of their prospects at this time, Mr Stewart remarks that—"Incidents of a most interesting character, in reference to the success of the Mission and the state of the people, were daily taking place—incidents which testified to a change, in the intellectual and moral condition of the nation, almost beyond credibility. The number of schools were multiplying as rapidly as books and teachers could be furnished; and already contained fifteen thousand pupils—ten thousand of whom, were supposed to be capable of reading intelligibly in their own language; while the population of the whole group were calling for the means of instruction. Drunkenness had become a public crime: and the manufacture of intoxicating drinks was prohibited by law. In the region of every Missionary estab-

ishment, the songs, and dances, and games, and dissipation, once so universal, had entirely ceased. Theft was becoming unpopular and disgraceful; and proclamations against every vice had been made by order of the government through all the Islands. The Sabbath was extensively regarded as the day of God, and two thirds of the whole population in the vicinity of the Missionary chapels, regularly attended the preaching of the Gospel: forming congregations, at all the principal stations, of three thousand—four thousand—and even five thousand hearers."

Poetry.

SACRED POETRY.

Oh, wake the voice of song
To him who bled for thee,
And let it float along
Like heavenly minstrelsy;
The son of Mary claims
A nobler song from thee,
Than all the blazoned names
Of earthly heraldry.

Oh, strike the sounding lyre,
And wake those tender tones
Which tremble on the wire,
Which thought and feeling owns.
In one unbroken tide
Let joy and sorrow flow,
For he in anguish died
To save thy soul from woe.

With music on thy tongue
And music in thy soul,
Thine shall be heard among
The holy tones that roll
From angel harps; and thou,
Before his throne, shalt be
As pure as they are now,
As rich in minstrelsy.

Oh, sing thy bridal song,
For soon thy Lord will come,
And it will not be long
Ere he will bear thee home;
There thou shalt meet with some
That thou hast loved below,
There sorrow may not come,
There tears shall cease to flow.

THE WARNING.—By *Bishop Heber at a Funeral.*

Beneath our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Their names are graven on the
stone,
Their bones are in the clay;
And ere another day is done,
Ourselves may be as they.

Death rides on every passing breeze,
He lurks in every flower;

Each season has its own disease,
Its perils every hour!

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And Fate descend in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly t'wards the tomb,
And yet shall earth our hearts en-
gage,
And dreams of days to come?

Literary and Philosophical Intelligence.

Life of the Rev. Pliny Fisk.—The Memoirs of the Rev. Pliny Fisk, late Missionary to Palestine, has just been published in a large 12mo. by Messrs Crocker and Brewster of Boston. This work from the pen of the Rev. Alvan Bond, an intimate acquaintance and friend of Mr Fisk, forms a highly interesting and valuable addition to the missionary biographies of our day.

Work on Indian Missions.—Lincoln and Edmonds, of Boston, announce a work on Indian Missions by Mr Isaac M'Coy, a Baptist Missionary.

Memoir of Mr Hallock.—The Memoir of Rev. Jeremiah Hallock, late minister in Canton, (Conn.) is about to be put to press by John P. Haven, New York.

Life of Ledyard.—The life of this celebrated traveller has recently been published both at Boston and New York, in one volume, octavo. The work has been compiled by the able hand of Mr Sparks, and is diversified with copious extracts from the writings of Ledyard himself. The many truly romantic incidents which chequer the life of this American wanderer, make this book one of uncommon interest. Though the whole partakes somewhat less of the marvellous, perhaps, than the romance of *Robinson Crusoe*, yet the matter of fact which it unquestionably bears upon every page, together with the considerations above named, render it worthy the attention of the lovers of literature and science.

EUROPEAN UNIVERSITIES.

Gottingen.—The University of Gottingen counts at present 1490 students: of whom 352 study Theology, 652 the Law, 248 Medicine, 172 the Philosophical Sciences.

Munich.—The University of Munich had on the 24th of December 1826, 1342 Students.

Oxford.—The University of Oxford has at present rather more than 4900 members on its books, of whom upwards of eight hundred belong to Christ Church alone. The number of under-graduates at this time belonging to that university is about 2500.

SOLAR MICROSCOPE.—Of all the instruments ingenuity has contrived to aid in developing the mysteries of nature, there is none, which, by its exhibitions, affords more instruction and amusement than the Solar Microscope. Objects, the most minute, are extended as if by magical power, to gigantic proportions and colossal size. All those little wretches which politeness forbids us to suppose infest the heads or houses of any of our readers, when placed before the splendid instrument, appear like herds of elephants. Fluids are shown to be teeming with population. Life seems busy among

these substances in which the eye, unaided by artificial assistance, could detect no symptom of animated existence. Earth, air and water, seem filled with minute beings, and swarming with insects, hosts of whose presence or absence the unassisted sight takes no note. The common articles of food seem animated, and the observer discovers, with some surprise, that at each meal, he may have destroyed his thousands, like Sampson, an ill-natured enemy might perhaps add, with the same weapon. The organization of plants and insects, and the process of crystallization, are shown with a distinctness and elegance which cannot be rivalled in any other mode of display. More instruction and gratification may be derived from review, than from witnessing the grimaces of all the monkeys, or the tricks of the mountebanks that ever gathered idle crowds round them

AUTOGRAPHS.—Our London friends have a great liking for Autographs, and for relics of every kind. Their curiosity in things of this sort attaches to them an exorbitant value.

At a late sale of autographs in London, a letter of Mr Burns, sold for three pounds seven shillings and sixpence—one of Gibbon, for 1*l.* 8*s.*—one of Pope, (in which he complains of “a storm arising from the *bigots*, the most violent of animals,”) for 3*l.* 5*s.*—and one of Mary Wortley Montague for 1*l.* 5*s.* After this, who will say that genius is not properly appreciated in this world when its most trifling memorials are thus highly valued?

POMPEII.—A beautiful fountain has lately been discovered in this city, the interior ornamented with mosaic, and with shells arranged in somewhat a whimsical manner. Four Corinthian Columns are introduced as ornaments, and the whole is so beautiful that the King of Naples has paid a personal visit to Pompeii to see the fountain. In the immediate neighborhood of this fountain have been discovered five glass bottles which have been deposited in the Bonbonico Museum. Upon cleaning them one was found to contain a sort of oily substance, which appears to have been olive oil. In another was found a quantity of olives, preserved in a species of butter, slime. These olives, which must have been plucked in the reign of Titus, are in as perfect a state of preservation, as if they had been taken from the tree in the reign of Francis I.

Setting in of an Indian Monsoon.—The shades of evening approached as we reached the ground, and just as the encampment was completed, the atmosphere grew suddenly dark, the heat became oppressive, and an unusual stillness presaged the immediate setting in of the monsoon. The whole appearance of nature resembled those solemn preludes to earthquakes and hurricanes in the West Indies, from which the east in general is providentially free. We were allowed very little time for conjecture; in a few minutes the heavy clouds burst over us. I witnessed seventeen monsoons in India, but this exceeded them all, in its awful appearance and dreadful effects. Encamped in a low situation, on the borders of the lake formed to collect the surrounding water, we found ourselves in a few hours, in a liquid

plain. The tent-pins giving way, in a loose soil, the tents fell down, and left the whole army exposed to the contending elements. It requires a lively imagination to conceive the situation of one hundred thousand human beings of every description, with more than two hundred thousand elephants, camels, horses, and oxen, suddenly overwhelmed by this dreadful storm in a strange country, without any knowledge of high or low ground, the whole being covered by an immense lake, and surrounded by a thick darkness, which prevented our distinguishing a single object, except such as the vivid glare of lightning displayed in horrible forms. No language can describe the wreck of a large encampment, thus instantaneously destroyed, and covered with water; amid the cries of old men and helpless women, terrified by the piercing shrieks of their expiring children, unable to afford them relief. During this dreadful night more than two hundred persons and three thousand cattle perished, and the morning dawn exhibited a shocking spectacle.—*Forbes' Oriental Memoirs.*

Religious Intelligence.

THE INDIANS IN THE UNITED STATES.

LAUDABLE efforts have been successfully made during the last ten years to meliorate the condition of the Indians in the United States. While the spirit of christian enterprise has been devising and adopting measures to disseminate among them the gospel and the arts of civilization, a rational curiosity has been awakened to collect and preserve whatever is known relative to their antiquities, history, religion, manners, customs, &c.: These at no distant period will be contemplated with the deepest interest, as an important part of the history of our country. It is therefore worthy of the attention of the present age to rescue from oblivion every authentic tradition and recollection which will afford any light to the future historian.—For the following facts relating to their number, condition and the christian efforts made among them, we are indebted to a writer in the Boston Recorder; a view of them will suggest to readers the duty of making greater exertions in their behalf and of extending them among every tribe and settlement in North America.

INTRODUCTORY REMARKS.

As Europeans have settled on this continent, its original inhabitants have been doomed to destruction. No sooner does the light of civilization gleam across their dark forest, than they vanish like the ghost of Gothic superstition at the approach of dawn. And some, who claim to be enlightened and liberal, more than intimate, that the whole race was designed merely to fill up what would otherwise be an empty space, till the ground they occupy shall be wanted by civilized men; and then they are all to be swept away in undistinguished ruin, with as little concern as a merchant

throws his ballast overboard to make room for richer lading. But is not the Indian a man? And has he not a human soul? And does He, who *hath made of one blood all nations of men to dwell on the face of the earth*, create a whole race of immortal, accountable beings, and deprive them forever of all capacity for improvement?

There is rarely an instance in the whole history of man, of the total extermination of one race by the encroachments of another. Barbarian hordes have indeed intermingled with nations more refined, and as arts and civilization advanced, they have gradually lost their savage features, and finally ceased to resemble their ancestors. Still here is no extinction, but one unbroken and continually improving line of descent from the naked barbarian to the polished citizen. Even the abominable and degraded Canaanites, who were condemned to annihilation by Jehovah himself, as too polluted to be suffered to breathe the air of heaven, did not all perish. A remnant of this detestable race escaped to Africa, and there become the Phenicians of Numidia, so celebrated in Roman history; and in Algiers their descendants are found at the present day. Why then must our Indians perish?

The most refined nations of the world were once as barbarous as they are now. Before Cecrops led a colony of the more cultivated Egyptians to Attica, and such master spirits Hercules and Theseus arose, who were able to quell the turbulent disposition of their countrymen, and hold them at bay till the arts of civilized life had time to get a grasp upon their untractable humors, before this period, even the philosophic Greeks were a set of half-naked savages, roaming interminable forests, ignorant of agriculture, destitute of the most simple institutions of social life, acknowledging no law of private property, the whole compass of their thoughts and exertions confined to the seizing of somewhat to satisfy the cravings of the present moment to the assaulting of wild beasts and of men equally wild, and to the defending of themselves against similar assaults from others. Almost equally savage were the studious and indefatigable Germans, till the Roman soldiery taught them arts, and Christian missionaries scattered among them the rays of knowledge, and calmed their ferocious tempers by the gentle influence of pure religion. Such were the polished inhabitants of all southern Europe, till they over-ran Italy, and then the ferocity of the conquerors was melted down by the refinements of the conquered. Even our own ancestors, the ancient English, and the Scotch with their painted bodies and bloody religion, were once as savage as the wildest inmates of our wilderness. But they were enlightened and civilized by the self-denying efforts of Christian missionaries, and by intercourse with more refined people. At the present day, we see the savage tribes of Russia, of Africa, and of the South Sea Islands, rising rapidly on the scale of intellectual and moral worth, and bidding fair to take, at no distant period, a high rank among cultivated nations. Why then cannot the aborigines of our country be civilized? Is there any thing in their native character which renders them less susceptible of improvement than other savages?

NUMBERS AND PRESENT CONDITION OF THE SEVERAL TRIBES.

There are more than 220 different tribes and remnants of tribes in the territorial limits of the United States. According to Dr Morse's estimate the whole number of souls is 471,136, of whom 58,730 are warriors. In the tribes which dwell in the wilderness the average proportion of warriors is about 1 to 5; but in the tribes which live among the whites about one to 3. In the Cherokee Nation which is very much civilized the number of males and females is nearly equal; but among the Menominees and Winnebagoes of the North West Territory, who are yet in their savage state and allow polygamy, the females are a third more than the males. The proportional number of children in these tribes is much greater than in the tribes mingled with the whites. In eight years the Winnebagoes increased from 3500 to 5800, while the tribes scattered among the whites are daily diminishing. In Indian settlements where fish constitutes an article of food the average number of persons in each family is about six; where fish is not used, five.

With respect to their *present condition* one general remark will be found almost universally applicable: viz. that just in proportion to the intimacy of their intercourse with the whites, and the length of time it has continued, they are vicious and degraded. Those Indians who see the fewest whites are generally in much the best situation in a civil, intellectual and moral point of view. They are none of them considered as citizens of the United States, they have no vote, are not taxed, are independent on our government, and each other. Each tribe is governed by its own laws and customs, and by chiefs of its own choice. In criminal cases, however, when they trespass upon the rights of American citizens, they are amenable to the American Courts of justice. They are under the protection of the United States Government, acknowledge a general sort of allegiance to it, calling the President their "Great Father;" and they cannot alienate their lands to any but government agents.

We shall now take a survey of the different sections of the United States; mention some of the tribes situated in those sections; state their numbers, condition, and the quantity of land they possessed in 1825.

New England.—Number 2247. Land 100,000 acres.

Only two tribes of these Indians now appear as a distinct people, both of whom reside in Maine: viz. the Passamaquoddies consisting of about 370, who live on the banks of the Schoodic or Passamaquoddy River; and the Penobscots whose village is situated on an island in the Penobscot River and whose numbers are estimated at about 270. They retain their ancient language, (some of them understanding no other,) and to a considerable extent their migratory habits. They are nominally Catholics, and are occasionally visited by a Priest of that communion from Canada. They are averse to all attempts at innovation upon their old habits, and regard with a suspicious eye the pious efforts of Christians. There are some intelligent and respectable men among them; but the majority are addicted to intemperance and

are not ashamed to beg. Their rights are respected by the government of the State, and they are annually supplied at the public expense with a certain quantity of provisions and clothing. They are as yet mostly free from foreign admixture.

The Indians in other parts of New England have lost their ancient language and habits, have corrupted their race by intermarriages with blacks and with the lowest of the white population; and they are in general the beggars and vagabonds of the towns which they inhabit. They are under the guardianship of the governments of the several states in which they reside, and none of them receive any thing from the treasury of the U. States.

New York.—Number 5,184. Land 246,675 acres. The Indians in this state are mostly descended from the celebrated confederacy of the *Six Nations*, made up of the different tribes of the Iroquois and of the Tuscaroras who emigrated from North Carolina. They live on the several reservations of land which were secured to them when their territory was ceded to the United States, and they still speak their old language, though most of the men understand English. They no longer attempt to live exclusively by hunting and fishing, but have been obliged to turn their attention more or less to agriculture. Very laudable exertions have been made by Congress, the New York Legislature, and by various benevolent Societies and individuals, to supply them with agriculture and mechanical implements and to teach them their use, and also to furnish them with the means of moral and religious improvement. Though there may be found among them some substantial and wealthy farmers, many nominal and a few real Christians; yet these exertions have not been followed with so much success as was anticipated.

But a brighter day seems to be dawning upon them. During the last summer an unusual attention to religion and desire for instruction has been manifested at the Missionary stations of the American Board among the Senecas and Tuscaroras. At a recent council the head men of the Senecas publicly deposed Red Jacket, the pagan Chief for his opposition to improvement and for his vices.

Ohio.—Number 2,407. Land 409,101 acres. Remnants of the Delawares, Wyandots, Shawanese, Senecas and Ottawas. The remarks made upon the New York Indians will apply to these with the exception that the Ohio Indians retain more of their original traits of character. The Shawanese at a council held during the last summer unanimously interdicted the use of *intoxicating liquor* among their nation. The Methodist mission among the Wyandots at upper Sandusky under the care of the Rev. Mr Finley has been crowned with the most flattering success. The United States agent in a recent report pronounces this people above the reach of degradation, and says that in the comfort of their dwellings, the good condition of their farms, their neatness, regularity and industry, they are fully equal if not superior to any of their white neighbors.

Michigan and Northwest Territory.—Number 28,330. Land, 7,059,920 acres. Principally Winnebagoes, Menominees, Chippewas, Ottawas, and Pottawattamies. But little of civilization is yet discoverable among them except a propensity to intemperance. They retain their original language, habits and religion. They live by hunting and fishing, and receive annually from the United States certain sums of money, various articles of dress, and implements of hunting.

Indiana and Illinois.—Number 17,006. Land, 15,418,560 acres. Pottawattamies, Sauks, Foxes, Miamies, Ioways and Kickapoos. Similar to those mentioned in the preceding paragraph, though perhaps more weak and degraded. Since this estimate was made however, many of them have sold their lands and removed farther westward.

Southern States East of the Mississippi.—Number 65,122. Land 38,476,816 acres. Chickasaws, Choctaws, Cherokees, Creeks, and Seminolese.—There have been frequent intermarriages between these tribes and the whites; and as a whole they are by far the most civilized of any Indians on the continent. With the exception of the Seminolese who were ruined by Gen. Jackson, they are in a very flourishing state, have advanced far in their knowledge of agriculture and the mechanic arts, listen with serious attention to the Christian missionaries stationed among them, and devote to the support of schools a considerable part of the money they receive from the U. States.

The Cherokees have recently adopted a constitution, and procured a printing press for the purpose of publishing a Newspaper in their own language, one of their nation having invented a character which is learned with great facility. It will be recollected that the Creeks have recently been obliged to relinquish the fields they had begun to cultivate, and seek an asylum in the western wilderness.

West of the Mississippi.—The whole number of Indians who inhabit the vast tract of country between the Mississippi and the Pacific Ocean is estimated at 350,790.

The most numerous and powerful tribes are the Osages, Sioux, Pawnees, Kristeneaux, Snake Indians, &c. On the Arkansaw river some little progress has been made in civilization by the influence of the missionary stations at Union and Dwight; and some of the Khristeneaux are said to be partially civilized by the efforts of Catholic Priests; but most of the inhabitants of this great extent of country are still in their original savage state.

CHRISTIAN EFFORTS AMONG THEM.

In 1818, the Rev. Mr Kingsbury, under the direction of the *American Board*, made a settlement among the Choctaws, at Eliot, within the chartered limits of the Mississippi. Eight other stations have been since established within the limits of the same tribe. The whole number of laborers among the Choctaws, under the care of the Board, is thirty-two—three of them licensed preachers one native assistant, and there are about one hun-

dred and eighty scholars in all the schools. In their report for the year 1826 the Board say that "an additional number of school-masters is urgently needed, for the establishment of new schools in several places where they could be maintained at a small expense to the mission." It appears from the statements that have been made that among the Cherokees and Choctaws, the *American Board* support in all, *eighty-two* individuals, where eleven years ago, *not one* laborer was to be found!

By the Union of this Society with the *United Foreign Missionary Society*—several interesting and promising establishments were placed under its care. Two of these are among the *Osages of the Arkansas*. The first missionaries made a settlement at Union in 1820, and in 1823 another station was established at Hopefield. In each of these places there is a licensed preacher and several assistants. Two other establishments were made among the *Osages of the Missouri* one at Harmony in 1821, and the other at Ne-o-sho in 1824. Each of these has a missionary with assistants and both are in successful operation.

The *Tuscarora Mission*, having been under the care of the "New York Missionary Society," for about twenty years, was, in 1821, transferred to the United Foreign Missionary Society. Its location is near the mouth of the Niagara River. There is a church at this place and a school, in the charge of Mr Elliot, but at present it is destitute of an ordained missionary. The same transfer was made of the *Seneca Mission*, from the New York Society in 1821. It is located about 4 miles from Buffalo, N. Y. A very interesting school at this station, of thirty Indian children, superintended by the Rev. Mr Harris, was suspended by a law of the State in 1824. This law was not designed to interfere with Missionary operations, but merely to protect the Indians against the encroachments of the whites on their territory. The *Pagan party* of the Indians, instigated, probably, by worse than Pagan whites—took advantage of the law, and, for a time, drove the missionaries from their grounds. This law, however, has since been repealed and the establishment is in more successful operation than ever. The school has increased from *thirty to fifty* members, and the chiefs and people generally manifest an increasing attachment to it.

About thirty miles from this, near the shore of Lake Erie, is the *Cataraugus* station—established in 1822. Here is no licensed preacher—but there is a school of seventy Indian children, all of whom live in the mission family. In 1823 a school was opened among the *Michigan Indians* at *Fort Gratiot*, on the St Clair River, but was soon suspended, and most of the scholars were removed to the station of Mackinaw. This station was established in the same year, on an Island of the same name, situated between lakes Michigan and Huron. Here are an ordained Missionary—the Rev. W. Ferry, and an assistant and a school of more than one hundred members. The missionary writes that "the field of labor and of usefulness at this station may be just as wide as the most extended charities and active exertions of Christians may please to make it."

In 1825 an establishment was made by the *Western Missionary Society*, among the Ottawas in Ohio on the banks of the Maumee River. There were then at that station *two* ordained missionaries with *nine* other individuals connected with the mission. The number of Indian children in the School varied from 28 to 40.

The whole number of labourers at these different stations, placed under the care of the *Board* by the union of these two societies is more than *sixty*,—*eight* of them ordained missionaries; and the number of scholars at the different schools, about *two hundred and fifty*.

The *General Baptist Convention*, began their efforts for the Indians, among the Cherokees of Tennessee. The first settlement was made at *Valley Town* in 1818. At this station there are *seven* laborers,—one of them, the Rev. E. Jones, an ordained missionary,—and a school of about *fifty* pupils. Connected with this establishment, there is a school at *Nottle* and also at *Tynsewatte*. The same Board have also a station among the *Creeks* at *Withington*, in Georgia. Here are three laborers and about forty regular scholars. Operations commenced here in 1823; the mission, however, has been in an unsettled state owing to the difficulties between the government of Georgia and the Creeks. In 1822 an establishment was made at *Carey* in Michigan among the *Pottowatomies*. At this station there are six laborers and a school of about sixty or seventy scholars. This society has also directed its efforts to the *Seneca* and *Oneida* tribe. Among the former, it has three laborers and a school of nineteen children at *Tonnewanta* and at *Squawkie Hill* a school of thirteen children; and among the latter one at *Oneida Castle* of about thirty children. This last is more particularly under the care of a branch of the General Society, located at *Hamilton, N. Y.* As the reports of this Society, to which I have had access, do not always state explicitly the numbers—those I have given cannot, perhaps, be relied on as being perfectly accurate.

INTERESTING LETTER FROM GERMANY.

The following letter from the Lutheran Magazine, relating to the present state of religion in that country which was the *battle ground* of the Reformation in the sixteenth century, but recently distinguished alike for the cultivation of literature and science and the promulgation of infidel principles, will be peculiarly interesting to our readers. The recent change in the state of religious sentiment in Germany, as described by Mr. Kurtz, is encouraging.

ERFURT, Kingdom of Prussia, Augustin Monastery, LUTHER'S CELL, May the 14th, 1827.

Dear Brother Shaeffer.—From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes, it is a fact that I am at present in the Augustin Monastery, in Erfurt, seated in the monastic cell of the immortal Reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand to my right, and

manuscripts of him and Melancthon his coadjutor, suspended in a frame to the wall, in my front, and several other Lutheran relics, which are carefully preserved in the cell, to gratify the curiosity of strangers and travellers, who, when they come to Erfurt never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose. It was within a short distance of this town where, in a promenade, that eventful act of Providence occurred, which proved fatal to *Alexius* the friend and companion of *Luther*, and induced the latter solemnly to renounce the world and its vanities and become an Augustin monk. Modern historians (and among others Millner) doubt the truth of this providential occurrence, and attempt to disprove it, but here in Erfurt, where I should suppose the people ought to be best qualified to determine the matter, it is universally believed; and what at once puts an end to all scepticism is the fact, that I read a letter shown to me in the monastery, in which *Luther* himself relates the circumstance to his father, and offers it as an apology for his becoming a monk. It was also here that *Luther* in the Providence of God, for the first time found and became acquainted with the Holy Scriptures and thus discovered the fallen and corrupt state of the church, and the indispensable necessity of a radical reformation. The monastery is at present occupied in part as an Orphan-house, and in part as a school for reclaiming, and educating poor, neglected and wicked children. The latter institution is under the direction of Mr. Reinthaler, a pious, wealthy and intelligent gentleman, whose whole life, is devoted to the laudable work of reforming and instructing children, and whose wealth enables him to preside over this institution gratuitously, and to do a great deal of good at his own individual expense. Indeed no country abounds more with benevolent institutions than Germany. Infirmaries, hospitals, orphan-houses, asylums for poor widows, for clergymen's widows, for superannuated and sick servants, institutions for the benefit of the deaf and dumb, for curing those who have been born with any bodily defect, with contracted limbs, crooked backs, &c. for the punishment and reformation of juvenile criminals, bettering houses of every description, &c. &c. &c. are to be met with in all directions and neighborhoods. It scarcely matters what misfortune befalls a human being in this country, he will find an institution precisely adapted to his case, in which if it be possible, relief will be afforded him. This excellent state of things is evidently owing entirely to the influence of Christianity; and yet there are men to be found in the world, who are selfish and cold-hearted enough to withhold their support from those societies whose object it is to spread abroad among the heathens that blessed gospel which alone is able to infuse such human principles in the minds of men and to call them so effectually into action! nay who are such enemies to the comfort and happiness of the human family, that they even oppose those societies and exert all influence to retard their progress and defeat their object! But let them rage, it is all in vain, they are kicking against the goads, and in spite of their opposition, the gospel will and must prevail, and the time will soon arrive when its victories will extend from pole to pole, and when from the rising to

the setting sun the earth will be full of the knowledge of *Jesus Jehovah*.— In Germany the religion of the Redeemer is gaining ground. *Rationalists* so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, yes whose principles are often even more objectional than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable,) have of late been considerably thinned by the increasing and overpowering influence of true evangelical religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters; the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition both in a moral and religious point of view. Christ was banished from the pulpit as well as from the desk of the professor,* unbelief and scepticism were the order of the day, and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic*; and now the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very Angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over Germany, and in Saxony the Lutheran church is at this moment forming a missionary society for the evangelization of the North American Indians.

The writer here appeals to the members of the Lutheran church in this country, and calls on them to aid in promoting this benevolent enterprise. He then remarks: "A communication will probably be sent from the church in Saxony to our church in the United States making proposals on this subject, and I flatter myself that these proposals will receive that serious and respectful attention to which their high source and vital importance will entitle them. But, in the multiplicity of my thoughts I have lost sight of those subjects on which I intended principally to write, the residue of my almost exhausted sheet shall therefore be devoted to these subjects, and I trust they will not be uninteresting to you. As the descendant of German forefathers, it affords me peculiar pleasure to have it in my power to assure you, that the Germans are a warm hearted, benevolent, honest, generous, hospitable and friendly people. No where does the stranger receive a more cordial welcome than here, and no where is he treated with more politeness and hospitality. No where is the traveller in the dead of night safer, no where are thefts and murders more seldom, no where is the poor man more sure of finding a friend who will divide the last *groschen* or *kreutzer*, or the last morsel of bread with him, or even if necessary, *take out his knife*

* There is a flourishing university in Berlin with about sixteen or seventeen hundred students, and a proportionable number of professors.

and cut off a part of his cloak to clothe the nakedness of his distressed brother. If time permitted I could adduce the most satisfactory evidence of these facts. Such, for instance, is the sterling honesty of the German, and such their unlimited confidence in one another; that the shop-keeper will expose his ware to the stranger who calls in to purchase, and then if occasion requires, leave the articles, (no matter how valuable or with how much facility and security they may be purloined,) spread out before the stranger and retire to an adjoining apartment, without ever dreaming or for one moment suspecting that his confidence will be abused or afford an opportunity to steal. Boxes and rolls of silver money containing from half a dollar up to one, two, three and more hundreds, pass current among the people for the amount they purport to contain, without ever being opened and counted, until the paper of the box wears out, and the money requires to be rolled or packed up anew. In the free Hanseatic city of Bremen, where I spent several weeks, very much to my satisfaction, the people value their property themselves, and determine on the amount of tax it is duty to pay, and when convenient, they go to the Senate-hall, and drop the sum into a box kept there for that purpose; and when all is paid, and the box is opened, the money is counted, and generally amounts to more than was expected. I have been informed that this is, also, the case in the other free cities of Germany.

But methinks I hear you objecting, if this description of the German character be correct, how does it happen, that not a few of those who emigrate to our country, cannot be relied upon? Admitting that the objection is not without some foundation, I can only meet it in this manner. During the late Napoleonic wars in Europe, by which some of the fairest portions of Germany were laid waste, and many of its most distinguished men were mowed down like stubble; thousands of Germans, were compelled to fight under the French standard; thus they became acquainted with the French army, which, in a moral point of view, exerted in many instances, a most baleful influence. After the memorable battle of Waterloo, the Germans returned home; but, alas, their moral principles were not a little corrupted by the campaigns they had made. Many of those who have late emigrated to our country, belonged to these disbanded soldiers and they fled to the United States as a dernier resort, frequently from the penalty of the laws in their native country, and in the hope that in a land of such unlimited liberty, they would be able to give full scope to their corrupted principles, without exposing themselves to the risk of detection or of punishment. Still, however, it must be admitted, that even among the late emigrants, there are many respectable persons and families, who are evidences of the correctness of the foregoing description. And notwithstanding all this, there are some folks in the United States, of German descent, who are ignorant enough to be ashamed to acknowledge their origin, and affect the manners and fashions of other nations. When I consider the proud height at which the Germans have arrived in literature, and the arts and sciences, and what

a prominent and pre-eminent place they occupy in the republic of letters, and in the eyes of the great and the learned of all nations; I cannot but be provoked at, and blush for the stupidity and vanity of such people, and could heartily wish that they were in fact not of German extraction, that this stain might also be wiped from our escutcheon. I must close for the present, and when I have a leisure moment, I shall resume my pen.

B. KURTZ.

INTERESTING FROM SCOTLAND.

Extract of a letter from the Edinburgh Association of Theological Students to the Princeton Society of Inquiry on Missions, dated

Edinburgh College, 4th August, 1827.

Means of Religious Instruction.—The number of ministers in the Established Church to which we belong, has of late been considerably increased, by the erection, under the auspices of the British Parliament, of new churches in some of the largest and most destitute parishes in the Highlands. The deplorable condition of the poor inhabitants of our large towns has at length awakened the attention of many of the Christian Philanthropists of our country: and a society has been organised in Glasgow for promoting the spiritual interests of the ignorant in that city. It employs 8 agents, some of whom are regular preachers of the gospel, in addressing the inhabitants on the concerns of their souls, in promoting distribution of Bibles and Tracts, and inquiring into the state of knowledge. An institution of a somewhat similar nature is about to be formed in Aberdeen; and several private Christians in Edinburgh employ six agents in advancing the objects which at present appear to be most neglected.

The cause of education continues to flourish in Scotland; and schools continue to increase in many districts of the country. Since we last addressed you, forty new schools have been erected in the Highlands. These are placed under the direction of the General Assembly; and are supported by congregational collections, and subscriptions which are raised under its patronage. The committee, who have the more immediate management of them, have selected no fewer than eighty six other stations, to which they have agreed to appoint teachers as soon as the requisite accommodations can be provided for them.

Sabbath School instruction meets with efficient support in Scotland. In connexion with our Sabbath School Union there are at present one thousand five hundred and seventy-two schools, attended by seventy-eight thousand three hundred and ninety-one children; and it is worthy of notice that there are many other schools in different parts of the country, between which and this society no relation exists. Religious instruction is the only object of our Sabbath Schools.

Libraries, Circulating, &c.—The population of Scotland has long been noted as a reading population, and we are happy to state that circulating, subscription, and congregational libraries are greatly on the increase. In

the county of Mid-Lothian a society for supporting circulating libraries is supported with vigor; and a society has been lately formed in Edinburgh for extending the same means of improvement to this city and the neighboring parishes. The committee of the General Assembly for increasing the means of education and religious instruction in Scotland, propose to attach useful libraries to their schools, which will be regulated on the circulating system.

RELIGION.—The following estimate appears in a work (said to be compiled from official documents,) which has been recently published in France, on the subject of the religious persuasions of the population of Europe: England and Wales, 6,000,000. Church of England; 6,000,000 Dissenters. Scotland, 1,500,000 Presbyterians; 500,000 other sects. Ireland, 500,000 Church of England; 5,500,000 Catholics; 800,000 Presbyterians; 300,000 Methodists, &c. Spain, 11,660,000 Catholics. Portugal, 3,173,300 Catholics. Austria, 14,000,000 Catholics; 2,000,000, Protestants. Hungary, 4,200,000 Catholics; 3,646,000 Greek Calvinists, Lutherans, &c. Germanic Confederation, 6,700,000 Catholics; 6,750,000 Protestants. Low Countries, 3,500,000 Catholics; 1,500,000 Protestants. Prussia, 5,000,000 Lutherans; 4,500,000 Catholics; 1,000,000 Calvinists, &c. Switzerland, 1,167,000 Calvinists, 580,000 Catholics. Sweden and Norway, 3,550,000 Lutherans.—Denmark, 1,700,000 Lutherans. Italy, 20,210,000 Catholics. France, 30,855,428 Catholics; 659,000 Calvinists; 280,000 Lutherans; 51,000 Jews. Russia in Europe, 39,000,000 Greeks, not Catholics; 8,000,000 Catholics; 2,500,000 Protestants; 1,804,000 Mahometans. Turkey in Europe, 7,500,000, Christians.

ORDINATIONS, &c.

Ordained on the 3d of January last, as Pastor of the South Church and Society in Andover, Mass. vacated by the removal of Dr Edwards, the Rev. Milton Badger. Sermon by the Rev. Prof. Stuart.

At Haverhill, Mass. Rev. Dudley Phelps, late of the Andover Institution, was ordained as Pastor of the Church and Society, late under the care of the Rev. Joshua Dodge.

Rev. Samuel K. Sneed was installed to the pastoral care of the Lebanon and Springfield united Churches, in Washington County, Kentucky, on the first Saturday of December last. Rev. Thomas Cleland, D.D. preached the Sermon and gave the charge to the pastor.

The Rev. Preston Cummings was installed over the 2d Congregational Church and Society in Dighton on the 26th ult. The introductory Prayer was offered by Rev. Mr Furguson of Attleborough; Sermon by the Rev. Dr Park of Stoughton.

Theology.

THE DOCTRINE OF ELECTION ILLUSTRATED AND ESTABLISHED.

[The following sermon was preached by the Rev. GARDINER SPRING, D.D. on the evening of the second Lord's day in Dec. 1816. It was shortly after published. As many things are confounded with the doctrine of *Election*, which do not belong to it, and misconceptions of it still prevail to some extent in the church of Christ, it has been thought expedient to republish this discourse in the Magazine.—It is recommended to the inquirer, as a clear and lucid exposition of the doctrine, worthy of an attentive and serious perusal.—We do not, however, recommend preaching this doctrine in *abstract* terms, as an *isolated* truth; for in the scriptures it is uniformly exhibited in connexion with other truths which open to us the treasures of everlasting love: it stands in the gospel as a proof of the wisdom and knowledge of God and of the exhaustless riches of his grace as revealed in the plan of salvation through Jesus Christ.]

EPHESIANS i, 3, 4, 5. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children, by Jesus Christ unto Himself, according to the good pleasure of his will.*

THE epistle to the Ephesians is one of the most practical portions of the Bible. No christian can read it without being impressed with the majesty and sweetness of its truths, and without feeling that he has been fed with "the sincere milk of the word." It is worthy of observation that in dictating this epistle, the Spirit of God directed the Apostle in his first thought, to the doctrine of Election. The writer seems transported with a view of the unsearchable wisdom and grace of God in the work of man's redemption, and after his accustomed salutations, gives utterance to his elevated sentiment in the language of our text: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of his will." It is impossible to avoid the conclusion, that this passage of scripture brings into view the discrimi-

nating grace of God in the gospel method of salvation. It speaks of "spiritual blessings;" it speaks of them as the gift of God; it represents them as imparted to those whom he had "chosen in Christ before the foundation of the world, that they should be holy; and to add energy to the thought, it represents the persons to whom they are imparted, as "predestinated" unto the adoption of children, from a wise regard to the "good pleasure of his will."

Whatever may be our views concerning the doctrine of election, in whatever perplexity and darkness it may to our minds be enveloped, or however strenuously we may deny it; it is evident that the Apostle Paul believed it, and has stated it with great precision in the words of our text. But my brethren, this subject is involved in no such perplexity as is sometimes imagined. It is one of those important, plain, practical truths which must be believed and loved.

In endeavoring to give as scriptural and intelligible view of this subject as I can, I propose

- To illustrate the doctrine;
- To evince the truth of it, and
- To vindicate it from objections.

I. I am to illustrate or explain the doctrine of Election.

This is the more needful, because it is sometimes identified with things that are not true, and often confounded with things that are true but which are foreign to the subject. Let it be observed therefore,

1. *That it is no part of the doctrine of Election, that God created a part of mankind merely to damn them.* This is often said by those who wish to bring the doctrine into contempt. But it is not true. The ultimate object for which God created all men is the advancement of his own glory. He will punish multitudes of the human race "with everlasting destruction from his presence;" but he did not bring them into being merely for the sake of punishing them. "God is love." There is not one malevolent emotion rankling in his bosom. It is one of the foulest stains that was ever cast upon his spotless character, to admit the thought that he brought creatures into being merely for the purpose of making them forever miserable. *In itself*, he desires the salvation of every living man. We have his oath, "that he has no pleasure in the death of him that dieth." If he destroys the wicked, it is because their perdition is inseparable from the promotion of his own glory, and the highest good of his Kingdom, and not because it is well pleasing to his benevolent mind or the ultimate object of their creation.

2. *It is no part of the doctrine of Election, that Christ died exclusively for the Elect.* Such a representation is an unjustifiable perversion of the doctrine, and exposes it to unanswerable objections. Though there would have been no atonement but for God's design to save the elect, and though there could have been no designs of mercy toward the elect without an atonement; yet the doctrine of atonement and election are two distinct things. Much idle breath and illiberal crimination might have been spared, by giving them

that place in the christian system which they hold in the word of God. It has never yet been proved that Christ died exclusively for the elect. If language has any meaning, we are bound to believe that "he tasted death for every man." One would imagine that if the Apostle had intended to put this question forever at rest, he could not have said more than he has in these memorable words: "And he is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world."

3. *It is no part of the doctrine of Election, that the Elect will be saved let them do what they will.* The immutable law of the divine kingdom has made personal holiness essential to eternal life. It is not less certain that "no man will see the Lord without holiness," than that no man will see the Lord unless he be of the "election of grace." The elect cannot be saved unless they possess supreme love to God, sincere contrition for all their sins, and faith unfeigned in the Lord Jesus Christ. The elect can no more enter heaven without being prepared for it than the non-elect. If a man continues stupid and secure, if he never reads the Scriptures, if he never attends upon the word and ordinances, if he is never anxious for the salvation of his soul, if he never repents and believes the gospel, if he never becomes a follower of the meek and lowly Jesus; he may rest assured there is nothing in the doctrine of election that will save him. "Except ye repent, ye shall all likewise perish."

4. *It is no part of Election, that the non-elect will not be saved if they do as well as they can.* If they would "repent and believe the gospel," there is nothing in the doctrine of Election that would destroy them. If they would become reconciled to God, he would regard them with favor. If they would "come to Christ," they should "in no wise be cast out." Let the non-elect do their duty, and they will be saved. Nay, let them possess one holy desire, and they will be saved. And if they will not do this, it does not become them to wrest the doctrine of Election and say, it is an essential part of it that, do what they will, they must be lost. Not one of the non-elect will be lost, unless he persist in impenitence, reject the offers of mercy to the last, and die in his sins.

5. *It is no part of the doctrine of Election, that the non-elect cannot comply with the terms of the gospel.* The efforts to vindicate the doctrine of election without separating it from this unscriptural notion, have not only proved futile, but done harm. There is but one thing that prevents the non-elect from accepting the offers of mercy, and that is their cherished enmity against God. We are well aware that the Scriptures represent it to be impossible for men to do what they are unwilling to do. Hence says our Saviour, "No man can come to me except the Father which hath sent me draw him." His idea doubtless is, that men cannot come to him, because they are unwilling to come; for he had just said, in the course of the same address, "And ye will not come unto me, that ye might have life." He supposes that mere unwillingness renders it impossi-

ble for them to come. This mode of speaking not only runs through the Bible, but is agreeable to the plainest dictates of reason and common sense. All the inability of the non-elect therefore to comply with the terms of the gospel, arises from their unwillingness to comply. Their inability is of a *moral*, and not a *physical* nature. It is a criminal impotence. It consists in nothing but their own voluntary wickedness. While, therefore, it is proper to say, that men *cannot* do what they are unwilling to do, it is also proper to say, that they *can* do what they are willing to do. It is no perversion of language to say, that a knave *can* be honest, or that a drunkard *can* be temperate; for every one knows that they could be, if they would. Hence it is no perversion to say, that a sinful man *can* become holy, or that the non-elect *can* comply with the terms of the gospel. Their unwillingness lays them under no *natural* inability, and may at any time be removed by their being willing. The non-elect are just as able to repent and believe the gospel as the elect, if they were but disposed to do so. They are as capable of doing right as of doing wrong. The doctrine of election leaves them in full possession of all their powers as moral agents, and all possible liberty to choose or refuse the offers of mercy. But for his voluntary wickedness, Judas was as able to accept the gospel as Paul. The non-elect are able to comply with the terms of the gospel, if they choose to do it. It is therefore their own choice, and not the decree of election, that shuts them out of the kingdom of heaven. All representations of the doctrine of election, therefore, that deny the non-elect *natural* power to comply with the overtures of mercy, form no part of that doctrine as it is exhibited in the Bible.

But if none of these things belong to the doctrine of election, what is it? For the sake of a clear understanding of the subject, several things must be particularly observed.

1. All mankind are by nature in a state of sin and condemnation. They are "estranged from the womb." The "imagination of man's heart is evil from his youth." By the apostacy of their first parents, sin and the curse are the birth-right of all their natural descendants from generation to generation; so that by their offence, all their posterity come into the world with a corrupt nature, and under the wrath of God.

2. Notwithstanding the native corruption of the human heart, and the lost condition of all mankind by nature, God has provided a full and complete atonement for all their sins. The atonement was made, not for the elect or non-elect, as such, but all men as *sinners*. "God so loved the world, that he gave his only begotten Son, that *whosoever* believeth on him might not perish, but have everlasting life." The atonement of Christ is sufficient for all, adapted to all, offered to all, and irrespective of the divine purpose as to its effectual application, made as much for one man as another.

3. Notwithstanding the unlimited provision of the gospel, all with one consent reject the overtures of mercy, and will not come unto Christ that they might have life. Left to himself, every individual of the human race will reject the Saviour and plunge to perdition. No sense of guilt and danger, no consciousness of obligation and duty, no pressure of motives will constrain a living man to lay down the arms of rebellion and be reconciled to God. If the Spirit of God does not appear in the glory of his grace to wrest the weapons of revolt from his hands and make the sinner willing in the day of his power, all are lost and Christ is dead in vain.

4. This sad result God has determined to prevent. He does not mean that all mankind shall finally perish. He does not intend that they shall rob him of his glory, nor his Son of the reward of his death. Some he saves. There is a *part* he rescues from themselves and from perdition. This number is *definite*. His eye is upon them. When in the gall of bitterness and bonds of iniquity, he sends his Spirit to convince them of their lost condition, to show them their need of mercy, to make his word quick and powerful, to create them anew in Christ Jesus, and to make them meet for the inheritance of the saints in light. He begins, carries on and completes the work, and receives them at last to "the glory which is to be revealed."

5. God does this *from design*. Who are saved and who lost, is not with him a matter of indifference. He has not committed the destiny of souls to the obscure omnipotency of chance. He *formed a purpose* to renew, and sanctify, and justify, and glorify a certain part of our fallen race. He formed this purpose from eternity. This design is an eternal design; this determination an eternal, irrevocable decree.

6. In doing this, it is important to remark, that God is governed by a wise regard to his own good pleasure. He does not sanctify and save one part of mankind rather than another, because one part is better than another. The elect are no more worthy of being made the objects of regenerating and redeeming grace, than the non-elect. When the design of saving them was formed they were not in being, and "had done neither good nor evil." During the whole of their unregenerate state, they were opposing God and contemning the Son of his love. The moment before their regeneration, they were his determined enemies. It could not therefore, have been from regard to any thing in them, that *they* were taken and *others* left, but from a regard to the mere good pleasure of God. It was a *sovereign* purpose. It was that all the glory might redound to God's great and holy name.

7. Nor is it less important to subjoin, that this sovereign and eternal purpose was formed in view of the atonement of Christ. In its practical influence it regarded men as already fallen by their iniquity, and beyond the possibility of deliverance except by atonement.

When God determined to save a part of mankind, he had it in prospect to provide such an expiation for the sins of the world, as to justify him in the unlimited offer of pardon, and in the full and complete justification of all who accept it. He owed it to himself, in forming the purpose to save, to devise a consistent method of salvation. It would have been a violation of the rights of moral government, to have received rebels into favor "without the shedding of blood." Hence the elect are said to be "chosen in Christ." In other places they are said to be "Christ's seed." In others they are represented as "given to him" by his Father. When in the covenant of peace, he engaged to lay down his life for the sins of the world, a stipulated number was "given him" as his reward. In view of mankind as already plunged in guilt and ruin, and of Christ as making an adequate atonement, God "chose them to salvation, through sanctification of the Spirit and belief of the truth."

This is what we suppose the scriptures mean by the doctrine of election. The Apostle represents himself and the christians at Ephesus to be "chosen"—"chosen in Christ"—"chosen in him before the foundation of the world;" and that, not upon condition they *would be* holy, nor because of any foreseen holiness; but "that they *should be* holy and without blame before him in love, having predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."

With this illustration of the doctrine, we pass,

II. To shew that it is true.

We think the truth of this doctrine may be evinced,

1. From the divine immutability.

God is unchangeable. "He is of one mind and none can turn him." But if God is unchangeable, then every thing that has been, or will be, was unalterably fixed and determined in the divine mind from eternity. Hence it is written, "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Hence God himself claims this exalted character: "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times, the things that are not yet done; saying, my counsel shall stand, and I will do all my pleasure." If we could suppose the Deity to be wiser, and better, and mightier at some times than at others, we might suppose, that with every accession of knowledge, goodness and power, he would form some new design. But he is always the same. And as his character never alters, so his purposes never alter. Hence the divine immutability secures the doctrine of election. If the divine mind has formed any new purpose with regard to the salvation of men, then he has altered his plans, and is mutable; but if he has always been of the same mind, then unless he actually saves the whole, he must have formed the purpose of saving a certain part. Every individual he saves, he must have "always meant to save," he must have always chosen and determined to save. But this is

nothing more nor less than the doctrine of election. All the objections, therefore, that are made against the doctrine of election, are levelled equally against the divine immutability.

2. The doctrine of election may be conclusively argued from the divine foreknowledge.

The mere light of nature is enough to teach us, that God knows all things present, past, and to come. It is impossible that a being of infinite wisdom, should commence a system of operations, without knowing what he is about to do. If God does not know all events before they actually take place, then his knowledge may increase, and he may be wiser to-morrow than he is to-day. In short, if he does not foreknow all things, he may not only from day to day, discover things that are new, but he may deduce new results from them, may misjudge in his arrangements, and be frustrated in his purposes. But the Bible puts this question beyond a doubt.—“Known unto God are all his works, from the beginning of the world.” It is a settled point, then, that God knew from all eternity, every thing that would take place.

God, therefore, *knows* who will at last be saved. In the ages of eternity, he beheld the long track of time from the fall of Adam to the general judgment, and fixed his eye on every individual of the human family, that would at last enter into his kingdom. He knew the *exact number*, and he knew with absolute certainty. I say he knew *with certainty*; for there is nothing else that deserves the name of *knowledge*, except that which is certain. God did not know how many, and who would *probably* be saved, but how many would *certainly* be saved. Absolutely to foreknow a mere contingency, is impossible. To know who might be saved, and who might not be saved, is to know nothing about it. Certainly to know that a thing *will be*, and yet certainly to know that it *may not be*, is the same thing as certainly to know, and not certainly to know at the same time; which is palpable contradiction. It must be conceded, therefore, that God must have known with *absolute certainty*, the exact number of those who would be saved. But how could this be known, unless it were a determined event? If it were undetermined, it was uncertain; and if uncertain, it could not certainly be known. Let any man but an Atheist, look at this with an unprejudiced mind, and he must receive the doctrine of election. How could God know from eternity, how many would be saved, unless he had from eternity determined to save precisely this number? In eternity, there was no being but God himself. There was no heavens and no earth; no angels and no men. God existed alone. And when he existed alone, he *certainly knew* how many intelligent beings would exist, and how many would be saved. But where did he obtain this knowledge? Not from any other being beside himself, for there was no other; and not from himself unless he had formed the determination to save them; for if he had not formed the determination to save them, he could not have known that they

would be saved. It is just as certain therefore, that God *determined* from eternity who would be saved, as that he *knew* from eternity who would be saved. "For whom he did foreknow, he also did predestinate." But this is nothing more nor less than the doctrine of election. All the objections which lie against the doctrine of election, lie with equal force against the divine prescience.

3. In proof of this doctrine, we shall make our appeal to the Holy Scriptures.

We consider the doctrine unanswerably demonstrated from the preceding considerations; but "to the law and the testimony." My audience receive the Scriptures as the word of God, and the infallible rule of faith and practice. Here then we have a standard to which every thing must bow. From this oracle, there is no appeal. Let us go then to the Bible; and let us go—not to alter, not to expunge, not to supply, not to wrest from its plain and obvious meaning a single word: but simply to inquire, what the Lord hath spoken, and to yield our pre-conceived opinions to the paramount authority of eternal truth. Here, if we are not deceived, you will find the doctrine of election revealed as plainly as language can reveal it.

Before we extend this investigation, let me beg you to read with care the words of the apostle, in our text: "According as God hath chosen us in Christ;" and as though this were equivocal, he adds, "according as he hath chosen us in him before the foundation of the world;" and to give emphasis to the sentiment, he subjoins, "having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Is not this the doctrine of election?

Turn to the eleventh verse of the same chapter: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Does this bear no resemblance to the decree of election?

The same thought you will also find in that noble challenge of the apostle towards the close of the eighth of Romans. Paul had hopes of an elevated character. He "knew that all things worked together for good to them that love God." And how did he know this? He looked through the miseries and the darkness of time, to the counsels of eternity. "And we know," saith he, "that all things work together for good to them that love God; to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified them he also glorified. What shall we say then to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect?"—How characteristic of this noble apostle to say, in the opening of this

epistle, "I am not ashamed of the gospel of Christ!"—and how delightful to hear him thus glorying in electing grace!

In the ninth chapter of the same epistle there is a remarkable passage, which, with all their efforts, the opposers of this doctrine have found it hard to pervert or misunderstand. The apostle's affection for his countrymen had led him to see with grief, that "all are not Israel which are of Israel;" and in this lamented fact, to acknowledge that the destinies of men were in the hands of a sovereign God. He saw sovereignty every where. He could not tell why Ishmael might not have been as fit a subject of the promise as Isaac. Both were the seed of Abraham, and yet it was the pleasure of God to fix his love on Isaac. Hence it is written, "In Isaac shall thy seed be called."—"And not only this, but when Rebecca also had conceived by one, even by our father Isaac, (for the children *being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth*) it was said unto her, the elder shall serve the younger, as it is written, *Jacob have I loved, but Esau have I hated.*"—Think of this.

In the second epistle to Timothy, the first chapter, and the ninth verse, we have this unequivocal declaration: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own *purpose and grace, which he has given us in Christ Jesus before the world began.*" And in the second epistle to the Thessalonians, the second chapter and thirteenth verse, we have this declaration: "God hath *from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the truth.*" If there is any import in language, these passages of scripture expressly assert the doctrine of personal, unconditional election to holiness and eternal life.

Though all scripture is given by inspiration of God, and alike entitled to our confidence, yet it is desirable to throw together the thoughts of our Saviour on this interesting subject. There is no doctrine which he more frequently enforced, and in which he more greatly rejoiced, than the doctrine of election. It was a common observation with him, that "many are called, but few are chosen."* He told his disciples, "Ye have not chosen me, but *I have chosen you and ordained you, that ye should go and bring forth fruit.*"† The same sentiment he inculcated in his reproof to the mother of Zebedee's children: "to sit on my right hand, and on my left, is not mine to give; but it shall be given to them *for whom it is prepared of my Father.*"‡ Again he says, alluding to the promise of the everlasting covenant, "All that the Father *hath given me, shall come to me.*"§ In the tenth chapter of the same evangelist, he likewise speaks of his elect with peculiar tenderness. He calls them his flock, his "sheep," for whom he pre-eminently laid down his life. "My *sheep* hear my voice, and I *know* them, and I give unto them

*Matt. xx, 16, and xxii, 14. †John xv, 16. ‡Matt. xx, 23. §John vi, 37.

eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father that *gave them me*, is greater than all; and no man is able to pluck them out of my Father's hand." In the same chapter he told the Jews, "Ye believe not, *because ye are not of my sheep.*" In his prayer in the garden, he prayed for the elect, and for them only. These are his words: "I pray for *them*; I pray not for the world, but for them which *thou hast given me.*"* Christ also speaks of the impossibility of deceiving the *elect*"—of "shortening the days of tribulation for the *elect's* sake," and of God's avenging "his own *elect.*"† Such declarations do not need any comment, and we believe they do not admit any evasion. You may pervert and disbelieve them, but they are the words of Christ, and not one of them shall pass away. Future scenes shall reveal their unchanging verity, in signals hung out from the rending earth and the blackened heavens. The day is on the wing, when you shall "see the Son of man coming in the clouds with power and great glory." The voice of the archangel will then proclaim the doctrine of election. "Then shall the Son of man send his angels, and shall gather together *his elect* from the four winds."‡ And when gathered before him what will he say? What will he say, my brethren—He will preach the doctrine of election to an assembled universe, as though "seven thunders uttered their voices." Turning to those on his right hand, he will say, "Come ye blessed of my Father, inherit the kingdom *prepared for you from the foundation of the world!*" The top-stone of the christian temple will then be brought forth with the shoutings of electing grace.

But it is needless to multiply testimony: I have often been surprised, that men who profess to receive the Bible as the rule of their faith, should question the truth of this doctrine. It must be either that they do not read the Bible; or, that they pervert its plain and obvious import; or that they feel at liberty to deny what God has expressly revealed. I should feel myself acting by far the more consistent part to disavow the truth of revealed religion, than to avow it and deny the doctrine of election. Search the Scriptures, my brethren, and remember that no truth however unpleasant, if found there, is to be treated with indifference and disrespect. You are bound to believe what is true. The claim of God upon your faith is as imperative as his claim upon your practice. You have no more right to disbelieve the doctrines of the gospel, than to neglect its duties. Both are crime; both are rebellion. If you have difficulties in viewing this subject, be willing to sit at the feet of Jesus and "learn of him." Submit your all to the decisions of his holy Spirit. No matter what may have been your prejudices; no matter what your habits of thinking; no matter what your premeditated systems;—when we preach to you the solemn truths contained in the Bible, when on the face of the most unwelcome doctrine, we

* John xvii, 9. † Mark xiii, 22.—Matthew xxiv, 22.—Luke xviii, 7.
‡ Mark xiii, 27.

show you the indelible impress, "Thus saith the Lord;" you may murmur and complain, you may reject and contemn,—but you are fighting against God.—*To be continued.*

DUTIES AND REWARD OF RULING ELDERS.

(Continued from page 24.)

III. THE HELPS OF AN ELDER IN THE PERFORMANCE OF DUTY.—And very likely a conscientious man feels ready to say, who is sufficient for these things? Whatever others may think of us, we are conscious in ourselves of so much folly and imprudence and coldness in Christ's cause and indcision in acting and doing for God, and want of fervor in our prayers, and deficiency in our knowledge, that we proclaim ourselves unfit for such an office on which there is depending so much which concerns the honor of Christ and the welfare of souls. We cannot attempt this great work, lest the enemy fall upon us in our halting and evil come to us and to the church of Christ. My Brethren, if it were so in the providence of God, that you must labor in a cause you thought desperate, yet if it were plain that duty called you, you would be required by the Gospel to labor cheerfully and in the exercise of faith in God's overruling hand. Duty is never measured by a prospect of success itself or by misfortune. But God has not set the Elder upon a desperate work nor left him without help in his arduous calling.

1st. *Elders have a right to expect the prayers of the church.*—The united earnest prayer of the church availeth much. But the members of the church too often forget and realize too little when they *do remember* it, that the officers of the church need and expect their prayers both in public and in private. When the church meets to pray the officers should be remembered, that God would give them wisdom and grace in such measure as they need, to walk before his people in his fear and favor; and in the private intercessions of individuals they are bound to pray for the peace of Jerusalem and that God would make their *rulers* peace. It has been said "a praying people make a preaching minister," and I will add "*a ruling Elder.*" The members of the church should cultivate the feeling of their own dependance on God for every good thing, and also remember that their Elders need a double portion of his Spirit. Yes, my Christian brethren, it is a part of our demand upon you that you remember us in your prayers; it is a part of our help; it is necessary for our souls; it is necessary for your good and growth in grace and the increase of the

church. If ye will, ye can withhold them, but you do it at the *peril* of your Saviour's displeasure.

2dly. *They must look for the promised aid of the Holy Ghost.* This is the last and grand resort; we may and must rely on the Holy Ghost; without it we are but sinful and weak creatures at our best estate: with it we can do all things. As it is said in the Acts of the Apostles, he was a good man and full of the Holy Ghost, and mighty works "were done by him." We need that same Holy Ghost to give us wisdom to discern what is right and best *for the church*—to make us bold for God—to open our hearts to devise liberal things—and finally to crown our labors with success. No man can make a good Elder unless the Holy Ghost work powerfully in him and by him. And the Spirit's help, the Elder may look for with confidence. "According as thy day is so shall thy strength be," is the promise of Sacred Scripture, and again—"if I go away I will send the comforter to you, and when the spirit of truth has come, he shall guide you into all truth," is the promise of Jesus Christ. Under his guidance and direction and protection, how wisely and safely and successfully will the Elder be led on. And you, my brethren, who are set apart for this sacred office, to you is this word of consolation and promise sent. Pray for—look for the presence and comfort of the Holy Ghost.

And I may add not a little comfort and assistance and good council may be derived from the frequent meetings of the Elders in their capacity of officers of Christ's church, to pour out their hearts to God in seeking divine direction: "as iron sharpeneth iron so does a man the countenance of his friend. There should be frequent and intimate converse about the things that concern Zion's welfare, and an union of hearts and hands in the great cause to ensure their desired success.

IV. THE ELDER'S REWARD.—And truly there is a great reward both in this world and in the world to come, a reward fitting the dignity of him that promised it; one greater than the work by which it is won.

1st. *In the approbation of his own conscience.* From the effects of conscience approving or disapproving of their conduct, men can never fully escape. High-handed wickedness, may for a time benumb the moral sensibility of the soul, and measurably counteract the influence of that monitor God has placed within; but its immortal strength shall break through every bond, and in the coming world press all past wickedness as instruments of vengeance to torment the transgressor. Its approbation is peace—part of the peace of Heaven; its

condemnation is a part of Hell, that no change of place or scene can remove from the soul. It will reproach a man for neglecting the duties of his office unless he be given over to work wickedness and shame; and for a faithful performance, it will commend him. In the devout performance of duty it will give the Elder boldness in the face of men and confidence before God. Says the apostle Paul, "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me in that day,"—and again, "I take you to record this day that I am pure from the blood of all men?"—how courageous was that good man with his conscience which was approving him both towards God and man.

2dly. *The love of the Church.* The church is knit together in love, yea, bound by the strong bond of Jesus' dying love, and if one member suffers, all suffer with it, and if one member rejoice, all rejoice with it. But that brother that shall stand in the face of danger, and in trouble, and with labor and diligence and in the spirit of kindness perform the duty of an Elder of the church, shall possess the warmest affections of the people of God. The counsellor in trouble, the friend in spiritual distress, the adviser of youth, the bearer of consolation to the sick and dying, the reprover of wickedness and the assistant shepherd of Christ's flock, in a faithful performance of duty entrenches himself strongly in the affections of the church. Our late *bereavements* witness this—while the community mourned the loss of worthy members, we mourned the loss of Elders—we sympathized with the community for we are members of it, but the community could not sympathise with us—for it is a stranger to the holy tie that bound us, that will bind the Elder and the church.

3dly. *God's favor here.* No man shall be saved from care and trouble; and last of all the christian, whom God is pleased often to save through the furnace of affliction. God's favor does not insure worldly prosperity, but it does insure spiritual good; the light of his countenance is peace and his presence is joy. The precious promises of Christ, "according to thy day shall thy strength be"—"My grace is sufficient for thee—and I will never leave thee nor forsake thee" shall be fulfilled to the Elder in the careful and diligent performance of his duty. God blesses us when we are in the line of our duty and are sacrificing for him; he will lift upon us the light of his countenance and do us good. He that watereth others shall himself be watered. God has so ordered it

that when men sacrifice temporal things in the line of duty for the honor of religion and the glory of God, they are recompensed many fold in spiritual comforts and joys. Witness Paul and Silas at the midnight hour in the dungeon—John on the Isle of Patmos—Daniel in the lion's den, and the three holy children in the fiery furnace. "Great peace have they that love God's law."

4thly. *And glory in the world to come.* In the presence of the Lord Jesus Christ is the final and full reward of his people. We believe that men are justified and saved *by faith*; but we also know from scripture that the measure of a man's reward shall be according to his works. In the great rewarding day any and every measure of faith shall meet its proper and full reward; then every act of kindness done him in the person of his people will be remembered and a full reward given. Every believer shall be saved with a glorious salvation: but the crown of an apostle will shine with sevenfold splendor; greater honor shall encircle the faithful determined laborer than the timid backward disciple. The favor of Christ and his glory shall be the blessed portion of every believer, but blessed is the man whom Christ delights to honor. When Christ calls to labor and trial and suffering here in his cause, it is a preparatory step for future blessedness and exaltation, that shall as much outweigh all present enjoyment as *eternity surpasses time*.

CONCLUSION.—It is of unspeakable importance that the office of Elder be filled with proper persons and that they diligently perform their various duties, for the interests of the church are deeply concerned. As the government of the church is in a great measure in their hands as well as its teaching; improper persons such as are incapacitated by ignorance or mental weakness or spiritual dulness, invested with the office, will do, if not prevented by divine grace, immense mischief by their improper teaching and unwise ruling.

When invested with the office it is all important that they be diligent in their duty. If the constituted Pastors feed not the flock, who shall feed them? If the shepherds neglect them, who shall gather the wanderers? The orderly walk of the members of the church, their growth in grace, the increase of the church in its members—the glory of Christ, are all secured by a faithful performance of duty.—And on the contrary, dulness and hardness of heart in the church—contentions—backbitings—dissentions—leanness of souls—and thinness of numbers, will follow from the neglect to which an Elder may be tempted by the love or fear of the world, or his own dulness of soul.

The Lay Eldership is an effectual barrier which Christ has raised against all encroachments on the part of the preachers towards domination—and on the part of the people towards licentious liberty: *Effectual* if the spirit of the office is maintained. As no step can be taken in the church without their consent; as they are always the majority of session—as none can be in Presbytery unless by their absence for which they are accountable—as none in the Synod or General Assembly—in the three last of which they have an equal representation with the preachers—they must become ignorant and corrupt enough to become the tools of wickedness before a corrupt Clergy can usurp authority over God's heritage.

Priestly domination, as it is called, is not the father of ignorance and corruption but rather its offspring. When the Elders chosen from among the people are firm to their duty, the dominion of the priesthood, pretendedly so feared, can never take place—they are an unsealed barrier.

The office, then, is invested with all the importance that the peace and harmony of the church—the spread of the gospel—and the glory of the Lord Jesus Christ can impose, and the bearer is solemnly called by them all to work while the day lasts, to improve the talents committed to his charge till Christ the Lord shall come.

BRIEF ILLUSTRATIONS.

ROMANS viii, 16.—*The Spirit itself beareth witness with our spirit, that we are the children of God.*

IN the last illustrations a subject was introduced of such importance as to require farther investigation, for which there was not then an opportunity:—that of mistaking highly excited feelings, or strong impulses, without submitting them to the test of scripture, for the exercises of faith and of genuine religious affections. The passage above quoted will require and lead to these additional remarks.

The question for decision is; are we, or are we not, the children of God? Two witnesses are introduced to give testimony on the subject. If the testimony of these two witnesses should agree, the question is decided in the affirmative; we are the children of God: but if the witnesses should disagree, the question is decided against us; we are *not* the children of God. One of these witnesses is, our own spirit; the other is, the Spirit of God. Now, the inquiry is, where are we to find the testimony of these two witnesses? What are we to un-

These views are a remarkable
 and true character of
 Rom. viii. 16.

Understand and receive as their voice, relating to this subject? That view of this important subject which we intend to illustrate and confirm is this:—The testimony of our spirit is the decision of our own mind respecting our religious character, and is the same with the voice of conscience. This decision is the result of an impartial examination of all those views and feelings embraced in experimental religion, from the first convictions of sin, to the highest triumphs of faith, and the greatest ardors of devout affection. The testimony of the Divine Spirit is found in the Bible, and no where else. For this view we offer the following reasons:—

Although there is an agreement between the testimony of these two witnesses; yet this agreement is not identity. The testimony of each witness is separate and distinct from that of the other; the one does not merely repeat the statement of the other. The testimony of the Divine Spirit, must, therefore, be different from the exercises of the christian's heart, for this is the testimony, and the only testimony which the christian has to give on the subject. If this is supposed to be given by the Spirit it is but a repetition, and not a distinct and separate testimony. The christian assures you that *the love of God is shed abroad in his heart* and that he has *joy and peace in believing*. This is his own testimony in proof that he is a child of God. But if he should hold views, as some do, different from that above stated, he will go farther, and allege that this love, joy and peace is the testimony of the Spirit of God witnessing with his spirit in proof of the same fact. This is not, therefore, the voice of the Holy Spirit, but of the christian, undertaking to be the organ and to speak the Spirit. This repetition is, therefore, made by the christian himself; he is the only witness heard in the case. Now, if, in the civil court, a witness should repeat the same testimony an hundred times, this would not add in the least to its truth or importance. If he should repeat his own statement, as that of another, either not present, or not heard in court, it would be, at last, but his own testimony.

The verb, translated, *bearth witness with*, is *συμμαρτυρει*; compounded of *συν* together with, and *μαρτυρεω* to witness. There are other verbs compounded in a similar way, the meaning of which will explain and confirm the view which we have given above. The verb, *συμπαθεω*, is compounded of *συν* together with, and a part of the obsolete verb *πηθω*, to suffer; and signifies to sympathize, or suffer with another. Heb. x. 34. *For ye had compassion of me in my bonds,—* *Συνεπαθισατε*; ye suffered, or sympathized with me. Here

the suffering, though arising from the same cause, was evidently not the same. The suffering of the one is the loss of liberty, and the galling of his flesh from the chains and fetters with which he is bound; of the others it is mental. Your friend is suffering the pain arising from a dislocated joint; you sympathize with him. But your suffering, though from the same cause, is not the same with that of your friend. The verb, *συνεργεω*, signifies *to work together*. Mark xvi, 20. *And they went forth and preached, the Lord working with them, &c. συνεργουντος*. Here too, it is evident that the work of the Lord is different from that of the apostles; they preached the word; he *gave the increase*. Yet the labor of both concurred in accomplishing the object, the salvation of sinners. In like manner, the testimony of the christian and of the Holy Spirit are distinct from each other, though both concur in proving the same fact.

Again; the *work* of the spirit, and the *testimony* of the Spirit must not be considered as the same. To enlighten the understanding, and to change the heart, is the work of the Spirit. In performing this work, he is considered an *agent*; in giving testimony he is a *witness*. Although the same spirit is both *agent* and *witness*; yet this work is not ascribed to him as a witness; nor this testimony, as an *agent*. His work, therefore, and his testimony, are not the same, but distinct from each other. His work is performed in the heart of the christian, making him a *new creature in Christ Jesus*. This faith, and these spiritual and devout affections which are the work of the spirit, constitute the testimony given by the christian himself. This work of the Spirit may, and actually does bear the most decisive testimony of the goodness, wisdom and power of the agent; but this is not the point now to be proved; for, on this subject there is no doubt. This is the question now to be decided; is this professor of religion a real christian, a child of God? Testimony which does not relate to this point, whatever its truth and importance may otherwise be will answer no purpose in deciding the question. The Spirit may give testimony respecting his own work; but in giving this testimony, he is not an *agent*, but a *witness*. An architect may give testimony respecting a building which he has erected; but in this, he is considered as sustaining a character different from that which he sustained while performing his work. The work, therefore, and the testimony of the Spirit, are not the same.

The testimony of the christian is this: I have been clearly and thoroughly convinced of sin; have been brought to believe that

for my transgressions of the divine law, I am justly condemned. This excited my fear; I became alarmed and distressed, and cried, *what must I do to be saved?* I was told to *believe in the Lord Jesus Christ*, and I should be saved. But my attempts to believe were as ineffectual as they would have been to move the paralyzed limb. I became convinced that I was not only condemned, but utterly helpless; I could not, by any means, atone for the sins I had committed, or avert the stroke of justice which I deserved. This conviction increased my apprehension and distress; and I found that I had no plea, no hope of escape, but in the mercy of God. If I perished, it would be what I deserved; if saved, it would be *to the praise of the glory of his grace*. Thus subdued, I had new and transforming views of the plan of salvation through a crucified Saviour. The invitations and promises of the gospel appeared in a new light, as exactly suited to my case, as intended for me. The view of this Divine Saviour, suffering for me, and of the rich and boundless mercy of God through him, excited a hope which relieved me from the fear of condemnation. My heart was sweetly drawn to the Saviour, and to God, by love; I felt thankful for the blessings of peace, of joy and hope which had been bestowed on me; I mourned for sin with a new kind of sorrow; formerly I was alarmed at my danger, now I grieved that I was sinful and polluted. These views and these feelings, with greater or less degrees of clearness and vigor, continue to this day; and sometimes I think they increase. Of one thing I am certain, that I see more clearly the deceitfulness and the vileness of sin. This renders more precious to my heart the Saviour, whose *blood cleanses from all sin*; this leads me to greater watchfulness and prayer, and *cloathes me with humility*. I love the law, the ordinances and the people of God, and am daily and hourly distressed that I love them no more. I am determined, through the grace of God, to spend my life in his service; and when I die, to commend my departing spirit to Jesus Christ my Saviour.

The Holy Spirit comes forward with his testimony, as we find it recorded in the Bible; affirming that these are the views, and exercises, and feelings of the children of God; that these are the characteristic features of every one of them; that they are all convinced of their guilt, their danger and their helplessness; that their hopes of pardon and acceptance with God rest exclusively on the righteousness and death of Jesus Christ, and on the mercy of God through him; that they love this Saviour, and *cleave to him with purpose of heart*; that *the love of God is shed abroad in their hearts*; that under

the controlling influence of this love, they keep his commandments; that they are thankful to God for his unspeakable gift; that they mourn for sin, not with the sorrow of the world which worketh death, but with that godly sorrow which worketh reformation to eternal life; that aware of the deceitfulness of their own hearts, and of the dangers to which they are exposed from the world, the flesh, and the devil, they watch and pray, and work out their own salvation with fear and trembling, trusting for aid and for guidance, to God who, of his good pleasure, worketh in them, both to will and to do; that while they live, they are determined to live unto the Lord, and when they die, they will die unto the Lord; that whether, therefore, they live or die, they will be the Lord's.

Such is the testimony of the Spirit, on this interesting subject, given in the Bible, either in explicit declarations, or in examples left upon record for our warning, instruction and comfort; given, not in systematic order, but interspersed through the whole sacred volume, with a pleasing variety of manner, intended to suit every capacity and condition in life. There is not a view nor a feeling in the christian's heart respecting which the testimony of the Spirit is not given. Is he alarmed and distressed from a sense of his danger? The Spirit declares that he is a sinner, is already condemned, and that the wrath of God abideth on him. Is he convinced of his own helplessness? The Spirit declares that he is without strength, even dead in trespasses and in sins, that without Christ he can do nothing. Does he rejoice in hope? The Spirit testifies that Christ is our hope, and that there is joy and peace in believing. Does he love God? The Spirit teaches that every one who is born of God, will love God. Does he repent of his sins? The Spirit affirms that the goodness of God leadeth to repentance.

With this testimony of the Heavenly witness the christian, after frequent and impartial examination of his own case, compares his own views and feelings, and is thus led to the safe and joyous conclusion that he is a child of God. This conclusion rests on the concurrent and united testimony of his own spirit, and that of the Holy Spirit. The Spirit of truth describes the character of the children of God, states the joys and sorrows, the hopes and fears, the conflicts and triumphs which are peculiar to them, defines the principles, the motives, the desires by which they are habitually governed. The christian cannot deny, nay, he will acknowledge with gratitude to God, that this is his own character; and is, therefore, entitled to all the encouragement and all the blessedness

connected with the conclusion, that he is, indeed, a child of God. Other christians, judging of his sincerity by his life; and comparing this life with the testimony of the Spirit, come to the same conclusion, that he is a brother in Christ, and an heir with them of the same glorious inheritance; and they will receive and love and treat him accordingly.

By this method of deciding the question, the testimony of the Spirit is not identified with that of the christian, nor with his own work in the heart. The testimony of each witness is distinct from that of the other; and yet their perfect accordance establishes the point in question. The christian's hope of adoption does not rest on the vagueness and uncertainty of feeling, but on the certainty and immutability of truth itself.

That the testimony of the Spirit is found in the Bible, and there alone, is evident, we think, from the scripture itself. If prophets and apostles have written and spoken for our instruction, it was as *they were moved by the Holy Spirit*. Paul declares that his preaching to the Corinthians was *the testimony of God*. In another place he calls it *the testimony of Christ*. In both these passages he means the gospel; for it was the gospel which he preached, not only in Corinth, but in every other place. He exhorts Timothy; *Be not thou ashamed of the testimony of the Lord*—Here he also means the Gospel as is evident from the context. The Psalmist informs us that, *the testimony of the Lord is sure, making wise the simple*. That the word of God is here intended is obvious from its effect; it makes wise the simple; it instructs the ignorant. The scriptures, said the Saviour, *testify of me*. Generally among men that which is delivered as testimony, is considered worthy of more confidence, than that which is delivered in a different way. Hence, prophets and apostles have often delivered their messages in this form. John delivers his gospel to the world as a witness, *testifying these things*. It was the great object of Paul's life, and the supreme desire of his heart *to testify the gospel of the grace of God*.

There are not a few, however, who entertain different views on this subject, and pursue a different method in deciding this important question. They find, or suppose they find the testimony of the Spirit in the exercises of their own mind, in the feelings of their own heart. This inward impulse, this feeling, is submitted to no other test, is examined and tried by no other standard, than itself. Each one interprets this feeling for himself, and gives it such meaning, makes it speak such language as he thinks proper. This feeling is supposed to speak a language as certain as the scripture, and to possess

an authority equal, and sometimes even superior to that of the Bible itself. Particularly the Friends, sometimes called Quakers, [See Barclay's Apology] publicly affirm that the scriptures are but a secondary rule, to which their inward light is not to be submitted, as to a test of superior authority. Others, who would not make this declaration, yet act on the same principle of interpretation. They profess to be *born of God*: You ask them, on what grounds this hope is built; for what reasons this belief is entertained? They reply, that they have the witness of the spirit, in their hearts, stating to them, that they are the children of God. From farther inquiry it will appear that it is their own feelings which they suppose to be the testimony of the Spirit. These feelings which are supposed to perform this high and important purpose are those of a joyous character only, and this too when highly excited. That humility, that contrition of soul, that self-abasement which characterize all sincere christians, are not honored with this office. And yet these are the work of the Spirit, and are the exercises of a new heart. Indeed, if there is any difference, we are less likely to be deceived by those feelings, than by those of a joyous nature. For we are more easily induced to believe favorably than unfavorably of ourselves.

Now, there are some difficulties in the way of admitting the correctness and safety of this method. It implies that there are no feelings of a joyous nature which are spurious and delusive. For, if it be admitted that there are spurious feelings; then, before we decide the question of our adoption on the testimony of these feelings, we ought first to examine and decide on the character of these feelings themselves. If they are counterfeits, nothing but mere resemblances of the genuine, the conclusion drawn from them, can lead to nothing but disappointment. If our premises are wrong, our conclusion never can be right. But this is not the method; these feelings are not to be examined and tried by any other standard but themselves. It is, therefore, implied that they are all genuine. Is this, however, the doctrine of the scriptures? Do they not teach us that there are religious joys which are groundless? Take, as an example, the stony ground hearers. They received the word with joy. They professed to be believers, to be children of God; and might have alleged their joy in proof of the fact. But truth declares of them, that they had *no root in themselves*; and assigns this as the reason why they *endured but for a while*. Their joy was not the effect of faith, but of some mistake of their own. It is evident, therefore, that there are religious joys which are not genuine. The same

Lesson is taught us, as was formerly stated, in the frequent and earnest exhortations to self-examination, to guard against self-deception. Now, if we are to decide the question of our adoption by our joys, and these joys are all genuine, why these exhortations, and why this examination? They necessarily imply, not only the possibility, but also the danger of being deceived; of course, that we may mistake that which is spurious, for that which is real spiritual joy. We ought to remember that the pardon of sin is an act of God, as moral Governor and Judge of the world. If we can ascertain on good grounds, on satisfactory evidence, that this act has passed in our favor, we may, indeed, rejoice. But this method seems to reverse this order: we are first to rejoice, and then from this joy alone, conclude that we are pardoned. This is putting the conclusion in the place of the premises; the effect for the cause. An unpardoned sinner has no cause to rejoice, except that he is spared and invited to repent and believe in Christ. True spiritual joy is connected with, and springs out of the hope that we are pardoned. This hope, therefore, must have some other ground than the joy to which it gives rise.

Another consequence will follow from this method. Those who rely on the evidence of their feelings in deciding their acceptance with God, will not find that use for the Bible which others do. Without the light and the aid of the scriptures, they decide the most momentous question which can possibly claim their attention. Hence that holy book will be more or less neglected; and another standard of religion will be adopted. By this new standard, which is their own feelings, they judge of themselves, of other christians, and of the means of grace. That preaching which does not aim to excite their feelings, except through the understanding and by the influence of truth, is not highly esteemed; while that which is calculated to excite the feelings, though it conveys no light to the mind, will be much sought after, and greatly admired. Other christians who examine their joys and their sorrows, their hopes and their fears, and judge of their character and their life by the scriptures, will be viewed with suspicion, perhaps be excluded from the family of heaven. As they have taken their own feelings as the standard of their hopes, they may also take them as the guide of their life, and by this guide ascertain their duty. Why may they not? This latter is a case far less important than the former. They may go farther, and fancy that they are prophets, and undertake to foretell future events. If their acceptance with God is revealed to

them through their own feelings by the spirit, why may not other things be revealed in the same way? These feelings are not to be tried and explained by the scripture, nor by any other person, each one is to interpret them for himself; he may, therefore, make them mean any thing he pleases. There will always be found some disposed to pay more attention to these pretended prophecies, than they do to the word of God.

If, indeed, these feelings are the voice of the spirit, then it is, strictly speaking, a revelation; and all revelations, properly so called, are miraculous. Holy men of old, were moved by the immediate and miraculous agency of the spirit, not by his ordinary operations. This revelation must either be something contained in the Bible, or something in addition to it, and of equal authority with it. If it is contained in the Bible, then this revelation is unnecessary; and God works no useless, unnecessary miracles. If it is not in the Bible; then, this Holy volume is defective, not sufficient to make the *man of God perfect*, to make him *wise unto salvation*, and *thoroughly to furnish unto every good work*. There is one thing in which he is interested above all things else, to know which he cannot learn from the scripture, his adoption with God. This would require a constant succession of miracles, numerous as true christians on the earth, numerous as the years and days of their lives.

We have never seen our own views on this subject more clearly or more happily expressed than they are in a lesson, taught us in childhood, the practical influence of which we desire to feel every day. "The Spirit of God maketh the reading, but especially the preaching of the word, an effectual mean of convincing and converting sinners, and of building them up, in holiness and comfort, through faith unto salvation. The whole work from the first convictions of sin, to the highest attainments in holiness and comfort, is ascribed to the agency of the Spirit. But this agency is not direct and immediate, but through the use of means, and especially through the instrumentality of truth, which is the word of God, contained in the Bible. This heavenly agent employs the word, understood and believed, in first awakening, then in converting, regenerating, creating anew, or changing the heart, the moral character of the sinner; and then in building him up in holiness of heart and of life, in comforting, strengthening, animating, confirming and rejoicing his heart. This word makes him acquainted with the guilt and vileness of sin, with the character of God and of Jesus Christ whom he has sent. This word, received by faith, is the true, the real, the opera-

tive principle of holiness, the living root from which springs up every devout affection of the heart. By this word the believer examines and tries his heart, with all its various exercises; for it is to him the voice and the testimony of the Spirit. This word enlightens his mind, makes him *wise unto salvation*, warns him of his danger, cheers him in despondency, comforts him in sorrow, raises him up when bowed down, confirms his hope, enkindles his love, points out to him the path of duty which leads to heaven, is a *lamp to his feet and a light to his path*. Hence he loves this word, reads it with prayerful attention, meditates on it day and night; and it becomes to his heart *more precious than gold, yea, than much fine gold*. Thus the word of God answers that important purpose, in the great place of redemption, for which it was intended, and for which, we verily believe, it is most wisely adapted. We need no additional revelations. Let us receive this *truth as it is in Jesus*, with meekness, and we will find it *able to save our souls*. Let us receive this truth, and it will deliver us from errors and delusions on all subjects connected with our salvation, and guide us with safety, to the *joy of our Lord*.

HERMEN.

Miscellaneous.

PERSECUTION.

MESSRS EDITORS,—The Number of your Magazine for February has just come to hand; in which I have seen the remarks of your Correspondent, Loonoa. These remarks have a reference to a communication of mine, which you thought proper, some time ago, to submit to your readers, on the subject of persecution. It was not without some hesitancy that the conclusion was adopted to notice these remarks. I was not sure that I understood the meaning of all that your Correspondent has written. Some years ago, the Editor of your Magazine encouraged *young men* to write for his pages; but cautioned them very earnestly to guard against carelessness in their compositions; telling them he received some pieces which he could not offer to public view unless he would take the trouble to re-write them. For want of time, or perhaps for some other reason, you have not thought proper to re-write this communication of L. but to let him speak for himself, and in his own way. Hence, he tells your readers, what some of them, at least, did not know before, that, “if christians, and

christian ministers will do their duty, they will find,"—among other evil passions, "envy—in array against them." Envy is excited by the view of some good, real or imaginary, possessed by another, which we ourselves wish to possess. Do wicked men envy the christian, as such, for any good which they suppose he possesses? and the more "holy and faithful" the christian is, does this envy become "the hotter?" that is, the more they desire to be like him. This will be new to some of your readers; or they will, at least, say, they do not understand the writer. Again; he tells your readers, speaking of a revival of religion, that, "unless the work be overwhelming, they [those by whom the work has been effected] will soon find that the carnal mind is enmity against God." Now, your readers, no doubt, have been taught, by an inspired apostle, to believe that, *the carnal mind*, in all the circumstances in which it can possibly be placed, is *enmity against God*; and will remain so, until it is changed by a sound scriptural conversion; after which it is no longer a *carnal mind*.

Your correspondent is evidently opposed to the views, formerly published in your pages on the subject of persecution. "As to myself," he observes, "I thought the writer was darkening counsel with words without knowledge." With this I have no right to be, and am not, in the least offended. Every person has the right, and if he had not, I would cheerfully grant it, to *think* and write too, whatever he pleases, about any production of mine. But, does he not give his consent to his reader, to remain in this darkness, under the influence of this ignorance, without attempting to guide him out of the one, or relieve him from the other? "I will just refer the reader," he observes, "to all those passages of scripture, in which the word persecute is used, and, if he thinks the theory worth any thing, let him retain or adopt it." But suppose your readers, after this reference to the scripture, made with care and attention, should think that the views which he opposes are correct; ought he not to have made one honest effort, at least, to save them from this darkness, by imparting to their minds the knowledge of the truth which he possesses? Ought he to satisfy himself with the language of cold and heartless charity; *be ye enlightened*; and yet withhold that instruction which is necessary to answer this purpose? If he has himself examined the scriptures, as he very properly recommends your readers to do, ought he not to aid others with the clearer light which he has obtained as the result of this examination? His opposition, it is supposed, is not a blind instinctive one; he has his reasons

for it. Why not, then, moved by compassion for the ignorant, who either have not searched the scriptures, or have mistaken their meaning, shed his own light on the subject, and make, at least, an honest attempt to save those who *do err from the truth*? If this light is calculated to produce such happy effects, why keep it *under a bushel*? But instead of this he tells them that, it is not his "intention to attempt to set aside this theory;" and although they may be in danger of following these darkened counsels, they shall receive no relief from him; for, he observes, "I shall, say nothing more from this time forward on the subject." Ought he thus to *pass by on the other side*?

The question at issue, is one of scriptural truth and fact: therefore, to suppose two classes of men, as L. has done, and to ascribe to them such motives and words and actions as he thinks proper; to suppose a hundred classes, thinking, and speaking and acting in a hundred different ways; all this is as far from the point, as "Calcutta from New Orleans." To use *stony reviling* arguments, and relate *bloody nose* anecdotes, is *one* thing; it is quite *another* to decide a question on the authority of scriptural truth and fact.

Your correspondent observes; "I shall not attempt to upset the theory in any other way than by an appeal to facts." A moment before he had said that it was not his intention to attempt to "set it aside;" and that he would "say nothing more from this time forward on the subject." Now, however, he will *attempt*, not merely to *set it aside*, but *upset* it. The facts are these, "look at," or, "to the history" of any one who has faithfully preached the gospel, publicly and privately, "and then say if that man has not been persecuted, in my sense, which is the common sense of that word. "L. certainly must have known that the primary design of the views which he opposes, was to ascertain whether the common, that is, the current sense of the word was, or was not, the scriptural sense. The result of an investigation, conducted with some degree of care, was, that the sense in which it is used in the New Testament was different from that in which it is generally received; that persecution was violence suffered in person, liberty or property, according to a sentence of the law; or violence, for which an appeal to the law would furnish no redress; that, therefore, neither *evil speaking* nor *reviling* were persecution; and therefore, again, that as our constitution and our laws do not permit this violence, but afford ample and immediate redress to those who might suffer it; persecution, in the New Testament sense of the word, does not, and cannot exist in our happy country. This is the question, to the deci-

sion of which, on scriptural authority, the attention of L. is seriously and respectfully invited. Let him bring, from the New Testament, instances of evil speaking or reviling, which are called persecution; or instances of persecution which do not imply violence. Nothing can be lost, but much may be gained by this appeal. Although he promised to say nothing more on the subject, yet immediately after, either forgetting, or repenting of that promise, he did attempt to "upset" this theory. This promise is, therefore, not in his way: and if it was, it is better to break, than to keep a bad promise. Let the appeal be, indeed, to facts; not, however, recorded in the history of modern men, however distinguished they may have been for their zeal and fidelity, but in the New Testament.—For his encouragement, I pledge myself to embrace his views, the moment he shall make them appear to be more in accordance with the scripture than those which I now entertain.—Truth alone is important; because truth alone can be useful.

——— *Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.*

HERMEN.

Since the above was in type, we have received from another source the following article on the same subject. As this communication contains principles of great practical importance,—principles which ought to be well understood by every minister of the gospel and by every christian—we cannot regret the incident which gave rise to it. *Loonoo*, we doubt not, will consider the maxims contained in this piece, worthy of being observed by all Christians, even though he should not perfectly agree with the writer in his views of persecution.—Ed.

PERSECUTION OF CHRISTIANS.

To the Editors of the Lit. and Evan. Mag.

THERE were some remarks on the subject of persecution, in the Magazine for February, not altogether satisfactory to my mind. They were intended, it seems, to correct the supposed error of some former writer, whose opinions were referred to, indeed, but in vague and general terms. I do not know whether the reference was to any thing I had written, but, *n'importe*, it is of no consequence. Only if the case is, as I suppose, your correspondent does not appear to me to have entered into my views and motives. This may be my fault and not his. But if this were all, I should not trouble you on this occasion. The mistake made in relation to this matter operates injuriously, as I think, to the interests of Christianity; and ought therefore to be corrected.

Allow me, however, in the first place to say, that I do fully admit the doctrine of human depravity as it is taught in the Bible. I know—alas, by painful experience—the “enmity” of the carnal mind” to the law of God; and its hostility to the religion of the gospel. I am fully convinced too, that, if the gospel proposed to men that all might live as they please, and yet cherish the hope of heaven, there would be no unbelievers, no enemies of Christianity in the world. As to all these matters I have not on my mind the shadow of a doubt.

But then I have been led by much observation, partly on my own mistakes, and partly on those of others, to adopt this opinion. That it is a matter of very great importance, *so to speak and act in relation to religion, AS TO KEEP THE JUDGMENT AND CONSCIENCE OF UNREGENERATE MEN ON THE SIDE OF TRUTH.* When Christians fail to do this, they lose, I think, a very great advantage. I need not remind your correspondent that the church has none but moral power. Nor is it necessary to say that the means appointed by the Head of the Church, are adapted to the end; and that it is all-important, that we should use these means as He intended they should be used. Now I wish to prevent, as much as possible, a loss of moral power, and therefore I would, if I could, prevent christians and christian ministers from saying, as well as doing any thing, which increases the difficulty of promoting Christianity. This is my general principle. Now for its application to the case in hand.

The word *persecution*, as it is *most commonly* understood by those who speak the English language, means either “to harass with penalties,” or to treat with malignant violence, on account of religion. The word is associated with *violence* and *malignity* in such a way, that the use of it very generally gives great offence to those to whom it is applied. It brings to mind fines and imprisonment; the fires of *Smithfield* and the horrors of the *Coliseum*.—But in this country, religion, or rather religious people are under the protection of law;—they live in peace and security, and enjoy many inestimable privileges. Nay farther, when men really exemplify the christian character, in its purity, its gentleness, its patience, its integrity, its love to God and man, they are to a great degree venerated and loved by their fellow citizens;—and this, notwithstanding their firm and fearless exhibition of divine truth. They live in such a way as to *keep the consciences of the people on their side.* I could advert to living examples. I prefer others. The late *Moses Hoge*, affords us a striking in-

stance. Who, more fearlessly than he, proclaimed the ruin of man by sin; his deep alienation from God; and his only hope in divine mercy through Jesus Christ? Yet, was he not held in admiration and love by the whole community? *Howard* the philanthropist was a decided Christian—he was a decided Calvinist, and never was ashamed to declare his opinions. Yet did he not command the admiration of the world? I mention only one other case—*Schwartz* the missionary gained even among the heathen a *moral influence* almost unlimited. It was an influence founded on love, on esteem, on admiration. These men acted in such a way as to keep (I repeat it, because of the value of the remark) the *judgment* and *conscience* of the people on their side. And if men will follow their example, the same results will generally ensue. They will not in this age, and nation meet with what is generally understood by the term persecution. I wish this to be believed for several reasons of practical importance.

1. When men of the world hear professors of religion, and ministers of the gospel frequently crying out, *persecution*, they do not believe them: And the question is often asked, what do these people mean? Who wishes to do them hurt? And there is *offence*.

2. We wish, if we at all love the Lord Jesus and the souls of men, to persuade them to unite with the church, to cast in their lot, and go with us. And this is right:—but often we defeat our own purposes, by indiscreet remarks about persecution. For according to the usage of the English language, this interpretation is given to our words: “You invite us to come and join you; and in the same breath tell us that we hate you with such malignity, that if we dared or could, we would imprison, and burn you, and confiscate your *property*.” Do we not in this way, increase that opposition, which we wish to overcome?

3. Talking much about persecution creates a suspicion that there is a secret purpose of exciting the sympathy of weak men and women, and enlisting them as partisans on our side. And thus, I fear, injury is done to a good cause by indiscreet advocates.

4. But there are evils of a different character to which the cause of religion is exposed, against which I wish to guard. In this land of ours, where religion is perfectly free, (as it ought every where and always to be,) and where knowledge of religious truth is very partially diffused,

“Who will, may preach, and what they will.”

And there is, sometimes, in the pulpit *learning* without *piety*, as there also is *piety* without *learning*.—Sometimes, too, we find both *piety* and *learning*; and then again there is a deplorable want of both. And when both are wanting, what but ignorance and impudence can carry a man into the sacred desk?—Now when scripture is caricatured, taste outraged, and the civilities of life disregarded, all under the sanction of religion, any censure will call forth the cry of persecution—Blind leaders awaken the sympathy of blind followers, and the cry is re-echoed, of *persecution!* We do not wish—*indeed we do not*—that respectable men of any denomination should imitate this course, or should do any thing to give it countenance. We do not wish that the cause of truth, which at best has many difficulties to encounter, should be in any way identified with any other cause; much less with one which every frank and manly lover of truth thinks to be unworthy.

Again: no doubt is entertained whether a meek and patient endurance of opposition is not better than an outcry about persecution. It is more likely to win the hearts of those who are without, than this form of reproach—for so it is regarded—cast on the world by the church. The world says hard things of professors: that they are rigid, enthusiastic, superstitious, hypocritical, &c. And they in return cry persecution. Now this is thought by many to be a *religious way* of taking satisfaction for injuries received, and it does no good. Such at least is my opinion.

I cannot conclude these remarks without an addition.—In my own mind, I connect this subject with one, which I feel to be of inexpressible importance, and on which I most earnestly wish for instruction—A subject, no appendage to which however small can ever, in my view, appear trivial. I will state it in the form of a question. *What are the best methods to bring those moral causes, by which alone Christianity can be promoted, to bear on the hearts and consciences of men?*

I know that the excellency of the power is of God, and not of man. Were it not so, I would throw down my pen, forsake my church, and never make another effort to promote religion:—Because no man can work in despair—But then, since God has appointed means to be used for the salvation of sinners; it does not satisfy a warm hearted Christian or a faithful minister, to resolve want of success in his efforts into the divine sovereignty. Many attempts fail: from many, there is a fearful result of evil. And if good is done, it is done at an *awful expense*. The inquiry is unavoidable, do we adopt the best measures, which can be adopted to promote the religion of

Jesus Christ? Now, while I am one, who do not believe that any new discoveries are to be made in revealed religion, I am convinced that great improvements are to be made in the methods by which Bible truths will be carried to the heart and conscience. Perhaps higher attainments in holiness, and a larger measure of the spirit of Christ will solve the difficulty. That it will do so in a great degree, I have no doubt. Yet I beg leave to repeat, that I much wish for instruction in this matter; and most gladly will I sit at the feet of him who will teach me.

Remarks on a number of topics, which have heretofore appeared in the Magazine, have had more or less a reference to this great subject. And although some may think that, in the present case a great deal is made out of a trifle, yet if it is true, as I apprehend it is, that the talk about persecution creates offence, and really repels those whom we wish to win, would it not be much better to thank God for our peace and security, and say nothing as to the other affair. V.

Literary.

THE BOOKISH SPIRIT OF THE AGE.

DIFFICULTY OF SELECTING BOOKS FOR A JUDICIOUS COURSE OF READING.

OUR age is, in a very signal manner, marked by a book-making spirit. It requires a good memory and a familiar acquaintance with the Bookseller's catalogue and counter, to keep pace with the names of new and very interesting, and very popular publications. Almost every one of them will tell us something which was never known before, or will exhibit some feature of human nature or inculcate some principle of moral conduct with inimitable beauty or in a manner quite novel. There are new books enough published every year, which, we are gravely told, ought to be in every library, to occupy the leisure hours of most readers for the five succeeding years. And from the manner in which they are spoken of by Reviewers, Booksellers, and flippant Pedants, and Gossips, we are almost compelled to believe that unless we read them, we must inevitably remain deficient in some most indispensable branches of wisdom, and be left far behind by our neighbors and acquaintances in the acquisition of knowledge. Curiosity to read for ourselves what affords

such infinite entertainment and instruction to others, and shame to be compelled to sit by and hear their superlative encomiums on books which we have never read, will, at first, be powerful incentives to the perusal of them. But we soon find, with respect to new books as well as old, that it is in vain to attempt to read every thing; and we begin to go into the Bookseller's shop with some of the feelings with which we should probably visit the famous Alexandrian Library; a kind of vacant curiosity to see what is there, and with a literary avidity chastised by an humble consciousness that the narrow limits of human life and the calls of active duty must confine our reading to a very small number of them.

But this conclusion is one which brings in its train many serious reflections respecting the comparative amount of time and books which we have here in this world. Human life at its greatest extent is very short. With most of us, a large portion of it must be devoted to those occupations by which we provide for ourselves and our families. All of us have duties which we owe to our God, our fellow creatures and ourselves, which must occupy another very considerable portion of our time. The hours which are devoted to reading are generally the shreds of time, which we redeem from the occupations and interruptions of necessary or unavoidable circumstances. Whatever importance we attach to our earthly existence on account of its connexion with a succeeding eternal state of existence—whatever value we attach to it on account of its relation to the retributions of the world to come, ought to influence our feelings, in the choice which we make of the books we read. We cannot read all. Of the countless numbers of new and old, we can only read a few. It is inefably desirable that this few should be so selected as to afford us the greatest possible advantage. That a book is a good one, is no reason why we should sit down to the perusal of it, since we cannot do this homage to but a small number of those which are justly denominated *good books*. It is a pity to spend our time in the perusal of *one* of these, when it might be much better appropriated to *some other*. The same reasons which urge us to the acquisition of knowledge at all, argue the desirableness of the greatest possible attainments. Nor will one make any considerable progress towards that measure of attainment of which he is capable, unless he regulate the appropriation of his time in some measure by these principles. If they are important to those who are professedly devoted to their intellectual and moral culture, and who have much time to apply in this way, and who of course are liable to waste

large portions of it by an inconsiderate misapplication, they are no less so to those who have to economize their time that they may redeem some of it for the acquisition of knowledge.

But here the difficulty arises—how shall we make our selection? By what rule shall we be governed in determining whether a good book deserves to be distinguished by the honor of being one of the few to which we shall devote the leisure hours of a week, of that precious time which is allotted to us as a day of probation? He who could give to a young person a brief and determinate answer to this question, would confer a greater favor than he would by furnishing him with a library of books, indiscriminately selected, which some partial reviewers or interested bookseller, or even honest readers who have little acquaintance with other books on the same subject, have pronounced to be worthy of a place in every library. In this teeming age of books, every man can obtain as many as it is worth his while to read, provided they are such books as ought to be selected. But in furnishing a youth with a library selected in this hap-hazard manner, he may present him with a temptation to squander as much time in frivolous reading as will be devoted to profitable intellectual exercise. Let it therefore be kept in mind, that while nothing can with so much propriety be chosen, to be presented as a memorial of friendship as a book; in making choice of the book, we assume a responsibility, which may well cause us to consider before we decide. There are many good books which are not worth the labor and time of a perusal; there are many books which contain much valuable information, but so mingled with false and pernicious notions as to render them dangerous to a young mind, not yet sufficiently trained to discriminate. There are books, in which nothing impure or immoral can be detected; nothing disrespectful to religion or unfavorable to the most delicate sentiments of propriety in our own deportment or of duty towards others; and yet they would be very reluctantly submitted to the perusal of a child, by a parent who wished that every principle which his child adopts, should have a tendency to advance the influence of religion on his heart. The book under consideration might have much the same effect on the child's mind, which would be experienced from the society of an amiable worldly friend, whose whole conversation and delight are in a routine of inoffensive, genteel, but earthly pursuits. Such an one is often shocked at any thing grossly immoral; and equally so at what is uncouth in conduct; while the whole tendency of his society only fixes our thoughts on this life and teaches us to refer our

actions to other standards and regulate them by other motives than the pure and exalted doctrines of revelation, and the sublime principles which are suggested by the character of God, and the retributions of eternity.

I am aware that these remarks will appear to many as unnecessarily fastidious and scrupulous to an unwarrantable extent. But the same persons would probably deem it quite needless to bring the subject of religion to bear upon the employment of time in any case, provided nothing is done offensive to good breeding and those rules of conduct which prevailing custom has established. But as believers in the doctrines and precepts, the promises and warnings of the word of God; "life is too short and the interests of eternity are too overwhelmingly important, to leave us any time to devote to matters of a frivolous or doubtful character." Unavoidable temptations are numerous enough, without our voluntarily augmenting their number or strengthening their influence over us. To read a book through in order to ascertain whether it deserves to be read, is to incur at once most of the evils which we wish to avoid.

The question then returns with all its difficulties; by what rule shall we be governed in making our selection? We have no hesitation in saying that there is no such rule, and that in the present state of things, an inexperienced youth has nothing satisfactory to appeal to on this subject. All old books must not be rejected, because many of them are the result of long and patient study. They are the productions of intellects of gigantic powers. No one can consult the old English and early American writers, especially those who have written on Divinity, without amazement at the extent and variety of their learning, and the amount of it which they have embodied in their writings. Their folios and quartos are rich quarries from which the best rough materials may be taken and easily polished and fitted into the finest modern edifices. They closely attended to the sense and not to the sound of their writings, and for this purpose many of them are worthy to be consulted. But valuable as many of them are, it would be folly, no less reprehensible to discard all modern books for their sakes and attempt to live among those who have for one or two centuries been sleeping in their graves. There has been, as we believe, a regular progress of information and correct understanding on almost every branch of useful knowledge. Had Bacon and Locke and Newton and the Old English divines, whether puritans or churchmen, lived in our days, with all their vigor of mind and indefatigable research and ancient

lore, they would unquestionably have taken many useful hints from the writings of this age. And we have no doubt, that their minds would have received impressions which would have materially changed their sentiments on many important points. Even the more modern writings of our own countryman, President Edwards, rich as they are in theological information and lucid too in style and arrangement, must often be qualified in our own minds before his statements can be received. These qualifications are frequently made with such facility that we are not aware of the process in our minds in making them; and we pronounce the book to be unexceptionable, until some captious objector points out to us his objections and puts us upon the labor of explanation or defence; and then we find that we are defending not what he said, nor what he must have thought, but the construction which we charitably put upon his expressions. We know that this is often the case with all writers, but it seems to be peculiarly so with the older writers in Theology.

But while we believe that there has been a progress, a rapid one perhaps in correct views of almost every subject, it has been almost counterbalanced by a deteriorating change in another respect. Our modern writers have degenerated from the long industry and patience of their predecessors. The glory of the present race of authors, is to make a book *quick*—and the strife is to produce as many as possible. When a name has once appeared among the list of new publications, it is expected of course that we shall hear of it again and again, and we are greatly surprised, if we do not hear of its latest production as often as once in a quarter.

This is peculiarly the case with that class of writers who choose to hold forth their wisdom in some form of narrative. Hence we are supplied with sketches of manners. Historical novels—Religious novels, stories for children and Sunday School books enough to consume several lives in the perusal of them. The books we are told all contain much historical and religious truth, and are designed to form a taste for reading and lead the minds of the young to more substantial works. But without a selection there is imminent danger, and we believe that facts are proving it, that the taste for light and sentimental reading will be confirmed and no transfer will ever be made to more grave and solid discussions. Whatever value they possess on account of the correctness of their principles or the beauty of the manner in which these principles are presented, they are a diffuse species of reading; and knowledge is very slowly gathered from them. They are therefore ut-

terly unfit to constitute the principal reading of any mind advanced beyond the rudiments of education. But for purposes of relaxation and even culture of certain intellectual habits, they may form the occasional reading of every age and class of readers.

But the books of every other kind are multiplying in nearly the same ratio. Whether it be a desire to be useful—a thirst for fame or the hope of pecuniary compensation, we know not, and probably we should find in many cases that the authors, themselves would be unable to inform us; but as every one of them levies a tax of more or less reading upon the public or at least upon a large circle of friends, we are compelled to regard their multiplying volumes as good or evil according as they add to the stock of our knowledge without pilfering from us more time than the acquisition of it is worth. In this, the doubtfulness of their character consists. On grave subjects, there is a constant increase of books where there is little or no addition to our means of instruction. A minister or a moralist of good sense and some study with a small library and limited reading, becomes, in his own opinion, master of some subject on which he has never read any very full or able discussion. He concludes that he has made some new and important discoveries, that he has thoughts which were never produced in the minds of his predecessors or cotemporaries, and that great good is to be done by publishing to the world. Though his own peculiar ideas might be comprised in a column of a newspaper or in a few duodecimo pages, he must present them with all their connexions, before and after, with a parade of sections and chapters which make up a large volume. It is a new book and must be read. It perhaps contains some important thoughts, not elsewhere to be found; but to obtain these, pages and chapters of the most common place remarks must be travelled over. And what is still more common, a reader of tolerable acquaintance with books, could perhaps lay his finger on the particular chapters and pages in his own library where every one of these points is more fully and more ably discussed than in this new production. The writer has therefore undergone all this labor and the public has paid the expense of it, without any addition being made to the general stock of information; and the intelligent reader is cheated out of his time and money without obtaining any addition to his previous knowledge. The book will of course get through the first edition, but it there terminates; and the world is left to the same resources as it had previously possessed. It may have been read and done some good, but the author's labors

and talents and influence would have been much better employed in widely extending his acquaintance with what is contained in the writings of others.

I should do injustice to my subject, should I omit to mention another class of writings which are glutting our markets, and of course engrossing large portions of the time of readers,—that is *Biography*. It is a most useful and interesting department of information. The knowledge which is thus obtained, is peculiarly adapted to our wants as christians and members of society. It enables us to profit by the experience of others, and often inspires us with the purest zeal in religion, and the finest sentiments of patriotic and domestic virtue. It introduces us to a most intimate acquaintance with human nature, and enables us to draw from this acquaintance some of the most valuable maxims of conduct. But what is the spirit of our times in relation to this branch of reading? The answer is to be sought from the catalogue of new publications attached to our periodical works, and the bookseller's advertisements. It would take a volume to contain the names of the various personages whose extraordinary lives have been written. Who lives a little out of the ordinary course of things without furnishing materials for a very interesting and instructive biography at his death? What female has been exemplary and useful as a christian and written some very good letters, but has her honest admirers who, at her death, are ready to applaud her character and cause a new book of memoirs to be published? It may be answered with truth, that there are many, and probably of these, many as well deserving of distinction as the most of those who have obtained it. We are happy in believing that eminent piety, talents and usefulness are becoming quite ordinary circumstances in our churches. We have many fit subjects of biographical record, provided the world were in need of such a record, or their christian exertions or exercises would make any addition to the stock of information already on hand.—There are some, respecting whom a pamphlet of fifty pages might be profitably written and published for the gratification and benefit of friends; but they ought not to tax the public several hundred or thousand dollars in money and in time to the value of an hundred fold that amount, by the publication of a large volume of genealogy, domestic history, extracts from diary and epistolary correspondence.

We might make similar remarks respecting the numerous volumes of sermons which are published, and in fact, no one class of writings can be exempted.

It is in vain to say, "leave these things to be controlled and influenced by public taste and opinion." It is the state of public taste and opinion which encourages this overwhelming abundance of new publications. There is need of some measures to diminish and control these evils, measures which shall leave the press to all the buoyancy of its boasted freedom, and the public mind to all the advantages of emancipated range and unrestricted discussion, and yet enable our readers to husband their time and apply their talents in the most efficient manner.

Pains should be taken by parents, and all who are engaged in instructing the rising generation or have influence with the risen, to acquaint themselves with the *most valuable* books in each department of information and recommend them to the perusal of those under their instruction. That a book is either new or old, or even that it is a good one in the estimation of good judges, should not be a satisfactory answer to the question—whether it is the ablest production which we can obtain, on the particular subject of which it treats. But that parents or teachers, whether ecclesiastical or secular, should be able to ascertain the best books, is supposing them already to have surmounted the difficulties which we have pronounced to be insurmountable. Guided by the prevailing reputation which books have obtained among the most competent judges, they may determine with some accuracy what books, in any particular department, have the fairest claims to examination. Generally speaking it is best for those whose business does not lead them to the examination of new works, to confine their attention to those which have been pretty thoroughly subjected to the ordeal of public opinion and have acquired a kind of permanent character. He who would avoid wasting his time in frivolous and unprofitable reading, must summon fortitude to resist that idle curiosity which would incline him to read a book merely because it is new, and is now the subject of extravagant encomium among reviewers and pedants. How many books have possessed a kind of ephemeral popularity, which were afterwards found to be no evidence of their genuine worth—a popularity which at the time, it would have been dangerous to have impugned,—which laid all our polite readers under a contribution of praises, whether they had read the book or only the review of it; yet these same books within five years are neither read nor spoken of; the remnants of their editions are sold cheap at auction, for no other reason than because they are out of fashion.

As to great reliance on the opinions of individuals, however

great they may be, nothing is more liable to lead us into error. There are men who may be supposed to be quite competent to judge of the books which they recommend—there are others who may be great in their own particular department, but very imperfectly acquainted with books in other branches of information. The writer of this article once read *Sherlock on Death*, because Mr Addison had pronounced a most unqualified encomium upon it. Neither the name of the author, whose treatise on Providence had been read with uncommon satisfaction, nor the high estimation in which he was held by Mr Addison, was sufficient to make the book edifying to him to such a degree that he has ever ventured to recommend it very warmly to his friends. Dr Johnson's name is used to recommend "*Law's Serious Call*," to the attention of the community. The work deserves to be read—but there is certainly a deficiency in that work, and just such an one as we believe Dr Johnson would be most apt to overlook; the want of a clear discovery of the source whence that strength must be drawn, by which the holiness of life he most powerfully and happily inculcates, is to be maintained. If we may judge from his writings, and his character as exhibited by Mr Boswell, Dr Johnson had not very distinct apprehensions of the character and office of the Mediator as presented in the Gospel. Theology was not the branch of learning in which he was most profound—probably he had read but few books. It is not strange, therefore, that he should appear to be less discriminating here than on literary subjects.

To one who is competent to judge for himself and discriminate between truth and error, the *ability* of a work will be the measure of its value. Such an one ought to read to obtain information and subjects for investigation. He will not confine himself to those books only which teach according to the system which he has adopted, but will wish to examine the ablest writers of contrary or differing opinions. This is the only method of liberalizing and enlarging the mind, and of obtaining satisfactory views respecting the truth. But a different selection would of course be made for those who are forming their principles and acquiring the rudiments of knowledge.

The inquiry naturally rises here, in what estimation reviews are to be held, in our endeavors to obtain information respecting books? Our sentiments on this subject as well as on many others, may appear to most of our readers quite heterodox and unworthy of regard. But as we have been somewhat eccentric in the preceding remarks, it will not surprise those who have followed us thus far, that we endeavor to appear

consistent with ourselves throughout. We have long believed, that notwithstanding the numerous periodical works which are circulating under the title of reviews, there is yet need of the thing itself. We take in hand a thick octavo pamphlet, which purports to review several books on some very important subjects. But instead of a review, we are entertained with a long dissertation on the subject, in which the reviewer stands between us and the author and becomes himself the *principal* author, and often says things which have as much need to be reviewed as the work which gave him occasion to say them. We listen to him with deep interest, and perhaps wait with some degree of impatience to learn something of the real design and merits of the new work, but we are often left at a loss whether we had better purchase and read, or not.—Or if we are influenced by his opinion, he withholds all means of judging of its correctness. We do not design to convey an idea, derogatory to the worth of this class of periodical works;—many of them are very able—every man ought to have access to some one. They abound in learning—in polishing literature, and are often fraught with most valuable information on subjects of present and deep interest. But they are not such reviews of books as we need. By their length, they compel us to read one book, before we can ascertain whether another deserves to be read—and then often leave us in doubt. We have need of a short, discriminating analysis of new works, with a concise statement of their excellence and defects, with the reviewers reasons for so estimating them. The more compendious the better, and this review ought to contain references to other books on the same subject, and aid the reader in selecting.

I know of no subject on which great talents might be more usefully bestowed in the present day, than in thus carefully analyzing various books new and old, and estimating their comparative worth. A single page of such a work ought to contain the result of many days investigation, and no opinion of any book ought to be pronounced without an extensive examination of other books related to it; and as extensively as possible, the book and page, where contrary as well as corresponding opinions are advanced and defended, ought to be pointed out. It would have a tendency to compel those who attempt to write for extensive perusal, to acquaint themselves previously with their subject through the medium of those who have already discussed it. They would be more likely to give us the result of long continued, patient and enlightened investigation. If they could enter into the labors of others, and

make any improvement upon them, they would confer a favor on the world by so doing. Did they only arrange and embody the wisdom of others in a better form, still they would by no means be laboring in vain. But in their reading and comparing, if they have any talents which qualify them for original authors, they would be able to evince their originality by the ideas with which they would enrich their works beyond the wisdom of those whom they consult, and of whose writings they avail themselves. Let the books of dissertations which are now rather by solecism termed reviews, continue what they are. We have need of some such public vehicles of information and means of embodying the spirit of the times. If they please to be the engines of sectarian views in religion, or the batteries of whigism or toryism in politics, be it so, and we will make our selection among them as we do of the newspapers which we read. But we have still need of some work which will direct and facilitate our labors in the pursuit of knowledge—which will give us some insight into the contents of books and point out to us the relation which they sustain to other books on the same subject. If the book contains any thing erroneous in the opinion of the reviewer, let him state it, but without derogating from the ability with which the error is defended;—let him point out what subjects and what particular branches of the subject are most clearly illustrated;—From the laborious analysis, we shall be able to ascertain, to what state of mind and feeling the book is adapted to be useful. Those who have much time to devote to particular subjects, will be aided in the selection of the books which they consult—those who have little will be aided in their economy of it. Such reviews would give us the information which we need of books, without enabling us to talk flippantly of their contents, of their beauties and beautiful passages before we have perused them—and such reviews could not be written from the mere table of contents without the labor of examining the contents themselves.

But unless the rising generation can be aided, and when aided, will consent to act upon principle in the appropriation of time, the amount of real knowledge in the world may be augmented by the multiplication of books; but this augmented amount will exist in the huge piles of books, but not in the minds of the people, where only it is available to any important purpose.

The man who will make a new book, which has no other value than that of amusing his readers and keeping them from the perusal of those writings which both inform the under-

standing and improve the taste, ought to be regarded by those who set a proper estimate on time, as little better than a public gambler. The loss of money in the purchase of such books, is but a small part of the evil. Time is infinitely more precious—and the dissipating influence of many of the books which crowd our markets in the present day, ought to be deprecated by christians, with something the same feelings, with which they witness the prevalence and eclat of theatric amusements. It is in fact these books, which excite and foster that morbid appetite for diversion and pleasure, which crowds our theatres and halls of merriment with those who have nevertheless received so much of religious instruction as to go there against the convictions of their consciences. Their principles are neutralized and their power to resist temptation is renewed by their falsely termed innocent occupations at home.

Let no one suppose from these remarks, that we are cynics in philosophy or gloomy fanatics in religion. We are no enemies to cheerful reading adapted to the age and capacities of readers, nor to mingling a novel occasionally in our course of reading. But we would have the mind regularly fed with serious and substantial truth; and these lighter works, selected with great and cautious discrimination, should constitute its amusements and recreations. They should be taken as a kind of intellectual desert, with some useful purpose always in view. The happiness of man, so far as education is concerned, consists in the perfection and due regulation of all his faculties. To his highest usefulness this is certainly necessary. Let christian principles then bear upon the decision of those who publish and those who read the books which are published.

PLAGIARISM IN THE SPECTATOR.

GENTLEMEN,—In a lot of old books purchased not long ago, it was my fortune to obtain a copy of the Works of Andrew Marvell. This writer, once famous, is now so little known, that most of your readers need to be informed who he was. The following very brief notices are extracted from his *Life*, subjoined to the edition of his Works which has fallen into my possession :

Andrew Marvell, son of the Reverend Andrew Marvell, was born at *Kingston upon Hull*, in the year 1620, and admitted student of Trinity College, Cambridge. In the year 1642, he set out on his Travels into Holland, France and Italy ; in which last country, he met with Milton, between whom and

Marvell there grew up a very strong and lasting friendship. After his return to England, he was appointed assistant Latin Secretary to Cromwell, under Milton. Marvell was one of the very few men of the age, who knew how to value *Paradise Lost*; on the publication of which he addressed a poem, not without merit, to the author.

In the year 1660, Marvell was in the British Parliament, and for a number of years, he was chosen to represent his native Town, in the House of Commons. His intelligence, industry, patriotism and integrity, are greatly celebrated by his biographer. The following anecdote is recorded as strikingly characteristic: "Mr Marvell had been honored with an evening's entertainment by his Majesty, (Charles II.,) who was so charmed with the ease of his manners, the soundness of his judgment, and the nimbleness of his wit, that the following morning, to show him his regard, he sent the lord treasurer Danby to wait upon him with a particular message from himself. His lordship, with some difficulty, found his elevated retreat, which was on a second floor in a court in *the strand*, the very *gradus ad Parnassum*. Lord Danby, from the darkness of the staircase, and the narrowness thereof, abruptly burst open the door, and suddenly entered the room, wherein he found Mr Marvell writing. Astonished at the sight of so noble and so unexpected a visitor, he asked his lordship with a smile, if he had not mistook his way. No, replied my lord, with a bow, not since I have found Mr Marvell, continuing that he came with a message from the king, who wished to do him some signal service, to testify his high opinion of his merits. He replied with his usual pleasantry, that kings had it not in their power to serve him; he had no void left aching in his breast: but becoming more serious, he assured his lordship, that he was highly sensible of this mark of his Majesty's affection; but he knew too well the nature of courts, to accept of favors which were expected to bind a man in the chains of their interest, which his spirit of freedom and independence would not suffer him to embrace.—To take a place at the hands of his Majesty, would be proving him guilty of the first sin, ingratitude, if he voted against him; and, if he went in the smooth stream of his interest, it might be doing injustice to his country and his conscience: he therefore begged that his Majesty would allow him to enjoy a state of liberty, and to esteem him more his faithful and dutiful subject, and more in the true interest of his welfare, by this refusal of his munificence, than if he had embraced the royal bounty. These royal offers proving vain, lord Danby began

to assure him, that the king had ordered him a thousand guineas, which he hoped he would be pleased to receive, till he could bring his mind to accept of something better and more durable. At this Mr Marvell renewed his usual smile, and said, "Surely, my good lord, you do not mean to treat me ludicrously by these munificent offers, which seem to interpret a poverty on my part? Pray, my lord treasurer, do these apartments wear, in the least, the air and mark of need? And as for my living, that is plentiful and good, as you shall have from the mouth of the servant: pray, what had I to dinner yesterday?—A shoulder of mutton, sir. And what do you allow me to-day?—The remainder hashed. And to-morrow, my lord Danby, I shall have the sweet blade bone broiled: And when your lordship makes honorable mention of my cook and my diet, I am sure his Majesty will be too tender in future, to attempt to bribe a man with golden apples, who lives so well on the viands of his native country. The lord treasurer, unable to withstand this, withdrew with smiles; and Mr. Marvell sent to his bookseller for the loan of a guinea."

This anecdote gives a fine view of the incorruptible integrity of the man. That he had wit and learning, is testified by the best judges—One may stand for all—Dean Swift says, that when any great genius thinks it worth his while to expose a foolish piece, his book is read long after his adversary's work is forgotten—"so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago."

Our purpose, however, is not to give the character of Marvell at length; but to show that we are indebted to him for several of the finest hymns in the English language, which have again and again been ascribed to Addison, and printed a thousand times under his name. We are the more disposed to do this, because we have observed, in some other instances, the manifestation of a disposition to take from *Nonconformists* and *Dissenters* the reputation merited by their admired compositions. Even a writer as well known as Watts is made to furnish hymns to assist the devotion of those who consign him to uncovenanted mercies. And bishops do not know, or will not acknowledge, that a Dissenter affords them aid of this kind.

The Editor of Marvell's Works, in his researches, found among his papers a manuscript volume of poems; many of which are on political subjects: but the three following are beautifully devotional, and have been admired now for more

than a century. The first of these pieces is introduced in the 453d No. of the Spectator, in the following manner:

“I have already communicated to the public some pieces of divine poetry; and as they have met with a very favorable reception, I shall from time to time publish any work of the same nature, which has not yet appeared in print.” We do not here accuse Mr Addison of plagiarism. The verses, as the Editor of Marvell conjectures, might have been sent to him by some of the poet’s relations.

When all thy mercies, O! my God,
My rising soul surveys:
Transported with the view, I’m lost
In wonder, love and praise.

O how shall words with equal warmth
The gratitude declare,
That glows within my ravished heart!
But thou canst read it there, &c.

In all thirteen stanzas, with very little difference in the two copies, unless in the spelling, and a grammatical alteration or two, which Mr Addison may have altered [made] for the better.”

“The next is a translation of the 114th psalm, which is given in the Spectator by Mr Tickle in No. 461, who apologises as a correspondent, and compliments the Spectator upon his former hymns, and then says, he has a mind to try his hand: and, as the 114th psalm appears to be an admirable ode, he will try to turn it into our language.”—His conclusion is in these words—“If the following essay be not too incorrigible, bestow upon it a few brightenings from your genius, that I may learn how to write better, or to write no more.” The editor of Marvell justly animadverts on the affected modesty of this writer, who knew he was sending a fine ode which was not his own. Some alterations were made in the original, which are noticed below.

When Israel, freed from Pharaoh’s
hand,

Left the proud tyrant and his land,
The tribes with cheerful homage own
Their king, and Judah was his throne.
Across the deep their journey lay;
The deep divides to make *their*^{*}
way,

The streams of Jordan saw and fled,
With backward current, to their head.

The mountains shook like frightened
sheep,
Like lambs the little hillocks leap;
Not Sinai on her base could stand,
Conscious of sovereign power at
hand.

What power could make the deep
divide,

Make Jordan backward roll his tide?
Why did ye leap, ye little hills?
And whence the fright that Sinai
fills?

Let every mountain, every flood
Retire, and know the approaching
God;

The king of Israel, see him *there* †
Tremble thou Earth, adore and fear.
He thunders, and all nature mourns,
The rocks to standing *pool* ‡ he turns;
Flints spring with fountains at his
word,

And fires and seas confess their Lord.

* *them*, in Spectator. † *here*, in Spec. ‡ *poole*.

“Mr Addison again, in the 465th Spectator, does our author the honor of inserting the following ode, without the least intimation of its being his own. I wish Mr Tickle had been as modest, as he cannot afford to lose even borrowed reputation. Mr Addison, speaking of the beautiful strokes of poetry in the psalms, says, ‘as such a bold and sublime manner of thinking furnishes very noble matter for an ode. the reader may see it wrought into the following one.’

The spacious firmament on high,
With all the blue ethereal sky,” &c.

We forbear to insert the whole, because it is familiar to every body: it is, however, given verbatim in Marvell’s Works, as we have it in the Spectator, and in a hundred other places. It ought to have been mentioned that the manuscript containing the poems of Marvell bears date, 1670, nearly forty years before the publication of the Spectator.

The reader may make his own remarks on the facts above stated. The edition of Marvell’s Works now before me, is in three volumes, 4to. London. 1776.

The editor goes on to remark, that the composition next to these, is the celebrated elegiac ballad of *William and Margaret*, which has ever been universally admired, and claimed and printed by *Mr Mallet*, in his poems. This manuscript proves it the composition of Marvell, written by him in 1670.” As this ballad is not generally known, we give it entire, with Mallet’s variations.

’Twas at the silent *midnight** hour,
When all was fast asleep,†
In glided Margaret’s grimly ghost,
And stood at William’s feet.
Her face was like an April morn,
And in a winter’s‡ cloud,
And clay-cold was her lily hand
That held her sable shroud.
So shall the fairest face appear,
When youth and years are flown;
Such is the robe that kings must
wear,
When death has reft their crown.
Her bloom was like the springing
flower,
That sips the silver dew;
The rose was budded in her cheek,
Just opening to the view.
But love had like the canker worm,
Consumed her early prime;

The rose grew pale and left her cheek,
She died before her time.
’Awake! she cried, thy true love calls,
Come from her midnight grave!
Now let thy pity hear the maid
Thy love refused to save.’
’This is the dumb and dreary hour
When injured ghosts complain,
Now|| yawning graves give up their
dead,
To haunt the faithless man.’§
’Bethink thee, William, of thy fault,
Thy pledge and broken oath;
And give me back my maiden vow,
And give me back my troth.’
’Why did you promise love to me,
And not that promise keep?
Why did you swear my eyes were
bright—
Yet leave these¶ eyes to weep?’

* solemn. Mallet.

† clad in a wintry cloud.

‡ When night and morning meet.

|| when. § swain. ¶ those.

<p>How could you win that virgin heart, Yet leave that heart to break? 'Why did you say my lip was sweet, And made the scarlet pale? And why did I, young artless maid, Believe the flattering tale? 'That face, alas! no more is fair, These* lips no longer red: Dark are my eyes, now closed in death, And every charm is fled. 'The hungry worm my sister is, This winding sheet I wear; And cold and weary lasts our night, Till that last morn appear. 'But hark! the cock has warn'd me hence,— A long and last† adieu:</p>	<p>Come see, foud‡ man, how low she lies, That died for love of you. The lark sung loud, the morning smiled, And raised her glistening head; Pale William quaked in every limb, And raving left his bed. He by'd him to the fatal place, Where Margaret's body lay; And stretch'd him on the green grass turf, That wrap't her breathless clay. And thrice he called on Margaret's name, And thrice he wept full sore, Then laid his cheek to the cold grave, And word spake never more.</p>
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Mallet pretends that he met with the first stanza of this ballad in a play of Fletcher's; and that this so reminded him of a tragical event greatly talked of in the neighborhood formerly, that he was induced to compose this piece in the same measure! He also gives it as his opinion, that the first verse was all that remained of the old ballad! But it is truly marvellous that a manuscript, written 80 years before, should have been found, containing, almost word for word, what Mallet published as his own composition.—We have never seen Fletcher's Comedies, and therefore can say nothing of the first part of Mallet's story. But of this, we are certain, that Marvell was not a man to palm on the world what was not his own.

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* those. † late. ‡ false. || With beams of rosy red. Mallet.

Literary and Philosophical Intelligence.

GIBBS' HEBREW LEXICON.—Gibbs' *Hebrew Lexicon* has been re-published in London. Also the *Memoirs of Mrs Huntington*, by the Rev Mr Wisner, with a recommendatory notice by the Rev. Dr Gordon, of Edinburgh. In a notice of the former, the London Evangelical Magazine remarks:

"To Mr Gibbs, the theological and biblical world are much indebted for this effort of his pen; as they are for much that has come from that enlightened country where he exercises his literary functions. He has, certainly, in several particulars, improved the original work; and we can only hope that the English publishers, who have done a service to their country, will not be suffered to become losers by the laudable risk of property in which they have embarked."

THE AFRICAN PRODIGY.

The following wonderful account was written and authenticated by the late Dr Rush of Philadelphia.

There is now living (1788) about four miles from Alexandria, in the State of Virginia, a negro slave, seventy years of age, of the name of Thomas Fuller, the property of Mrs Elizabeth Cox. This man possesses a talent for arithmetical calculations, the history of which, I conceive, merits a place in the records of the human mind. He is a native of Africa, and can neither read or write. Two gentlemen, natives of Pennsylvania, viz. Wm. Harts-horn and Samuel Coates, men of probity and respectable characters, having heard, in travelling through the neighborhood in which this slave lives, of his extraordinary powers in arithmetic, sent for him, and had their curiosity sufficiently gratified, by the answers which he gave to the following questions:

First. Upon being asked, how many seconds there are in a year and a half, he answered in about two minutes, 47,304,000.

Secondly. Being asked, how many seconds a man had lived, who is 70 years, 17 days, and 12 hours old, he answered, in a minute and a half, 2,210,500,800. One of the gentlemen, who employed himself with his pen in making these calculations, told him, that the sum was not so great as he had said; upon which the old man hastily replied, "Top, Massa, you forget de leap year."—On adding the seconds of the leap years, to the others, the amount of the whole, in both their sums, agreed exactly.

In the presence of Thomas Wistar and Wm. B. Morris, two respectable citizens of Philadelphia, he gave the amount of nine figures multiplied by nine. He informed the first mentioned gentleman, that he began his application to figures, by counting ten, and that, when he was able to count a hundred, (to use his own words) he thought himself a very clever fellow. His first attempt, after this, was to count the number of hairs in a cow's tail, which he found to be 2,872. He next amused himself by counting, grain by grain, a bushel of wheat, and a bushel of flaxseed. From this he was led to calculate, with the most perfect accuracy, how many shingles a house of certain dimensions, would require to cover it; and how many posts and rails were necessary to inclose, and how many grains of corn were necessary to sow, a certain quantity of ground. From this application of his talents, his mistress often derived considerable benefit.

At the time he gave this account of himself, he said his memory began to fail him. He was gray headed, and exhibited several other marks of the weakness of old age. He had worked hard upon a farm during the whole of his life, but had never been intemperate in the use of spirituous liquors. He spoke with great respect of his mistress, and mentioned, in a particular manner, his obligations to her for refusing to sell him, which she had been tempted to, by offers of large sums of money, from several curious persons.

One of the gentlemen, Mr Coates, having remarked, in his presence, that it was a pity he had not an education equal to his genius; he said, "No Massa, it is best I got no learning, for many learned men be great fools."

ON THE COMPARATIVE NUTRITIVE PROPERTIES OF DIFFERENT KINDS OF FOOD.

—A very interesting report on this subject was formerly presented to the French minister of the interior at a period of public distress, by M. Percy and Vanguelin, two members of the institute, the accuracy of which may be depended upon.

The result of their experiments is as follows; good bread contains eighty pounds of *nutritious matter* in one hundred pounds; butcher's meat on an average containing thirty-five pounds—beans and peas eighty-nine—greens and turnips eight pounds—potatoes furnish twenty-five pounds. So that one pound of bread is equal to two and a half or three pounds of best potatoes, and seventy-five pounds of bread and thirty pounds of meat are equal to three hundred pounds of potatoes, or three quarters of a pound of bread and five ounces of meat are equal to three pounds of potatoes, one pound of potatoes is equal to four pounds of cabbage and three pounds of turnips; but one pound of rice, beans, or peas, is equal to three pounds of potatoes.—*Edinburgh New Medical Journal.*

STEAM CARRIAGE.—About five o'clock on Saturday morning, a steam carriage, carrying nearly a dozen persons inside and out, made its appearance upon the Camden town road. It proceeded through Kentish town and up Highgate hill, at the rate, as nearly as we could calculate, of thirteen miles an hour, its velocity being the same in ascending the hill as over the comparatively level ground. Upon arriving at the summit opposite Holly terrace, the conductor turned his ponderous vehicle, and immediately commenced the descent of the hill at the rate perhaps of four miles an hour.—Whether, however, arising from the unskilfulness of the manager, or from the defect of the machinery, we cannot tell, his pace became gradually much greater, until the power of controlling its impetus seeming to be almost wholly lost, it was propelled so violently over a paved gutter, that one of the wheels gave way, and put an immediate termination to its further progress by steam. A horse was procured, and the machine dragged away upon its five remaining wheels.—*London Paper.*

NEW THEORY OF LIGHT.—Mr Dyer, who was giving Lectures on Philosophy in Boston but a few weeks since, has endeavored to show the fallacy of the existing theories of Light, and has introduced a new hypothesis—perhaps we ought to call it—a *new theory* to account for the phenomena in question. He contends, that all rays of light and all objects are intrinsically white; and that the sensation of colors is caused entirely by the different degrees of velocity with which different reflected rays strike the vision—that ray which produces the sensation of red having the greatest degree of force, and that producing the sensation of violet having the least. He illustrates his theory by experiments.

Religious Intelligence.

MISSIONS UNDER THE DIRECTION OF THE AMERICAN BOARD.

A late number of the *Missionary Herald*, contains a summary view of all the Missions supported by the Churches of this country, under the direction of the American Board. The following is an abridgement of this summary, prepared for the Magazine. The Missions which we are now briefly to survey, are in INDIA, WESTERN ASIA, the SANDWICH ISLANDS, and the INDIANS in NORTH AMERICA.

THE MISSIONS IN INDIA,

Are in *Bombay*, and in *Ceylon*, a large Island opposite the Coromandel coast. Population of the Island of Bombay, 200,000; of the Mahratta country, 12,000,000. Length of Ceylon, 500 miles; breadth, 200; population, 1,500,000: the Missions of the Board in Jaffna district, on the north of the Island: the Tamul language spoken. The Mission in Bombay commenced in 1813; that in Ceylon, in 1816.

BOMBAY.—Rev. Allen Graves, *Missionary*, Mrs Graves; James Garrett, *Printer*, Mrs Garrett.

Mrs Nichols has removed to Ceylon, as the wife of Mr Knight, Church Missionary at Nellore, and Mrs Frost, also, as the wife of Mr Woodward, American Missionary in Jaffna.—Rev. Cyrus Stone and Rev. David O. Allen, *Missionaries*, and their wives, and Miss Cynthia Farrar, embarked at Boston, in the *Emerald*, June 5th, and have probably arrived at Bombay.

The schools for boys are 24 in number, containing 1,300 pupils. Feb. 1826, a separate school was opened for girls, and in five months ten schools of this kind were established, containing 204 girls. About \$1,500 were contributed in 1824, by English residents in Bombay, for the promoting of native free schools. In 1825, the natives of Bombay and its vicinity, raised \$100: about \$130 were received from other sources. When the schools for native females were commenced, a collection of more than \$300 was made for their support.

The publications of the Mission for its own use in *Mahratta*, between Jan. 1st, 1825, and Dec. 31st, 1826, were twelve, being parts of the Bible, or Tracts, and the number of copies was 60,350.

In *Mahratta*, for the Society for Promoting Christian Knowledge, eight thousand copies of parts of the Bible were also printed.

Ceylon.—Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

The Boarding School for girls is at Manepy. There are 28 girls in the school. It was stated in the last survey, that 2,414 boys, and 255 girls, were taught in 59 schools, by 68 schoolmasters. The number of scholars in the Boarding Schools was estimated at about 200. The Mission is now in possession of a printing press.

WESTERN ASIA.

Stations at *Beirut*, in Syria—at *Smyrna*, in Asia Minor—and on the Island

of *Malta*. The last, for prudential reasons, has been made the seat of operations for the Printing Establishment, which is designed principally to act upon the countries in Western Asia. The first Missionaries embarked at Boston, in the autumn of 1819.

BEYROOT.—On the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced 1823.

Rev. William Goodell, *Missionary*, Mrs Goodell; Rev. Isaac Bird, *Missionary*, Mrs Bird.

Messrs Goodell and Bird mention ten persons, who have given hopeful evidence of piety in consequence of the instructions of themselves and their brethren, viz. four of the Armenian church, two of the Maronite Roman Catholic church, two of the Greek Catholic church, and two of the Latin church. The names of the Armenians are, *Dionysius Carabet*, an archbishop, *Gregory Wortabet*, a priest, *Maria*, the wife of Dionysius, and *Jacob*, a young man who died in the Autumn of 1826. The Maronites are *Asaad Shidiak* and *Phares Shidiak*; and the Greek Catholics are, *Susannah*, the wife of Gregory Wortabet, and *Yooseph Lefufy*, brother of Susannah. The others are European Ladies. Several others have been in a state of mind more or less promising, viz. *Jacob Aga*, a bishop of the Armenian church, *Caleb Shidiak*, brother of Asaad and Phares, *Mrad*, their uncle, *Naami Latoof*, a young shekh of Tripoli, and *Peter Te-en*, a promising young man, all of the Maronite church; *Asaad Jacob*, (of whom accounts have been received somewhat more favorable than those before published,) *Tannoos*, an active schoolmaster, *Ferj Allah*, a promising young man, and *Michael*, his cousin, of the Greek church.—The excitement on the subject of religion, in Beyroot and its vicinity, has for many months been great. More than 100 copies of the sacred books were distributed gratuitously in the year previous to July, 1826, and 379 were sold. The reading of the Scriptures with the people in ancient and Modern Armenian, ancient and modern Greek, Turkish, Turkish Armenian, Arabic and Italian, is pursued almost daily. Translations have been made into Arabic and Armenian, and a press and types have been procured to print them at Malta. An average attendance of about 300 children, (of whom 30 were girls,) was secured to the schools during the first half of 1826; in subsequent months, the number was considerably diminished by persecution.

SMYRNA.—Rev Elnathan Gridley,* and Rev. Josiah Brewer, *Missionaries*.

Mr Gridley bestows special attention on the Greeks. Mr Brewer, being supported by the Female Society of Boston and vicinity for promoting Christianity among the Jews, directs his principal inquiries and labors to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

MALTA.—Rev. Daniel Temple, and Rev. Eli Smith, *Missionaries*; Homan Hallock, *Printer*.

* Intelligence has just reached us that Mr Gridley died of fever in Specia last fall; his fever was occasioned by too great exertion in his missionary labors.—Ed.

Mr Smith went to Egypt about a year ago, with a view to the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr S. is expected to take charge of the Arabic press.—Mr Hallock's engagements as a printer, are for a limited time, and on a fixed stipend. Mrs Temple died on the 15th of January of last year. Since her death, Mr Temple has been bereaved, also, of two of his children. No particular account of the operations of the press at Malta for some time past, has been received. Previous to 1826, there had been printed about 2,000,000 of pages in modern Greek, and somewhat more than 450,000 pages in Italian. The station was commenced in 1821.

EFFECTS OF CHRISTIAN EFFORTS AMONG THE INDIANS IN THE UNITED STATES.

There was an article in the number of the Magazine for February exhibiting many interesting facts relative to the number and condition of the Indians in the United States. We proceed to give an account of the *effects* of Christian efforts among them. For the information contained in the following paragraphs we are indebted to the Boston Recorder.—A brief view of the blessed effects of the gospel upon these children of the forest, will afford the most cheering evidence that the sacrifices and labors of missionaries have resulted in great good. We propose first to notice some facts shewing the salutary influence of Christianity on their *social and civil condition*; and then its transforming power on their *religious* character.

"In *Ohio* many improvements have been made in the social and civil state of the Indians, especially among the *Wyandots*. They are desirous of instruction and are favorable to the establishment of such institutions among them as may render them a civilized and Christian people.

OSAGES.—"Passing south till we come to the *Osages*, we find a tribe gradually advancing to a state of civilization. They too, are abandoning the chase,—giving up their migratory habits and resorting to the cultivation of the soil for their subsistence. Although the commencement of missionary operations among them is comparatively recent, yet a form of national government has been adopted, a national council has been appointed to legislate, and a national guard to enforce obedience. It is true that taken as a whole this is still a wild and warlike tribe, but from this first step towards civil government among those who have been hitherto lawless in the extreme, much good may reasonably be anticipated.

"Probably more has been done, to encourage missionary labors among the *Cherokees*, than in any other tribe in our country. This nation has now a regular form of government, consisting of distinct legislative and judicial bodies. The whole country which they occupy has been divided into eight districts or counties, in each of which is a courthouse. "Trial by jury has been commenced and is conducted with great solemnity." The national council has appropriated money for the establishment of a printing press,

and for laying the foundation of a public school. One hundred thousand acres of land have been appropriated for a perpetual school fund. In one district there were in the winter of 1826-7, upwards of 1000 volumes of good books, and *eleven* different periodical papers both political and religious, were taken and read. "Their dwellings are made more comfortable from year to year, regular industry is more pursued, laws are enacted and enforced which restrain from immorality and secure a respect for civil government, and a desire for acquiring an education is becoming more prevalent." "They have made astonishing advances in agriculture, domestic manufactures, and in the mechanic arts." As an exhibition of their progress in improvement, the following facts are copied from public statements made by *Elias Boudinot*, a Cherokee young man, who was educated at Cornwall. "At this time (1826) there are owned by the Cherokees, 22,000 cattle; 7,000 horses; 46,000 swine; 2,500 sheep; 762 looms; 2,488 spinning wheels; 172 wagons; 2,943 ploughs; 10 saw mills; 31 grist mills; 62 blacksmiths' shops; 8 cotton machines; 18 schools; 18 ferries; and a number of public roads." There have been many striking instances of reformation in morals, sometimes of a whole neighborhood. The missionaries at one of the stations (Willstown) write: "When the first missionary came here to reside, *only three years ago*, the intemperate use of ardent spirits was almost *universal* --now, that pernicious article is entirely disused by the great majority of the people, and riotous assemblies for the purpose of drinking are unknown."

The Choctaws are following on in the same course of improvement. Their progress has been very much retarded by the introduction of ardent spirits among them. They are evidently awaking to some just sense of their condition, and there is among them an increasing desire for the instruction and improvement of themselves and particularly of their children. They have an Academy in Kentucky, supported at their own expense, in which more than fifty Choctaw lads are receiving instruction.

The Chickasaws too, among whom comparatively little has been done by way of Missionary effort, are evidently advancing in civilization. It is said of them that "they are more and more convinced of the importance of education, and of the necessity of a different course of life from that which they have hitherto pursued."

The general view which has now been presented, of the improvement of the Indians who have been noticed, in civil and social life, is, it is believed, a fair specimen of the usual progress of other tribes, among whom like efforts have been made. True, these efforts have not been equally successful in every particular case. Nor could any sober man, acquainted with the facts on the subject, have expected such a result. While some are sottishly insensible to their present critical and perilous condition; others, conscious of their native dignity and independence, and perceiving the catastrophe to which their present relation to the whites is hastening them, are determined to throw aside the bow and the chase, and to fortify themselves and their remaining possessions, by acquiring a knowledge of those arts, which only can secure them from their impending fate.

Communicated.

OBITUARY OF Mrs JANE AGNEW HARRIS.

Departed this life, on the 28th of December last, Mrs JANE AGNEW HARRIS, consort of the Rev. *Eleazar Harris*, Principal of Ebenezer Academy, S. C. In her 18th year, she sunk under Pulmonary Consumption, leaving an infant daughter unconscious of her irreparable loss, and her husband in tears. At such an age, such excellence as hers deserves notice.

She was the daughter of Mr *Thomas Kirkpatrick*, of Mecklenburg, N. C., an Elder of the Associate Reformed Church, by whom she was reared in "the nurture and admonition of the Lord." Under the eye of her parents, with a fondness for home, she spent a happy youth, as little vitiated by the world's follies, as a christian parent could desire. She never left her parents' roof, but to receive instruction at a Female School, in some of the higher branches of English education. When turned of 16, her hand was sought and given in marriage; on which she entered with much diffidence, on account of her age. With fine health and blooming youth on her side, she had the promise of many days and much happiness; but a mysterious Providence ordered it otherwise. The flower which bloomed so lately—so sweetly, is cut down and withered—to bloom no more.

About eight months after her marriage, Mrs Harris was taken with a cough, which, in process of time, was attended with an Expectoration, rather suspicious. The circumstance of her sister's dying of Consumption, in the preceding year, quickened her husband's fears. Yet nothing energetic was done, as assurances were given, from high authority, that the complaint would at length subside. After the birth of her child, she was under treatment for Puerperal fever, and her cough still neglected, as not dangerous. The fever removed, her cough and Expectoration at length commanded attention. But the time of successful practice had passed; and notwithstanding the skill and medical talents employed for her recovery, she sunk from the hands of her Physicians, and the arms of her husband, into her lonely grave.

Mrs Harris desponded of recovery from the first, and prepared for her latter end. She wished to live, but shewed no *anxiety* about life. Her husband's anxieties she would often attempt to relieve, by saying, "Be more concerned about my soul, than my perishing body." Though religiously disposed from her youth, and though she had publicly professed the religion of Christ, she had her fears. Others hoped well of her; she was fearful. Hence she sought earnestly, constantly, for an assurance of her gracious state. Her medicines were less to her than her Bible. That precious book she read, or caused to be read, day after day, hour after hour. Ambrose's looking unto Jesus, and Owen on the 130th psalm, were also frequently read at her request. Day and night, she sought the Lord by prayer; in which she forgot not her husband, her child, her relatives, and the cause of her Lord. During the three months of her confinement to bed, often, every day, was the room, where she lay, stilled by the voice of prayer from dying lips—prayer the most ardent and humble, whose accents seem still to vibrate in our ears. As is too often the case, her religious hours, including every waking hour, were intruded on by company; for all sympathized and wished to be with the object of their sympathy, while but a *very* few could serve her, or mingle with her spiritual concerns. Yet through all difficulties she made her way. Comfort she had, and sometimes acknowledged it; but its basis was not the retrospect of the past, or those evidences of a change of heart, which others could adduce. When she found that she could take hold of the promises by a *present* faith, she had peace. Surrendering herself fully and sincerely to the Lord Jesus, by a fresh act of faith, she could take comfort. At his feet, she was composed. Those often-repeated words of hers—'Poor me!' and 'What shall I do?'—revealed the

secret of her soul: she had not the light of God's countenance—she could not find him whom her soul loved—eternity approached—time was receding—and her never-dying soul at stake! Yet had the Lord mercy on her distressed soul. He had spoken to her—'Daughter, be of good cheer; thy sins are forgiven thee'—otherwise, jealous of herself, distrustful of human comforters and specious grounds of comfort, she could not have had that peace of mind, which was sometimes hers. The day of her death found her composed—above the fear of death—resigned—serene. As death drew near, she was asked by her husband 'In whom have you righteousness and strength?' 'In the Lord Jesus,' she answered. 'Do you love the Lord Jesus?' he continued. 'Oh,' said she, 'I trust I do.' Again he asked, 'Are you willing to go to your Lord and Saviour?' She answered, 'Yes, if I was sure that I was ready.' She was then invited to use the language of unwavering faith, by joining with her husband in singing that precious psalm (the 23d,) 'The Lord's my shepherd,' &c. This she sang with joyfulness of soul; and, for the last time, again joined with her husband in prayer. Not long after, she breathed her last, without a groan. After she had fallen asleep in Jesus, her countenance was observed by all present, to wear an unusual expression of beauty and serenity; but *that* beauty might have been created by the last impress of her departing spirit on her features, producing a pleasing serenity, which spoke, not fancifully, 'Oh Death! where is thy sting?'

Mrs Harris carried with her the affection of more than relatives. In her single self were her recommendations. A dignified person—features blending beauty, dignity, and feminine softness together—an intellect vigorous and cultivated—a heart as cheerful, as innocent, as kind, as man could wish,—were hers. An observer would easily have discovered, that she possessed a mind of no common order. To this, connected with an unassuming manner, did she owe that ascendancy which the young wife of seventeen had over the minds of others, double her age, and even extensive in their influence. Even in her sick bed prayers the traces of a strong intellect were visible. At the age of twelve, her pastor took particular notice of her, as possessing talent, and a great knowledge of the scriptures for her age. But it was the qualities of her heart endeared her to all. Intellect may be so insulated from the heart that we shall survey it, only as we do the cold and cheerless summit of Chimborazo. In her affections, Mrs H. was a very child—unsuspicious; overflowing, and fond. For her neighbors she had kindness; for her relatives, love; for her husband a devoted heart. Her mother, who waited on her for months, she dearly loved; and would often caution her, lest she should fatigue herself too much. To her husband, she was truly a "help-meet," in every respect; and, during her whole course of sickness, ceased not still to participate with him in all his concerns, and cares, and duties; suggesting or advising such things as occurred to her, relative to his ministry, his Seminary, his infant child,—his health, and domestic concerns.

Such as Mrs Harris was—stood not independent of the only source of all that is substantially good. *Religion* was there with its fashioning power. Early she "chose that better part which can never be taken away." To avow herself publicly as a follower of Christ, under the conclusion that she was his, was the most solemn duty which she ever approached; and produced in her the most anxious solicitude and careful self-examination. She approached the duty; with trembling performed it; and with fear returned. She returned, not to embrace in her arms a delusive joy, based on the exterior of a duty, but to "follow on to know the Lord." Her conscientiousness about her religious duties were principally visible in the bosom of her little family; and there they remain, the most precious remembrancers that a husband could have. It deserves, however, to be named, that, in addition to the Bible as daily read in family devotion, she had, in less than a year after

her marriage, privately read through the Psalms, and the New Testament. She read the magazines of the day, but her principal magazine of instruction and comfort, was her Bible. Conscientiously attached to the Associate Reformed Church, she, nevertheless, acknowledged all that was good in other churches. She frequently spoke of the good impressions produced on her mind by a sermon from a Presbyterian, and a relative, the Rev. *John Kirkpatrick*, of Va.

In the christian's path, which she trod, death came not too soon for her, even at blooming eighteen. She has reached, as we hope, *certain joy*, unmingled and everlasting felicity; and escaped *certain sorrow*. Our loss, heart rending as it is, is her gain. "Blessed are the dead, that die in the Lord."

In all her various relations especially as a wife, she was all that could be wished. Her husband has said

" Take her all in all,
I shall not look upon her like again."

Yet his remembrances, though sad, will be salutary, if they should be to him all that her presence could have been, a prompter to help him on in the same path, where her last footsteps are visible. In fancy's eye, much happiness and comfort were stored up in the future, for her fond husband and her relatives. *She* was to be the source of it all. But a Sovereign God, to whose will we bow, had ordained it, that this Eden of our delight should be left; and, hand in hand with grief on the one side, and consolation on the other,

" With wandering steps and slow,
We take our solitary way."

ORDINATIONS.

January 5th, 1828.—At Wrentham, Mass. the Rev. Tyler Thatcher was ordained as an Evangelist. Sermon by the Rev. Mr Thompson. Mr Thatcher has repaired to Washington county, Ohio, where he labors as a Missionary under the patronage of the American Home Missionary Society.

January, 1828.—In Haverhill, Mass. the Rev. Dudley Phelps, recently of the Andover Institution, was ordained, as Pastor of the first Congregational church and Society in that place. Sermon by Rev. Professor Stuart of Andover.

January 24th.—At Hubbardton, Vt. Rev. Horatio Flagg, was installed as Pastor of the Congregational church and Society in that place. Rev. C. Walker of Rutland preached the sermon.

January 16.—In Monson, Me. the Rev. Mr Hubbard was installed as Pastor of the Congregational Church and Society in that place. Sermon by the Rev. R. Tappan, of Augusta.

Same day, the Rev. David L. Coe was ordained by the Presbytery of Portage, and installed Pastor of the Congregation of Charleston, Ohio. Sermon by the Rev. John Keys.

At Springfield, N. J. by the Presbytery of Elizabethtown, the Rev. William Grage was installed pastor of the congregation in that place. The sermon was preached by the Rev. Elias W. Crane late pastor.

January, 31.—At Norwich, Conn. the Rev. Benson C. Baldwin, was ordained as Pastor of the Norwich Falls Church and Society. Sermon by the Rev. John Nelson.

On the 12th of February, the Rev. James H. Thomas was installed at Canterbury, as pastor of the Associated Congregations of New Windsor and Canterbury, by the Presbytery of North River. Sermon by the Rev. Jacob Green.

Theology.

THE DOCTRINE OF ELECTION ILLUSTRATED AND ESTABLISHED.—*Continued.*

III. To vindicate the doctrine from all reasonable objections.

Objection 1. Why did God determine in the purposes of his grace, to make one man differ from another? Why did he not determine to save all?

Ans. It is easy to inform you: "Even so Father, for so it seemed good in thy sight!"

Obj. 2. But if I am not one of the elect, what is there for me to do?

Ans. Your duty, or abide the consequences.

Obj. 3. But if I am not one of the elect, how am I to be blamed for not being saved?

Ans. Because you do not choose life, when life and death are with equal sincerity set before you. You are bound to be saved. It never was your duty to be lost. I know it is certain you will persist in sin and perish, if God does not stop you, and if he has not from eternity determined to stop you. But are you not to be blamed for your invincible perseverance in iniquity? If it is certain that a man will commit the crime of murder, if God has not from eternity determined to prevent him, is he not to be blamed for committing it?

Obj. 4. But if I am not elected, how can I choose life?

Ans. Just as easily as you can choose death. Your rational and moral faculties capacitate and oblige you to choose life. The doctrine of election does not infringe upon your moral agency. It leaves you in full possession of all possible liberty to accept, or reject the Saviour.

Obj. 5. But if the doctrine of election be true, God cannot be sincere in the offers of mercy. How is it compatible with the sincerity of the calls and invitations of the gospel to all men, that he should have determined to make only a part accept them?

Ans. Beyond all question, the calls and invitations of the gospel are made to all. "Whosoever will, let him take of the water of life freely." No sinner has the warrant to exclude himself from this gracious overture. The invitations of mercy are addressed to all alike, and with as much sincerity to each one, as though he were the only sinner in the world. But to obviate this objection conclusively, it will be well to consider, *What is necessary to constitute a sincere invitation?* We reply,

1. That the blessing offered be in actual existence, and at the disposal of the offerer. If a man invite me to a banquet which is not in

being, and which he has not ability to provide; every honest mind will pronounce the invitation insincere.

2. That the offerer *be willing his offer should be accepted*. If a man invite me to a banquet, and I ascertain that he does not wish me to accept the invitation; I should consider the invitation insincere.

3. That the invitation be made *upon practicable terms*. Should you invite me to a banquet, upon condition that I first pluck the Sun from his orbit; I should consider you insincere. And

4. That the offerer *be willing to impart* what he offers to all who will accept it. If you invite me to a banquet and I accept your invitation, but am refused a seat at your table; I should be justified in considering the invitation insincere.

We submit to the objector, whether in any case where these four things combine, there be not a sincere invitation. Abstract from an invitation either of these properties, and I acknowledge it is insincere. But nothing is more true, than that the invitations of the gospel combine all these properties.

Pardon and eternal life are in actual existence and at the disposal of a sovereign God. Christ died for the non-elect as well as for the elect, and therefore God *has mercy to offer* to them as well as the elect. If the atonement had done nothing for the non-elect, so that they are precisely in the situation they would have been if no atonement had been made, then there is no sincerity in announcing to them the overtures of mercy. If there is no salvation provided for them, so that God offers what he had not to bestow, then his offers are insincere. But salvation is provided. "All things are ready." "There is bread enough and to spare."

God is willing the invitations of his grace should be accepted.—He is willing every man should come. "As I live saith the Lord, I have no pleasure in the death of the wicked, but that he turn and live." Nor is there any dishonesty in these professions. If he were unwilling the non-elect should accept the offers of life, or if he did any thing independently of their own voluntary agency to prevent their accepting it, there might be. But it is not so. He never did, he never will do any thing to prevent a sinner's accepting the Saviour, if he is willing to accept him.

God has also made the offers of mercy upon terms that are practicable and reasonable. If he had not, the charge of insincerity would remain unanswered. All that is required on the part of those to whom the invitations of the gospel are addressed, is a right disposition of heart, or in other words, a disposition to make the invitations of the gospel welcome. There is nothing in the way of accepting the offer, but a perverse will.

In connexion with this, God is willing to bestow mercy on all who will accept it. He has said, "Him that cometh unto me, I will in no wise cast out." Nor has there been an instance in which this declaration has proved untrue. So long therefore, as God has mercy to bestow—so long as he is willing to bestow it—so long as he is

willing it should be accepted—so long as he offers it upon reasonable terms, and actually imparts it in every instance where it is not perseveringly rejected; it cannot be said, that he is insincere in the offers of mercy. The sincerity of his offer does not depend upon the perverseness which rejects it.

Obj. 5. The doctrine of election represents God as being *partial* in the dispensations of his grace; and the Scriptures declare that “there is no respect of persons with God.”

Ans. That God is *discriminating* in the dispensations of grace, is most cheerfully allowed. He doubtless does more for the elect than for the non-elect. He makes them willing in the day of his power; he renews and sanctifies them; he matures them for the glory which shall be revealed; he finally advances them to heaven. This he designed to do for them from all eternity, while none of this he does for the non-elect. But though he is thus discriminating he is not *partial*. *Partiality* is a *capricious* preference of one before another; and if it could be proved that the favor which God exercises toward the elect were the result of *mere caprice*, he would be chargeable with criminal partiality. Partiality is a disposition to favor one before another *without reason*; and if it could be proved that God has no reason for the internal difference he makes between the elect and the non-elect, he would be chargeable with partiality. Partiality is an undue respect to the *persons* of men; and if it could be proved, that in the method of grace, God regards the elect rather than the non-elect, from an undue respect to *them* or *their persons*, he could not be acquitted of the charge of partiality. God is not partial, because his sovereignty is neither arbitrary, nor capricious, but in all its diversified operations, under the guidance of unerring wisdom and infinite goodness. God is not partial, because, as the moral governor of the world, he uniformly treats men according to their real character and conduct. He does not through any “respect of the persons of men in judgment,” or through the unguarded influence of any private partialities, condemn and punish the righteous, nor approve and reward the wicked. When I see the sovereign of the universe regard the prayers and alms of the devout Cornelius, a Roman centurion, with equal complacency as though he had been a Jew, I can repeat the sentiment of Peter: “Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness is accepted with him.”

Obj. 6. The doctrine of election represents God as unjust.

Ans. It will not be pretended, that he is unjust to the elect. If there be injustice it is toward the non-elect: and if he is unjust to the non-elect, it must be that *he treats them worse than they deserve*. But how does he treat them? He casts them out into outer darkness, where is weeping and gnashing of teeth. And is this worse than they deserve? Is not this the just desert of every child of Adam? How then can God be accused of injustice, if in his great mercy by Jesus Christ, he is pleased to save a part of the human

family, while he punishes the other part in proportion to their deserts? If he would not be unjust in punishing the *whole*, surely he would not be unjust in punishing a *part*. Erase the doctrine of election from the sacred record. Is God unjust to the non-elect then? No, they are exactly in the same state they are now. Not one of them would ever turn and live. The doctrine of election, then, so far from involving any injustice toward the non-elect, does not injure them at all. The non-elect are not losers by the doctrine of election. They are not gainers by it, we know; but they lose nothing more than they would have lost, if it were not true. If they are not elected, they will indeed perish; but election does not destroy them. They are no more certainly lost with election than without it. But, perhaps, I ought to blush for attempting to answer an objection so full of impiety, as to call in question the justice of God in the dispensations of his grace. I would rather repeat the answer of the apostle, "What shall we say then? Is there unrighteousness with God? God forbid!" This is enough to cover the objector with shame. "Who art thou, O man! that repliest against God!"

Obj. 7. If the doctrine of election be true, why can I not as well live in carelessness and sin, as in a punctual attendance upon the means of grace, and the duties of religion? I cannot alter God's eternal decree. To this I answer:

You can live in carelessness and sin; you can cast off fear and restrain prayer; you can grieve the Holy Spirit and reject the Saviour—and you can perish! If you choose to leave your eternal salvation to the decree of God, without personal religion on your part, and without any efforts to obtain it, you will, beyond all question, die in sin and sink down to hell. If God has chosen you to salvation, *through sanctification of the Spirit and belief of the truth*, does it follow that you will be saved, if you always *reject the truth*, and *never become holy*? Because God determined to save Noah by means of the ark, does this prove that the ark was not necessary, or that Noah would have been saved without it? Or might he have sat down with the scoffing world, and resolved not to be at the trouble of building an ark, because God had determined to save him and his family from the flood? Because God had determined that Paul should be saved from shipwreck by the exertion of the seamen, does this prove that their exertion was unnecessary? Though "there stood by him an angel of God, saying fear not Paul, thou must be brought before Cæsar, and lo! God hath given thee all them that sail with thee;" yet "as the shipmen were about to flee out of the ship, Paul said to the centurion and the soldiers, *except these abide in the ship ye cannot be saved.*" Because God had determined to deliver the church from the bondage of Papal superstition, by the instrumentality of Luther and Calvin, does this prove that their instrumentality was unnecessary? God never determined the end without determining the means necessary to obtain it. If the objector

expects that there is any degree of election that will save him without his own personal holiness, he will find his expectation sadly defeated at last.

Obj. 8. If the non-elect, left to themselves, will never accept of salvation, and if God has not determined to make them willing to accept it, why are they exhorted to repent and believe?

Ans. Because they are sinners, and it is reasonable they should repent, whether elect or non-elect. Because there is a Saviour provided for them, and it is reasonable they should believe on him. Because they are able to do both. The doctrine of election does not take away a single power, does not infringe upon a single privilege; does not diminish the force of a single obligation. But more than this; though they never will yield the controversy with God, and though God has not determined to make them yield; yet all the exhortations to duty with which they are favored, answer a most important purpose. They illustrate the obduracy of their hearts, and prepare them to see, and acknowledge and feel the justice of God, in their final condemnation. When they see themselves sinking into the pit, they will remember that they were once urged to believe and live; and they and an assembled universe will forever feel, that the justice of God shines *brighter* by all the calls of his mercy.

Obj. 9. But the doctrine is calculated to drive men to despair.

Ans. It might be calculated to drive men to despair, if there were any other way by which sinners are reconciled to God. But so long as it is true, that unless God bow the stubborn heart of man, by the efficacious and almighty energy of his own grace, and unless he always meant to do this, every living man must perish; we cannot see how the fact, that there is a part of mankind for whom he does this, and for whom he eternally designed to do it, should drive sinners to despair. No, the doctrine of election takes away all false hopes, and no others. It strips the sinner of all his self-righteousness; it disrobes him of all his vain pretences; it drags him out from all his hiding places and throws him into the hands of a sovereign God; but it takes away no solid foundation of hope. But *whom* does the doctrine of election drive to despair? The people of God? Pious parents? Faithful ministers? They would all be in despair without it. When cut off from every other hope, they can look up to God's unchangeable purpose to save, and there hang with comfort and delight. I ask again, *whom* does it drive to despair? Convinced and distressed sinners? It is upon this truth the desponding sinner throws himself in the last resort. He sees that if discriminating mercy does not raise him from the pit, he forever sinks. He feels that he must put his life in his hand, and cast himself at the footstool of sovereignty, "pouring out this sum of all his hopes, Lord if thou *wilt* thou *canst* make me clean!" No, my brethren, the doctrine of election drives none to despair; throws none into discouragement, but the incorrigible enemies of God.

Still, some of you are ready to object after all, that the doctrine

of election is full of perplexity, needless and unprofitable, and ought not to be preached.

To this answer, it is one of the plainest doctrines in all the Bible. It is simply *God's determining to save whom he will, and making his own choice from among this lost world, according to his sovereign pleasure.* Surely there is no perplexity in this. But if it were a perplexing truth, this would be a reason for preaching, rather than not preaching it. Sometimes the minds of sinners, and young converts, and older saints, are embarrassed by difficulties of their own creating, when contemplating this doctrine. And one reason why they are so, is because the doctrine is not frequently enough brought into view. When this truth is plainly and fully exhibited, it delights and nourishes the people of God. It is the sincere milk of the word: and both young and older christians always feel uneasy, and restless, and unstable, till they are informed and established in this important doctrine of the gospel. "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people," saith the Lord.

If the objector still thinks that this is a very *unprofitable doctrine*, we have to make one inquiry. Is it contained in the Bible? If it is, we beg the permission to refer the objector to that unequivocal declaration of the Holy Spirit: "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, and for instruction in righteousness.*" Observe, it is not "*all Scripture*" *except the doctrine of election*; but "*all Scripture*"—is "*profitable.*" The same reasons exist for preaching this doctrine, and for viewing it profitable, that there were for revealing it.

But it is more tedious than difficult, to follow the objector through all his windings, and expose his ever-varying expedients to shake off the obligation to yield an implicit assent to this great and blessed truth. Some of the more common objections we have attempted to obviate. After all, there is a class of objections that will remain unobviated. They are the objections, not of the head, but of the heart. It is easy to prove that God is a sovereign, but we cannot make wicked men submit to his sovereignty. It is easy to demonstrate the doctrine of election, but it is not in man to make the wicked love it. It is important, therefore, that we make a suitable application of the whole subject. And,

1. From the view we have taken of our subject, we cannot fail to discover some of the reasons why the doctrine of election is so much and so violently opposed. This doctrine has drawn forth more opposition than any other single truth in the Scriptures. We are constrained to believe that it is opposed by some, because it is not clearly understood. We would feign hope that the opposition of many arises from no more corrupt source, than a prejudiced and darkened understanding. But by far the greater number of those who reject and oppose the doctrine, must trace the source of their opposition to some other cause. There are those who not only do not

understand it, but who are unwilling to understand it. They do not choose to understand the nature and import of so trying, so humbling a doctrine. They are really unwilling to know what it means. They manifest more solicitude how *not* to understand, than how to understand it. They are afraid to see this great truth of the gospel, in its nature, in its connexions, in its importance, and in its obligation. But there are very many who, notwithstanding all their efforts to pervert and misunderstand it, cannot help understanding it, and feeling its searching influence; and when they do, it calls forth the malignity of their unhumbled hearts. Of this description are the great mass of those who are hostile to the doctrine. With multitudes, the very reason why they are hostile to it, is *because they understand it*. They see how it effects their interests for time and eternity. They see how it throws them into the hands of that God who "hath mercy on whom he will have mercy, and whom he will he hardeneth." It is because they see it in a light that disturbs their sins and their hopes, that they hate it, and oppose it when it is preached. This was the case when it was preached by our Saviour. On one occasion, when he preached it with great clearness and power, very many of those who had for a considerable time followed him, "went back and walked no more with him." On another occasion, when he preached it in the synagogue at Nazareth, his hearers were so exasperated, that they made a bold and desperate attempt upon his life. This is the secret spring of disaffection to the doctrine; *wicked men do not love the sovereignty of God*; they murmur, and repine, and contend, because they are in his hands, as the clay in the hands of the potter, and because it depends on his mere good pleasure, whether they shall choose life or death; whether they shall go to heaven or hell. They cannot bear to submit to a sovereignty that is so absolute. They are not willing that the destinies of eternity should be in the hands of God. They wish to be above God. They wish him to alter his purposes respecting the salvation of men; and they are dissatisfied, because they cannot dethrone him; because they cannot hinder his working all things after the counsel of his own will, and because they know his counsel shall stand, and he will do all his pleasure. It is not, therefore, because the doctrine of election is not true, that wicked men oppose it, but because it gives them no peace till they are reconciled to God. It is because it arrays the holy God against them, and gives a death-blow to all their selfish desires and selfish hopes. The same disposition that hates the law and the gospel, that hates God and rejects his Son, that loves sin and hates holiness; opposes the doctrine of election.

2. We are taught by our subject, that the opposition which is made to the doctrine of election, is exceedingly sinful. It is always sinful to oppose the truth as it is in Jesus. And the sinfulness of that opposition rises in proportion to the malignity of the opposition, and the importance of the truth against which it is directed. But

there is no truth that is opposed with greater bitterness by the carnal mind, than the truth we have this day set before you. Sometimes the wicked feel when they hear it, as the murderers of Stephen felt, when they gnashed upon him with their teeth. What is this but the *very spirit of the damned*? Against what is all this hostility directed? Against a truth that gives the fullest and clearest view of the divine glory. Against that eternal purpose, to which must be traced the gift of a Saviour—the descent of the Holy Ghost—the offer of mercy—the existence of the church, and the happiness of heaven. No not a drop of mercy would have ever fallen upon our desolate world, but for electing love. It is owing to this blessed and eternal purpose, that you and I are now out of hell. That we enjoy a day of grace, and the means of salvation, is owing to God's eternal purpose to rescue from perdition, a part of our fallen race. Not a soul would have been spared from the desolations of the fall; not a sinner would have been converted and saved; not a ransomed rebel brought home to glory; not a note of the everlasting song have vibrated on the ear; but for the eternal purpose of God to save his people. And yet, it is against this fundamental, this glorious truth, that all the enmity of the selfish mind is put in array. It is against this glorious truth—that gives ministers all their encouragement to preach, christians all their encouragement to pray, and sinners all their encouragement to repent and believe the gospel, that the seed of the serpent spit out all their venom. O, what would become of our world, if those who hate the doctrine of election could gain the object of their wishes, and blot this day-star of hope from the sacred page! Well might we “cry to the rocks and mountains to fall upon us and cover us from the wrath of him that sitteth on the throne.”—Which of you, my hearers, is prepared to bear the guilt of thus tearing away the last hope of a ruined world! O sinner, it is the hidden opposition of that rebellious heart to this precious truth, that thus levels the fatal blow! It is not for the want of an inclination to strike the doctrine of election out of being, that you *have not done it*, and thus defeated the purposes of redeeming mercy, and bathed Heaven in tears. *Are you this side eternity?*

We may add,

3. The doctrine of election ought to be loved.

God loves it. He takes infinite delight in contemplating the designs of eternal mercy. Christ loves it. There was an hour when his soul broke out in high expressions of joy, while contemplating this truth in the days of his incarnation: “At that time Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight.” The Holy Ghost loves it. With ineffable delight does he enter our world, as the great agent to carry on the designs of electing grace. All holy beings love it; and *all* beings, whether sinful or holy, *ought* to love it. They have no reason for hating it, but every possible reason for loving it.

If they are bound to love God, they are bound to love the doctrine of election. This doctrine, more than any other in the gospel method of salvation, brings God into view. He formed the purpose of saving the elect, because this was the method in which he could manifest all his perfections in the clearest, fullest manner, and in a manner calculated to awaken the attention of the universe, and fix it upon his great and amiable character. That character is perfect. Every thing that can render a being lovely and adorable, worthy of commendation and confidence, belongs to God without the shadow of imperfection in kind or degree. There are some faint resemblances of excellence in creatures; but they are the mere rays scattered from the fulness of his glory. When from this atom world, I look up, and look around me, and look every where, and every where behold the living Deity, I see perfection combined with perfection, perfection illustrating and beautifying perfection, and cannot but feel that it is infinitely desirable that this matchless excellence should be made to appear. Every truth that illustrates it, claims my highest regard. Not to delight in the truth that illustrates it, is not to delight in God. Not to feel my obligation to love the truth that illustrates it, is not to feel my obligation to love him.

If all are bound to love what is best, they are bound to love the doctrine of election. God is infinitely wise and good, and both knows and will do what is on the whole wisest and best. As his wisdom enables him clearly to see what number and what persons it is best to save, so his goodness disposes him to desire and elect the very number and the very persons. In the designs of a perfectly wise and benevolent being, there can be nothing that is unlovely, but every thing that is lovely. God does not call upon his creatures to approve his purposes, merely because they are *his*; but because they are best. He has formed no purpose merely because he *will* form it; but because it is best. He does nothing merely because he *can* do it; but because it is best. In the holy sovereignty of the King of kings, there is no tyranny—no oppression—no injustice—no wanton exercise of power—no impulse of passion; but every design and every event is the result of one eternal impulse to what is best. The great plan of the divine operations is as good as it can be. It is because the eye and heart of God are fixed on the best possible results, that he is a God of electing love. This is the key to all that is inscrutable in the mystery of election. This is the thought that binds every creature in the universe to “be still and know that he is God.”

Yes, beloved hearers, the doctrine of election ought to be loved. You must not only believe, but *love* it. If you see its discriminating influence in these effusions of the Holy Spirit, you must see and adore. God is in all. “Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump, to make one vessel unto honor, and another to dishonor? What if God, willing to shew his wrath,

and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared to glory!" The rights of the Creator are merely nominal, unless uncontrolled. If God may not "do what he will with his own," no matter how soon he abandons the supremacy of the universe. Impenitent men! you must bow to this holy dominion. What do you hope to gain by your opposition to discriminating grace? Unfriendly as these unhumiliated hearts may be to its searching influence, this hostility must cease. This doctrine *must be loved*. To hate it, is to take the side of the wicked against the righteous. To hate it, is to take the side of the adversary against God. To hate it, is to take the side of hell against heaven. To hate it, is to be forever miserable.

Do I hear any of you say, "*I would love it, if I were one of the elect?*" Has it then come to this? What if you are not one of the elect? Have you a right to hate it? Have you a right to hate God for not arresting you in your own *chosen way*? Have you a right to hate God, because in the final recompense, he treats you as you deserve? Have you a right to hate God for saving *others*, merely because he does not save *you*? "Is thine eye evil, because he is good?" Do you cherish affections so selfish and malignant, that you can rejoice in no felicity incompatible with your own?—Because *you* are not saved, would you have a world of sinners perish? Because you will "wail and gnash your teeth," will you murmur that you cannot hear the myriads of the redeemed mingling their sighs and moans with yours? Because you will sink to hell, will you complain that you cannot behold the throne of God sinking by the side of you? O sinners! Where are you? What spirit is this? And what is this spirit fit for, but fuel for the unquenchable flame?

BRIEF ILLUSTRATIONS.

1 TIM. ii, 12.—*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;—But it cannot be profitable unless it is distinctly and clearly understood. Especially the precepts, which are to regulate our conduct, which are to be the guide of our life, should be thus understood. If the rule is expressed with sufficient plainness and precision to suit all capacities, and we should mistake its meaning, and act according to our own mistaken views, we would be chargeable with the guilt of wilful transgression. If the servant, through his own inattention

and negligence, should plough, when he was explicitly ordered to reap the field, he could have no excuse for his conduct. If the soldier, in the day of battle, should retreat, or move to the right or left, when he was commanded to advance, the consequence of this mistake must be disastrous. *God has commanded all men every where to repent*; that is, to grieve for our sins with a *godly sorrow*, and from this principle to reform our hearts and our lives. If we, professing to obey this explicit command of God, macerate our bodies, walk on our bare knees round a certain well, or up a certain staircase, would this be obedience to the command, while we left our hearts uncontrolled by the gospel, and while we freely indulged in the criminal sensualities of life? God might reject our claims to the reward of obedience with this reproof. *Who hath required this at your hands?* You have done that which I commanded not; and have left undone that which I commanded.

The passage above quoted is a part of scripture; of course is given by inspiration; its authority will continue in the church till the end of time. It is a prohibitory precept; something is forbidden, which cannot be done, therefore, without transgression; of course, without sin and guilt. The precept is sufficiently plain to be understood by all who honestly desire to know and follow the path of duty. It is rendered the more explicit by embracing *one sex* only; they are *women*, not *men*, who are required to obey. In like manner, parents and children, husbands and wives, masters and servants, magistrates and subjects, have their appropriate duties enjoined; the one is not bound by the precepts intended exclusively for the other; while all are required to discharge their own appropriate duties. So here; I suffer not *a woman* to teach nor to usurp authority over *the man*, but to be in silence. Women therefore, are prohibited from teaching; and as they are prohibited from this, they cannot do it without usurping the authority which they exercise.

Our views of the precept are these:—women are prohibited from teaching in the church publicly and authoritatively; from filling the office and exercising the functions of the gospel ministry; from being pastors of the church. This much at least, we think is clear and unavoidable from the plain meaning of the words. To fill this office and teach in this manner, implies authority over those who are taught; and as men as well as women belong to the church, and are required to obey and submit themselves to those who fill the pastoral office, women cannot exercise this authority and claim this

obedience consistently with that submission required of them by the appointment of heaven. *Wives submit yourselves to your own husbands, as unto the Lord.—Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.* Pastors are required to rule, to govern the church, a duty which they cannot neglect with impunity. Now, if women may fill this office, we will have these precepts:—“Ye wives, who are pastors, rule over and govern your own husbands who are members of the church; and ye husbands who are members of the church, obey your wives and submit yourselves to them.” We are sure that such conflicting and contradictory precepts cannot be found in the Bible.

As a reason for this prohibition the Apostle does not assign want of talents, or want of piety; but he assigns the inconsistency of exercising this authority. *For Adam was first formed, then Eve.* Adam is to govern, therefore, and Eve is to submit. This rule, indicated by the order of their creation must govern the two sexes till the end of time. The woman is, therefore, never to fill an office which requires her to exercise authority over the man. As another reason he refers to her want of stability and firmness. *And Adam was not deceived; but the woman being deceived, was in the transgression.* As this is characteristic of the whole sex, let her not fill an office requiring greater firmness and decision than she possesses. Let her, therefore, *learn in silence in all subjection*; let her occupy that state in which, by her greater mildness and tenderness she can be more useful than she could be in a public station.

This view of the subject is confirmed by the Apostle in his first epistle to the Corinthians; chap. xiv. 34, 35. *Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing let them ask their husbands at home; for it is a shame for women to speak in the church.* This passage is exactly plain and equally positive with the one now under consideration. Instead of speaking in the churches with the authority of teachers, they are commanded to be under obedience to those who do exercise and teach with this authority. Instead of its being an honor, it is a shame for them thus to speak. Instead of its meeting the approbation of God, it is an open and public violation of his will, expressed by an Apostle, speaking as he was moved by the spirit of truth.

Plain, however, and conclusive as these passages appear to us, there are some who advocate the practice of women

preaching the gospel. Barclay, in his apology, not only contends for the practice, but alleges that the whole christian world, except that society with which he is connected, are in an error on this subject. The first reason alleged is this: "seeing male and female are one in Christ Jesus, and that he gives his Spirit no less to one than to the other, when God moveth by his Spirit in a woman, we judge it no ways unlawful for her to preach in the assemblies of God's people." It is admitted that male and female are one in Christ; but what then? Is the wife released from the obligation to obey her husband? Is she allowed, for this reason, to usurp authority over him? Civil rulers and their subjects, are also one in Christ: does this cancel the obligation of the subject to obey? Does it give him the right to exercise authority over his rulers? Parents and children, if both are pious, are one in Christ: Are children, therefore, no longer bound to honor and obey their parents? May children make the commandment of God of none effect through this groundless pretence? Masters and servants are one in Christ: is there, for this reason to be an interchange of situation, is the master to become the servant, and the servant the master? But the Apostle's declaration has no connexion, as appears from the context, with the opinion which it is brought to support. It will no more authorize a woman to preach the gospel than it will a servant to rule over his master. If it does not justify the one, neither does it the other.—"When God moveth by his Spirit in a woman,"—By this movement, as it is elsewhere explained, we are to understand an immediate and direct revelation from the Spirit, not only when to preach, but what to preach. Of this revelation no other evidence is given than the woman's own word; she supposes or it may be, believes she is thus inspired. Though we do not intend to discuss this subject at present, yet we must say that we have serious scruples in admitting this assumption; it requires a constant succession of miracles, which we cannot think necessary. But if a woman says she is thus moved, we judge it no ways unlawful for her to preach in the assemblies of God's people, that is, in the church. Then, if it be no ways unlawful, the precepts of Paul ought to be amended thus; *I suffer not a woman to teach, except she says, she has a revelation immediately from the Spirit: Let your women keep silence in the churches, unless they say they are moved by direct inspiration from the Spirit.* When exceptions occur to this Apostle as of any importance, he always states them. If he had intended an exception to this effect, he would have expressed it. As he has made none,

we believe he intended none. He is not so clumsy and obscure a writer as to fail to this degree; as to intend one thing, and write directly the contrary. In this way, every precept of the Bible might be altered to suit our own views or convenience, until we should have entirely a different code of laws. Our author then disposes of the precepts which we now have under consideration, in this summary way: neither think we that of *Paul*, 1 Cor. xiv, 34, to reprove the *inconsiderate and talkative women* among the *Corinthians*, who troubled the church of Christ with their *unprofitable questions*, or that, 1 Tim. ii, 11, 12, that *women ought to learn in silence, not usurping authority over the man*, any ways repugnant to this doctrine;—this requires another amendment of the Apostle's precepts; I suffer not an *inconsiderate and talkative woman* to teach; let your *inconsiderate and talkative women*, who trouble the church with *unprofitable questions*, keep silence in the churches. But who is to judge that the woman, especially before she is heard, is *inconsiderate*, and that her communication will be *unprofitable*? None, in our day, possess the gift of *discerning spirits*; and yet until this point is decided, the Apostle's precepts, as thus amended, cannot be applied. And on what authority are these important alterations to be made in the sacred text? Why simply on this; "*we judge*;" and "*we think*;" that so it ought to be; that, whatever the Apostle has written, so be intended. Would not Friend Barclay have complained, and justly too, if any person had taken such liberties with his writings? Paul too has thought, and judged, and written on this subject. I suffer not a woman; that is, any woman to teach; let your women, all, every one of them, whatever their character and professions may be, keep silence in the churches. This will save all trouble and hazard of discriminating between those who are talkative, and those who are not. Those women, therefore, are certainly *inconsiderate and talkative*; that is, they talk where and when they ought not, who undertake, in violation of both the letter and spirit of these precepts, to teach publicly in the churches. The prophets in the primitive church are next referred to, in support of this practice; this will be noticed presently. "And lastly," our author alleges, "it hath been observed, that God hath *effectually* in this day converted many souls by the *ministry of women*;—which manifest experience puts the thing beyond all controversy." We think differently. Had these converts access to no other means? Did they not read the Bible, converse with other christians, and perhaps attend the ministry of men? How then can it be determined that their

conversion was by the ministry of women alone? But admitting that it was, does this justify the conclusion, that women may speak and teach publicly in the churches. Some preached the gospel *even of envy and strife*; Paul, though it was intended to add to his affliction, yet rejoiced in this preaching; it was, therefore, calculated to be useful, and probably was useful to some. But did this justify the envy and strife? Much good resulted from Joseph's being carried into Egypt; but did this justify the unfeeling cruelty of his brethren in selling him? While it is the prerogative of God to bring good out of evil, it is at our peril that we do evil that good may come; and that is always evil which is contrary to the precepts of the gospel.

Dr Clarke, if we understand him correctly, is an advocate for women's teaching in the church. In his notes on 1 Cor. xi, 4. on the words, *praying or prophesying*, he has the following remarks: "Any person who engages in public acts in the worship of God, whether praying, singing, or exhortation; for we learn from the Apostle himself, that *προφητεία*, to prophesy, signifies to speak unto men to edification, exhortation, and comfort, Chap. xiv. 3. And this comprehends all that we understand by *exhortation*, or even by *preaching*." Again, on verse 5. "Whatever may be the meaning of *praying* and *prophesying*, in respect to the *man*, they have precisely the same meaning in respect to the *woman* So that some women, at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying, or teaching, was predicted by Joel ii, 28, and referred to by Peter, Acts ii, 17. And had there not been such gifts bestowed on *women*, the prophecy could not have had its fulfilment." On chap. xiv, verse 34. *Let your women keep silence, &c.* he observes of women; "This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as the *men*, that they might *prophesy*, i. e. *teach*. And that they did *prophesy* or *teach*, is evident from what the apostle says, Chap. xi. 5. Where he lays down rules to regulate this part of their conduct, while ministering in the church." His argument seems to be this; in the primitive church some women prophesied; prophesying is the same with exhortation, teaching, and preaching; and as these are still needed, and still continued in the church; therefore, women may now exhort, teach, and preach in the church. Hence, it becomes expedient briefly to notice the prophetic office in the christian church. We are not so happy as to have seen the Doctor's

Sermon, to which he refers us, on this subject; we must therefore, collect what information we can from the scripture.

The prophetic office, in the church was appointed by the exalted Saviour, who also conferred on those who filled it, the gifts and qualifications necessary for the discharge of their duty. Whatever they did or said, as prophets, they did and said it by immediate inspiration from God. That they sometimes predicted future events is certain; but as this part of their work has no connexion with our subject, it is dismissed. That they delivered to the churches and to individuals such revelations as they received directly from the Spirit, is also certain. In this respect, some have divided them into two classes; the greater and the lesser prophets. Through the greater prophets those revelations were made which were to be of permanent authority, and which are contained in the New Testament. Through the lesser, those revelations were given which were adopted to the wants of those churches or individuals who first received them, or were suited to the circumstances then present. These last were not of permanent authority; of course, they make no part of the sacred volume. It is from this part of their service, therefore, that the right of women to preach the gospel is supposed to be derived. The revelations which they delivered were to be *to edification, and exhortation and comfort*; These revelations it appears, were made to the prophets at the moment only when they were to be delivered. While one is delivering his message, *If any thing be revealed to another that sitteth by, let the first hold his peace.* Here it is evident this revelation is supposed to be made after the first had commenced speaking. There is no reason to suppose that the revelation would be made weeks or days before the prophet should meet with those for whom it is intended. It seems also to have been required, that they should speak in a language known to the hearers; one which needed no interpreter. Though some of the prophets were teachers, and as such, would sometimes exhort and preach without immediate inspiration; yet there is no reason to believe that they all were. Agabus was a prophet; but we have no intimation that he was a teacher. Nor have we any reason to believe that all the teachers, or elders, ordained by the Apostles and Evangelists, in the different churches, were prophets; they were required to labor in the ministry, as men now do, without the aid of immediate inspiration, according to the knowledge and talents which they possessed. Though the same person might fill both, yet the two offices were not necessarily connected together. As the gifts peculiar to this

office were, strictly speaking, miraculous, they were not necessarily connected with piety. *And though I have the gift of prophecy,—and have not charity, I am nothing.* This certainly implies that those who possess the one, may be without the other. Finally, it is certain that this office, with all its miraculous gifts, and with all the duties peculiar to it, was to be but temporary. *Whether there be prophecies they shall fail.* Although there are now in the church, both men and women, who speak by immediate inspiration; yet the office which they fill will soon be abolished, and the miraculous gifts, peculiar to it, will no longer be conferred, because they will be no longer necessary. After this abolishment, none will teach in the church by direct inspiration of the Spirit. *Whether there be tongues, they shall cease.* Now, it is universally acknowledged that the gift of tongues, as it was possessed in primitive times, has ceased; none are now found, so vain and presumptuous, as to allege that they possess this gift. It is equally certain that prophecies, that all immediate revelations from the Spirit, have failed. If the one is continued, so also is the other; but if the one has ceased, so also has the other. Such is their connexion that, either both have ceased, or both are continued: there is then no escape from this conclusion.

But where is the authority, from all this, for women to preach the Gospel, to fill the office of teachers in the church, and conduct the public worship of God? We confess we cannot find it. That women did possess the gifts of prophecy; and that they exercised those gifts, in praying and prophesying, is certain; and that Paul gave directions to them, which he required them to observe, when thus engaged, is also admitted. Dr Clarke infers from this, that they prayed and prophesied in the church, as leaders of the public worship; and hence again, that they may now fill the office of teachers, and speak in the churches. But might they not have prayed and prophesied with their own sex alone, or in their own families, when these directions would be equally appropriate, and perhaps equally necessary, as in the church? Elizabeth and Mary poured forth the devout sentiments with which they were inspired, not in public assemblies, convened for the worship of God, but in the domestic circle. Anna, the prophetess, when she beheld the infant Saviour presented to the Lord, gave thanks to God, with those who were then present; and afterwards, privately, it would appear, *spoke of him to all them that looked for redemption in Jerusalem.* Here are women, distinguished for their piety and every other excellency which can adorn their sex, prophesying, not in public

but in private; and as these are the first connected with the new dispensation, who exercised this gift; so their example is most worthy the imitation of all their sisters, whatever their gifts may be, in every church, and in every age. In like manner might the women at Corinth, and elsewhere, have prayed and prophesied *to edification, to exhortation and comfort*, without *usurping authority over the men, and speaking in the churches*.

And again; if women, under the immediate inspiration of the Spirit, had been permitted to speak in the churches, what authority can this furnish for women to teach without this inspiration? If their right to speak in the churches depended on the fact of their having a direct revelation from God to deliver, without this revelation they would not, even then, have been permitted to speak; if a woman at Corinth, claiming the right of teaching in the church, but honestly confessing that what she was about to deliver was not by inspiration, but was the result of her own reflections; would have been denied this privilege; then, of course, in our day, there can be none who have any claim to exercise this authority; for the gifts of prophecy, that is, these direct revelations from the Spirit, have, long since, failed. If, therefore, it were admitted, which, however, cannot be, that *inspired* women taught in the primitive church, it will by no means follow, that *uninspired* women, in modern times, may imitate their example.

We are by no means satisfied with the manner in which Dr Clarke disposes of this subject; and think it a little strange if he was entirely satisfied with it himself. "It was permitted," he observes, "to any man to ask questions, to object, altercation, attempt to refute, &c. in the synagogue: but this liberty was not allowed to any woman." But it is certainly of the order and worship of the christian church, not of the synagogue, the Apostle is speaking. "But this by no means intimated that, when a woman received any particular *influence from God*, to enable her to teach, that she was not to obey that influence, on the contrary, she was to obey it, and the Apostle lays down directions in Chap. xi, for regulating her *personal appearance* when thus employed." Now, this implies two things; first, that unless a woman received this particular *influence from God*, she was not allowed to speak in the churches; of course, since these influences have failed, none can be allowed thus to speak. It implies, secondly, that the only way in which they could obey this influence, was, by usurping authority over the men, by teaching in the public congregation. We know, however, that neither Elizabeth, nor Mary, nor

Anna, each of whom received and obeyed this influence, assumed the office of teachers: so, we repeat, might the women of Corinth. There were other opportunities and occasions for discharging this important duty, without violating a positive injunction. The Doctor proceeds; "All that the Apostle opposes here [*Let your women keep silence in the churches, &c.*] is their *questioning, finding fault, &c.* But, surely, this is not all that he forbids. Certainly it is possible for women to speak in the churches without *questioning*, or *finding fault*, without *altercating*, or *attempting to refute* what another had said; they might say what was altogether unexceptionable in these respects, and what was even calculated to promote edification and comfort. If this is all that the Apostle intended to oppose, why does he not say so? Was he so lame a Rhetorician as to fail to this degree in attempting to express his meaning? Intending to prohibit women only from asking questions, &c. could he find no words to express his meaning more clearly than those which he has used? Must he be indebted to us to help his lameness, to supply his deficiencies? This Apostle is remarkable for the force and clearness with which he generally speaks and writes. When he reasoned before Felix, every word told on the mind and conscience of the hearer; when he stood in the midst of Mars-hill, he needed no one at his elbow to supply his lame and defective rhetoric. The words, in the two precepts, now under consideration, are plain and definite in their meaning; especially taken in the connexion in which they stand. They are *women*, not *men*, to whom they relate; these women are commanded to *keep silence, not to teach*, in the churches. We believe the Apostle intended no exceptions from these rules; and therefore he has made none.

As Barclay's Apology has been referred to, it is not improper to shew the influence which some of the above remarks, if founded in truth, must have on the opinion of this author. The most distinguishing feature of his system is, the claim which he defends to immediate inspiration from the Holy Spirit; and the right of women, founded on this inspiration, to speak and to teach in the churches. This inspiration is direct and immediate, not by the instrumentality or means of the written word. It is not to be submitted to the word, as to a test of superior excellency or authority. These inspirations, as far as we can see, are of equal authority with the revelations made to the prophets in the primitive church. Now, we understand the apostle as giving us the assurance that these gifts of prophecy shall fail; that the time should

come when no inspiration should be given. Guided by the apostle, we have come to the conclusion that, this time is long since past, that for many centuries no direct revelations have been made either to men or women. That the gifts of working miracles, of speaking with tongues, have failed, is admitted by all. With the failure of these, which has long since taken place, was foretold, at the same time, and in the same manner, the failure of prophecies. If we believe that the former have failed, how can we avoid the conclusion that the latter have also failed? Is Paul to be considered a true prophet when speaking of the one, but not of the other, though his words are the same in both cases. His words are these; *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.* Let us, for a moment, suppose what our Apologist takes for granted, that these inspirations are continued, and will be continued till the end of the world: Paul either knew that they would be thus continued, or he did not. If he knew it, how does he use this language? If he knew it, and intended to teach the truth of their continuance, could he have succeeded no better than he has done, in attempting to convey his meaning? Charity never shall fail; did he know that prophecies should also continue, and yet say, they shall fail? We cannot believe it. If he did not know it; then, he was writing on a subject of which he was ignorant. He did not know whether these gifts would continue or not; and yet affirms positively that, *they shall fail.* Rest assured, this is not Paul. Let who will be mistaken, he was not.

The only proof we have of these immediate revelations is the *word* of those who suppose themselves to be thus favored. And yet when these revelations are heard, they appear to be as much the result of reflection, of knowledge acquired in the ordinary way, as the discourses of other men. No miracle is wrought, no tongue is spoken to confirm our belief in the reality of these inspirations. If the gift of working miracles was professed, it could instantly be brought to the test of our observation and our senses. When inspiration is supposed to have been received, it cannot be submitted to this test; we must be satisfied, if we can, with no other proof than the word of those who make the profession. Our Apologist alleges that, miracles are no longer wrought, because they are no longer necessary. This is precisely what we believe of *prophecies*, of immediate revelations; they are no longer continued, because they are no longer necessary. The written word, understood and received by faith, through the energy

of the Holy Spirit, is fully sufficient to enlighten the mind, to change and regulate both the heart and the life, to make *the man of God perfect*, and to furnish him thoroughly unto all good works.

It is now too late to discuss, with that justice which it certainly merits, another important part of our subject; the numerous ways in which women, may, and, therefore, ought to be employed in advancing the kingdom of Christ. This will be attempted in our next Illustrations. **HERMEN.**

Miscellaneous.

INCONSISTENCIES IN THE CONDUCT OF CHRISTIANS.

MR EDITOR,—The great practical importance of the following remarks, from a London Magazine, which I presume is not much circulated in this country, is my apology for desiring you to give them a place in your valuable Journal.—The attentive perusal of them will prompt many of your readers to be more like Jesus Christ.

A CHRISTIAN is a man endued with the spirit of Christ, and who imitates the example of Christ. His heart is under the influence of Divine grace, and his actions bear the marks of a renewed nature. He is under every possible obligation to adorn the gospel of God, by the holiness of his life and the purity of his conversation. But, it has often happened, that the inconsistencies of professors have sunk religion into the dust, and caused the sneer of the infidel, and the laugh of the profane, who are always waiting to exclaim, “Aha, so would we have it.”

In proportion to the elevated rank of an inconsistent professor, so will be the mischief he creates. A private Christian whose conduct gives “the lie to his creed,” does an incalculable injury to the cause of religion; but a minister, who preaches the truth, and does not live the truth, is a sort of moral volcano, standing in the midst of his hearers, belching forth torrents of noisome and pestilential lava, which obstruct many in their way to the cross, and retard many in their advancement in the ways of salvation. The evils he thus effects, will probably never be counterbalanced by his future usefulness. It was formerly said, in reference to a certain preacher, “when he is *in* the pulpit, he should never be allowed to come out, because he instructs so *well*; and when he is *out*, he should never be permitted to re-enter, because he lives so *badly*.”—*a part of this* may be applied to some minis-

ters of the present day. Without entering into a minute or systematic exposure of the subject in hand, I merely give a few hints and general remarks:—

An unnecessary association with carnal company, is not the least inconsistency of professing Christians. We are sometimes forced to be with the ungodly, yet we ought not to be happy with them; but there are professors, and men bearing the name and office of ministers, who *choose* such for their companions: this induces a want of spirituality, and is inseparably connected with a habit of frivolity and love of the world; it creates a want of decisive proof of character, and produces a base temporizing and a vacillating spirit, to accommodate the church of God, and the principles and maxims of the world. It is a duty to be civil and obliging to all, but not to be familiar and friendly with all. If ministers and professors were to reprove the vices of their sinful associates, to warn them of their danger, and to introduce religious and spiritual conversation, their company would not be often courted. But it has often happened, that ministers and professors so forget the dignity of their character, and the holiness of their calling, as to disregard the injunctions of the Bible in reference to this point, and thus they give a tacit countenance to all the profanity of their wicked friends. This becomes worse when the ungodly are made confidants, and still worse when they are made advisers in the management of spiritual concerns. St Bernard has well said in reference to this subject, “Not a word of the scriptures; nothing of salvation; but trifles, toys, and laughter, and words as light as the wind, eat up the time.” Christians should imitate the conduct of the disciples in the journey to Emmaus; and conversation respecting a crucified Redeemer would cause our hearts to burn with holy love, and would produce greater enjoyments of religion, and more intimate communion with God.

Covetousness, is an inconsistency not altogether unknown. Many a Christian who would shudder at the commission of open profanity, is quite contented to have his heart deaf to the calls of humanity, and hardened by the cursed influence of avarice. His prayers are always ready, but his purse is ever closed. He is a stranger to the “luxury of doing good.”—What can the world think of a Christian who is covetous as Demas? And what does the Bible declare respecting him? It excludes him from heaven, and ranks him with the vilest idolator. Covetousness is like the grave, which never says, “It is enough;” It is like Solomon’s leech, always crying “Give, give.” Many feel more anxiety at the loss of a few

pounds, than at the loss of the favor of their God. The more a covetous man has, the more he wants. Solomon wisely compares riches to "*things which are not,*"—they are only a shadow; religion is a substance.

Violence of Temper, is another evil, chargeable on professors. Does this correspond with the meekness of the Christian character? Does it agree with the conduct of Christ? They do not hear the scoffing world exclaim, "where is your gentleness?" Violent tempers produce violent actions. A headstrong disposition and an unrestrained spirit have been the curse and bane of many a Christian society. A man endued with such a temper is the last person who ought to govern others, because he cannot govern himself. In his family, he is a domestic tyrant; in the world, he is a turbulent oppressor; and in the church, he is an Ecclesiastical despot, "lording it over God's heritage." But if, religion does nothing for the temper, it does very little for the soul.

Detraction, is also found amongst Christians. Those who are not guilty of evil-speaking and backbiting, often do more injury by base insinuations, than they would by specific accusations and open charges. Connected with this, is a spirit of envy, which will pass by a thousand moral beauties, to expose a single blot. "Cursed is he that smiteth his neighbor secretly." Detraction is generally accompanied with dissimulation, and I know not what can be more awful, than the habit, not only of speaking lies, but of manufacturing them: "Oh, my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." These evils often proceed from idleness: if these persons were more active in the world and in the church, they would find no time for detraction;—but many Christian congregations are infested with drones.

Want of Love, is a gross inconsistency.—Some professors will rend a Christian Community, and destroy every particle of affection, rather than abandon a preconceived opinion, or relinquish a favorite maxim. "These things ought not so to be." We are brethren, and should act as brethren. Our great Exemplar not only preached love in His sermons, and petitioned for it in His prayers, but practised it in His life; and I would say to every Christian, "Go, and do thou likewise."

There are many other inconsistencies, which I merely mention, such as, light thoughts of the sanctity of the Sabbath day, absence of family discipline, bad example to servants, neglect of instruction to children and domestics, an undue severity and moroseness of temper, ingratitude for mercies, murmur-

ings under adverse circumstances, pride and conformity to the world, and want of family prayer;—these are not *imaginary evils*—would to God they were! They are too true, and too frequent: “Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.”

By these inconsistencies the Holy spirit is grieved, and a disgrace is entailed on our holy religion. We should never forget that the world is, in a certain sense, omniscient in reference to our faults. We are “lights on a hill,” and we ought not only to be concerned to shine with steadiness, but with brilliancy. We should not only live above sin, but above the suspicion of it; not only flee from evil, but avoid the very appearance of it. The glory of God, and the advancement of vital godliness, are inseparably connected with the consistency of our conduct. The taunt has often been heard, “What do ye more than others?” More is expected and more is required. We naturally expect more splendor from the shining of the sun, than from the burning of a candle, and more water from the bursting of a cloud, than from the emptying of a cistern; so, more holiness and piety are expected from the Christian than from the man of the world, and if he *does* no more than others, it is a presumptive proof that *he is* no more than others.

These inconsistencies produce fearful evils in reference to the young inquirer. He sees those who ought to be his spiritual guides shewing him the worst examples, and he beholds those whose lives ought to be practical comments on the bible, trampling its holy precepts under their feet; perhaps, buoyed up by a presumptuous hope “that Christ has done all,” and that “they are complete in him.” Away with such a label on Christianity. Call it not religion—call it the vile blasphemies of antinomial licentiousness. The eagerness of the young convert is not only checked, and the faith of the genuine believer damped, but religion itself is made the scoff of the profane, and the jest of the alehouse. A sanctimonious appearance, and a canting conversation, will not counterbalance errors in practice: It is not what a man *professes*, but how he *lives*, that must decide the reality of his religion. Good works are *the only evidence* we can offer to the world. Carnal men always decide upon the goodness of religion by the conduct, or rather by the misconduct of its professors, instead of judging from the principles of the system itself, although they do not reason in the same manner in reference to other concerns. A holy life is the best and most convincing argument for

Christianity, and I know not what right those have to imagine that they are Christians, who cannot give this evidence; when our Saviour himself has erected the immutable and universal standard, "By their fruits ye shall know them."

J. G.

INFLUENCE OF READING NOVELS ON CHARACTER.

NOTHING is more remarkable in the literature of the present day than the great thirst manifested for light and fictitious works. Notwithstanding the large number of novels which are continually issuing from the press, there are a certain class of readers who snatch with avidity at each successive publication and cry with the daughters of the Horse leech—"give, give!" The beautiful and moral writings of Addison and the majestic diction of Johnson, are now almost totally neglected for the Tumaine novels, Vivian Guy, &c. So far has this epidemic rage for novel reading spread—that it is not unfrequently the case to see the inmates of the house of labor (and I might also add, of want) gather around the evening taper, leaving the realities of the ordinary business of life to travel in the wide field of imagination. Nor is it confined to these. The productions of Mrs Radcliffe and of Sir Walter Scott, have found their way to the shelves of the metaphysician's library, and ousted out the venerable productions of Locke, Reid and Berkeley.

However proper the occasional perusal of such works may be to the class of readers last mentioned, and to the professed scholar, we will not take upon ourselves to decide. But we unhesitatingly pronounce them calculated to injure and bewilder the untrained minds of youth. In the first place, we believe that constant novel reading has a tendency to give a melancholy cast to the feelings of the young and render their whole deportment gloomy and unsociable. When the student retires to his closet and peruses the work of some romantic and wayward fancy, he soon catches the enthusiasm of the author, and sympathises with his whole heart in every scene of difficulty and danger which his hero encounters. His thoughts for a moment leave the objects of sense and are transported into an imaginary world. In this abstracted state of mind he visits the gothic structures of Walpole, or gazes in silent admiration at the mouldering castles of Mrs Radcliffe—or in poetry, with Dante's hero, he visits the gloomy regions of Hell—or walks, conducted by the "heavenly muse," the

celestial pavement with the holy angels of Milton. This momentary reverie may produce sensations for the time exquisitely pleasant. But what is the reason after the spell is broken, and the ideal scene vanished—that the mind returns with an increased distaste for the common avocations and ordinary business of life? What is the reason that after this abstraction, every thing around it assumes a sickly and disgusting hue? and the individual feels vexed and disappointed that he has been called from a scene so rapturous, to the dull monotony of real life? Why, then, does the ear loath the common gossip of the day, and the heart sicken at the prospect of any earthly pursuit? It is because the objects of the fictitious world into which he has been introduced, are so far exaggerated beyond reality, that when he looks upon things as they exist, they cease to interest him. These scenes may delight him for the moment, but like the situation of the wretch, after the transitory excitement of intoxication has subsided, he will soon be dragged down to ennui and “*tedium vitæ*.” The excitement is too great to be lasting; every tide must have its ebb; and when the mind has once accustomed itself to indulge in such high wrought scenes—when by accident or weariness it falls from its elevated station, it finds every object around it, “*stale, flat, and unprofitable*.”

The novelist always describes his hero and the scenes into which he is introduced, in colors too bright ever to be realized in life. And on this account some young men who have spent their early life at literary institutions, and devoted their time to works of this character—when they enter upon real life, are so completely disappointed—and their fond hopes so utterly blasted, that every exertion in after life is chilled—and they themselves rendered useless. When they find, instead of that heavenly and high minded creature (as described in novels) that the great majority of men are base and selfish, they become disgusted with their species; and are unable to brook the trifling defects and foibles in their friends; that under-rate their praiseworthy actions merely because they are deprived of that disinterested and romantic tint drawn by the pencil of the novelist. And this is the reason why (as Locke very justly observed) novels diminish the proper sensibilities of our nature and render us callous to the appeals of real distress. He that has been in the habit of rescuing a beautiful heroine from situations of danger, when the act itself was of a romantic character—influenced by gratitude and frequently by love—will find his disinterestedness put to the test, when he meets in life the really destitute, surrounded by all those

loathing circumstances which are concomitant with abject poverty.

The bad consequences of novel reading may be more easily exemplified by referring our reader to the contrast exhibited between the deportment of the really enlightened man who pursues an even and calm course through life, and who has sought interest and novelty in the scenes of nature, without drawing from the artificial stores of fancy; between him and the constant "proser of fable." The demeanour of the latter is abstracted and unsociable—of the former agreeable and sprightly. The one, when surrounded by friends, instead of enlivening the social circle, is dreaming of some wild romance, and lamenting the untimely end of its hero; while the other always enjoying a fund of animal spirits, makes every thing assume a cheerful aspect around him. The one when surrounded by the richest natural scenery—when nature is displayed in all her loveliness before him, is blind to her beauties, and callous to her charms. But the other when he walks forth to view the works of God, the mingled idea of their beauty, sublimity and usefulness, crowd upon his fancy—and while his smile of approbation acknowledges their loveliness—he is constrained by their grandeur and usefulness to raise a silent aspiration of gratitude to the author of all good for his wonderful works. He that drinks of the unsatisfying fountain of fiction "will thirst again" but there is a happiness drawn from the sources of nature, which brings with its sweetness no satiety. Z.

SIMPLICITY OF PREACHING.

THE use of learning to a minister of the gospel, is to enable him to interpret the word of God—to exhibit clearly its true meaning—to bring its light to bear upon the understandings and consciences of men—and to enforce the observance of its precepts by the interesting motives furnished by the gospel of Christ. And how much learning, says an English Divine, how much learning and wisdom are necessary to make these things plain! Could any thing be more fine and judicious than this? Here is the proper direction of a minister's talent, whether natural or acquired. They are not to unfit him for any part of his office, which they may easily do at the stimulation of vanity or pride; but to qualify and aid him the better to perform it. It is to be feared that some do not employ their abilities to make things plain; if they do, we can but lament the deplorable want of success. But it would seem as if their aim was to dazzle rather than to enlighten; to surprise rather

than inform; to raise admiration at their difficult composition, rather than, with the Apostles, to use great plainness of speech. Even their claim to originality often regards only the mode of representation. The ideas they wish to pass off as new, when examined, are found only common-place sentiments. The well is not really deep, but you cannot see to the bottom, because of their contrivance to make the water muddy. They are not really tall, and so they strain on tip-toe. They have not a native beauty, that always appears to most advantage without finery, and so they would make up the deficiency by excess, and complexity and cumbersomeness of ornament. He who cannot rise in the simple grandeur of a morning sun, can excite notice by gaudy brilliancy of manufactured fireworks; and flame and sparkle down, as well as up.

To notice in *some respects* a style that has been constructed (for it could hardly have been involuntary) so inverted, involved, obscure, difficult, half blank verse, might seem to be going out of the author's province. He leaves, therefore others to remark, that this style though it may be extolled by the lower orders of professional men, and half-educated artizans, and excitable youth, with a smattering of science and a bad taste, it will never obtain the approbation of the really judicious and discerning. He leaves others to remark that it is disdained by scholars, at war with classical purity. Lord Kaimes tells us, that in every language clearness of expression and simplicity of thought, are the first marks of elegance.—Milton observes that nothing accords with true genius, but what appears easy and natural, when once it is produced. Agreeable to which, Addison says, that the secret of fine writing, is for the sentiments to be natural without being obvious; and contends that what produces surprise without being simple, will never yield lasting pleasure to the mind. Hume, in his essay on refinement and simplicity in style, comes soon to this conclusion—that it is better to err in the *excess* of simplicity, than in the excess of refinement; the former extreme being more beautiful and less dangerous than the latter. He observes, that the works read again and again with much pleasure, all lean more to the one side than to the other; that it is increasingly needful to be guarded against the extreme of refinement, when learning has made such progress, and good writers appear in every species of composition, as men will then be more tempted to endeavor to please by strangeness and novelty, and so fill their writings with affectation and conceits, and that simplicity may be lost, not only in subtlety

but in effort and straining; and nature and ease be buried under an artificial load of laborious effusion."

Literary.

REMARKS ON SIR WALTER SCOTT'S LIFE OF NAPOLEON BUONAPARTE.

THE life of Napoleon Buonaparte is now in the hands of all the lovers of literature in our country. It is written in a style rather less suited to dignified Biography, than to the lighter works of fiction which have issued from the same pen. Nevertheless, it is impossible not to discern the high talents of a man who has expended great intellectual energies in embellishing the region of fiction for the entertainment of mankind.

Sir Walter Scott has undoubtedly raised the standard of taste, by elevating to the highest grade of poetic and dramatic beauty, a class of literary compositions hitherto but little regarded. We have reason to fear, however, that in doing this, he has increased the difficulty of alluring youthful minds beyond this pleasant stage in literary acquirement. If it was before hard to subdue a taste, or rather appetite, for Romance reading, in young persons not imbued with high discriminative powers; we fear it will be now almost impossible to take them from the rich treat provided for them by the great patron of fictitious narrative. But to return to his Biography of Napoleon.

It is undoubtedly more interesting than any of his works of fiction, because, for once, historical truth has given to his pen a succession of wonders almost passing the verge of credibility. Had Scott attempted to fashion such a character out of materials from the redundant workshop of his imagination, he would have been censured as passing the bounds of probability. As it is, we look with wonder and awe upon a correct delineation of a character, whose peculiarities have been developed in our own time, and whose name and deeds have been as familiar as household words to our ears.—His biographer has done ample justice to the virtues which mingled in meagre proportion with the grand mass of his dark and hideous vices. As if to exemplify to mankind, in a single instance, the awful and pernicious consequences of unrepressed ambition, this scourge of human nature seems to have been sent to earth. We shudder while we contemplate the dreadful result of an unrestrained thirst for dominion, and then turn a microscopic glance into

our own hearts, as if to scan this peccant principle in its embryo state, and mark it out as a thing to be watched and dreaded.

With regard to Buonaparte's influence upon the destinies of the French nation, we cannot but consider him as a scourge sent to consummate the punishment of a race of willing Infidels. They had hardened their hearts, like Pharaoh, against even the belief in a God! He had sent warnings in vain to call them back to duty! All the insane acts of an infuriated populace could not recall the image of its Creator to the soul that had dared to cast away its faith.—Desolation visited the nation in many awful forms, till at length Napoleon came, like the destroying angel, to sweep off the first born from every hearth, with the bloody sword of conscription. It seemed as if his character combined all those horrible elements of human evil, which had hitherto sufficed to form agents of various degrees and kinds of iniquity. All the corruptions that had wrought this general devastation of national virtue, while disseminated abroad, were now congregated in one capacious bosom, from which the principle of destruction was henceforth to emanate. The French nation erected the idol on the throne of their hearts, and offered him the homage due only to the Deity. This Dagon received their adoration, and prepared to slay his victims upon the very altar they had erected to him. It is most evident, that the devotion they felt for Napoleon must have supplied the place of a legitimate sentiment of adoration. Mankind must have something to worship. Take from them the true object of their homage, and they will frame an idol in his place, even as the Israelites did before Mount Sinai. The French nation sacrificed themselves to Napoleon, even as the disciples of Juggernaut are crushed beneath the wheels of his car, where they cast themselves in devoted fanaticism.

It is impossible not to shudder at the narrative of the campaign in Russia, where human life was squandered in horrible profusion, to save the pride of the despot who would not allow himself to be conquered. To invade a country with only a shadow of pretext, (save his acknowledged thirst for conquest,) and doom 400,000 men to captivity or death, was one of the splendid virtues (as they have been called) of this usurper. Yet it is difficult, in following the thread of Sir Walter Scott's narrative, not to feel for the terrible reverses of the conqueror. So prone is the human heart to admire that which is rare, that his horrible degree of disregard for human life, shines forth as a virtue; while his momentary compunc-

tions of conscience excite sympathy from being considered as indications of benevolent feeling. We mark him, from his first resolution to invade Russia, subjected to the urgent expostulations of his faithful counsellors, but continuing firm in self-will, against the united supplications of reasonable men, who were unwilling to sacrifice the glory already acquired, to the chimerical prospect of adding to what ought to have sufficed even for inordinate ambition.

But all opposition was overthrown by the giant, who arose in his might, and, scorning individual opinion and individual suffering, strode forth to conquest, with his myriads in abject subservience to his will. He left their bones to whiten in foreign lands, as trophies of their devotion to the authority of a despot. He spread a funeral pall over the combined nations of Europe, and returned to witness the tears of the country he had desolated. Yet even in these circumstances, he retained the affections of those whom he had taught to brave death on the battle field, until they were unwilling to meet it in the ordinary course of nature. They were willing to pour out their remaining blood as a libation before him, but they could not breathe the temperate atmosphere of peace, or stagnate in the practise of social and domestic virtues. Thus, after the convulsion of the revolution, and the protracted calamities of foreign war, and internal paroxysms, this unfortunate nation was still to endure another conflict. The master spirit disdained the bonds that were imposed upon him; he burst them as Sampson did the green withes, with which credulity sought to restrain him, and again waved his blood-stained sword over Europe. To purchase three months of precarious sovereignty, he once more inundated France with the blood of her bravest, which was poured forth as water to slake the burning thirst of his ambition. Surely his must have been a kindred spirit with the aspiring angel, who could not brook superiority even before the hidden throne.

After the final overthrow of this tremendous warrior, we look with awakened interest upon his constrained seclusion from a world which had proved too small for his gigantic spirit. There are dawns of that tranquil magnanimity which mark the truly great in adversity; but the habit of endurance was never fully matured. Like the caged eagle, his keen eye penetrated the depths of that free heaven in which he was never again to soar, while his restless wing wearied itself in fruitless buffetings against the stern barriers that opposed its energy. We sympathize in his domestic privations, and almost condemn the harshness that imposed them; while we ad-

mit the danger of contagion from his errors, which made it necessary to withhold his son from his example. So deep, indeed, appears to have been his self-deception, that weak minds are easily infected by the detail of his erroneous system. We are almost inclined to believe his declaration, that the glory of France was his sole object, even when we see his desire of personal aggrandizement laying that glory in the dust.

Nothing more distinctly marks the taint of human degeneracy common to us all, than the fact that we feel admiration for deeds decidedly vicious, and compassion for a person whose whole life was spent in openly violating human and divine law. Are not these feelings dangerous? and do they not threaten to confound that moral sense which is, unfortunately, already weak and erring? We should certainly number these equivocal emotions among the things to be scrutinized, when we examine the little world of our own thoughts. History is often dangerous to the morals of youth, from the gloss that is thrown upon great, *bad* characters. It is perhaps to be lamented that moral effect could not be consulted by historians, so as to leave an unfavorable impression of those characters whose example is to be avoided. On the contrary, we hear of the glorious achievements of tyrants and monsters of immorality extolled with enthusiasm; and thus the love of false glory, and the desire of invidious distinctions, are unconsciously inculcated in the ardent mind, while it is incapable of discrimination.

It is the opinion of Volney, the French traveller, that works of fiction, provided they are strictly moral, are safer than history, for the perusal of young people. Fenelon is said to have been very particular in remarking upon the exceptionable traits of historical characters to his pupil, the Duke of Burgundy, who was not allowed to read history except under the direction of his instructor. His celebrated "*Telemaque*" was designed as a specimen of this mode of instruction. We think the life of Napoleon requires an antidote to counteract the poison, of which we have spoken. Scott has been accustomed to adorn his fictitious heroes with attractions that serve to counterbalance their defects, and he has invested his historical hero with too much romantic interest. And yet we are fully aware that a severely just delineation would have drawn upon him a copious measure of public censure. Therefore we can only regret that so pleasing a work should be somewhat dangerous in its moral tendency; while we recommend to young people especially to consider the result of Napoleon's colossal schemes of ambition, rather than the brilliancy of his

individual achievements—to view him as a despot and a destroyer of human life, rather than as a hero unjustly abridged of his natural rights, that is to say, of the power to disseminate evil. We cannot help regretting that he should have indulged in such puerilities of passion and impatience, while secluded from that world, where each whim of his gigantic mind involved the fate of nations: But at the same time, we are glad to have our admiration sparingly excited.

His tenacious adherence to the empty forms of sovereignty, prove the importance which he attached to those contemptible appendages of his usurped dominion, and deny his frequent asseverations, that he thought only of aggrandizing France.—When we contemplate the workings of a mighty mind, whose soarings have entranced the world in astonishment, we naturally expect to discover consistency and system, even in error; but when we find endless incongruities and vacillations; when we see the puny growth of the uncultivated moral region fully revealed in private life, and a stupendous intellect striving to warp the erect dignity of truth to its personal views, we admire no longer. We are inclined to think the fascination of manner, attributed by his biographer to Napoleon, to have been a refined species of acting, rather than the spontaneous effusion of gentle feelings. He seems to have studied dramatic effect, and no doubt was aware that much of his influence was derived from his arts of captivation. We do not see them exercised on the unfortunate, but find them rather reserved for those occasions on which other means were about to fail. Thus, when he had signed the instrument of his abdication, he is represented as covering his face for a moment, then looking up with that fascinating smile, so powerful in its influence, and entreating his friends to destroy the paper, and once more make head against his enemies. Again, when he discovers accidentally the enmity of his mother-in-law, the Empress of Austria, he is described by the Count de Segur as vanquishing her ill will by a smile. We cannot help being uncharitable enough to doubt the sincerity of these effusions. We cannot reconcile the more glaring characteristics of the man, with these imputed graces of temper. It is not uncommon, even in these days, for a man to smile and smile, &c. according to the custom of Shakspeare's time.

On the whole, we heartily wish, for the sake of morality, that the exceptionable traits of this conspicuous character may be duly weighed in all their bearings, before people entangle themselves in the seductive spell of admiration for his better, or least offensive qualities. Let us accustom ourselves to

view him in the attitude of a Colossus bestriding the world, and grasping at universal sovereignty, amid the mingled streams of blood and tears flowing from desolated Europe.—Regardless of the miseries of mankind, he strode onward in his career of conquest, overturning nations in his march, and writing his titles of usurpation in characters of blood. Tho' we cannot depict him as an *ogre* feeding on human hearts, we can, without latitude of fancy, describe him as inhaling the dying groans of mankind for his vital breath, and rending the heart strings of an oppressed nation for his daily occupation. Compared with this, the employment of the Roman Emperor may be considered as harmless and inoffensive.

LITERARY SPIRIT OF THE AGE.

MR EDITOR,—I was very much pleased with the remarks of an anonymous writer, in the last number of your valuable Magazine, on "the Bookish Spirit of the Age." I was so highly gratified with what he *said*, that I could not avoid wishing that he had said *more*, and saved me the trouble of writing. I know not whether he will consider the remarks, I am about to offer, to be wholly at variance with his views. They are not intended to *condemn* the sentiments contained in his communication, but to *qualify* some things which he has advanced. In regard to the decisions of Reviewers, Pedants and literary Gossips, on the character of books, I have nothing to add to his remarks; and his thoughts on the difficulty of selecting the best books, and on the solemn responsibility of those who select works for youth, and for the *many* whose occupations leave them but little time for reading, are of vast importance. A book may give an impulse to the mind of a child—may awaken his latent, moral energies—may fix his future habits of thinking and course of action, and mould and form the whole character of the future man. It may rouse all the powers of his moral nature, stamp upon them a decided character, give a positive direction to the movements of his restless spirit, and thus exert a permanent influence, which will still live—when he is in the grave—and act on the destinies of millions. The spark lighted up in the infant mind, may at length rise into a flame which will shed on thousands its mild and cheering light, and which will forever burn with increasing, inextinguishable brightness in the Heavens above; or it may burst forth in a blaze to blast the works of God, to spread around its baleful influences, to dazzle, like the lightnings in a tempest, and bewilder the world for a moment, and

then to reflect its disastrous beams in the regions of eternal night.—Parents and teachers then, while training the infant mind—and all who select food to satisfy the appetite, and minister to the strength of an undying spirit, are engaged in a work of solemn responsibility. It is not enough that books should be harmless, or merely good—the truths which they illustrate, should be presented in a style and in a light, that will seize the attention of the child, and enlist all the powers of his understanding and heart on the side of virtue. It requires a discriminating and well informed judgment to select, and it requires talents of the highest as well as of a peculiar order, to *write* suitable books for children.

Your anonymous correspondent has made some strictures on the vast multiplication of books and periodical journals which the press is incessantly pouring forth upon the world, like a flood. He says—“we are compelled to regard the multiplying volumes as good or evil, according as they add to the stock of our knowledge without pilfering from us more time than the acquisition of it is worth.” He appears to view this part of his subject, not so much in its relation to the *many*, as to the intellectual wants of the *few* whose minds are already furnished. If he regards the great increase of books an evil in itself considered—I must beg leave to differ from him in opinion. The truth is, there is now a market, for books, which forty years ago, was unknown; books are now demanded by people of a numerous class, which in former times, read little, thought little, and knew little. There have been writers and readers in the world in every period since the days of Moses; but till the close of the eighteenth century, their number was very small compared with the number of those who lived and died without reading or reflection. Formerly, the great mass of the people in every nation, were content, or were compelled to lead a bustling life, and plod onward as their fathers did before them, without being suffered to inquire about their rights, or to enter the temple of knowledge.

But now the times are changed. The spirit of inquiry, is abroad, electrifying the nations of the earth. The increasing attention bestowed on the education of youth of every class, the multiplication of sabbath schools, and the political and religious movements of the day, both in the old world and in the new, all tend to create in the minds of the people a thirst for reading and for knowing. The vast increase of books may for a short time slake this thirst; but the mind will thirst again. A short season of fasting will sharpen the appetite;

and the desire of novelty, an original principal of our nature, will force it to call for new and more copious supplies. The *people, the many*, are resolving in earnest, that by purchase or begging or stealing, in some way or other they *will* have the bread of knowledge. They are beginning to learn that *knowledge is power*; they are determined to share it with its lordly usurpers. They are beginning to see that the chains in which their fathers were held in political bondage and in spiritual darkness, were not forged in heaven by the gods, and bequeathed to kings and popes, as an immortal, unalienable legacy; but were forged here on earth, in an hour of darkness, by presuming selfish mortals of like passions with themselves. The people are beginning to know and to assert their rights; and the vast increase in the printing and circulation of books and journals, is daily extending more or less information respecting their rights as subjects of civil government, and of their duty and responsibility to the Lord and Judge of the world. The numerous works daily issuing from the press, create and nourish and strengthen the desire of knowledge,—they add momentum to the mighty impulse which is exciting the energies of the intellectual and moral world—they convey the power of this impulse to the minds of millions, who a few years since, were thinking and reasoning on nothing but the means of gaining a subsistence. They are daily extending this excitement, which, I hope, is destined to continue, till it reaches every nation and tribe on the face of the earth; till it overturns the throne of every tyrant, demolishes every altar reared by superstition, sunders the chains of every spiritual hierarchy, and rouses all men from their slumbers to think on the great end of their being, and leads them to the knowledge of Jesus Christ, who is the true God and eternal life.

In illustration of these remarks, I would refer the reader to the intellectual and moral progress of the great mass of the people in our own country, to the progress of inquiry and of knowledge among the *many* in South America, in England and Ireland, in France and in Greece and in other parts of the eastern world. Indeed, the progress of the nineteenth century—if there has been any thing which may be termed intellectual progress—consists, not in the discovery of new truths, but in communicating to the many a knowledge of truths which have long been known by the few, and in the application of the sciences to the arts and business of life. The great competition now—and it is noble strife—is to make knowledge practical, and bring it to act on the characters of men and on the concerns of individual and national welfare.

But to return from this excursion to the subject in hand—the multiplication of books in our own country: If there is annually a vast increase made to our bookstores; there is also a vast increase to the number of readers; and an unparalleled increase in our population. It is true the majority of these books and journals are not such as Christians ought to circulate. They may serve to rouse the popular mind and awaken a spirit of inquiry, but they do not enlighten, purify and elevate popular sentiment. The nourishment they afford is not wholesome. But perhaps it is better that the minds of the people should be acted on, by the lightest trash; than for them to remain without books, plodding on in unreflecting ignorance, incessantly thinking and dreaming of nothing except what they shall eat and what they shall drink. It is better that a tempest should beat upon the stagnant waters of a motionless pool, and raise from its bottom and mingle its poisonous sediments with its turbid waves, than for the waters to remain petrifying in their quiescent state, sending forth their exhalations to spread over the land the seeds of disease and pestilence and death. When the fury of the blast is over, and a calm succeeds, the sediments of the pool will subside; its waters gently agitated by the cool breezes of the North, will be purified and the pool may be converted into a salubrious fountain to refresh the weary traveller.—The press is daily exciting and agitating the minds of the people; and if you look through the Literary, Political or Religious world, you will find that the nature of this excitement corresponds with the character of the press. The publications of the day are as much the food of the mind as bread is to the body. In both cases, hungry men do not stop to examine; they hastily devour whatever is placed before them. Many of these publications are not such as enlightened christians would wish to circulate. They wish to convert the press into an engine to produce on the popular mind such impressions, to awaken such sentiments and give existence to such virtues as will make men holy and happy both in time and eternity. This great end is overlooked by the majority of those who are making or publishing new works. They will publish any thing and every thing for which they can find a ready market. Their consciences are not troubled, if their works are saleable and serve to fill their coffers with silver. Something ought to be done on this subject to effect a reform. Now I confess that I am one of those intermeddlers, who are endeavoring in this world where almost every thing is out of place, to put as many things right as possible. And I have a plan to propose—suggested

to me by a gentleman in whose judgment the public have great confidence—which if carried into operation, will change to some extent the fashionable reading of the day.

The plan suggested is as follows: that an association be formed for publishing and circulating such approved religious books as are adapted to the wants of the people: That the association raise funds and loan the same for a given period (say five years) without interest, to a committee who will appropriate them in effecting the object in view; that this committee select the works for publication, and employ agents to dispose of them at moderate prices in every town, county and neighborhood through our southern country. If such an association were connected with the office of the Magazine or some other Religious Journal, the circulation and sale of the books might be made at a small expense by the agents of the press. Ministers, Missionaries and others who are in various ways endeavoring to do good, would feel a deep interest in an establishment of this kind. Books judiciously selected may in this way be put into the hands of thousands in the country, who do not, perhaps, enter a book store in the course of their lives.

I know not what your readers may think of the plan I have mentioned; but I cannot avoid thinking that it is time for the churches of Jesus Christ to decide whether they or romance writers shall occupy the inquisitive attention of many thousands, and furnish them topics for daily reflection and conversation. Shall the press be employed to exert its benign influence to purify and exalt the tone of public sentiment, and to mould the minds and fashion the manners of the rising generation? Or shall we continue to use it as an engine to scatter political firebrands through the community and kindle the flames of party animosity? It is high time for christians to *act* on this subject; and nothing I presume is wanting, but judicious men to mature some plan and appoint suitable agents to carry it into effect.—The present is the time for action; the mind of the public is awake; the spirit of inquiry is abroad; a thousand inquisitive eyes are daily looking for some newer thing; every thing like food for the mind is swallowed; men now see that the press is the machine with which they can control the destinies of the republic; now then is the time for christians to take hold of this engine, and direct its operations and wield its tremendous power with effect, and raise and transform the whole moral world. If the desire of novelty is *never* to be satiated—if the world *must* be filled with books of some sort—let it be filled with those which will reflect upon

its darkness the light and the glories of heaven—let it be filled with those which will diffuse the meek and benevolent spirit of the gospel.

To return to your anonymous correspondent; *He* speaks of the multiplying volumes of *Biography*, “as glutting our markets and of course engrossing large portions of the time of readers;” and the manner in which he speaks of them leads me to infer that he considers *the supply* in this department of literature very *extravagant and excessive*. For my own part, I am glad to see authentic, well written books of this kind increasing. They exhibit a picture of human nature and of human life which accords with reality. Let this picture be laid before our youth, and it will restrain their visionary hopes—it will correct their extravagant ideas of the degree of happiness to be attained in the present life—it will recall the mind from that *fancied* world which exists only in imagination, to the dull, gross and prosaic realities of this mundane sphere—and teach them by the force of living examples, *that the present life is not a state of rest, but a brief season of trial, suited to form and develop their characters; affording them an opportunity to obtain a triumph over the power of sin and to prepare for the vision and full enjoyment of their God and Saviour in a life that will never end.*—While so many extravagant hopes of earthly felicity are indulged by inexperienced youth—while so many romantic, unearthly pictures of human life are held up before the world by the genius of Romance—I would be glad to see biographical memoirs multiplying in the same ratio—exhibiting to the world a record of facts, to withdraw, if possible, the attention of readers from the adventures and visions and paradise of Romance, and correct the false judgments which are often produced by the enchanting Muse of fiction.

In regard to sermons, perhaps, I may not perfectly agree with your correspondent. Although the majority of the sermons annually issued from the press, would not be worth the time required for their perusal to one who has devoted many years to the study of Theology; it does not follow, of course, that these sermons are useless. By those who once listened to the voice of the writers, they are regarded as affectionate testimonials of Pastoral fidelity. To hundreds and thousands of plain, unlettered christians, they minister the bread and the water of life:—they are the medium through which many humble believers receive the consolations of the gospel of peace. Ministers, it is true, and others who devote much of their lives to study, will not, if they consult their

own improvement, spend much of their time in reading the productions of mere ordinary minds : They will read the works of authors distinguished by vigor of intellect, by their original views, and by the boldness of their conceptions ; works which will make the reader submit to the labor of thinking. But it is, perhaps, questionable whether books of this character, are most profitable to the generality of readers—to those whose minds have never been disciplined by study.

One word more and I have done. Your correspondent remarks,—“It is in vain to say, *leave these things to be controlled and influenced by public taste and opinion.* It is the state of public taste and opinion, which encourages this overwhelming abundance of new publications.”—He recommends the adoption of measures “to diminish and control these evils.”—Now to control “these evils,” it is evident that he must control public taste and opinion—and to control public opinion he must control the press. For the Press is the mighty power which moulds and forms and directs the current of public opinion. And public opinion is *strong* ; nothing human can stand before it. It is stronger than written constitutions, than human laws, than prisons, than fleets and armies.—Even *Truth*, though clad in celestial armor, must often yield for a season to the frenzied power of public opinion. In this age of excitement, of inquiry, of action, of enterprise and revolution, public opinion is not at rest—it is moving onward with rapid strides—it gains new power in its progress—it sweeps away every thing before it. Now while public opinion is on the wing flying through the earth, like the angel through heaven, about to proclaim to the nations, that the oppressed shall go free and the world be disenthralled from the fetters of civil and spiritual bondage—or about to change her course, and like a demon from the pit of darkness, lend her influence to lengthen the reign of superstition and tyranny—it is of vast, of everlasting importance, that public opinion be directed by the Spirit of Truth. I hope, therefore, that your correspondent, who evidently possesses the ability, will contribute his due share to increase “the overwhelming abundance of new publications”—and thus exert his influence on the tone of public opinion. If those who have the spirit of Christ will direct the current of public opinion—Christ shall reign in the plenitude of his power and glory in the hearts of men on earth ; public opinion shall diffuse through the earth its joyful influences, pure and holy as the winds which fan the heavenly paradise ; but if not, the power of public opinion, like the blasts of Sirocco, will desolate the fairest hopes of man,

and thicken the darkness and multiply the ruins of sin, which in this world, reveal to the guilty the justice and the wrath of their offended God.

KAPPA.

 EPIGRAM.

THERE is something pleasing to me in the following epigram, addressed by Sam. Werenfelsius to John Alphonso Turretin—perhaps it is because I admire the two men. I wish that some of your poetical readers would give us a neat metrical version, retaining, as far as possible, the conciseness and simplicity of the original.

S. Werenfelsius ad J. Alphonso Turretinum, libris impallescens.

Tandem desere, quos amas, libellos:
Nemo te cupit esse doctiorem;
Tantum te cupimus valentiorum
Talem non facient tui libelli.

 SELECT SENTENCES.

To endeavor to force men to religion is to destroy religion: for there is nothing so completely *voluntary* as religion; and if the heart of the *worshipper* is wanting, religion is wanting.

If we were wise, we would lay on ourselves the very restraints which religion lays on us; and would require ourselves to do the very things, which the law of God requires of us.

Many theological controversies might be settled, if the *terms in controversy* were changed for other words or phrases; for it would then appear that often men who dispute about *words*, agree in *things*,—as *justification*, *faith*, *good works*, &c.

All that is said in excuse of popish superstitions, may with equal force be employed to excuse *heathen idolatry*.

Reasons drawn from *expediency* are incentives to the discharge of duty; but they differ as much from the *foundation of obligation*, as *nicknacks* promised to a child to induce him to learn his lesson, differ from the *authority of the father*.

The opinion which derives obligation from *expediency*, agrees well enough with the system of the *Atheists*, but it falls to the ground, when you admit a Deity. For should we owe nothing to our Creator, if we had nothing to hope or fear from him? And, would it be just as proper to utter blasphemies against the all perfect God, as to celebrate his praises? Certainly—if the doctrine of expediency is true.

What good man would dare to say, that he will be only as just, as pious, as grateful, as friendly, as it is his *interest to be*? And if one would be ashamed to say so, why is he not ashamed to think so?

Literary and Philosophical Intelligence.

HISTORY OF THE GREEK REVOLUTION.—Dr Howe, who recently returned to this country, has issued proposals for publishing a historical sketch of the Greek Revolution, from its commencement to the close of the year 1827.—The Doctor has had the best opportunities for obtaining accurate information of his subject, from his own personal observation, and other authentic sources; and his narrative will no doubt be very interesting. We may add that his generous and yet unrewarded services to the Greek cause, must give his book a further claim to the patronage of the public.

NEW COMMENTARY.—Those who are acquainted with Erskine's Evidences and Essay on Faith, will be glad to learn that the author (now in Italy) has nearly ready for the press a Commentary on the Epistle to the Romans.

An Essay on Saving Faith has been lately published in Edinburgh, in which the views of Erskine on that subject are controverted.

ST VALENTINE'S DAY.—A romance from the magical pen of Sir Walter Scott, entitled St Valentine's Day or the Fair Maid of Perth, is shortly to appear in three volumes. This work will form the second series of the Chronicles of the Canonsgate.

TRAVELS IN ITALY.—M. L. Simond, the traveller, whose works on Great Britain and Switzerland have acquired a high reputation for their author, has published at Paris, two volumes of travels in Italy and Sicily, which are much praised in the French Journals.

LITERARY CURIOSITY.—"The Cherokee Phoenix," the first Newspaper ever published by a savage (perhaps we should not use this epithet) nation, was issued a few weeks since. It is edited by Mr Elias Boudinot, a Cherokee, who was educated at Cornwall, Connecticut. A New York paper remarks, that a single sight of this production, is sufficient to overthrow a thousand times, all the unprincipled declamation and unfounded declarations made by interested white men, against the incompetency of all Indians for civilized life. This sheet is one of the most remarkable, when all the circumstances are considered, that ever issued from the press.

In the first place, it has been established by Indians; in the next place, it is the result of a firm and resolute determination to adopt the advantages of civilization in which they have already, as is incontestable, made considerable advances, although opposed by those around them. Then, as to the contents of the paper, it publishes, among other things, the first part of their

free constitution, the first, we believe, ever recorded among a people so recently merged from mere savage life. Lastly, a large part of the contents are translations in the Cherokee language, written in characters invented by Mr Guess, one of the nation. This will rank among the greatest curiosities, one of the greatest inventions of the age. The author, as we have been assured, though ignorant of all written language, has formed this alphabet of syllables on principles entirely his own, and with perfect success.—*Daily Advertiser.*

NEW WORKS IN LONDON.—The following interesting new works are published in London: 1. The Third Series of Sayings and Doings, 3 vols. 2. Lord Byron and some of his contemporaries, by Leigh Hunt, 1 vol. 3. The Octavo Edition of the Diary and Correspondence of Samuel Papys, Esq. edited by Lord Braybrooke, 5 vols. 4. The Tales of an Antiquary, illustrative of the Manners and Localities of Ancient London, 3 vols. 5. The Translation of Viscount Chateaubriand's Travels in America and Italy, 2 vols. 6. Tales of the West, by the author of "Letters from the East," 2 vols.—and 7. The Reminiscences of Henry Angelo, 1 vol.

AN ENGLISH REVIEW AT PARIS.—A periodical publication has been commenced in the Parisian metropolis, entitled, *Revue Britannique*, which, besides original notices of English literature, is to consist of translations from the most highly esteemed periodicals of this country and England. It is to be conducted by a gentleman, said to be well qualified for the task, by his extensive knowledge, good taste and judgment; and it has been commenced under very flattering auspices.

ROMANCE OF HISTORY.—This work distinguished by its accuracy, vivacity and good taste, is about to be re-published in Philadelphia. It is from the pen of Mr Henry Neele, a writer well known in the English Magazines—whose death by suicide, in a fit of derangement, is announced by a late London paper. The Romance of history consists of a tale, founded either on legendary lore, tradition, or historical relations, for every English monarch's reign, from William the Conqueror, to Charles the First, inclusive, intended to be, in some measure, illustrative of the manners, customs, habits, laws, &c. of the different periods. The author has evidently bestowed much pains on his work; and some of the tales are of the most intense and vivid interest. It is a production that will find many readers, and there are few who can read it without being pleased.

LONDON PERIODICAL JOURNALS.—The following notice of some of the principal English Magazines, which we find in a Philadelphia paper, will be acceptable to those readers of this work, who are watching the progress and influence of the periodical press.

THE EVANGELICAL MAGAZINE has been published more than 30 years; and from the profits nearly 20,000 pounds, or nearly \$90,000 have been distributed among the widows of evangelical ministers. It is not pledged

to any denomination of christians. For many years it was conducted by a clergyman of the Church of England; since his death, by ministers of the Congregational persuasion.

THE BAPTIST MAGAZINE, London, has continued 18 years; from the profits nearly 3000 pounds have been distributed to the Widows of Baptist Ministers. The Editors say: "of Magazines, Reviews, &c. devoted to the propagation of Protestant and Evangelical principles, there are many thousands issuing monthly from the London press alone."

THE CHRISTIAN OBSERVER, a London periodical, has been published between 20 and 30 years. Among its contributors have been some of the most eminent divines and laymen of the evangelical portion of the Established Church. Simeon, Cooper, Vaughn, Gisborne, Cunningham, Wilberforce, and many others. The character of the work is strictly Episcopal, but liberal and generally evangelical. It was formerly more Calvinistic than now. The original contributions are in good taste and usually distinguished by piety and solid sense. They want, however, the seasoning of genius, and may be judged by some tame and prosaic.

THE ECLECTIC REVIEW, is wholly under the direction of dissenters. It is devoted to subjects partly theological, and partly literary. In force and animation it may bear no mean comparison with the Edinburgh Review. No periodical among the dissenters has attained a higher character. It furnishes an excellent view of the current literature, and in religion is decidedly evangelical, and Calvinistic. Its style is usually terse and vigorous.

THE SPIRIT AND MANNERS OF THE AGE.—This is a most lively and interesting publication, rather too abundant in fanciful and fictitious pieces, bearing no sectarian designations, but well supplied with useful and instructive discussions. If it be designed to represent the *Spirit and Manners of the Age*, we must consider it as furnishing no very favorable indication of the strict and uniform piety of the age, since religious and amusing articles are alternated with much care and contrivance throughout its pages. Its poetry is generally very good. The Series is new this year and the work enlarged.

THE IMPERIAL MAGAZINE, mainly directed by dissenters, has likewise an extensive circulation, and contains more useful and interesting matter.—Like the *Spirit and Manners of the Age*, it has a considerable mixture of the serious and the secular, the solemn and the entertaining. It is professedly more learned than some of its contemporaries, and contains many essays upon the more popular topics of science and literature. In doctrinal points it appears to be very temporizing, and studiously conceals its predilections on this head. The Editor is Mr Drew. Robert Hall is said to be a contributor.

PROGRESS OF KNOWLEDGE.—It is stated in a Foreign Quarterly Journal, that in the 375 years from the invention of printing to 1814, the productions of the press in France had grown up to 45,600,000 sheets per annum, and

in 12 years from 1814 to 1826, they had increased from 45,600,000 to 144,500,000; in other words, the advance has been twice as great in these 12 years, as in the preceding 375.

PHILOSOPHICAL PICTURE OF MAN.—Behold an animal entirely naked, whom nature has abandoned to the injuries of the elements, and to whom she has not allotted any one particular climate wherein to live: she has balanced him upon two feet, and made him so feeble that he requires to be instructed to walk, and even to eat; who is the only animal to whom is denied the instinct of knowing the vegetables proper for sustenance. In his breast she has implanted all their blind passions, without enlightening his mind with one of their innate ideas—who cannot satisfy his most common wants without the assistance of others—who is yet, without ceasing, at war with his species—who persecutes them, and is persecuted by them—who massacres and is massacred—who becomes to himself the most dangerous of enemies—often dies of melancholy, and sometimes destroys himself in despair. This miserable being is man. On the other side—Behold a being whom nature has made for the enjoyment of relationship with all his kind upon earth, and to whom she hath confided the use of fire, the first prime mover of the universe. He breathes in all climates—navigates every sea—inhabits all parts of the globe; turns to his use all vegetables, and subdues all animals; this being has received from nature the finest form of body—celestial affections in his countenance, innate sentiments of the divinity in his heart—intelligence of his works in his mind—instinct of infinity and of immortality in his hopes—and by the harmonies of his intellect, his virtue and his reason; he renders himself master of the whole world, and directs his views to Heaven itself. This sublime being is also man.

THE PENDULUM.—In a paper on the form of the earth, recently read to the Academy of Sciences, at Paris, by M. Biot, he maintains that the English are wrong in adopting the length of the pendulum as the basis of their system of measurement; that length being subject to variation, from causes which have no dependence whatever on topographical position, and which are not the same at any given point, in the course of centuries. M. Biot affirms, that the basis of the French system of measurement is not exposed to that inconvenience in the same degree.

SPONTANEOUS HYDROPHOBIA.—M. Rossi, a member of the royal academy of Turin, furnishes a very interesting memoir on hydrophobia and the consequences of madness. The memoir is divided into two parts—in the first the author speaks of a spontaneous hydrophobia, without any bite from a rabid animal; the other contains a number of facts respecting canine madness.—In the first part, M. Rossi speaks of seven cases of spontaneous hydrophobia, which, with a single exception, all proved mortal.

CURIOUS RELIC.—A curious relic of antiquity, illustrating the efforts of France, during her possession of the Northern Colonies, to assert and es-

tablish her claim of sovereignty over the vast and fertile region now constituting the Western and S. W. States of our confederacy, was presented, a few months since, by His Excellency De Witt Clinton, to the Amer. Antiquarian Society, with an interesting memoir on the origin of the donation. In 1749, Gallissoniere, the French Commandant in the Canadas, anxious to fix the boundaries of the dominions of his King in America, detached an officer, attended by three hundred men, to traverse the country as far as the Appalachian Mountains. He was furnished with leaden plates, bearing the royal arms and appropriate inscriptions, with orders to deposit them near the remarkable natural objects, as caverns, mounds, and river mouths. One of these singular landmarks was discovered some years since by the outlet of the Muskingum river, and transmitted by Caleb Atwater, Esq. to Governor Clinton, by whose generosity it is now added to the collections of the Antiquarian Society. Its size was about 10 by 8 inches, and its thickness about three eighths of an inch. Although its dimensions have been diminished by the rude hand of violence, the inscription, of which the following translation is furnished by Mr Atwater, is fully legible :

"The year of our Lord 1749, Navis Celeron, Commandant of a detachment ordered by the Marquis de la Gallissoniere, Captain General of New France, to re-establish peace and tranquility among certain tribes in that region. We have deposited this plate at the mouth of the River Venauque this 16th of August, near the River Oyo, [Ohio,] otherwise called the 'Beautiful River,' as a monument and memorial of the re-establishment of our power in that territory, which we claim near that river, and near all those which empty into it;—and in all that country on both sides and in the neighborhood of the sources of those rivers, and which we have gained to our empire by a long line of wise and prudent princes—maintained by our arms, and by solemn treaties, especially those of Ryswich and Aix La Chapelle." "Paul Lebrosse, fecit."

It is conjectured by the learned antiquarian donor, that this leaden monument must have been originally deposited at the mouth of the Venango, above Pittsburg, and the change of location to the mouth of the Muskingum, subsequently made by some person ignorant of its original design.

Religious Intelligence.

SYNOD OF TENNESSEE.

The Pastoral Letter and Narrative of the state of Religion within the bounds of the Synod of Tennessee, after noticing the powerful and extensive revivals with which their churches are favored, remark :

We should be too tedious for your patience, should we go into a detail of those instances of converting grace, that have been rehearsed from the different sections of the Synod.

We have heard of young persons who stand around the edges of our con-

gregations, and occasionally interrupt their solemnity by frivolous whispers, drawn by the convictions of the Spirit to the seats of the anxious, and becoming the humble disciples of their Redeemer.

We have heard of an old man between sixty and seventy, deeply alarmed through the ministry of the word, retiring home at night to seek security on his pillow, but unable to pacify the reproaches of conscience, returning the same evening to ask the prayers and counsel of christians, yielding up himself to the mercy of his God, and on the first opportunity establishing the worship of God in his family.

We have heard of a proverbial despiser of religion, now oppressed with the horrors of despair, and now obtaining "a good hope through grace."

We have heard of the avowed disbeliever in religion, persuaded to abandon his refuges of lies, and embrace the gospel he once hated.

We have heard of the ungodly son of a pious parent, arrested by a fit of sickness, in the career of unbelief and ingratitude, and moved to penitence by his sister's reading of the death of Jesus.

On instances like these it is natural to remark :

1. That the means of conversion is the same now, as when Paul addressed the awakened jailor, or when Jesus delivered the parable of the sower. It is the simple word of God. We should try, therefore, in all our addresses to the impenitent, not to stun them with our voices, to frighten them with our gestures, or to confuse them with the rapidity and indistinctness of our utterance ; but to communicate to their understandings, and urge on their consciences, that solid instruction, which we are taught to seek from the sacred volume.

2. That the Holy Ghost alone can apply that instruction, with a saving and conforming efficacy on the heart. Therefore, we should seek to cultivate with this Almighty Comforter, that intimacy of intercourse by secret prayer, which will lead us to a constant reliance on his aid, in wielding that weapon which he condescended to intrust to our feeble instrumentality.

3. That conversion comes not from the choice of the sinner, but from the choice of God. The sinner, instead of choosing it, tried to throw off and escape his convictions. But God chose to convert him of his own kind and sovereign pleasure. Hence we arrive, by the experience of fact, at the same truth which we are taught by revelation, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Therefore it is our duty, with devout and submissive gratitude, to ascribe to his own electing purpose, all the honors of human salvation.

The above striking instances of conversion have been cited, by no means to dishearten the honest christian, whose experience is shaded with different colors, but drawn by the hand of the same Divine Artist. Let him remember if he has truly the spirit of Christ, it is of little consequence thro' what channel or process God chose to bestow it. But let him seek to ascertain on satisfactory evidence, that "the same mind be in him, which was also in Christ Jesus."

EFFECTS OF CHRISTIAN EFFORTS AMONG THE INDIANS IN
THE UNITED STATES—*Continued.*

I now proceed to notice the effect of Christian efforts, on the RELIGIOUS character of the Indians.

The missionaries under the care of the *American Board*, have been permitted to behold some signal displays of the power of Divine grace on the hearts of those among whom they have labored. On this subject the report of that Society for 1824 speaks the following language in reference to the success of operations among the Cherokees. "It is not pretended that men can judge the heart, or that there will be no mistakes in regard to the character of those who are supposed to give evidence of faith and repentance. But it may be said that the gospel has already produced visible changes, among the Cherokees, which no other agent could produce. Men who have been addicted to intemperance for years have become sober and temperate:—men of anger and violence, have become mild and decent and respectful in their behavior:—men whose minds were vacant of religious ideas and who, if they ever learned the name of God, used it only in the language of profaneness, are transformed into men of prayer, take delight in meetings for social worship and spiritual improvement, having utterly forsaken their former evil practices: men who knew nothing of the Divine law,—nothing of the nature of sin, nothing of a pure and reverential worship of the Deity, now delight in hearing the sublime and holy truths of the sacred oracles—observe the Sabbath strictly and reverence the sanctuary. The converts generally exhibit a tenderness of conscience, a docility, and a desire for further instruction, which are in a high degree encouraging."

At the Carmel station among the Cherokees, there was in the year 1823, a remarkable revival of religion. *Thirty-six* were added to the mission church, as the fruits of this work; which, together with those who had before professed religion, made a church of 44 native members. Others give evidence of piety who have not yet been admitted to the sacred ordinances.

The report already alluded to, states, that "at High Tower the means of religious instruction have been remarkably blessed. *Sixteen* adults have been baptized on a profession of their faith, and hopes are entertained of *five or six* more." In Willstown, also, there has been more than usual seriousness, and several have been hopefully converted. The same is true of the stations at Haweis, and Candy's Creek, and also at Mayhew, among the Choctaws. In some instances the natives have come twenty miles to obtain religious instruction. Although, as was to be expected, there have been some sad instances of defection, yet in general the converts, after years of trial, are represented by the missionaries as maintaining a consistent christian character. The missionaries at Haweis say, "the Cherokee converts who live in this neighborhood, and have made a profession of religion, exhibit very pleasing evidence that they are influenced by the truths they profess to believe. Very few men in any christian community appear to feel more solicitude for the conversion of their relatives and friends, than is

manifested by these tenants of the forests, for the spiritual good of their countrymen." The whole number of Cherokees, belonging to the different churches under the care of the Board was, previous to 1827, over *one hundred*.

The *United Brethren* after laboring at Spring Place, with unwearied zeal for twenty years, were permitted to behold some wonderful exhibitions of the power of Divine Grace. Such a spirit of inquiry was abroad among the natives that they would go *thirty, forty*, and in some instances, *fifty* miles to hear the Gospel. Fourteen have been added to the church, and in others there is an evident work of grace.

At the Cataaugus station, at that time under the care of the United Foreign Missionary Society, an unusual seriousness is mentioned as having existed among the older boys of the school. "Impressed with a sense of their danger as sinners, they have been discovered in little weeping circles, renouncing the Pagans' hope, and uniting their hearts in prayer to the Christian's God and Saviour." Several of the chiefs give evidence of piety. In 1826 there was also a very interesting work of grace at Green Bay, a station at that time occupied by the Episcopal Church. A letter from there states, that "there is an increasing attention to religion among the New York Indians (Oneidas) who are settled here, and some instances of deep conviction, which it is hoped have terminated in saving conversion. The attention seems general. The young as well as the aged are beginning to inquire after the things that belong to their eternal peace." At the station at Oneida Castle, under the same society, there were in 1821, forty or fifty communicants. The labors of the Baptists, have been attended with like blessings. At Carey station among the Pottowattamies, in Michigan, there was a revival in 1826. *Twelve* natives were baptized, as in part the fruits of this work, among them a chief of some distinction. Also at Valley Towns among the Cherokees, there was, during the same year, some special seriousness and some instances of hopeful conversion. The Methodists, however, number more native converts under their labors than any other denomination. Previous to the last year, they reckoned *two hundred and fifty-eight*, among the Wyandotts in Ohio;—*two hundred and eighty-three* among the Cherokees in Tennessee, and *sixteen* among the Creeks; in all *five hundred and fifty-seven*.

On a review of these statements, we find that more than *seven hundred* of the natives of our forests have been hopefully rescued from spiritual and eternal death, through the instrumentality of christian missionaries, within the last *ten years*! Making all due allowances for exaggerations and defections, may we not safely say, that in a comparative view, no missions among the heathen have been equally successful? And shall the christian church be dissuaded from effort in this cause, by the stale and frigid plea, that *the Indians can never be improved*? Within the past year, there have been more revivals of religion among the Indians, than in any previous year, since these operations commenced.

[CATHOLIC FRAUD AND CREDULITY IN IRELAND.

Centuries have elapsed, since fraud, practicing on credulity, first induced an infatuated population to believe that a divine energy, had been imparted by a favorite of heaven to the waters of Struel-Wells. It was supposed, that at 12 o'clock on the night preceding midsummer, the waters of these wells rose and overflowed miraculously. Crowds flocked to the place, amounting to ten, and sometimes 20,000. The waters were thought to have the power of curing various diseases, and men and women, in a state of absolute nudity, promiscuously bathed in them. The trick has been discovered; an artificial channel has been formed, through which by water conveyance from a neighboring stream, the wells could be made to rise and fall at pleasure. A protestant from Belfast, in 1825, thrust a stick into the rampart, and let the water escape in another direction. The wells were left dry; yet did the credulous multitude roll themselves in the mud,—ascend the hill on their knees, bare and bleeding, &c. fancying that they thus expiated their sins, and were ready to commence a new account with heaven by drunkenness and debauchery the night that followed.—*Ch. Mirror.*

RELIGIOUS SECTS IN FRANCE.

The following interesting sketch is from the Correspondence of the Continental Society in England.

THE BEGUINS.—This is a select and interesting class of people. At the distance of a league from St E. between this valley and that of St C. there is a large village called St J. de B. Thirty years since, this village had a Cure, named B. who taking the advantage of the French revolution, which had disorganized every thing, drew off his whole parish, in order to seduce them to his own opinions, and persuaded these good people to sell their property, to put all into a common stock, and set off to Jerusalem. The whole village rose in a mass, and marched out with Cure B. at their head; they proceeded a few leagues; but the Government then stopped them, imprisoned some, and forced others to go home. The Cure B. fled to Paris, where he still lives in a state of separation from the Romish church; those whom he seduced returned home, where they remain to this day, as much separated from the church of Rome as the Protestants themselves. The following is what I am able to collect about their faith; it is a lamentable mixture of the good and the bad. They acknowledge no other authority in matters of religion than the books of the Old and New Testament which they study very diligently; they have neither priest nor minister, nor place of meeting, nor festival nor public assembly. They are daily waiting for the coming of the prophet Elias, who is to spring from some of their virgins; some of them believe that he is already born, two years ago, and that he is concealed in some part of France. Their system is to stand separate from every Christian communion in the world, and to form a separate people.—This information I procured from the mouth of one of their principal mem-

bers. They have no communication with any one, and a person must inspire them with very great confidence to obtain the knowledge of them that I have done. You see, Gentlemen, in this, that considering their state, there is something to grieve, and something to rejoice at. We are afflicted at remarking so many errors; but we rejoice at seeing in their hands the word of the Lord, for which they have a great respect; we are glad also to see them decidedly separated from the Romish church, with which they have no communion at all. The name *Beguins*, which they bear in these countries, has been given to them in derision. There are at least 400 of them, and they declare, that they know they have brethren of their faith in other parts of France, and particularly in the neighborhood of Paris and Orleans. Some years, a great improvement took place amongst them by the manifest interposition of Divine Providence. Our friend, Mr Wilder of New York, whose business often called him from Paris to St E. was stopped near St J. de B. by an accident that happened to his carriage; the hind boot being broken, a great quantity of religious tracts which were in it, were scattered on the road. While they were repairing the carriage, he entered into a conversation with a woman, and was very much surprised to find, that she had separated from the Romish church, and loved the Word of God; she was a *Beguin*. From this time Mr W. anxiously sought to do good to those *Beguins*, whom he then became acquainted with. He sent them some Bibles and religious Tracts, and by means of these books several of them were brought to see the errors of their creed, and led to the Saviour. This old woman in particular was converted, and died two years since in the faith. Her family I have observed, are walking in her steps.

THE JANSENISTS.—If I were to describe these people in one word, I would call them the Evangelicals of the Romish church; they are not separated from the church of Rome, but they are hated in it. The *Jansenists* are still numerous in France; you are sure to find the Holy Scriptures in their hands, and to please them very much by conversing with them of a free salvation by faith in Jesus Christ. Their number is pretty considerable at St E. where they have a priest of their faith, to whom they confess.

THE QUAKERS.—Some years ago a French member of the Society of Friends, living at C. near N. going to St E. founded there a little flock of *Quakers*, altogether of persons who had left the Romish church; he visited them, and sometimes wrote to them. This little flock is few in number, but very interesting. More than a year ago the King's Attorney-General at St E. obtained judgment against them; their meeting was dissolved, under a prohibition to assemble, and condemnation to a fine; the whole was accomplished by a very arbitrary act of Mr Attorney-General at first, and afterwards of the tribunal which judged them; but not one member of this little flock has turned back.

SWITZERLAND.

Extract of a letter published in the Western Recorder, received from the Missionary Seminary at Basle, Switzerland, by the Society of Inquiry on Missions, &c. in the Auburn, N. Y. Theological Seminary. "It will be seen, that *English* was not the native language of the writer; but the language of the *redeemed* contains every where a striking similarity."

Basle, August 23, 1827.

DEAR BRETHREN,—Before we now relate something of the state of the church in Switzerland and Germany, we will give you a short description of our institution. It consists at present of 33 pupils, who all are dwelling in one house, and are instructed in the Latin, Greek, English and Hebrew languages, and other branches of theological science, &c. The most part of the lessons are held in the institution; but we also visit some teachers in the city, where we hear for instance explanation of the Bible. Yearly there are received new pupils, who have the wish of devoting themselves to the service of the Lord. This is now regularly the case at Easter terms; and so there go abroad annually some brethren among the heathen, partly to India, Western-Africa, Egypt, and partly to Russia and Armenia. On all these mentioned stations brethren of our house evangelize already, and from their accounts, not without a blessed success.

Not long since seven of our dear brethren left us for going to West Africa, to bring among the negroes the blessed gospel of Jesus Christ. They are yet on the way thither. Four of them have the destination to erect the banner of the cross on the Danish part of the Gold coast; for the government of Denmark has given to our Society the privilege of evangelizing his black subjects of that place, and promised an active assistance in this work. The brethren designed to go thither, will, as we hope, be already arrived at Kopenhagen, to continue their voyage on board a ship for Africa. The destination of the other three is to Liberia, on the Pepper coast, likewise in West Africa. This is a station belonging to a society which was established in North America by Christian friends, with the laudable design of returning delivered slaves to their native country, and which has formed a settlement for them in this place. Many of them already are said to be worshipers of God in Jesus Christ. Not only to this people our brethren will restrict their sphere of activity; but will also turn their eyes toward the neighborhood, and extend their labor-field as far as possible. These last brethren are at present still in England, and will probably leave for Africa in a few weeks.

A short time ago our Society received a refreshing report from the Emperor of Russia, who is now so favorably inclined to our institution, that he allowed the missionaries of Basle a free entrance into his extended empire, for propagating in it, viz. among his Armenian and heathen subjects, the word of the cross. To this he added the wish; that as till now, so also in the future, the German Colonies might be supplied with ministers of our house; and that as soon as possible for this purpose three of them

might be left with him. There is no doubt that this desire will be answered. Pure Christian life is still to be found in some countries of this land, particularly in Prussia and Wurtemberg, where the most of our brethren have their home.

There are also observed single points of light in the kingdom of Bavaria, &c. Societies are uniting in Germany, with the intention to take the field against that dangerous rationalism, the followers of which not seldom blaspheme things of our holy religion.

In respect to Switzerland, we may say there reigns a more simple and susceptible spirit for accepting the gospel. There have been established many little meetings, particularly in some cantons, in which there is a very active and Christian life. Yet there are to be found besides this many moral corruptions. Let us not be weary in the work of the Lord, of which he has intrusted us with a part. He himself may stablish and settle us ever more and more, that we can go when he calls us, clad with his whole armour, designed in the Epistle of Paul to the Ephesians, that we may carry the combat to a glorious victory, in honor of Him who has chosen and bought us with his blood; to whom be glory forever and ever. Amen. In the name of my brethren.

CHRISTIAN FRIED KYLIUS.

STATE OF RELIGION IN HOLLAND.

The following representation of the state of religion in Holland, taken from a Leyden paper of the 24th of October last, is full of instruction to the religious community of this country. It is high time that Christians should cease contending about unimportant peculiarities, and unite their efforts to advance the cause of the Redeemer. This is not only fitting, but it is absolutely necessary. That sect in the Christian church, which does not unite in the holy alliance of love, and effort, by which the kingdoms of this world are about to become the kingdoms of our Lord and his Christ, will not only be deserted of Heaven, but dwindle into insignificance among men.

In Holland the equality and good fellowship existing between the different religious sects are equally delightful and instructive. No religious test is there applied to the candidate for office, and no inquiry made farther than as to his aptitude for the post which he seeks to fill. So far does this harmony extend, that it is no uncommon thing for one sect to borrow the place of religious worship of another; and ministers of different religious persuasions have the honor, in turn, of preaching before the Royal Family and the Court. As no one religious body is particularly degraded, and there is a universal interchange of mutual respect. The pay of all the ministers of the different persuasions is equally provided for by the government, which makes no distinction between the almost Quakerlike Mennonite and the gaudy Roman Catholics—between the Calvinists, who are many, and the Remonstrants, who are few. The latter is by far the smallest of the Dutch sects, and probably does not consist of more than three thousand persons,

though the popular eloquence of some of their preachers causes churches to be frequently crowded. A Vander Høven, of Rotterdam, ranks at the head of their divines. I found him a man of extensive theological reading, of great fervour of expression, and readiness of conception; his person striking and well moulded to oratory. He was very curious to know something of the peculiar style of our English pulpit eloquence, and especially of Chalmers and Irving. I have found in all the continental clergy a universal complaint of the very low state of the theological learning in England, and great curiosity to ascertain the cause that our country has ceased to make her wonted contributions to the important field of biblical criticism.

Stewart is also a man of considerable distinction among the Remonstrants, a fine writer, and Westerbaan is also well known. The Mennonites, or Anabaptists, are about 30,000 persons. They have abandoned much of the rigidity of their forefathers and no longer make any difficulty about oaths, or taking arms in defence of the state. They have kept themselves more independent of the Government than the other sects, and generally provide for their own Ministers though their poorer congregations received the same stipend from the state which is provided for the rest of the community.—The number of Lutherans is about 300,000; of the Reformed Church 1,300,000; the remainder of the population are Catholics, with the exception of a not very considerable number of Jews. The monkish establishments are wholly rooted out of Holland. The few females (Sisters of Charity,) who devote themselves to celibacy, are at liberty to mix again with the world whenever they please. It is no uncommon thing for Jews to sit as Representatives in the Chambers; and, at Amsterdam, there have been for a long time Jews among the local Senators. In Flanders all the Protestant sects are blended in one, which is called *the Protestant Church*, but the number of Protestants, as compared with the Catholics, is very inconsiderable.

CHALDEAN CHRISTIANS.

For the subjoined sketch of the Chaldean Christians, we are indebted to a Missionary Journal, published in Calcutta. The existence of these churches, till within a few years, was unknown to the rest of Christendom. Nothing is known with certainty about their origin—the time when christianity was first introduced into their country. They have been shut out from the world, and excluded from communion and intercourse with those of other nations, who worship the God and Saviour in whom they trust. The facts before us respecting their condition and character, were collected by the Rev. Dr Walsh, Chaplain to the British Embassy at Constantinople: They will be contemplated by the christian reader—not merely as historical details worthy of the attention of enlightened curiosity—but as important events in the history of Providence;—the degree of influence they are to exert, and the part they are to act, in spreading the knowledge of the true God and of Jesus Christ in the east, will be known at some future day.

“A sect of christians, called by themselves Chaldeans, has, from the earliest ages of the gospel, inhabited the country on each side of the Tigris, at the foot and on the sides and summits of the great chain of mountains which lie to the east of that river. Shut out from intercourse with the rest of the world by the nature of the place, they are never visited by travellers.

The face of the country is partly plain, and partly mountainous; but the mountain tract is by far the most extensive, and so very healthy, that the plague which sometimes rages in the countries all around, has never been known to infect this district. The population consists of about 500,000 persons who are all christians. They are free, and are independent of the Arabs, Turks, Persians, or Tartars, in the midst of whom they are situated; and though several attempts have been made in different ages to subdue them, they have successfully repulsed them all. The last great effort was made by the Turks in the beginning of the 17th century, in which they lost 100,000 men, and five pachas, and have never since attempted to invade them. The Chaldæans constantly live with arms in their hands, to preserve their independence; and they do not lay them aside even when they assemble in the churches for divine service on Sundays. Their government is republican; and at the head of it is a Patriarch, who exercises both a spiritual and civil jurisdiction. Their capital is Jolemark. It is surrounded by a strong wall, protected by European cannon, which were some time ago furnished to the Patriarch by French engineers. It contains, in winter, about 12,000 inhabitants; the greater part of whom, in summer, emigrate to numerous villages, which are scattered on the neighboring hills. The Patriarch resides at Kosharis, situated on the banks of the Zabat. They possess several towns in the mountains. In the low country their principal city is Djevras, situated in an island on the Tigris, on the confines of Diar-bekir. This town was formerly as independent as the rest: lying, however, in a low, exposed situation, on the confines of Turkey, it has latterly been obliged to receive a Turkish Pacha as a governor. In the other towns a few Turks only occasionally reside. The exercise of their religion is tolerated, but not openly; they have therefore no minarets, and the Muezzan is never heard calling the people to prayer; and if any Turk is seen in the street on Sunday, during divine service, he is immediately put to death.

“They have no schools for the general education of their children, and no printed books among them; their knowledge, therefore, is very limited; and very few even among the better classes, learn to read. Instruction is confined to the clergy, as the only persons in the community who require it; and when a man is disposed to study, he must become a priest.—He is then supplied with such manuscript works as they possess in the different churches and convents. Among these are the Holy Scriptures translated into their language, which, though not printed, are sufficiently common in written copies.

“They do not themselves know at what time christianity was first preached among them, or by whom. They pay no particular respect to St Gregory, the apostle of the East, whom the Armenians revere under the name of Surp Savorich; and it is remarkable that the Armenians and Chaldæans, though living in countries in the East nearly contiguous, insulated among Asiatic nations, and separated from the rest of Christendom, should yet be so separated from each other as entirely to differ, not only in language, but in the doctrines and discipline of their churches. Their patriarchs and bishops have not the smallest connexion. The Chaldæans, at an early period, adopted the opinions of Nestorius, who denied that the Virgin Mary was the mother of God in his divine nature: removed, by their situation, from the control of the Greek Church, they retained the heresy in its primitive form, and are perhaps the only sect of christians at the present day among whom it prevails. But though they were not influenced by the Synods of the Greek Church, they have not all rejected the authority of the Latin. Very early missionaries from the college “de Propaganda Fide,” at Rome, found their way among them; and at present they are divided into two hostile parties—primitive Nestorians, who hold themselves independent of any other church; and converted Catholics, who acknowledge a depen-

dence on the see of Rome. Their church is governed by three patriarchs; Simon of Jolemark, a Nestorian, and Joseph of Diarbekir, and Mar Elias of Monsol, Catholics. The two latter, though acknowledged by the Chaldæans, are not properly of that nation, but reside in Turkish provinces; but the former is strictly so: and in fact the Chaldæans of the mountains, who are the vast majority, have hitherto rejected all submission to the Church of Rome, which denominates them heretics, as they still retain the discipline and doctrine of their church in their primitive independence. Among the remarkable events of their history is one which they speak of at this day with considerable interest. At a very early period, a part of their tribe emigrated from their mountains, and proceeded to India, where they settled upon the sea coast of the hither peninsula.

"Though the state of literature is very low at present among the Chaldæans, they have produced many authors, who have written works on various subjects in their language. Among these, the most celebrated is *HEBED-IESU*, Nestorian Bishop of Soda. Among other works, Hebed-Iesu wrote an account of all the books in the Chaldæan language down to his time. The catalogue also contains the titles of two hundred and twenty books, with some account of their contents and authors, either originals or translations: among the latter are the sacred writings and Josephus; the former are generally ecclesiastical or controversial. The catalogue also contains history, poetry, tragedy, and other subjects. A few are philological, and contain an account of the Chaldæan language, particularly a dissertation on 'Alphabetical Appositions.'

"Chaldee is read from right to left, like Hebrew, and has a greater affinity with Syriac than any other Oriental tongue; while the Armenian is read from left to right, like the European languages, though the letters have not the remotest affinity with any European character. The following are the sacred books enumerated by Hebed-Iesu as the canonical scriptures of the Chaldæans, and translated into their language: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Paraleipomena, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Abdeas, Jonas, Micheas, Nahum, Habakuk, Sephonias, Aggæus, Zecharias, Malachias, Ezra, Tobias and Tobit, Judith, Esther, Daniel, Milnor, that is, Susanna, Maccabees; Matthew from the Hebrew, Mark from the Latin, Luke and John from the Greek, Acts, Epistles general of James, Peter, John, and Jude, fourteen Epistles of St Paul, and Apocalypse. There is also extant among them a gospel, compiled by Ammonius or Titianus, and called *Diatesseram*.

"The ten thousand Greeks, in their retreat from Persia, passed through the greater part of their country, and Xenophon particularly describes it. Xenophon's details accord precisely with the state of the country at the present day, after the interval of two thousand years.

"There is every reason to hope, that the circumstances of this remote sect of christians, now so imperfectly known, will soon be better understood, and their spiritual condition improved. The Bible Society of Constantinople has opened an intercourse with them, and they have expressed great willingness to receive the Scriptures."

ORDINATIONS.—*Feb. 6, 1828.*—The Rev. Joseph Pepon was Ordained as an Evangelist by the Presbytery of Grand River. Sermon by the Rev. Luther Humphrey.

Feb. 12.—The Rev. James H. Thomas was Installed at Canterbury, as Pastor of the Associated Congregations of New Windsor and Canterbury, by the Presbytery of North River. Sermon by the Rev. J. Green.

Feb. 16.—The Rev. Benjamin Dolbear was Ordained at Craftsbury, Vt. as an Evangelist. Sermon by the Rev. J. N. Loomis.

Feb. 27.—The Rev. Joshua Dodge was Installed at Moultonborough, N. H. over the Congregational Church in that place.

Theology.

IMPORTANCE OF LEARNING TO MINISTERS OF THE GOSPEL.

A SERMON.

2 TIMOTHY ii, 2.—*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

THE leading design of the letters to Timothy and Titus, is to point out the duties and the qualifications of ministers of the gospel, and others who should bear office in the church. The Holy Spirit hath thus given a body of instructions and precepts on this highly important and interesting subject, for the guidance of the church in every age. Timothy had been early and carefully instructed in the scriptures of the Old Testament, and when the apostle chose him to go forth, as his helper in the work of the ministry, he had given him full and accurate instruction in the precepts and doctrines of the gospel. Thus prepared for the work, he had been solemnly set apart to it by the laying on of the hands of the presbytery, and by the imposition of the apostle's hands, and had received the miraculous gifts of the Holy Spirit.

In the text the apostle exhorts him, to impart the same instruction, the same form of sound words, which had been committed to him, to other faithful men who might be able to instruct their fellow men in the doctrines and precepts of Christ. It will not be denied, that the apostle speaks here of ministers of the gospel, and we perceive that he requires those who are called to this work, to be faithful men; and men able to teach. In the first expression he refers to their moral character; and he requires that they be persons who have experienced, and habitually feel, and manifest, the saving power of those truths in which they are to instruct others. In the latter clause, he refers specially to their intellectual furniture and mental cultivation. He requires, that they possess a thorough knowledge of that which they attempt to teach, and ability to impart that knowledge to others, in a distinct, luminous, and impressive manner, adapted to enlighten the understanding, to convince the judgment and to affect the heart.

In the first particular, the apostle speaks of the private character of ministers of the gospel; in the last of their public work and their qualifications for it. They must be faithful men; true believers in Christ, and full of faith in him, sensible of the sacred obligations, and the dread responsibility.

ties, which bind them to be faithful to their Lord and Master, and to the souls of their fellow men, by declaring the whole counsel of God, and confirming their instructions, by a meek and Christ like spirit, and a holy and edifying example. And they must be able *teachers*, explaining the truth with clearness, confirming it with evidence, and enforcing it, by the weighty and affecting motives which are presented in the scriptures.

As *ability to teach*, is the qualification here required of ministers of the gospel, so far as their public work is concerned, it is an obvious and natural inference, that the great design, for which the ministry was instituted, is *to instruct men in the truths of revealed religion*. This inference, is confirmed by the fact, that the apostle repeatedly mentions, *aptness to teach*, as a necessary ministerial qualification, and requires those who are called to this work, to be ready not only to instruct such as are desirous to learn, but opposers also; and to be able by sound doctrine to convince gainsayers, and to confute cavils and errors. So in the original institution of the ministry, the great head of the church commissioned his apostles and their successors to the end of the world, to *teach* all men to observe all things whatsoever he had commanded. And in executing this commission, they preached Christ, *teaching* every man and warning every man in all *wisdom*. This teaching, which is the great end of the gospel ministry, is not theoretical, but practical. Men are to be instructed in the knowledge of Christ, that they may be persuaded, to embrace him as their Saviour, and to obey him as their Lord. Truth is not only to be presented to the mind, and confirmed by evidence; but pressed upon the conscience and the heart, in its high and sacred claims to attention and obedience. But if such, be the great business of the ministers of the gospel, then, *It is highly important that ministers of the Gospel should be liberally educated*. The great object of a liberal education, is to cultivate and discipline the mind of the student, that he may be able to exert his abilities to the best advantage in acquiring knowledge. in applying it to useful purposes, and in imparting it to others.

For this purpose it seeks to train the mind by a course of study to habits of patient attention and investigation and connected thought. It teaches those general laws by which language, the medium of all knowledge is to be interpreted, and which regulate its use, as the vehicle of thought, in imparting knowledge to others. It enlarges as much as possible the sphere in which the mind operates, by storing it with

elementary principles, on a great variety of useful subjects, and accustoming it, to combine those principles, as materials for its own thoughts; and to apply them, as the means of further acquisitions. It throws open to the student the treasures of knowledge which the experience and observation of past ages has accumulated; furnishes him with tests by which to distinguish the precious from the vile in these accumulations; and when he has enriched himself, with the fruits and labors of others, teaches him how to add to the stores thus acquired, by his own observation and experience. It makes him acquainted with the laws of the human mind which its creator has ordained; and points out the avenues by which the mind is most easily accessible, for the purposes of instruction, impression, or persuasion. Such in general, are the objects aimed at in a liberal education; and they are attained, in proportion as education is thorough and successful. Can any one hesitate for a moment in pronouncing such mental discipline and culture, of very great importance to those whose business it is, to instruct and persuade their fellow men? If ability to teach, implies, a thorough knowledge of the subject taught, and of the best manner of conveying that knowledge to others, and the power of presenting truth to the understanding in the most clear and convincing light, of combatting most effectually the prejudices and errors which oppose its reception, and of pressing it in the most forcible and affecting manner upon the conscience and the heart; then a liberal education whose great object it is, to train the mind for acquiring knowledge, for imparting it, and for employing it with effect; must be important, to a public teacher. No one doubts its importance to teachers in every other department of human knowledge. Why then should it be questioned in relation to those whose business it is to instruct their fellow men in their duties to God and to each other, the way of salvation which divine mercy has revealed and the destinies that await us in eternity? Are the laws of the human mind, so fixed and uniform, when other subjects are considered, subverted or suspended when these are presented to it? Is there not the same connexion of causes with their effects, and the same proportion of means to their appropriate ends, in religion as in other provinces of the empire of mind, throughout which, the government of God, is a moral government, a kingdom of means? Unless it can be proven that the laws of the human mind and the principles of the divine government, in relation to spiritual and everlasting concerns, are essentially unlike those which relate to every other concern of man, the

simple fact, that, the great business of ministers of the gospel is *to teach*, is ample ground for asserting, that it is highly important they should be thoroughly educated.

Consider now, in the second place, what it is that ministers of the gospel are to teach, and whence they are to draw their instructions. Teaching them, said the great Head of the Church in the original institution of the ministry, Teaching them to observe all things whatsoever I have commanded you. I am pure, said an inspired teacher, of the blood of all men, for I have not shunned to declare unto you *all* the counsel of God. They are to teach all things whatsoever Christ has commanded. They are to declare all the counsel of God concerning the duty, the character, and the destiny of man. It is at their peril that they keep back aught that he has revealed, or add to it a single iota, of the inventions of men. But where are they to learn all the commandments of Christ, and the whole counsel of God? Let the apostle answer; The Holy Scriptures are able to make thee wise unto salvation, for *all scripture* is given, by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus who shall judge the quick and the dead at his appearance and kingdom, preach the *word*. The word of God, contained in the Holy Scriptures of the Old and New Testament, is the source whence ministers of the gospel are to derive the truths they teach. The whole of this word is to be explained, its truths are to be illustrated and enforced by their proper evidence, and they are to be urged upon the consciences and the hearts of men in their high and commanding claims to belief and obedience, as the dictates of inspiration. But this word was revealed to us by men, speaking languages, not now spoken by any nation, and the Hebrew and Greek originals, are in strictness of speech the only inspired documents. Is it not important then that those whose great business it is to teach the truths contained in the inspired volume, should be able to consult the originals? However excellent a translation may be, however sufficient for ordinary purposes, ought not *teachers* to be able to compare it with the original, and to vouch for its correctness from their own knowledge? Possibly the translation may not express the exact meaning of the original in every case; or when it is correct as far as it goes, it may not, through the different idiom of the two languages be able to convey in a single expression, the full force of the original.

Is it not important that the living teacher should be qualified to note their slight variations, and gather up these fragments of truth which must otherwise be lost to the people? Can he otherwise declare *all* the counsel of God?

But there are other considerations of more importance, to be noticed here. The scriptures were written many centuries ago; among a people whose civil and political institutions, whose whole social and domestic economy, and all whose manners, customs and habits, were unlike ours; and the writers lived in a country differing from ours in soil, climate, productions and in its whole natural scenery. Like other writers, they drew their illustrations from what was passing around them. Their writings are full of allusions to events, customs, and scenery familiar to them and to their countrymen, but altogether strange and unknown to us. For this reason, many portions of scripture seem obscure or destitute of meaning to an ordinary reader, upon which the knowledge of a single fact in Jewish antiquities would throw entirely a new light, exhibiting them equally forcible and beautiful. Without a knowledge of Ancient History, of eastern manners and customs, of the climate, soil and productions of Judea, it is absolutely impossible to explain all the scriptures and thus to declare all the counsel of God. Thus also in relation to the prophetic writings, forming so large and important a part of the inspired volume, it is impossible to trace the fulfilment of their prophecies and thus to enforce the evidence by which they confirm the inspiration of the scriptures, without some knowledge of universal history and chronology, and a particular acquaintance with the annals of those nations which are the subjects of prophecy. If then ministers of the gospel are to teach the whole counsel of God, if they are to explain, confirm, and apply all the truths taught in the sacred volume, it is highly important, that they should receive a thorough education.

These are considerations drawn from the essential nature of the ministerial work, and applicable under all circumstances. But there are others going to prove that at the present time, and among us, this is peculiarly important. We rejoice in the increasing diffusion of knowledge, in the extension of the blessings of education to multitudes who have heretofore lived in ignorance; and our rulers and statesmen as well as our christian philanthropists avow it to be their object, to make these blessings universal. It is well. God grant it may be so. But who are to be the religious teachers of these educated people? Will they listen to men, more ignorant

than themselves? Will a superstitious veneration for the *office* of a religious teacher repress all inquiry as to his *qualifications*, or retain them under a ministry incompetent to give them instruction? By no means. Will an uneducated ministry be able to instruct in the scriptures, the hundreds of thousands who are now growing up in Sabbath Schools? They will know more than their teachers. From such a ministry, the educated classes of society, classes becoming every day more numerous and important, will stand aloof, as they have done hitherto; and suffer all the temporal and eternal losses, consequent upon a privation of that preaching of the gospel which God has ordained to be the principal means of converting souls, and exert an influence hostile to religion. Among us at the present time, the great mass of society is awaking from the torpor of past ages, and aspiring after, and stretching forward to intellectual attainments which their fathers never dreamed of. In this onward march, an uneducated ministry, will soon be left behind and alike useless and neglected.

Again, ministers of the gospel must be able not only to teach the docile, but *opposers* also, and to exhort and convince gainsayers, and errorists. Now the most popular and dangerous errors of the present day in our land, number among their advocates, men, who make high pretensions to literature and science. And they are defended with much show of learned criticism on the original text of the scriptures, profound research into ecclesiastical history; and philosophical reasoning upon the nature of man, the attributes of God, and the constitution and government of the universe. Can such gainsayers be confuted, and those who have been dazzled by the glare of their learning, and led astray by their specious sophistry, be brought back to the good old way, by uneducated men? Can such men detect the misstatements, or expose the sophistry of these false teachers? Even open infidelity now-a-days affects to find in the discoveries of modern science, and the improvements of modern criticism insuperable objections to the truth of christianity. Are such opposers to be instructed, or confuted, or such objections answered by those who know nothing either of science or criticism?

Again, the present is an era of great excitement. Throughout Christendom the human mind is roused, and it exerts itself with a fixedness of attention, an earnestness of purpose, and an ardor of feeling, never witnessed in past ages. There is intellectual excitement; there is political excitement; above all, there is religious excitement. It is interest-

ing to trace this last, to the very period, when the enemies of religion exulted in what they deemed a decisive victory and final triumph over the religion of the Bible. When in one country, the Sabbath was formerly abolished; the churches closed; and death proclaimed an eternal sleep; and throughout Europe and our own land, the torrent of infidel opinions threatened to sweep away all the land-marks of piety, all the institutions that our fathers had held sacred; at that very time, a reaction began, a revival of religion commenced. The Spirit of God stirred up a faithful few to more fervent prayer, and bolder enterprise, and more energetic action, than they had previously attempted. The impulse was thus given, and it has spread far and wide, becoming more powerful as it diffused itself abroad. It has pervaded protestant Europe and our own country and its effects have been already seen and felt in the darkest corners of the earth—and among the most degraded of the human family. The conversion of thousands of heathen, and hundreds of thousands of nominal christians to the faith of the gospel—the distribution of many millions of bibles and religious tracts in various languages—the education of millions of youth in Sabbath Schools—the sending forth of nearly a thousand missionaries to proclaim in heathen lands the unsearchable riches of Christ—the collection during the last year alone of voluntary contributions to benevolent objects to the amount of more than two millions of dollars; these are some of the fruits of this excitement, and they mark its extent and its power. Still it is increasing, each successive year more than in the preceding, and in our own country by the agency of that Almighty Spirit, whose silent but efficient energies pervade a whole community at once with a rapidity never witnessed until now. It reaches all classes, grasps all the moral and intellectual faculties of man and becomes more intense, in proportion to its universality. What christian philanthropist or patriot can look upon this wide spread and powerful excitement without the deepest emotion? It is instinct with amazing and unconquerable energies—It mocks opposition and will hold on its course in the face of racks and torture. Let it be controlled and guided by revealed truth. Let it maintain the character of sober and enlightened piety, breathing peace and love, and nothing can be more salutary to its subjects, or fraught with richer blessings to the whole family of man. But if it once throws off the authority, and rejects the guidance of scriptural truth; if through ignorance or error, it degenerates into bigotry and superstition, or rushes into fanaticism; who can es-

timinate the disastrous consequences that must ensue; the wild and chaotic disorder into which society will be cast; the havoc and ruin it may bring upon all that is most dear and sacred?! Do you ask how these evils may be averted, and those blessings secured? I answer, let religious teachers be thoroughly educated. Let them be taught to expound the Bible. Let them be trained up to take large and liberal views, and to exhibit the whole truth as it is in Jesus to the understandings and consciences of their fellow men, with simplicity, clearness, and power. It is at the peril of all we hold most dear, that we entrust or leave the religious instruction of society in this day of powerful religious excitement, to the untaught, and ignorant.—By raising up a sufficient number of thoroughly educated ministers of the gospel; you are taking the best means for securing with the divine blessing, the safe direction and salutary action of that excitement, whose energies no earthly power can repress, and whose lawless violence, should it escape from the control of truth, will be terrible, as the heavings of an earthquake, or the flashes from a thunder cloud. Such are some of the considerations which shew the importance of a liberal education to ministers of the gospel; and therefore the church to which we belong requires of those who apply for admission to the ministry, in ordinary cases, that they go through a regular course of study and mental discipline. I had designed to say something of the importance of the press as a means of presenting truth to the minds of men; and consequently of the importance that ministers should be able to write in a neat perspicuous style, so as to avail themselves of this method of instruction with advantage; but time forbids. I would now be satisfied to leave the subject, feeling that enough has been said to justify our soliciting your aid in educating young men for the ministry—and to encourage those of you who are engaged from week to week in contributing to this good work, to activity and perseverance. But there are some objections to the whole argument, that ought to be noticed, and some mistakes that should be corrected.

It is sometimes alleged in reply to all that we can say of the importance of learning to ministers “The apostles were not learned. They were successful ministers; they were chosen by Christ himself. Let us have such as they.” To this I answer, Christ doubtless chose unlearned men for the first preachers that their success, in opposition to the learning as well as the power of the world, might more signally display their divine mission, and confirm the truth of their doctrines.

But he kept them for years under his own tuition, before he sent them out. He imparted to them a knowledge of languages, and skill in the interpretation of scripture, in a miraculous manner, and when they went out, they spoke under the inspiration of the Holy Spirit and confirmed their teaching by the miracles they wrought. We join issue then with the objection. Let us have such teachers, so attested, and we ask no better education. But if we cannot, let us use the means which Providence has given to supply the defect. Yet even among the apostles, let it not be forgotten, that he who labored more abundantly than all the rest, and was the honored penman of a large part of the New Testament, was a thoroughly educated man.

But it is objected again—"all the learning in the world cannot convert men, and this is the great object of the ministry."—Very true—nor can all the talent in the world—nor all the piety in the world. It is only the Spirit of God who converts men. Yet he works by means—and by means suited to the end. And surely it is as likely that he will convert, by a luminous and forcible exhibition of truth, as by one of a contrary kind. Will the objector undertake to prove that the Holy Spirit chooses ignorance rather than knowledge, obscure and feeble exhibitions of truth, rather than those which are distinct and impressive, for the conversion of men?

Again it is urged as an objection to an educated ministry, "That unsanctified learning has done great injury to religion." So it has, and so has unsanctified ignorance. The abuse of learning can be no objection to its legitimate use and importance; unless it can be shewn, that such abuse is essential to it and unavoidable. On the contrary how can the mischief resulting from unsanctified learning and ignorance, be prevented or repaired, but by the union of learning and piety, in the appointed teachers of truth and holiness. Knowledge is power, and the more bad men abuse it, the more important is it that it should be imparted to good men who will correct the abuse.

But facts are adduced to prove that learning is not necessary for ministers of the gospel. We are pointed to the usefulness of many uneducated men, as a sufficient answer to all our arguments in favor of education. Now we most readily admit, and thankfully acknowledge that God has often greatly blessed the labors of uneducated men. But we ask was it their want of education that made them useful? Or was it their possession of other qualities that made them so in spite of this defect? And is there not reason to believe, that if in

addition to their other valuable attainments, they had been thoroughly educated, they might have been far more useful? The most useful men, who have been destitute of early education, have most deeply lamented this defect and disadvantage; and most diligently and successfully labored to supply it, by subsequent efforts. Besides, the founders, and the leading men of those denominations who do not require learning in their ministers, have been thoroughly educated men, and it is impossible to say how much of the usefulness of all their brethren, has been owing to the information they have imparted, the spirit they have diffused around them, and breathed into the rules and institutions of their respective societies. And their unlearned brethren, pay an involuntary tribute to the importance of learning in ministers of the gospel, by the diligence with which they study the writings, and the deference with which they receive, and quote their opinions.

But the true source of all their objections, and of the influence they exert upon many honest minds, lies in a mistaken notion that we elevate learning, to the disparagement of piety, as a ministerial qualification, and that if we can furnish the heads of our young men with human literature and science, we are not very solicitous about their possessing that grace of God in their hearts, which they justly think indispensable. Much of the responsibility of giving currency to this slanderous sentiment, and thus exciting and confirming the prejudices of one denomination of Christians against another, rests upon those who utter invectives in the pulpit, against, what they call, "*manufactories of ministers,*" "*ministers whom God has not called to the work,*" "*man made ministers,*" &c. &c. Invectives, which may perhaps apply to established churches in foreign lands, yet not to these without much qualification; but which are *grossly false* and *injurious* when applied to any denomination of Protestant christians in our land, so far as I am acquainted with them, and peculiarly so, when applied to Presbyterians. It ought to be known and understood, that while we regard learning as important we insist upon genuine godliness, experimental piety, commencing in regeneration by the power of the Holy Ghost and continued in progressive holiness, as *absolutely indispensable* to every minister. That we receive no one under our care as a candidate who does not give satisfactory evidence of piety. That through years of preparatory study and probation, we watch over this point with the deepest solicitude, and that no one can be regularly ordained to the ministry among us, until repeated and careful examinations on our part, and solemn professions, supported,

by a consistent deportment on the part of the candidate have assured us of his personal piety, so far as we can have assurance without pretending to search the heart, which is the prerogative of God. * * * * *

BRIEF ILLUSTRATIONS.

Phil. iv, 3. *Help those women which labored with me in the Gospel.*

WHETHER the Corinthians had written to Paul for his advice and decision respecting the propriety of women teaching publicly in the church; or whether it had been reported to him that some had usurped this authority, and had undertaken to teach in the church, is uncertain. It is certain, however, that he decides positively, and without exception, against the practice; *it is not permitted unto them to speak.* Afterwards, in giving directions to Timothy, he repeats the precept; *I suffer not a woman to teach.* In setting in order the things which were wanting in the churches, Timothy was instructed how he ought to behave himself in the house of God; he was prepared to decide this question at once, by delivering this precept to all the churches which he might organize. Although the question might not have been proposed, during the Apostle's life, yet it was clearly foreseen that it would be agitated in subsequent ages. Hence these precepts are left as permanent rules for the government of the churches till the end of time.

Now, although we are not to hesitate a single moment in rendering our cheerful obedience to all precepts, acknowledged to be of divine authority, because we do not, or think we do not see the wisdom and goodness of the precepts; yet, when this wisdom and goodness are sure, they furnish additional inducements to the discharge of our duty; we perceive that the service required is our *reasonable service.* The wisdom and goodness of these precepts which prohibit women from filling the pastoral office in the church, if we are not widely mistaken, are obvious. Women are excluded, not for want of piety and zeal, nor, in some cases at least, for the want of talents and learning; but, in part for the want of that robust constitution, that strength of body, adapted to the work inseparably connected with this office. Their delicate frame is not calculated to perform the numerous and laborious duties required in the public service of the church. The same reason, no doubt, has excluded them from the perils and hardships of war; and from the dangers and fatigues of mariners. But if it be admitted

that some women possess talents and learning, with vigor of constitution, sufficient for this office; may not these, at least, be permitted to teach in the church! An inspired Apostle has decided in the negative. The precepts of the gospel are founded on the general characteristic of the sex; not on those exceptions which may be found from the general rule. Some wives are better qualified to govern the domestic establishment than their husbands; yet this is not generally the case; the precept, therefore, which prescribes the duties of this relation, allows of no exception: *Wives, submit yourselves unto your own husbands, as unto the Lord.* Suppose an exception in favor of such wives had been made, who are to judge and decide in the case? The wives? their husbands? or other persons? Who does not see that, in attempting to ascertain this superiority, on which the right of governing is founded, great and almost inseparable difficulties would occur to the most impartial judges; and most probably contention, discord and nameless animosities would arise, which would make the matrimonial connexion any thing but what it ought to be. The divine precept prevents these difficulties and these bitter consequences by deciding that all wives, without exception, are to submit. And there is reason to believe that those who are most distinguished for their good sense and their prudence, will be the first to approve and obey this precept, without the most secret wish for an exception in their favor, when they know that this exception would destroy the peace and harmony of thousands. So, we think those women give the best proof of their piety and zeal, who cheerfully obey the precepts of inspiration, though excluded from public teaching.

But are they prohibited from exerting their influence and their agency in judicious efforts to advance the Redeemer's kingdom? They certainly are not. There is a field of labor marked out before them, sufficiently extensive to occupy their whole life. In this field there are objects to accomplish of sufficient difficulty and importance to call forth all their zeal, their talents and their learning. If any of them are standing idle, it is not because they are excluded from the vineyard of the Lord, or because their appropriate work is not thus pointed out. There is a sphere of usefulness, embracing duties, some of which are peculiar to them, in others of which they may engage in common with the other sex. If they are engaged with fidelity and perseverance in the discharge of these duties, the last complaint they will have reason to make, will be, that they have not labor sufficient to employ their whole time. Ex-

clusion from the pulpit, is not exclusion from usefulness to the church. Their agency has been felt and acknowledged since the days of Jesus Christ down to the present ; and we rejoice to know that since the time of the Apostles, the church has never received more efficient and welcome aid from female piety and zeal than she is now receiving : and we hope and pray that this spirit may increase an hundred fold. Their praise is in all the churches. They ministered to the wants of our Saviour ; they labored with Paul ; and no doubt, with other Apostles and Teachers, in the gospel ; their acts of charity and kindness are recorded in the New Testament ; and one instance, at least, is not wanting of their aiding in preparing a minister of the gospel for his office. Let us consider some of those duties peculiar to women ; some of those ways in which they may, and therefore ought still to labor in *the gospel*, that is, to advance the Redeemer's kingdom.

A very great majority of females are, at one time or other, heads of families and mothers. If we except that of the pastor to his flock, there is no other relation more important than that of a mother to her children. To the care of the mother there is committed an infant, more helpless, as is often remarked, and continuing longer in a state of entire dependence, than any other animal. If her delicacy of frame unfits her for the more active and laborious pursuits of life, she is wisely and kindly prepared for the duties of this relation by a sympathy and tenderness of heart, which are characteristic of her sex. The wants of the infant are numerous, of the most urgent nature, and returning daily and hourly. Nothing but a mother's almost invincible tenderness and perseverance is adapted to the supply of these wants. Its refuge and its pleasures are found in the mother's bosom. Its sweetest looks and smiles are in the mother's face ; as an indication of that confidence which is reposed in her untiring patience and affection and as a reward, most grateful to her, for that assiduous attention which it receives. From this unremitting watchfulness she has a more perfect knowledge of the thoughts and feelings of the infant than any one under different circumstances, can have of another. She can distinguish its cries of pain and distress from those of mere fretfulness. She clearly perceives the effect produced by her smile and her frown.— She understands the workings of the mind through the language of the countenance, and especially of the eye. An intelligent mother, who has faithfully discharged her duty, is the last person to be deceived by those arts of dissimulation which are too often practised in after life. From all this

follows, that she has a more complete influence over the infant, the child and the youth, than one human being, under other circumstances, can have over another. She cannot, indeed, supply natural defects of body or of mind; but she can in no small degree, control those faculties and powers which are possessed. All, therefore, which she can do, she certainly ought to do: for this influence, this power, this privilege, or by whatever name it may be called, is the measure of her responsibility. Natural tenderness will lead her to furnish nourishment and comfort to the body; but if she is truly pious, she will aim to accomplish an object infinitely higher than this. She will aim to prepare it for the service of God, for usefulness in the church in this life, and for the joys and glories of heaven, in the life to come. With this view she will exert all her influence and her judgment in the most unremitting efforts *to train it up in the way in which it should go*. She will watch the first flow of thought, and try to give it a proper direction; will observe the first rising of wayward and evil passion, and labor to suppress it. Religious instruction will be given in that order, and in that connexion which will accord with the maturing and unfolding mind. She will embrace the first opportunity which will justify the attempt to convey to the mind some faint conceptions, at least, of the Great Creator and Preserver of all things; conceptions which are to become more correct, more enlarged, more practical, and more delightful and joyous, not only through the different stages of life, but through an endless duration. She will enforce and illustrate her instructions by her own example; and her humble and importunate prayers will ascend to heaven that the blessing of God on her efforts may render them successful. In discharging these duties she will feel the powerful impulse derived from alternate fears and hopes; from anticipations of failure, and of success. This child, the endeared object of the most tender affection, may become through her indifference, her want of fidelity and perseverance, a neglecter of God and his salvation, an abandoned profligate, a nuisance to society, the grief of her soul, the reproach of human nature, and perish at last. The motive derived from these anticipations will *stir her spirit within her* to greater diligence, watchfulness and prayer. On the other hand, through her influence, with the blessing of God, this child may be led to the Saviour, be washed in his blood, be adopted into the family of heaven, become an active member of the church, a blessing to mankind, be a joint heir with Christ of everlasting glory. Under this impulse her duties will no longer be a task, but a

pleasure, a delightful privilege; to the improvement of which her whole time, not imperiously demanded for other purposes, will be devoted. One hour's absence, and some temptation may prevail, which her kind warning might have prevented; some violent passion may burst forth, which her affectionate remonstrance might have suppressed. One hour's absence, and some opportunity may be lost, never to be regained, of conveying useful ideas to the mind, of making useful impressions on the heart. Every hour lost, the work, in future, becomes the more difficult, and final success the less probable: Every hour gained, the work, in future, becomes easier, and success the more probable.

Here, then, is a field in which every mother may *labor in the gospel*, here is a series of duties sufficient to employ all her time and all her zeal. And it is remarkable how perfectly the precepts and instructions of the gospel accord with this view of the subject. Is the mother required to be *chaste*? By the same authority she is required to be a *keeper at home*; careful of her family. "The word, *οικουρπος*, signifies, both *those who keep at home*, and *those who take care of their families* [McKnight.] That mother cannot take proper care of her family who does not *bring them up in the nurture and admonition of the Lord*. She is **TO LOVE HER CHILDREN**, or, be a lover of her children. This is a christian affection, and is utterly inconsistent with the neglect of their religious training. She is to *guide the house*, which, as it is a precept of the gospel, certainly implies those efforts which are calculated to guide them in the ways of virtue and religion. If she deserves to be *well reported of for good works*, one of these good works will be, that she has *brought up children*; has taught them the knowledge of the Saviour, to love and serve God. Such are the notices taken of a mother's duty in the gospel. If her chastity ought to be above all suspicion, so ought her love to her children, her attachment to home, and her zeal and perseverance in their religious education. If she is required to be a *keeper at home*, it is because her great work is there; because she can be more useful to the church, and to the cause of Christ, at home than she can be elsewhere; and because no other person can supply her place, if she is absent. At home by the mother's pious care, many a Timothy has been instructed in the scriptures, and thus been prepared for public usefulness in the church. Many a Samuel Davies has been devoted to God from his birth, and has been instructed and prayed for with a special reference to the gospel ministry. Many a John Newton, after months and years of the most abandoned

profligacy, through the blessing of God, may be reclaimed and brought to the Saviour, by the pious example, the prayers and instructions of a mother. This, every mother *may* be, and *may* do; and therefore every mother *ought* to be, and *ought* to do this. Well authenticated instances of success, and above all, the sure promises and declarations of the *God of truth*, give them reason to hope that their *labor of love* shall not be in vain. They ought not to despair. Their prayers may be answered, when they are sleeping in the grave. If all mothers with zeal and perseverance, were discharging their duty, the church and the world would soon feel and acknowledge the great usefulness of maternal influence. Every faithful pastor of the church would unite with Paul in saying, *help those women who labored with me in the Gospel*. They have so taught their children the nature and necessity of the christian religion, as to prepare them to be attentive and obedient hearers of the gospel; to be intelligent and active subjects of the kingdom of Christ.

Now, it is obvious to every one, who will reflect but a moment, that the duties of a mother, and those of the pastoral office, are utterly inconsistent. If the Saviour pronounced a woe on mothers, that is foretold their greater affliction, in reference to their flight from Jerusalem; so, with equal propriety might this woe be pronounced on them, if they were required to discharge the numerous and arduous duties of this office. The mother is to be a *keeper at home*; the pastor must be often from home. The mother, in *guiding her house*, in *bringing up her children*, will find enough to employ her whole time; the faithful pastor must give his *whole time* to the duties of his office. She can, therefore be much more useful to the church at home, in the discharge of her appropriate duties, than she could possibly be by deserting her home, neglecting her children, and undertaking to preach the gospel. At home she will furnish the best proof of her zeal for the cause of Christ. If her zeal be, indeed, *according to knowledge*, it will not exhaust itself by the exhibition of an hour; it will be a steady, uniform principle, operating through every day and year of life. It will not be like the flash of lightning, bursting from the dark bosom of the cloud, and exciting the momentary gaze of men; but like the genial warmth of the sun, after the dreariness of winter, cloathing the earth with verdure, and the fields with fruitfulness.

It is not intended by the preceding remarks, that the husband and the father has nothing to do in the religious education of children: he has his own share of responsibility, and

his own duties to perform. It is assumed, however, that the mother's influence is greater than that of the father. The mother's influence is that of kindness and affection, more than authority; the father's is that of authority, more than of kindness. That the mother is better qualified than the father for the management of children, has often been demonstrated. If she is left a widow, if she has the means of subsistence, or can procure them by her own exertions, she can keep her children together: not so with the father, when he is left alone; he will soon find how great is the loss he has sustained in his own incompetency to take proper care of the motherless children left on his hands.

If it should be alleged that the above remarks do not prohibit women who are not mothers from preaching the gospel: In reply to this, we repeat, that the precepts of the gospel are founded on the general characteristic of the sex, and not on a few exceptions from a general rule. It is a fact that a very great majority of women, at one time of life or other, are mothers. If those who are not mothers, cherish an ardent zeal for the cause of Christ, there are other fields of usefulness in which this zeal can find ample employment.

How honorable, though brief is the history of DORCAS? *This woman was full of good works and alms deeds which she did.* "She spent her life in acts of kindness and charity. Her soul was full of love to God and man; and her whole time was filled up with works of piety and mercy." She sought out the naked and clothed them; the hungry and fed them; the afflicted and comforted them; the orphans and cherished them. Let the woman, who, because she is excluded from the pulpit, is ready to complain for want of duties to fill up her time, and employ her zeal, *go and do likewise*; let her imitate this noble example of female usefulness, and her complaints will be heard no more. While she passes silently from one cottage to another, from one sick bed to another, from one scene of misery to another, with kindness in her heart, and, if possible, with alms in her hand, though the world should neither notice nor applaud her, the Judge of all the earth will both notice and reward her. Every visit she makes, every word of consolation she offers, every alms deed she does, though it were but a cup of cold water, is recorded in his book, and will be adduced as proof, to the assembled universe, that she possesses the spirit of Christ, belongs to the family of heaven, and is prepared to *enter into the joy of her Lord*. Works which will thus be noticed and rewarded in heaven, must have a powerful tendency to promote the kingdom of Christ on earth.

A life spent in this manner demonstrates the truth, that the gospel is *good will to men*. Such a life presents an argument in favor of the Christian religion which can neither be refuted or resisted. Into this field of usefulness and labor, every female, who feels in her heart that *charity*, that love, which *seeketh not her own*, is invited to enter. If she is wealthy, she can make to herself friends of the mammon of unrighteousness. If she is poor, she can cast in her *two mites*; she can visit and comfort the afflicted.

There is another remarkable instance of female beneficence recorded in the gospel. *Certain women ministered to Christ himself of their substance. He who was rich, yet for our sakes he became poor; he had not where to lay his head.* He wrought miracles to supply the wants of others; but never, it appears, to supply his own. For this supply he seems to have depended often, at least on the kindness of his friends. The kind and cheerful hospitality of Bethany, is known to all who read the gospel. Happy women, some are, perhaps, ready to exclaim, who had the opportunity of ministering to the Saviour; of feeding and clothing the *Lord of glory!* We would rejoice in having such an opportunity; we would cheerfully divide our last morsel with him who died for sinners. But this is a happiness and an honor we cannot expect; the Saviour is no longer a *man of sorrows*; *exalted at the right hand of the Majesty on high*, he no longer needs the charities of earth. It is true, his own words have been long since verified; *me ye have not always*; but it is equally true that *ye have the poor with you always, and whensoever ye will, ye may do them good.* Whatever you would do to Christ, if the opportunity offered, do the same to the poor, in his name, and for his sake; and verily you shall not lose your reward; he will acknowledge and reward this, as if it had been done to himself. The poor, the afflicted, the friendless, as it regards your kindness and your charities, are his representatives; and especially if they belong to the *household of faith*. If your love and your zeal permit you to neglect the poor, to pass by them on the other side, you would also neglect the Saviour, if he was on earth. You might, indeed, supply his wants from motives of mere selfishness, of vain ostentation, to gain the praise of men; but these motives will never receive the approbation of Him who *searches the heart*. Believe it, then, with unwavering confidence, that the happiness and honor, expected from ministering to Christ, will be secured by ministering to the poor and afflicted. That food and clothing which you would cheerfully give unto the Saviour, give to the poor; and at the day of

judgment, you will be considered and rewarded as if he himself had received this kindness. Go, then; supply the wants of the poor, comfort the afflicted, cause the *widow's heart to sing*, become the friend of the orphan. Remember the declaration; *inasmuch as ye have done it not to one of the least of these, ye did it not to me.*

Those religious Institutions which distinguish the present age, and are the glory of our country, and of every country where they exist, furnish ample opportunities for the active benevolence of females. It would seem, indeed, that heaven intended them to enlarge the sphere of usefulness to female piety and zeal. These are intended to supply the spiritual wants of mankind; wants which require the most immediate, strenuous, combined and persevering exertions. None need be idle while there are Bibles and Tracts to be distributed; and while there are families or individuals to be supplied; or while there is a cent to be collected for these important religious charities. If they are wealthy, they may contribute *according to what they have*; if they have but little to give, they may still be very useful agents, in a variety of ways, which it is unnecessary to detail. Every dollar which they send to the treasury of the Lord for these purposes; every Bible, every Tract which they distribute; may produce incalculable benefits; benefits which may remain when they are laid in the grave, and be perpetuated even till the end of time. In this way the influence of females may produce great and blessed effects in their own immediate neighborhood; it may extend round the globe, to the dark ends of the earth, to the distant isles of the sea. To every female, in whose heart is the love of God and a zeal to promote his glory, we would say; *whatsoever thy hand findeth to do, do it with thy might: the night cometh when none can work.*

The frequent opportunities which occur of giving instruction, warning, admonition and advice on religious subjects, open another wide field to female usefulness. In this way they may do much to aid the ministers of the gospel, and to promote the cause of Christ. *A single word spoken in due season, how good is it!* Two distinguished ministers of the gospel, in the primitive church, received important instructions from females. *Priscilla* was united with her husband in expounding to the eloquent *Apollos* *the way of God more perfectly.* *Lois*, the grandmother, and *Eunice*, the mother of *Timothy* were his first instructors in the knowledge of the scriptures; the true source of all theology. If we are not mistaken, we have known very valuable instruction given by

a pious and intelligent female to a student of theology; given, too, with such commendable art as to leave the student in full possession of the feeling that he was the teacher, and not the learner. If women who are zealous for the cause of Christ, as all ought to be, would employ to the utmost that mildness, tenderness and modesty, which are the characteristic and the glory of their sex, they might do much good. They might instruct the ignorant; cheer the desponding; animate the timid; confirm the wavering; strengthen the weak; quicken, in the christian ruce, the lingering; and thus prepare each disciple of Christ whom they aided for greater usefulness in the church on earth, and for greater happiness and higher degrees of glory in heaven. The Sunday School invites every female whose circumstances in life admit of her occupying this honorable station, to *labor in the gospel*, to be a co-worker with Christ himself. Here that seed may be sown, which, through the blessing of God, may spring up to everlasting life. A single word spoken with kindness, a new turn given to the thoughts, a single impression made on the heart, may produce effects which will continue when this earth shall be no more. To be instrumental in rescuing one child from the grasp of eternal death, and fitting it for heaven, will secure a brighter crown from the hand of the Judge, than to have ruled over half the globe.

The influence of females over the other sex is known to be great; if this was directed by the spirit of christian love and zeal, the church and the world would soon wear a new aspect. If the influence of *Herodias* over *Herod* had been under the control of sincere piety, instead of that bitter and implacable resentment which she cherished, instead of being doomed to loose his head, their faithful reproveur would have been protected. That profligate must be hardened indeed, who does not feel himself to be out of his element while in the presence of females respectable for their piety. Vice which assumes, in presence of the other sex, a bold and shameless front, will shrink abashed from their presence, or put on the mask of detestable hypocrisy. Many of them, are therefore qualified to reprove the careless and profligate. If their reproof is well timed, and given with mildness and decision, it will do much to check that torrent of vice and impiety which threaten to sweep the land with a besom, worse, a thousand times, than that of temporal destruction.

Prayer is the privilege and the duty of women, as well as of men. They may have but little to give; but they can pray for the peace and prosperity of the church. They can pray

for those to whom they may be incapable of giving useful instruction or advice. They can pray for those who would be offended with their kindest admonition and reproof. In their closets they can plead earnestly with God for a perishing world. If the father and the husband should neglect the worship of God in his family, the mother and the wife should, if permitted, perform this duty, and save the family from the fearful doom of those who *call not upon God*. In social meetings, consisting of their own sex, they may pray with and for each other. In meetings composed of both the sexes, may they also lead in prayer? This is doubtful; that is, some approve, and some disapprove of the practice. We will only say; let them faithfully and zealously discharge every other duty respecting which there is no doubt, and then if they feel a degree of zeal unemployed for want of appropriate duties, we hope some friend to the cause of Christ will endeavor to remove all doubt from this case.

Such are some of the ways in which pious women have *labored*, and may *labor in the Gospel*, without usurping authority over the men, without entering on questionable ground, without departing from their appropriate sphere. While Paul was preaching at Philippi, he could derive animation from the belief that here were devoted women, helping him in advancing the cause of Christ by their instructions, their example, their kindness and their prayers. When absent he remembers them, and enjoins it on the whole church to help them in every way which they might require. May every Pastor of the church have such helpers! May every mother be, indeed, *a mother in Israel*; may every woman be a *Dorcas*! Their zealous efforts are much needed; and their reward is with Him who *bought the church with his own blood*.

HERMEN.

Miscellaneous.

SUNDAY SCHOOLS, A CAUSE OF ALARM!

TO THE EDITORS,—

Would you, gentlemen, allow a place in your Miscellany for a Review of common newspapers? I have seriously thought, of late, that something of this kind is necessary. The influence of the periodical press, both for good and evil is incalculable. To the good no one can object: to the evil, the people of this country have been very indulgent, because

they know well; that without a free press, their liberties cannot be preserved. Few seem to be aware that the surest way to spoil their favorite is excessive indulgence.—The misery of the case is this; the only safe and infallible corrective of the evil, is public sentiment, and a licentious press is continually corrupting the opinions and feelings of the people. Under strong excitement one will tolerate that, which, in tranquil times, would be rejected with indignation and contempt. In a theatre, where there is a crowd, and sweet music, and splendid scenery, and fine acting, and clapping, a lady will bear to hear indelicate and gross things, which in her parlour she would regard as in the highest degree insulting. This is one reason why I disapprove of the theatre—it pollutes the mind. In times of party excitement in politics, the people will tolerate that, on which they would indignantly frown when there is no agitation of the public mind. In these times, unprincipled men, who make their living by catering to the malignant passions of human nature, lay hold of the most innoxious, nay the best things, and use them, or abuse them, to serve their selfish purposes.

For instance, every observer knows that there is great sensitiveness among the people of the United States, on the subject of religious liberty. I rejoice that it is so—may it continue to the end of time!—But the writers for the newspapers, and the speakers for newspapers,—for I have discovered that almost all the speaking in our Legislative bodies is for the newspapers—are ever ready to misuse this state of feeling, merely to aid in carrying a party question, or promoting an election. But as men of this sort take care, (whether prudently or not they will find out hereafter,) to be profoundly ignorant of religion, they frequently commit most ludicrous mistakes. As the great body of their partizans, however, are about as ignorant on this subject as they themselves, it is not seen how extremely ridiculous they very often are altogether. I remember that sometime ago, the mouth piece of a set of people who called themselves, for what reason I never could learn, *the Goats*, made himself the laughing stock for intelligent christians by charging Episcopalians, Presbyterians, and Baptists, with a secret plan for obtaining an establishment of religion! And lately I have observed that some wiseacres are raising a wonderful outcry about Sunday Schools. The American Sunday School Union is represented as a most alarming *combination*, or *coalition*—indeed I believe that it is sometimes a *combination* and sometimes a *coalition*—against the religious liberties of the country. Now of all extravagant

things that I have ever heard of, this is the most extravagant. The hallucinations of that renowned knight Don Quixote, are nothing to it. He only mistook a wind mill for a giant—a mistake that might easily be made by an excited imagination; but to turn the Sabbath School Union into a political bugbear,—it exceeds any thing recorded by *Cervantes*. But there are many of these anti-religious Quixotes in the country. The Bible Society has haunted the minds of some men, until it has induced in them a species of insanity—Another set have been tormented by the Colonization Society into a perfect frenzy.

They rave, and write, and madden round the land.

And now, to cap the climax, the union of Christians of some six or seven religious denominations, for the extension and support of Sunday Schools is denounced in newspapers, and infidel pamphlets, as a dark and dangerous scheme against the liberties of the country! It is really amusing to see the absurdity of some of the reasons, which have been assigned, publicly in a neighboring state, for the alarm raised on this subject. Some friend of Sabbath Schools, rejoicing in the success of this admirable work of benevolence, had said that in some ten or twenty years, there would not be a citizen in the United States, who had not been brought under their influence—(or something to that effect, I do not remember it exactly;) and some of the Quixotes of whom I spoke, and some of their Sanchos, laid hold of this saying as evidence of some thing in the highest degree alarming. And will it not be most fearful, should all the population of this country learn to read and reverence the Bible, and honor the Sabbath—should fear God and keep his commandments? Let some people look to this thing—for they may rely on it, that the freemen of America will not when thus instructed, vote for such men as they are—Is that the rub? Oh, no! They are friends to Sabbath Schools; and other enterprises to promote intelligence and order in Society—but they are opposed to associations for that purpose. They are friends to the thing; but enemies to every measure by which it may be effected!—Dr Johnson used to say that he loved a good hater.—If I have an enemy let him be open, undisguised, manly. If we must have *anti-religious fanaticism*, let us see and understand it.

It is immoral, and it is mean, to appeal to the prejudices of people to accomplish a purpose, which cannot be accomplished by fair argument. But this is becoming the habitual re-

sort of a number of newspaper writers, in these times of strife. Stump orators, and men of that stamp, follow the example—The taste, the moral feeling, and all the generous sensibilities of the people, are rendered blunt, and brought low. I do not know a greater desideratum, than a good monthly review of the leading newspapers, conducted by men of elevated morality, strong sense, and keen wit. I want a work of this sort imbued with spirit enough to keep it alive for years to come. The press governs this country—This is a great *Typocracy*. And I would have the *governors*—or *presidents* (so the Editors may well be called) to know that their names and their doings shall go down to posterity in proper colors. Nay, I would have them to know, that at least once in a quarter, the true spirit of their Journals should be extracted, and fairly presented to the world, with severe and dignified censure of the gross personalities, and immoral things of every kind, admitted into their columns. A fair and able exposition of this kind, would let the people see how much is continually done, to corrupt them, by that which, when well regulated, is the very palladium of their liberties. Christians, too, would see how deep is the hostility, and how ceaseless the warfare of many against their religion.

A religious establishment in this country!—absurd! Who is to effect it? Not one twelfth part of the population of the United States can be considered, in any proper sense of the term, truly christian. And this comparatively small number is divided into seven or eight distinct bodies, sufficiently jealous of each other. Yes, who is to bring about an establishment? They who are out of the church? Surely not—Those within? I ask, by what means? There are about 150,000 Presbyterians in the country. This is just one eightieth part of the population. Will Episcopalians, Baptists, Methodists, Lutherans, &c. unite with a majority of the irreligious part of our population, to establish Presbyterianism? Nonsense!—The same question may be applied to each of the other denominations, and the same answer returned. But will all unite to establish all?—Still, nonsense!

This on the supposition that Christians in this country wish for an establishment—But this is not true. And he who affirms it, utters calumny—He says at once a false, and foolish thing. I have the happiness to rank in the number of friends, persons of six different denominations of christians, and I read most of the Reports of their Ecclesiastical bodies. With these opportunities of information, I do conscientiously believe, that there is not a society of christians in the United States,

who would not promptly and indignantly reject the boon if offered.

But I go farther: real christians are the true friends of religious liberty. It is the really conscientious worshipper, who prizes liberty of conscience. He feels that the only being in the universe, who has authority here, is the God of heaven—And in this thing, no man may control him. “Grace makes the freeman;” and as long as he feels the power of grace, he will have a free conscience, and will be brought into bondage by no one.

But particularly, I wish it to be noted and understood, that those christians, who are zealously engaged in associations to promote religion at home and abroad, are of all others the most determined friends of religious liberty. In the present happy state of things among us, their efforts are not cramped by any interference of “the powers that be.” They are under no necessity of applying for an act of Congress, or Assembly to authorize them to send all the means of grace, and institutions of the church to the heathen abroad. They possess now, the unimpaired influences of the gospel, the whole, undivided moral power of faith and love. They therefore operate with greater power, and success than any other people who labor in the field of foreign missions. They feel their advantage, and know how to prize it. They know that the whole power of the gospel is *moral* power; and they do not mean to be shackled or impeded in its application.

Besides, all that their missionaries see, when they go into foreign lands, confirms their previous opinions respecting the value of religious liberty. They feel the obstacles put in the way of spreading the gospel, by the despotism of other governments and the deep sluggishness, the deadness of spirit inevitably produced, where there is no freedom of conscience. Their letters show this;—from distant regions they write home to their friends, and remind them of the happy condition of American christians—and exhort them to be thankful for their high privileges. I venture to say that the value of religious liberty is more prized by the men who are, with all their hearts, devoted to the cause of religious exertion, than by any other men in the known world—Conviction on this subject has kept pace with the progress of Christian benevolence—We know it to be the fact.

Should this spirit of opposition increase, it will be time for Christians to come out, and let the world know, that the constitution of the country secures to us full religious liberty; and that we do not mean to surrender our rights to the intolerance

of infidelity any sooner than to the authority of a priesthood established by law.

In conclusion, I would propose this question. What value do those people place on a character for veracity who are forever repeating the same story, which has been, a thousand times most strenuously denied; and in support of which there has not been a shadow of evidence from the foundation of our government, to the present day? VIATOR.

A WORD OR TWO TO MY FRIENDS HERMEN AND V.

[The Editors of the Magazine do not wish to protract the discussion on the subject of Persecution, or take any part in it; they however consider it due to L. to speak for himself, especially, as he has been misunderstood.]

“Persecution is any pain or affliction, which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion. Persecution is threefold. 1. *Mental*, when the spirit of a man rises up and opposes another. 2. *Verbal*, when men give hard words and deal in uncharitable censures. 3. *Actual or open*, by the hand, such as the dragging of innocent persons before the tribunal of justice.”

Buck.

1. I do assure my friend Hermen, that, when I said I would “say nothing more from this time forward on the subject” of his theory, I meant precisely what I said. I have rigidly adhered to my word. And I shall closely adhere to it. Any farther remarks on the subject are, for reasons deemed good and sufficient, considered unnecessary. As soon as I left H—, I told him and all the readers of the Magazine what my object was. To that alone did I address my remarks, after leaving the first paragraph.

2. H— is politely, though before many witnesses, invited to acquire a more intimate acquaintance with the precise meaning of words in the English language, and to read my Lord Verulam’s essay on envy. Time and paper both would have been saved, if he had known the difference between emulation and envy. I know Plato says envy is the mother of emulation; but I am disposed, with many others, to deny the relationship. I do not believe so hideous a mother ever had so comely a daughter. “Envy is pain felt and malignity conceived on account of the advantages of others above us.” With this correct definition, I know H— will “understand me,” when I say Cain envied Abel, because his own works were evil, and his brother’s good and accepted of God, and therefore he slew him, though he did not “desire to be like him,” holy, humble, and full of faith. With this definition in his mind, H— will also be prepared to understand Acts xvii, 5, and Phil i, 15, &c. &c. Now I want “christians and christian ministers” to be numbered with these holy men. If H— shall say, they are not envied for their holiness; I answer, be it so. Neither are they envied for

their unholiness; but still they are envied: Quod erat demonstrandum.—The leisure hours of H— might be spent very profitably in acquiring a knowledge of the precise meaning of several words, among which are “rancorous,” “mysterious,” “patience,” “calculate,” “to,” and “at.”

3. When I said “I shall attempt to upset the theory,” &c. I was not thinking of H—’s theory. No: I had left my friend H— on the preceding page. I was then thinking and writing about the easy, *pleasant* theory of the persons, who think (among other good things,) that all people every where, who are not treated in like manner with themselves, “have no meekness,” &c. I now see and say, that the introduction of the words—“of these persons”—after the word—“theory”—would have given the sense much more clearly. I also say, there are other “*men, young,*” or old, whose communications would bear “re-writing” before publication. I will ask my friend H— this plain question: To what does the word—“Hence”—(near bottom of p. 136) refer? This shews great “carelessness” in an old man. I know to what it refers; but I am not indebted, for my knowledge, to H—’s “carefulness in conversing.” Again, (p. 58) “our promises are groundless, of course our concessions will be false.” Does H— say “it is a typographical error? Again, (5 lines below) “All error is dangerous, and should be avoided; yet *some are* of minor importance, and though *they mar.*” &c. I have italicised the words which require “re-writing.” School-boys *ought* not to make such mistakes. Again, (4 lines from bottom) “With a few exceptions, who waited for,” &c. means “with the exception of a few persons, who waited,” &c. I presume. Again, (p. 59) “They despised a Prince,” &c. H— does not mean this. He means “they longed for.” Again, (same page) “There is not, in the Bible, the least authority for such a state” [as Purgatory]—I will add—neither is there for such a state as Hell. I will, as the French say, lend H— a word. He meant to say “there is not, in the Bible, the least authority for” the belief of “such a state.” This is good sense. These are but as a drop in the bucket. In two hours I could fill a sheet with such “errors.” So, it seems, H— lives in a house with glass windows, of course he ought not to have thrown the *first* stone. If “all error is dangerous and should be avoided,” H— will, I know, as far as possible, avoid it. On this subject I would say, let us both, whether “*young*” or *old*, be careful in future. The *ironical* compliments paid me are thankfully received. One proof of my thankfulness is, that I advise H— never to use such weapons again.—*Vive, valeque.*

V’s third paragraph cannot be too well understood. It contains a “general principle,” which has been much insisted on in late discussions, and which I firmly believe. Concerning meekness, gentleness, patience, humility, and quietness of spirit, I have already expressed my sentiments as clearly as V. The same may be said of “crying out *persecution*, indiscreet remarks, complaining,” &c.

Such a course is generally unwise, and frequently mean. That V. and L. have been persecuted I can hardly doubt. That *either* of them ever raised the "hue and cry," I do much doubt. V's *five* reasons, however good against this old womanish (pardon that word,) whining, do not relate to the existence of persecution itself. Indeed, he does not bring them forward for the purpose of disproving its existence. Some of the "examples" adduced are such as my information does not permit me to meet. Of Howard I do know, that there are many *great* men, who, "unto this day," esteem him a wild visionary. In this age, there are many, who say that "he was without natural affection towards his unfortunate son. Thousands of his cotemporaries "laughed him to scorn."

Concerning "the fires of Smithfield, and the horrors of the Coliseum," I humbly conceive that they are no more "associated" with the word "persecution," than the fooleries of Peter the Hermit, and the fancies and visions and enthusiasm of thousands, in the dark ages, are associated with the doctrine of "the Cross." When I saw, a few days ago, an article in the New-York Observer, headed "*Persecution*," I never dreamed that the enemies of masonry were about to bring "imprisonment, burning, or confiscation" upon the craft. No! they were barely going to exclude them from their communion; nevertheless all *liberal* people think this "persecution."

There is nothing gained by withholding the knowledge of any present disadvantage under which christians labor. "We *do* invite men to cast in their lot with us, and in the same breath we tell them, that they hate God with such malignity, that, if they could, they would dethrone him*--that as they hate God, they hate his people. "Marvel not, my brethren, if the world hate you," 1 John iii, 13. "And ye shall be hated of all men for my name's sake," Matt. x, 22, &c. &c.

If V. ask why I write on a subject, on which I *say* nothing to *man*, when I am persecuted, I answer--1. All truth is of some value. 2. If I did not believe what I have written, I would be compelled to believe some very hard things about some very precious men. I could easily name three or four. Possibly V. is one of them. 3. There is a class of people who esteem a man's character and feelings lawful game, as soon as he professes religion. 4. Although it seldom, if ever, becomes the *persecuted* to say any thing, yet others, not interested, may properly speak of the hostility manifested, and may thus save the reputation of a valuable man. 5. I have seen the malignant persecutor crushed; or, if not crushed, his sting was extracted, and although he "buzzed" as much as ever, he did no harm.

I do confidently believe that one of the crying sins of the day, is conformity to the world. Professors of religion are afraid of be-

* See Edwards' Sermons on Rom. v, 10.

ing *unpopular*. Now, although "the weapons of our warfare are not carnal," still they are "*weapons of warfare*," and *not tokens of peace*. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God," Jas. iv, 4. Let a minister of the Gospel once take up the idea, that it is his duty carefully to avoid persecution, and he will soon discover a sinful and shameful timidity. "Duty is our's, consequences are God's." "The blood of the martyrs, was the seed of the Church." "We conquer the world, says Luther, by *blood* and by *prayer*." It does no good to disguise or withhold the truth. Let it come, but let it come in the proper spirit, and at the proper time and under proper circumstances.

Tecum vivere amem, tecum obeam libens.

LOONOA.

MINISTERIAL FIDELITY.

MR EDITOR,—My apology for asking a place in your valuable Magazine for the following article from a late English publication, is the *vast importance* of the subject which it illustrates. The admonitions of this writer, though given with a reference to the character of the clergy in another country, will apply with great force to the state of things in the church of Christ in the United States.—If I were to add any thing to this eloquent appeal, it would be merely this caution;—*Do not confound unfeeling severity or a harsh manner in preaching the whole truth, with ministerial fidelity.* P.

Human nature is so constituted, that good can neither long exist, nor extensively exert its influence, without being alloyed with evil, and clogged with sinful infirmities. All Christians must necessarily rejoice at the vast increase of pure religion, and at the dedication of wealth and talent for the advancement of divine truth, and at the co-operation of mental and physical energies in the cause of our Redeemer, which characterize the present day: but our joy is inseparably connected with sorrow. We see that persecution no longer exalts its hideous and infernal visage, and that the disgrace formerly attached to a profession of religion, is now removed; and that common decency, and the customs of the country, prevent many from embracing a system of infidelity, or following a course of profanity, and cause them to make *some show* of religion. We rejoice at these signs, and hope that they are the harbingers of more glorious days; but there are certain evils either connected with them, or resulting from them. When religion becomes *fashionable*, we are in great danger of sinking into a *fashionable* religion; and wherever there are professors of this *fashionable* religion, they must have *fashionable*

preachers, and a *fashionable gospel*; and from this amalgamation of religious profession and worldly feeling arises a system of unfaithfulness in preaching.

Perhaps few questions have received more varied answers than this, *What is Gospel fidelity?* If I may be allowed to define it, I would say, It is to preach *the truth, the whole truth, and nothing but the truth.* It is *to declare the whole counsel of God, giving to each doctrine its relative prominency, to each precept its proper situation, to each promise its true application, to each threatening its due authority, and to each sentiment its legitimate and consistent meaning, without fearing the frown, or courting the smile, of man.* But is this system uniformly adopted by all who bear *the vessels of the sanctuary?*—Some sermons are so enveloped in the flowers of rhetoric, and so adorned in the meretricious trappings of human eloquence, that the simple grandeur and the native beauty of the gospel are totally lost amidst their cumbrous load of worldly ornaments. The faithless minister studiously avoids all practice, to please the Antinomian; or neglects all doctrine, lest he should offend the Pharisee;—such a man is not only unworthy the name of a [minister of Christ,] but is an actual disgrace to a Christian community.

The preaching of the gospel is of too sacred a nature to be made the vehicle for human applause, or the instrument of a vain ambition. The work of a minister is connected with all that is important in time, and with all that is awful in reference to eternity. It is the work for which the world was created, for which the Son of God died, for which the Holy Spirit descended, and for which the universe exists. Its connexion with the immortality of the soul, stamps upon it a sacred reality, and invests it with a fearful responsibility. A pulpit is the last place on which self should be exhibited, or in which pride should be fostered, and a minister is the last man who should offer his adorations at the altar of popularity; yet, if he be endued with talent and learning, he is in great danger of bowing the lowest, and of continuing the longest, as the infatuated victim of a dreadful delusion. It is to be feared, that many a minister has offered more devotions at the shrine, than prayers in his closet for the divine blessing. He has chosen his subject, selected his text, divided his sermon, arranged his thoughts, and adjusted his expressions, under the influence of popularity. He has forgotten, that he is to draw the sword of the Spirit manfully and fearlessly, not to admire the brilliancy of its shape, or to display the splendor of its appearance, but he is to use it,—to wield it with energy, and so

to plunge it, that it may 'stick fast in the hearts of the king's enemies.' If he neglects this, he should have suffered it to remain in its scabbard. To such an one it may properly be said, Where is Fidelity? Where is that feeling which induced an inspired apostle to exclaim, 'I am clear from the blood of all men?'

Popularity is a poor exchange for faithfulness, and it often happens that the tumultuous acclamations, and the noisy plaudits, of a mixed assembly, are soon turned into deadly hatred and malevolent vituperation: those who were the first to cry "Hosanna," are the foremost to exclaim "Crucify him." Where can be the piety, or rather to what an extent does the want of piety influence that man, who can calmly see his hearers, sink to perdition, whilst he is busily occupied in so arranging his words as to make the offence of the cross to cease, and to avoid uttering harsh expressions "in ears polite;" instead of plainly declaring what the Holy Ghost declares respecting the state of sinners, and instead of pointing them to the Lamb of God, as the only refuge from that doom which inevitably awaits them, if they reject his atonement? But he is too much engaged in elevating self, to lift up Jesus Christ.

Attend to the ministration of our Saviour; "the common people heard him gladly," and they will hear nothing gladly, except they understand it: they may bewilder their understandings in vainly endeavoring to pursue the preacher through all his mazes of reasoning, and all his flights of eloquence, and in making guesses at his meaning; but the gospel will never be "a joyful sound" to them, until they know its import. Listen to the meek Redeemer fulminating the terrors of judgment against hypocrites and Pharisees, and do not imagine him too severe or uncharitable; No, he was charity personified, but his charity was guided by divine truth, and influenced by a holy principle.

Ministers are not ordered to be *successful*, but they are commanded to be *faithful*; and the moment their fidelity ceases, that moment they should descend from the pulpit, and occupy a less important station. The plain truth will frequently offend the carnal mind, but St Paul expressly declares, "If I please men, I am not the servant of Jesus." If hearers are displeased with the truth, be it so;—the minister makes his appeal to heaven, and refers the purity of his motives, and the sincerity of his intentions, to Him who gave him his commission. The ears of many are so refined, that the hypocrite must not be exposed, nor the secure be aroused, nor the profane be admonished, nor the careless be alarmed; they must not be told that the curse of Jehovah hovers over them, and

that the damnation of hell awaits them, if they die in a state of impenitency. Terms more polite, and expression less severe, must be adopted; but when the gospel truckles to human prejudice, or accommodates itself to sinful opinions, it ceases to be the gospel of God, and becomes a compromising system of man.

Did St Paul suit his doctrines, or adapt his language, to the philosophic infidelity of the Athenians, or to the classic elegance of the Romans, or to the prejudiced notions of the Jews, or to the abandoned profligacy of the Gentiles? Hear him at Corinth, the seat of learning and the nurse of science, exclaim, "I came not to you with excellency of speech, or of man's wisdom, declaring unto you the testimony of God." Attend to him before Felix,—he is neither awed by the pomp of the judge, nor influenced by his own personal danger as a prisoner,—he fearlessly tells an incestuous man of "temperance," and an iniquitous judge of "righteousness," and boldly points him to a "judgment to come," where all his bribery would be exposed, and all his abominations and injustice be made known before an assembled universe.

Faithful ministers are scarce, and those who have them ought to "esteem them very highly in love for their work's sake;" and however pointed their assertions, or personal their strictures, or harsh their doctrines, or cutting their sentiments, may *appear to some*, they can point to the judgment day, and say, "your blood be on your own heads." If this spirit actuated every minister of the gospel, there would be no base bending to sinful prejudice, nor despicable crouching to human pride, nor servile courting of popular applause.

The horrors of a death-bed must be fearfully increased to an unfaithful minister; his self-reflection must be most severe, and the accusations of his conscience most barrowing; whilst he fancies that he sees the ghosts of many of his hearers rising from the pit of perdition, to upbraid him with his cruelty in deceiving their souls. And if we realize a judgment day, and single out the most wretched individual amongst the wretched myriads who throng the left hand of the Judge in that day; it is not the man who made a god and worshipped it, nor he who spent his life in profanity, nor he who died heaping curses on his Maker; neither is it he who was misled by Mahometan delusion, nor he who was the infatuated devotee of a superstitious and sanguinary creed; but it is the unfaithful minister. His appearance on that day will cause a fiendlike yell of horror and madness from his former unhappy hearers, and he ———; but the scene is too awful to be pursued!

REVIEW of the Life of Rev. DEVEREUX JARRATT, Rector of Bath, Dinwiddie County, Va., written by himself in a series of Letters addressed to Rev. John Coleman, one of the Ministers of the Protestant Episcopal Church in Maryland.—
Published in 1806, by Warner & Hanna, Baltimore.

WE have seldom met with a piece of "Auto-Biography," (to use a fashionable phrase,) which has afforded us more genuine pleasure in the perusal, than this unpretending little work. The author gives us, we verily believe, a faithful transcript of his real character, in his epistolary correspondence; and we cannot read this little book without feeling that it has made us acquainted with an uncommon sample of the human species.

Mr Jarratt freely acknowledges that he was born in very humble circumstances, at a time when distinctions of rank were carefully observed throughout our country, while it was groaning under its dependence on Great Britain. His education was confined to the bare rudiments of his mother tongue, and an acquaintance with the fundamental rules of arithmetic. None of his ancestors were either rich or great, but possessed a contented hardihood of disposition, and rough independence of mind and manner, which probably characterized a large and decided class of our citizens in those days. Their food and clothing were coarse and homely; but the robust health purchased by hard labor gave a zest to their rude fare, which indolence and self-indulgence seek vainly in the lap of luxury. Mr Jarratt was born in 1732, in the county of New Kent, about twenty-five miles below Richmond. His father was by trade a carpenter, a man of mild, inoffensive manners, and respectable character.

In these primitive days, Mr J. tells us that the distinctions of *gentle* and *simple* were sedulously observed, insomuch that the plebeian voluntarily secluded himself from all intrusion on his patrician neighbor. A Periwig was one of the signs by which the privileged order might be designated, and this was of itself sufficient to keep the humble burgess aloof from his *genteel* neighbor. Mr J. tells us that he was remarkable in early boyhood for possessing a most retentive memory, which gave him signal advantages in acquiring information from the scanty sources which were open to him. He could repeat chapters from the Bible even before he had learnt his alphabet, and having a pleasant voice, and a discriminating taste for music, as he grew up he stored his mind with old

ballads, and all the most approved songs of the day. He particularly mentions having learnt the whole ballad of Chevy Chase, consisting of an hundred stanzas, from hearing it recited a few times only. Being the youngest of four children, and his father dying without a will, he inherited but little of the family property, as the laws of primogeniture were then in full force. His pittance amounted to 25*l.*, which, he observes however, was a much less insignificant portion than we would imagine, as all the necessaries of life were wonderfully cheap in those days;—a horse, such as would now sell for 20 pounds, might then be bought for 5, and other things in proportion.

Nevertheless, Mr J. had to labor for his daily bread under the direction of one of his brothers, with whom he followed the plough, until he attained the age of 17; at which period of life, his long suppressed ardor for mental improvement returned with full force. He gives a singular account of the state of the Christian Church in his neighborhood at that time, while he acknowledges the darkness of his own mind on the subject of revealed religion. There was, indeed, a Minister of the Church of England, whom Mr J. describes as follows—“Being very near-sighted, he kept his eyes fixed on his paper, so that what he said seemed rather addressed to the cushion than the congregation, except at a time when he might have a quarrel with any one—then he would straiten up, and speak lustily, that all might distinctly hear. I remember to have heard he had once a quarrel with his clerk, and strove hard in vestry to turn the poor man out of his place, but failed in the attempt. The next Sunday he had prepared a scolding for him, and did vilify him stoutly, right over his head. The clerk sat it out to the last; and as soon as the angry sermon ended, he rose, according to custom, to give out a psalm. He wished to return the Parson like for like, but was not allowed there to say any thing but what was contained within the lids of the prayer book. However, to suit the discourse, and pay the Minister in kind, he selected the second psalm, and with an audible voice gave out the first stanza thus,

With restless and ungovern'd rage
Why do the heathen storm?
Why in such rash attempts engage
As they can ne'er perform?

The minister saw what he was at, and ordered another psalm. This is no fiction—and what is to be expected from such Pastors?”

In replying to this natural question Mr J. informs us that he was (as might have been expected) ignorant of God, and careless about religion—in which he only followed the example of his superiors in rank and information. Indeed it may be considered as one of the most awful circumstances of our situation, as Colonies to Great Britain, that there was a pretence made of supplying us with spiritual directors. The Government gave a premium of 20*l.* to such Ministers of the established Church as chose to come to America. We were, therefore, at the mercy of a set of adventurers, who came to us because they could do no better at home. Had not our heavenly parent been graciously pleased to supply the deficiencies of our mother country, we should have received the shadow instead of the substance, and contented ourselves with the icy forms of an established Church. But His sleepless eye was upon us even then, and His beneficent spirit was disseminating truth in the hearts of our people.

Mr J. having determined to make his debut as a country school-master, left his native county for that portion of Albemarle which has since been portioned off in the separate county of Fluvanna. We will describe his prospects and his preparations in his own words, as a fair sample of the simplicity which characterizes the whole work: “I soon packed up *my all*, which consisted in such things as made no great baggage, for I think I carried the whole on my back, except one shirt.—In this plight I took my departure from the place of my nativity. My whole dress consisted in a pair of coarse pantaloons, one or two oznaburg shirts, a pair of shoes and stockings, a felt hat, and a bear skin coat, which, by the by, was the first coat I ever had made for me, since my childhood—and that I might appear something more than common in a strange place, and be counted *somebody*, I got me an old wig; which perhaps, being cast off by the master had become the property of the slave, and from the slave it was conveyed to me. But people were not obliged, you know, to ask me how I came by it, and I suppose I was wise enough not to tell them. I had not however a farthing of money, and had never owned five shillings cash in all my life.” Mr. J. then proceeds to inform us that he raised a school; and according to a common primitive arrangement boarded alternately with the parents of his scholars. At the house of a Mr. Cannon (to which he came in turn) he encountered a pious character in the mistress of the family. She was what was called a *new light*, and was accustomed to read a sermon aloud to her family every night. The sermons she selected for this purpose were Flavel’s, and

Mr. Jarratt now began to gather some scattered lights on the subject of revealed religion. His progress was however difficult and slow, but he appears to have possessed a determined spirit of investigation which courageously confronted all impediments. The first dawn of his intelligence seems to have arisen from one of the above mentioned sermons on this text, "Then opened he their understanding." The whole progress of mental illumination is detailed with precision and interest. The difficulty of procuring books retarded his advancement; but he mentions having derived great assistance from Burkett's exposition of the New Testament: as Mr J. gradually acquired a knowledge of the Gospel system, he of course threw aside those equivocal practises of horse racing, card playing, &c., in which worldly people indulge themselves without being aware of their demoralizing influence. He mentions however that he was once induced to lay aside his scruples so far as to join in a merry making and dance, for which he suffered severe pangs of conscience. Having at length attained the object of his arduous researches, he found joy and peace in believing. His active, benevolent mind led him to impart to others the lights he had attained, for which purpose he read and expounded the scriptures to such as would assemble themselves together, and cultivated the gift of extempore prayer. His friends now urged him to qualify himself for the ministry, and some of them united in affording him the advantages of classical instruction. He entered a Latin school at 25 years of age, and made most astonishing progress in acquiring the language. Such was the strength of his memory that in eight days he learned the grammar perfectly, and went on with the same speed to further acquisitions. In seven months he could read Suetonius, one of the most difficult Latin authors. In short he learnt both Latin and Greek in the course of one year.

During these preparations for the sacred ministry, Mr J. associated altogether with Presbyterians, and acknowledged a strong prejudice against the Church of England—nevertheless he was induced on mature consideration to take orders in that Church, in preference to the one in which he received his first impressions. He explains with candour his reasons for this unexpected determination. His prejudices had been removed by an enlargement of his general views and an intimate acquaintance with the works of the most celebrated Divines of the established Church. He judged from the state of public opinion that he would have a wider and fairer field for his exertions under the auspices of that Church. *Some little qualms*

against the decided Calvinism of the Presbyterian "Confession of Faith," seem to have come over him, and he fairly acknowledges that he thought the 39 articles less deeply imbued with that ingredient—(this we confess is not our own opinion,) but last and not least, Mr J. objected very naturally to the difficulty of obtaining remuneration for ministerial services by annual subscription. This must not be cavilled when we recollect that he was poor, and necessarily required a maintenance; and being a conscientious Christian he wished to devote himself to his parochial duties, which certainly could not be fairly done, by one who depended on the caprice of the multitude for his daily bread. We are too apt *in these days* to raise a hue and cry against a poor man who reminds us that he must be fed and clothed while his time and thoughts are conscientiously devoted to his ministerial duties. We clamour against him, if his imperious necessities obtrude on our notice, while we are quaffing the full cup of prosperity. Because a certain number of names are put down on a paper, promising what we deem a liberal compensation, we are satisfied, without inquiring whether these sums are duly collected. This charity sometimes strongly resembles that mentioned in scripture where the sufferer is required to be satisfied with the words "Be ye fed," &c., (reader, the writer of this article is not a minister,) while we never think of ascertaining the actual condition of the man to whom we certainly owe as just a debt, as we owe to the schoolmaster who instructs our children, or the mason who furnishes our dwellings: we admit the positive dishonesty of shrinking from the payment of a *just debt*. So much for our consistency. But to return to Mr Jarrett.

If we think the case of Presbyterian ministers hard in these times, we must excuse him for choosing a surer mode of maintenance in days when this sect was unpopular among the loyal subjects of Great Britain, who affected to understand and approve the mysterious union of high Church and State. Mr Jarratt sold the little patrimony which had fallen to him on the death of his elder brother, and proceeded to the mother country for ordination; for it will be remembered that we were not in those days allowed the privilege of a great pastoral head, from whom our candidates could receive ordination—(this would have been trusting too much to a child in leading strings,) Mr J. escaped the dangers of the sea, which a violent storm rendered considerable; landed safely in England, where he was detained by the small pox, throughout which disease he was attended by the first Physicians gratuitously, on account of his clerical profession—an advantage

he certainly would not have possessed in his native country. He was received by the Bishop of London and ordained Deacon with several others who had been educated at Oxford and Cambridge. The Bishop was pleased to compliment our humble Virginian who had never been in the walls of a College, as having distinguished himself above his companions. After this he was ordained Priest by the Bishop of Chester, and returned immediately to the scene of his labors at home, not however without losing all his little funds (the *bounty* included) by the bad faith of a countryman. Another Virginian however kindly enabled Mr J. to undertake his homeward voyage; and we cannot help remarking, that if the young clergyman had really been determined in his choice of a Church by the prospect of gain, he was providentially despoiled of his expected remuneration, and left as poor as if he had been a Presbyterian. But this is only a passing remark, not intended to implicate the character of the young divine, of whom we cannot but think very highly. He undertook the Church of Bath Parish in Dinwiddie County, with an awful sense of his responsible situation, and an inquiry "who is sufficient for these things?"

His first remark is, that although his people had been sedulously cared for in the division of *clerical*, we will not say *spiritual* superintendence, that they were in a state little better than heathenish darkness. He had to encounter gross ignorance, combined with conceited wisdom and moral rectitude. How ably and successfully he acquitted himself we learn not from his own modest pen, but from that of his friend, to whom his letters are addressed. This gentleman gives us a pleasing sketch of Mr. Jarratt in an introductory notice, and we think the letters from his own pen serve to fill up and colour the picture so as to present us a finished portrait of a conscientious, laborious minister of the Gospel. The volume is filled up with letters on various points of doctrine, in which the writer evinces a clear head and a sound heart, with an interesting simplicity of character as well as of manner. We could make many pleasing extracts, but we prefer requesting, as well as advising our readers to treat themselves with the perusal of the whole volume. We will conclude with the following passage :

"I soon found to my grief, that the fortification erected from materials taken from former examples of preaching, was one of the strong holds I had to demolish, when I urged the necessity of abstaining from *this* or observing *that*, I was often confronted with a "why did not other ministers tell us

so? were they not as learned as you?" Under this covert they stood secure. At this time I stood alone in Virginia, not knowing another clergyman who was like minded with myself. I was opposed—yea, reproached by the other clergy—called an enthusiast—fanatic—visionary—dissenter—Presbyterian—madman, and what not—but so well convinced was I of the utility and importance of the truths I preached, that no clamour or opposition or reproach could daunt my spirit or move me from my purpose and manner of preaching, or induce me to give flattering titles to any man. I durst not prophecy smooth things, nor flatter the highest in their vanities and follies. Instead of moral harangues, and advising my hearers in a cool calm manner to walk in the primrose paths of sublime and elevated virtue, and not tread in the foul tracts of disgraceful sin—I endeavored to expose in the most alarming colours, the guilt of sin, the entire depravity of human nature—the awful danger mankind are in by nature and practice—the tremendous curse to which they are obnoxious, and their utter inability to evade the sentence of the law by their own power, merit or good works. These doctrines are grating and mortifying to human pride, and therefore should be often repeated and warmly inculcated, that the haughtiness of man may be brought down, and his lofty imaginations laid low: That Jesus Christ may be gladly received as a Saviour in a desperate case."—p. 85.

Literary and Philosophical Intelligence.

Curious Hebrew Manuscript.—A very extraordinary piece of penmanship is at present exhibited in the room of the Athenæum in Philadelphia. It is a sheet of vellum a yard square, containing the books of Ruth, Esther, Job, the Song of Solomon, Lamentations, and Psalms, written in the Hebrew character, and so disposed as to form a series of beautiful figures, representing all the sacred instruments and furniture of the Temple of Jerusalem—the altar, the mercy-seat, the cherubim, the candlestick, the tables of the law, the columns and the flowers upon their capitals, &c. The work is beautifully written and drawn, and was the exclusive labor of three full years.

Cedars of Lebanon.—Some of the old cedars of Lebanon still exist among the snow in the highest part of the mountain. An ancient traveller says that he measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground, it is divided into five limbs, each of which was a massy tree.

Natural Curiosity.—The bones of the Nondescript Animal, found not long since on the bank of the Mississippi, below New-Orleans were lately exhibited in Trenton, N. J. to the view of the curious. They are certainly the greatest wonder of nature found in this western region of the world. The largest bone, supposed to be either the shoulder blade or jaw bone, is 20 feet in length and three in breadth and weighs 1200 pounds. The aperture in the vertebræ is sufficiently large to admit the back-bone of the Mammoth. The immense size of the animal, calculating from these evidences of its dimensions, is almost frightful to think of.

Correction of time.—It may not, perhaps, be known, that those who were born before the 20th of Feb. 1800, should, after that day, reckon their birth days a day later than before. Those who were living before the alteration of the style in 1751, may recollect that after that alteration, their birth days were reckoned 11 days later. A further alteration of one day took place in 1800, which would, in the usual course, have been a leap year, but had only 365 days. If we suppose a child to have been born on the 31st Dec. 1796, on the 31st Dec. 1800, he had lived 4 years of 365 days each; but as every 4th year should have 366 days, the child was not four years old till the 1st of Jan. 1801; and a man born 1st of Jan. 1751, was 10 years old on the 12th of Jan. 1761, and was 50 on the 13th Jan. 1801.

Height of Waves.—So awful is the spectacle of a storm at sea, that it is generally viewed through a medium which biasses the judgment; and, lofty as waves really are, imagination pictures them loftier still. Now, no wave rises more than ten feet above the ordinary sea-level, which, with the ten feet that its surface afterwards descends below this, give twenty feet for the whole height, from the bottom of any water valley to an adjoining summit. This proposition is easily verified by a person who tries at what height, upon a ship's mast the horizon remains always in sight over the top of the waves, allowance being made for accidental inclinations of the vessel, and for her sinking in the water so much below her water line, at the time when she reaches the bottom of the hollow between two waves. The spray of the sea, driven along by the violence of the wind, is, of course, much higher than the summit of the liquid wave; and a wave coming against an obstacle may dash to a great elevation above it. At the Eddystone Lighthouse, when a surge breaks which has been growing under a storm all the way across the Atlantic, it dashes even over the lantern at the summit.—*Arnott's Elements of Physics.*

Fighting Insects.—It has been said that man is the only animal that makes war on his own species. But the insects, who outdo us in many things, vie with us in that species of folly too. The mantoes have their forelegs somewhat in the shape of a sabre, so that they can cut off their antagonist's head, or cleave him down the middle. The Chinese children treat these animals like gamecocks, keeping them in cages for fighting. The scorpions seem peculiarly gifted in this human propensity. M. Maupertuis placed a hun-

dred in one box, and the event was that they all destroyed each other. Spiders fight together till they have no legs left; and some caterpillars are professed cannibals, feeding upon each other.

CEYLON.—*Natural Curiosity*.—Mr Meigs describes a well at Navakeery, the mouth of which is 30 feet square—the sides, a smooth, solid rock—from the surface of the ground to the water, 16 feet—greatest depth of the water, 148 1-2 feet.—The water is perfectly clear, and of an excellent quality, both for drinking and washing. At the depth of 72 feet, the water is perfectly fresh; at 75, a little brackish, and at 78, quite salt. The depth of the water is very little affected by either the dry or rainy season. A steam engine has been placed at the well by the government, for the purpose of irritating the adjacent lands, which throws out over 4 tons a minute, and has been kept in operation for 12 successive hours, without lowering the surface of the water in the least degree.

Religious Intelligence.

FIFTH ANNIVERSARY OF THE U. A. M. SOCIETY.

The Fifth Annual Meeting of the United Auxiliary Missionary Society, was held in this city, at the Presbyterian Church on Shockoe Hill, on Wednesday evening, 16th April, 1828.

Mr Wm. G. Pendleton, was called to the chair, and Samuel Reeve appointed Secretary.—The meeting was opened with prayer by Rev. Jesse H. Turner.

The Fifth Annual Report of the Executive Committee and Treasurer's report were read—approved and accepted, as the report of the Society to the Hanover Presbytery.

On motion,

Resolved, That the meeting proceed to the election of officers, &c. for the ensuing year,—whereupon the following were duly elected.

David I. Burr, *President*.

Rev. J. H. Rice, D.D. *1st Vice-President*.

“ Jesse H. Turner, *2d do. do.*

Doct. James Jones, *3d do. do.*

E. Brown, *4th do. do.*

Rev. William J. Armstrong, *Corresponding Secretary*.

G. L. Sampson, *Assistant do.*

John N. Gordon, *Treasurer*.

James Gray, *Recording Secretary*.

DIRECTORS.

Fleming James, *Richmond*; Wm. M. Atkinson, *Petersburg*; Wm. G. Pendleton, *Richmond*; James H. Fitzgerald, *Cumberland*; John Caskie, *Lynchburg*; Thomas Beame, *Mecklenburg*; Michael Graham, *Bedford*; Doct. John K. Lynn, *Halifax*; Armistead Burwell, *Prince Edward*; James Hart, *Albe-*

marle; James O. Carr, *Charlottesville*; James Blair, *Richmond*; Henry E. Clary, *Brunswick*; Jas. Caskie, *Manchester*; Geo. Hutchison, *Manchester*; Doct. C. Baxter, *King William*; G. W. Payne, *Goochland*; J. G. Daniel, *Powhatan*; Chas. Dabney, *Louisa*; James P. Marshall, *Charlotte*; Rev. S. Taylor, *Richmond*.

On motion,

Resolved, That this Society is painfully impressed with the fact, that the provision made for missionary efforts within the bounds of Hanover Presbytery, is entirely inadequate to the extensive field to be improved, and the destitute condition of many parts thereof.

Resolved, That since the prosperous state of the Union Theological Seminary encourages the expectation that an increasing number of Laborers in the gospel harvest, will issue therefrom, it more especially behoves the churches in this Presbytery to provide for employing them, as missionaries for a time, or to afford aid for their support in weak or destitute congregations.

Resolved, That a subscription be now opened for that purpose; viz. to raise the sum of three thousand dollars annually for three years, to be paid to the treasurer or authorised agent of this Society, and to be applied by it to missionary purposes within the bounds of the Hanover Presbytery.

A subscription paper was accordingly presented, and an invitation given to the persons present to subscribe agreeably to the terms therein specified, for the purpose of raising \$3000 per annum, for three years, to promote the cause for which this Society was constituted; and one hundred and sixty-eight dollars were subscribed before the close of the meeting.

Resolved, That the Rev. Stephen Taylor, Rev. Wm. J. Armstrong, Doctor James Blair, Samuel Reeve, and John N. Gordon, be a committee to report these proceedings to the Hanover Presbytery at its approaching meeting, and to obtain its recommendation thereof to the churches; and that the same committee be charged with promoting and obtaining subscriptions throughout the bounds of the Presbytery, by such means as they may deem proper.

Resolved, That the proceedings of this meeting, the 5th annual report and treasurer's account, be committed to the Secretary of this meeting, and Secretaries of this Society, for publication, in such manner as they may deem proper. Adjourned with prayer.

WM. G. PENDLETON, Chairman.

S. REEVE, Clerk.

FIFTH ANNUAL REPORT OF THE UNITED AUXILIARY MISSIONARY SOCIETY.

Since the last Annual Meeting of the Society, your Committee have contributed to the support, during the whole, or a part of the time, of five preachers of the Gospel. They have thus aided as many feeble churches in sustaining the regular ministration of Gospel ordinances, and in proclaiming to the destitute and perishing around them the word of life. The aggregate of missionary and ministerial labor performed under their direction

and by their assistance, during the year, has been forty-three months, at an expense of a little more than eight hundred dollars.

At the date of the last Annual Report the Rev Mr Penick was supported partly by your Committee as Pastor of the Church in Powhatan. He continued to labor in the same sphere until the commencement of the present year, when he conceived it his duty to accept a call to another part of the Lord's vineyard. Since his removal the Church to which he ministered has been vacant. Up to that time, his reports speak of an encouraging attendance upon the preaching of the word, with a few additions to the Church, and some eight or ten of his hearers who seemed to be serious and hopeful inquirers. Their Bible classes were in successful operation, and four Sabbath Schools containing more than one hundred and thirty pupils were taught principally by members of the Church under his care. At the close of his last report he speaks thus of the field in which he had labored. "And now, brethren, I have to commend this infant church to your fostering care and attention. They will soon be left without a Pastor and without the preaching of the Gospel. I regard this as an important station. There is much missionary ground here. There is much talent and much wealth here which ought to be consecrated to God. May the Lord carry on the good work which he has begun here unto perfection." That Church formed under the patronage of this Society consists of twenty-nine members. They are anxious to be again supplied with one who may break to them and their children the bread of life. They look to your Committee for aid and counsel in obtaining this blessing, and the Committee trust the Great Head of the Church will not suffer them to remain destitute of that for which they long and pray.

Previous to the last annual meeting Mr Robt. Burwell had been commissioned to perform missionary labor, under the direction of your Committee in Franklin County. He found there a feeble and destitute Church. They seem to have their hearts encouraged and their hands strengthened by his ministrations. A small addition has been made to their number, and at the date of his last report, Dec. 21, 1827, there was a prospect of a further increase. He has formed two Bible Classes, one of which has been well attended and manifestly useful. Three Sabbath Schools containing more than one hundred and twenty scholars, were a part of the results of his exertions, and flourished much, until the approach of winter made it necessary to suspend them for a season. His preaching was for the most part well attended. He has circulated a number of valuable religious books among the people to whom he ministers, and distributed 5,000 pages of Tracts. Of these he says, "They have in every case been received with thankfulness, and in some cases read with manifest profit. I can bear testimony to these silent, but efficient preachers of the Gospel. The Tract called *The New Birth* has been particularly useful." Mr Burwell continued to labor under the patronage of the Society until the close of the year, when he thought it his duty to engage in teaching a school, and for that reason withdrew from

the care of your Committee. We trust he will still regard the preaching of the Gospel as his great business, and that a blessing will rest upon his labors as an Ambassador of Christ.

It was stated in the last Report, that the ground previously occupied by this Society in Nottoway, and the Church formed there had been left vacant by the removal of the Rev Mr Converse. We are happy to have it in our power to say, that the infant church there, aided by your Committee, engaged the stated services of Mr Wm S. White, for twelve months, from the first of June 1827. It is matter of regret and disappointment to us, that up to the present time, we have received no report from Mr White, and are therefore unable to give any definite view of the condition and prospects of that interesting portion of the field in which we labor. We have heard however from sources on which we rely, that Mr White's labors are acceptable and useful. That valuable additions have been made to the Church since he went into that county; and that the prospect of permanently promoting the interests of truth and righteousness there, by building up a Church which shall be able to support Gospel ordinances upon the plan which we think most scriptural, is highly encouraging. A small supply of books and tracts have been sent to Mr White for distribution, but of their reception or usefulness, we have not yet heard.

About the middle of January last, Mr Henry Smith was engaged to labor in a part of the counties of Charlotte and Campbell, principally within the bounds of the congregations of Rough Creek and Hat Creek; and deriving most of his support from those congregations, but aided by this Society.—Your Committee have only heard from him that he had received his commission, and entered upon his work. He is associated in this field of labor with a respected member of the Presbytery, who is pastor of one of the churches, but who, owing to circumstances not under his control, is unable to bestow upon them that attention which their necessities require, and his wishes would prompt. Mr Smith's prospects of usefulness were as fair as he had anticipated. His preaching seemed acceptable to the people, and he was about organizing two Bible classes, which bid fair to be large and respectable. He had distributed a few books and tracts, and thought there was a prospect of doing something in this way to promote intelligence, morality and piety in the community around him.

From Mr Joseph Nimmo, who has been laboring for the last fifteen months in the town of Portsmouth, supported partly by the church there, and partly by this Society, your Committee have received frequent, full and highly satisfactory reports, during the past year. We take particular pleasure in expressing on this occasion our approbation of the care and fidelity with which he has, from time to time, drawn up and transmitted to us clear, accurate and full accounts of his situation and his prospects of usefulness. If all our missionaries were thus faithful to the instructions given them on this point, they would furnish a mass of interesting information in relation to the literary, moral and religious state of the regions in which they labor, and the

influence of Gospel institutions upon the character and happiness of the people, that would be invaluable as a guide to future Committees, in the discharge of their official duties; and as a means of pressing upon our churches their obligations to contribute more liberally to the cause of domestic missions, pray more fervently for it, and to be more ready to make sacrifices, and practice self-denial for the good of their destitute brethren, and the welfare of souls perishing for lack of vision. Mr Nimmo appears to be laboring with patient and persevering zeal and diligence to elevate the intellectual, moral and religious character of those to whom he ministers, and his exertions are owned and blessed of the great Head of the Church. He has witnessed, during the past year, a gradual increase of his stated hearers, who may be regarded as permanently connected with the congregation—And the Lord has given him a number as seals of his ministry, who have been added to the church, are already active and useful in promoting the cause of Christ, and give solid and cheering evidence that their names are indeed written in Heaven. Among these are two or three gentlemen connected with the U. S. Navy whom the Lord has called, we trust, to be witnesses of himself among their comrades. Besides preaching regularly on the Sabbath twice, and once during the week, attending a weekly prayer meeting, he has conducted two Bible classes, and a class for catechetical instruction. The monthly concert of prayer for missions, and that for Sabbath Schools have been attended; a flourishing Sabbath School has been taught by members of the Church under his care; and during a part of the year a class of adults have been taught to read the word of God. He has distributed a large number of Tracts and disposed of valuable Religious Books, to a considerable amount, with manifest advantage, and his efforts in circulating religious periodicals, of which about ten are taken by members of his congregation, have not been without effect. The extracts from his reports which follow, speak of the fruit of his labors thus far. Under date of July 16th he says, "With regard to real interest on the subject of religion, I think I am authorized to make a more favorable report than I did on the former occasion. There has not yet been indeed a general high excitement in the congregation, though there has been a moderate general excitement, and a great deal of deep feeling in some particular cases. From seven to ten individuals have professed within a month or two to be concerned about their spiritual state. For their benefit a special *inquiring meeting* was established about the middle of May, which has been kept up on Thursday of each week to the present time. There are two at least of the little group who seem to give evidence of a change of heart, and to be cherishing a trembling hope." In the same report he adds, "It affords me pleasure to say that our Sabbath School is in successful operation. We have more and more reason to be pleased with the undertaking. It has grown to some thing like 30 or 40 pupils, and from 12 to 15 teachers. The scholars are observed to have made considerable progress in the literary way. One or two of them are thought to have made the greatest of all attainments, a sa-

ving knowledge of our Lord Jesus Christ. We have now a growing Library for the children, with which they are much delighted, and from which we expect happy results." Under date of Jan. 2d he writes, "Although no great accessions to the Church can be reported, something has been accomplished in this way which rejoices our hearts and makes us hope that the Lord will increase us yet more and more. On the 11th of October the Lord's Supper was administered in the Church for the third time, by the Rev. Mr Kollock, and on that occasion we had the pleasure of receiving two individuals into our communion by profession and covenant. It was probably the most solemn and interesting season ever experienced in that hour, and gave to our little band a new and powerful impulse. And here I must apprise the Committee, how much they and we are indebted to this kind brother, for these and similar services. We are entirely dependent on him at such times, and we always find his labors acceptable and of great advantage to our cause. The persons thus admitted have thus far adorned the doctrine of God their Saviour, and give increasing promise of becoming active and useful Christians."

"We had reason to expect some others to unite with us at the same season, but dispensations of Providence seemed to place it out of their power."—Of this catechetical class, composed of children who meet on Saturday afternoon, Mr Nimmo remarks, "the children have acquired a fondness for reading altogether uncommon. I am pleased here to be enabled to give an additional testimony to the value of the cause of Tract Societies. The passion for reading among the children has been generated, and nourished by means of Tracts. As soon as they have recited, I allow them the privilege of taking each a Tract and reading to themselves during the remainder of the time, and of carrying it home with them. At the next recitation they come prepared to give me an account of what each Tract contains, and then receive another. In this way I find they are acquiring a fund of religious information and a facility in relating what they read, which must be of great service to them in future life"—In a communication of a still later date which speaks of the growing importance of the place in which he labors. The increase of a taste for reading and thirst for intellectual improvement, manifest in the conditions of their schools, the increased sale of books, and the success of a reading room recently established, and the brightening prospect that the Church to which he ministers may ere long not only be able to support the Gospel without aid from the Society, but become a fellow laborer in the work of extending the stated means of grace to others more destitute—In conclusion he expresses the high sense of obligation and regard felt by himself and the little flock to which he ministers toward your committee and the Society.

We have thus presented a sketch of what has been done by us as your agents during the year which has now closed. The spirit with which the committee and those under their direction have labored, and all the results of those labors, will be manifest, in that day when they, and the churches,

and all who have heard the word by their means, shall meet at the judgment seat of Christ. Far less has been accomplished than the necessities of the destitute, and the worth of souls, and the love of Christ, justly claim of them who have been redeemed by the blood of the Lamb and have solemnly consecrated themselves and all they have and are to the Lord. But the ability of your committee is limited by the means you put into their hands, and those means have been all expended in the exercise of their best judgment as to their most efficient application.

The whole amount of receipts into the Treasury since the last annual meeting, is \$690:00.

Of this there has been received from congregational collections \$273:71.

From Auxiliary Societies of Powhatan, Prince Edward and Charlotte, Lynchburg, Cumberland, and the Female Domestic Missionary Society of Richmond \$205:50.

The largest sum paid into the Treasury by an Auxiliary Society is \$70 50 from the Female Domestic Missionary Society of Richmond.

The receipts during the year, together with \$398:00 a balance remaining in the Treasury at the close of the last year make up \$1088:00, the whole sum at the disposal of the committee. Of this \$923:82 have been paid out for missionary services and necessary contingent expenses, leaving a balance now in the Treasury of \$164:88. And the Society is under engagements to missionaries now in their service to the amount of \$450:00.

At an early period after the meeting of the Presbytery last spring; measures were taken by the committee to give efficiency as far as possible, to the resolutions of that body in relation to this Society. A revised letter of instructions was prepared agreeably to the recommendation of the Presbytery. A copy of their recommendation as to the best mode of raising funds was transmitted to the different churches under their care. A standing committee was appointed to lay out the monies entrusted to the Executive committee, by that body for the purchase and distribution of books and tracts. How far the recommendation to the churches has been acted upon, we do not know. From the book fund of the Presbytery nothing has yet been received. Books and Tracts to the amount of about \$60:00 have been sent to our missionaries and mostly distributed, they have been procured by a loan to the book fund from the missionary fund of the Society, and partly by a member of the book committee on his own responsibility.

In surrendering to you the trust confided to them for a season, your committee are impressed with the thought, that the past with all its calls to exertion, and its opportunities of usefulness is now gone beyond recall; that our remaining time is brief and rapidly passing away; that if we have any thing to do for the honor of Christ, the welfare of our destitute brethren, and the salvation of perishing souls, it must be done quickly. During the last year one of our Directors, long an active friend to the cause of domestic missions, has gone to his everlasting repose. Brethren have we done, are we doing, all that we can, or that we ought? Have our churches who enjoy the stated means of grace, and their pastors, considered aright the

situation of extensive districts within our bounds quite destitute of Gospel ordinances, or very imperfectly supplied? When we have gone on the Lord's day to the house of God, we sat under the droppings of the sanctuary, or gathered around the table of the Lord, have we sympathised as we ought, with those feeble churches who have none to break unto them the bread of life, and with our scattered brethren who in the waste places of Zion mourn over silent Sabbaths, and pine for the provisions of the sanctuary? When our youth have been instructed in Bible classes, and our children taught in Sabbath Schools the lessons of Heavenly wisdom, have we thought of the multitudes around us, who have none to take them thus by the hand and lead them to Christ, and whose Sabbaths are spent, in idleness, or play, or profligacy? When our hearts have been gladdened at beholding our fellow sinners anxiously inquiring the way to Zion, or joyfully consecrating themselves to him, who had taught them to hope for redemption through his blood, have we felt for those who live on in sin from month to month with none to warn them of their danger, or to call them to repentance, or to testify to them of forgiveness through the blood of the cross? Have we prayed for the cause of domestic missions? Have we labored to promote it? Have we practised self-denial that we might add to our means of doing so? If we have ourselves acted in imitation of Jesus Christ, who came to seek and to save that which was lost, have we stirred up others to join with us in promoting this cause? Have we done all that we can do? Should Jesus Christ now put to each of us the question—Have you done all that you could for those feeble churches which I bought with my blood; for those immortal souls for whom I laid down my life? Could we now reply, Lord thou knowest all things, Thou knowest that I have done what I could? A day is coming when he will make the inquiry. Then a cup of cold water given in his name to a disciple will not lose its reward; and if we have not ministered unto the poorest of his brethren He will say, ye have not done it unto me.

Two principal obstacles have hitherto operated to impede our progress in the work of domestic missions. The difficulty of obtaining suitable missionaries, and the want of sufficient funds. It is not every man of respectable talents and attainments and sincere piety, who is suited to the work of building up our waste places. If ever the destitute parts of our country are to be thoroughly evangelized by Presbyterian preachers, they must be men of no ordinary zeal, benevolence, humility and perseverance, prudence, and self denial. Men who in the language of one of our missionaries "are willing to lose themselves in the thoughts of good to our southern country. Who will remember what is said of our blessed Redeemer that he pleased not himself, and esteem it enough for the disciple that he be as his master." During the last year we have sought in vain for such men, to supply more than one important district, where they might have labored with the fairest prospect of success. The smiles of the great Head of the Church upon our Theological Seminary encourage us in the hope that hereafter it will be more easy to procure an adequate supply of suitable missionaries.

But, supposing this difficulty removed, how shall we obtain sufficient funds to prosecute the work with such vigor as the exigencies of the destitute and the signs of the times demand? May we not hope that our churches will soon awake to know their privileges, to feel their obligations, and to perform their duty in this matter? In primitive times a church containing not more than one-third of the number of professors of religion in the Churches of our denomination in this city, soon filled Judea and Samaria with a preached Gospel and its precious ordinances. We have the same motives, the same promises, the same captain of salvation to go before us and to bless our exertions, and we may expect to encounter far less opposition than they did. A new impulse has been recently given to the Bible cause, and to that of foreign missions among us. To this last, more is now actually contributed in this city, than was last year raised by all the churches in our Presbytery, for domestic missions! and shall this cause still languish among us? Let love to our country, love to our brethren, love to the souls of our fellow-men, love to Christ forbid it. Let our churches arm to this work in the name of the Lord, whose right it is to reign over our land and all lands: Let their pastors and faithful men among the brethren, go out and view the waste places and visit and encourage the scattered sheep in the wilderness. Let them establish Sabbath Schools and circulate Tracts and Bibles. Let them press upon all who love the Lord's cause, the claims of their destitute brethren, and the authority and love of Jesus Christ, which call them to do far more in this work than they have ever done. Let them correspond with your Committee, pour their contributions into your Treasury, and co-operate with you by every means in their power. Let our Directors feel their peculiar responsibility to the Church and to its exalted Head, and their personal obligations to take the lead in this work. Let all unite in fervent persevering prayer, that God would pour out his spirit upon our land, till its moral wants become as Eden, and all its desolate places as the garden of God.

ANNIVERSARY OF THE BIBLE SOCIETY OF VIRGINIA.

The 15th annual meeting of the Bible Society of Virginia, was held at the 2d Baptist Church in this city on Tuesday, 1st of April, 1828,—After divine service and a sermon by the Rev. Eli Ball; the Rev. J. H. Turner was appointed chairman, and S. Reeves, Secretary to the meeting.

The annual report of the Managers for the last year, with a statement of the Treasurer's account, examined and certified to be correct by a committee of the Board, were read and approved.

The following resolutions were adopted by the meeting.

Resolved, That Rev. Stephen Taylor, C. B. Williams and S. Reeve be a committee to contract for the printing, and to superintend the publication of 500 copies of the Annual Report, with an appendix containing the constitution of this society, its regulations for the government of the Depository, a list of its members and auxiliaries, and such extracts as they may think pro-

per to make from the reports of other Bible Societies, for the use of the members, and for distribution.

That the signs of the times in relation to benevolent efforts, particularly the signal success which has attended exertions for the distribution of the Bible during the past year, call upon us for more enlarged and vigorous efforts in this holy cause.

That the universal dissemination of the Scriptures, throughout our land, is an object worthy of the attention and patronage of every patriot, philanthropist and christian.

That, relying upon the divine blessing and with the aid of our auxiliary and sister societies in the state of Virginia, this society pledges itself to do its utmost to supply every destitute family in the state with a copy of the Scriptures, within two years from this time.

That the thanks of this meeting be presented to the Rev. Eli Ball for the sermon preached this morning.

That it be recommended to the Board of Managers to consider the expediency of employing one agent or more to visit those counties wherein no Bible Society exists or operates—there to excite attention to the importance and excellence of the object of this society, to solicit donations to its funds and to promote and assist in the formation of auxiliaries and the distribution of Bibles.

That the proceedings of this meeting be published in the "Religious Herald," "The Visitor and Telegraph," "The Repertory," and "The Christian Advocate and Journal."

That it be recommended to the Board of Managers, that they appoint a committee of eight persons to solicit contributions from the citizens of Richmond and Manchester.

That the members of this meeting pledge themselves to each other, and earnestly recommend to all the friends of the Bible, to make special prayer for the blessing of God upon the efforts to supply the destitute in this State, on every Saturday evening.

Resolved, That the meeting now proceed to elect officers for the ensuing year.

Right Rev. Richard Channing Moore, *President.*

" Jesse H. Turner, *1st Vice-President.*

" John Kerr, 2d do. do.

" Jas. B. Taylor, 3d do. do.

" Wm. Hammet, 4th do. do.

" Stephen Taylor, *Cor. Secretary.*

Mr Charles B. Williams, *Rec. Secretary.*

Mr Charles M. Mitchell, *Treasurer.*

Managers.—Rev. Geo. W. Charlton, Rev. William J. Armstrong, John G. Williams, Hugh C. M'Nemara, Asa Otis, Thomas Nelson, Willis Cowling, George Keesee, Richard C. Wortham, James Sizer, Rev. Daniel Hall, John F. Andrew, George Steele, George Hutchison, B. Brand, D. I. Burr.

Resolved, That the thanks of this meeting be presented to the "Female Bible Society of Richmond and Manchester," to the Auxiliaries and friends of this Society, that have contributed to its funds during the past year.

Adjourned with prayer by Bishop Moore.

J. H. TURNER, Chairman.

S. REEVES, Clerk.

The meeting was addressed by the Rev. Messrs Armstrong, Converse, Hammet, the Right Rev. Bishop Moore, the Rev. S. Taylor, Mr D. I. Burr, and others, who offered or seconded the several above-mentioned resolutions which were unanimously adopted.

The proceedings of the meeting were characterised by the greatest harmony, and by a spirit of unanimity and of active zeal in this noble cause, which, we trust, will increase and extend its influence till it shall have put the word of life into the hands of the thousands in our State, who are now in spiritual darkness, alike ignorant of themselves, and of their God and Judge. The members of the Society, though accustomed to worship at different altars, appeared sensible of the interesting relation which they sustain towards one another as members of *the Church of Christ*, drawn together by a common bond, which unites in one family all the redeemed on earth and in heaven.

THE REPORT OF THE BOARD OF MANAGERS OF THE CHARLOTTE BIBLE SOCIETY.

The Board of Managers, in laying their proceedings before the annual meeting of the Charlotte Bible Society, beg leave to state that, among the first things that claimed their attention was the giving notice to the American Bible Society of the formation of this Society and of its wish to be considered as its auxiliary. Accordingly these facts were announced; and, in April 1827, this Society was recognized by the American Bible Society as its auxiliary.

In adopting measures for the promotion of the benevolent design of the Society, the ascertaining of the actual wants of the people of the county in relation to the Scriptures, was viewed by the board as an object of primary importance.

For, unless their wants were known, the charities of the Society could not be properly and effectually directed.

With regard to the extent of the number of the destitute, no reliance could be placed on applications for the Scriptures, for obtaining a knowledge of that fact. Some might not know where applications were to be made, and others might be induced to receive Bibles when offered, that would not have applied for them. A measure then, that went to a diligent search into the wants of each individual, was considered necessary. The Board proceeded therefore, as early as possible, to divide the county into eight districts, and appoint to each district one person of their own body, whose duty it should be to ascertain the number of Bibles in every family in his

own particular district. This measure, they are sorry to say, has not been carried into effect. It is hoped however, that a measure of so much importance, will receive due attention in the future proceedings of the Board.

As the increase of the funds of the Society by obtaining an additional number of subscribers and farther donations, was considered another object of importance. The Board adopted measures for its accomplishment. At their request several ministers of the Gospel preached at different places in the county, on the subject of Bible Institutions. From which measure, beneficial results have followed. The prejudices of many, it is believed, in relation to these institutions, were removed, and the hearts of others opened to become contributors to the funds of the Society.

The Board beg leave farther to state, that a donation of fifty Bibles and one hundred Testaments, has been made by the American Bible Society to this Institution, and the receipt of them has been duly acknowledged, not however, without an intimation on the part of the Board of a willingness to tender payment for them in future.

In addition to this donation, sixty-nine Testaments have been received from a Bible Society which once existed in this county, and which makes an aggregate of two hundred and nineteen Bibles and Testaments, of which number sixty-two Bibles and Testaments have been sold, and eleven have been gratuitously distributed. There remain on hand 146 Bibles and Testaments. From the account of the Treasurer which has been examined and sustained, it appears that the receipts of the Society have been \$122:84 cents, and the disbursements \$67:73 cents, of which sum \$55:00 was remitted to the parent Society and the balance laid out in the purchase of a case for the use of the Society and in defraying some other small expenses.

The Board cannot conclude this report without mentioning the long indisposition of the Rev. J. W. Alexander, in consequence of which, they have been deprived of the important services of its Corresponding Secretary. This dispensation of Divine Providence, is particularly afflicting in this time of the infancy of the Institution. But a cheerful submission to it, is dictated by a recollection that God is able, whenever they are wanted, to raise up other instruments to carry on his work.

The Board in reviewing their proceedings of the last year, take the liberty of observing that, although they cannot say much, yet, something has been done, and much remains to be accomplished for the cause of the Society. The giving of one Bible to the destitute, or the gaining of one advocate for the Institution, is something. And this, though small, ought not to be despised. But the Board does not consider the object of the Institution accomplished, so long as a single person capable of reading is found destitute of God's word. And to effect this, a reliance, under the blessing of God, must be placed on the steady efforts of the friends of the Society. By constant and uniform effort, not by occasional exertion, opposition is gradually to be subdued, and the Society conducted to its ultimate object.

Although the Board has to lament the lukewarmness and supineness of

too many of the professed friends of the Bible cause, yet it sees no cause to despair of success. That prejudices to Bible Institutions are gradually giving way among us, is evident. And, as these prejudices have arisen principally from an ignorance of their real nature and design, an increasing knowledge of this subject tends to place these Institutions in a more favorable and interesting point of view. The Society should therefore feel encouraged in adopting and prosecuting with zeal, measures for a more wide diffusion of information in relation to its real objects. Upon the whole, when the nature and magnitude of the objects of this Society, and the success that has so remarkably attended Institutions of a similar nature, are considered, the Society should feel determined to go forward in the work it has undertaken. To shed over the minds of the dark and bewildered, the light of heaven; to give to the poor and destitute the bread of eternal life; to correct the vicious; to make men good members of civil society, and fit them for the kingdom of Heaven: in short, to aid in reforming a fallen world, is the undertaking of this Society; and, in the promotion of such a work, the sacred cause in which it has embarked, consists, and is the cause of humanity, of religion, of God: and can such a cause as this, fail of ultimate success? Let the mighty doings of the Bible Society throughout the world; let the infallible promise of the God of eternal truth give the answer. At this moment their operations in diffusing the light of the Scriptures in the four quarters of the globe, is without a parallel in the history of the world. God has spoken it, it shall be done; the kingdoms of this world shall finally become the kingdom of our Lord Jesus Christ.

CLEMENT READ, *President.*

WINSTON ROBINSON, *Recording Sec'ry.*

April 4, 1828.

WINCHESTER PRESBYTERY.

The Presbytery of Winchester met, agreeably to adjournment, in Winchester on Wednesday, 16th inst. After a sermon by the Moderator, from Mat. xiii, 16. Presbytery was constituted by prayer. The Rev. William Henry Foote was chosen Moderator, and the Rev. John Loder, Clerk.

Mr Hutchinson, a candidate for Licensure, submitted two pieces of trial on subjects assigned at last meeting, which were sustained.

Arrangements were made at last meeting for the ordination, at this time, of Mr Robert Hall, as an Evangelist. A request was received from Mr William Sickels, another Licentiate of this Presbytery, for ordination at this time also. As Mr Sickels had lately received a commission from the Board of Missions of the General Assembly, as a Missionary to the state of Indiana, his request was cheerfully granted, believing as Presbytery did, that his labors would be more useful as an ordained minister than as a licentiate. Having each of them delivered a sermon on the subject previously assigned, and having been examined on Theology, Ecclesiastical, History and Government, which were sustained, they were ordained on Saturday, by the laying

on of the hands of the Presbytery. The Rev. Samuel B. Wilson preached the ordination sermon from Eph. iv, 11, 12; and the Rev. William Hill, D. D. presided and gave the charge.

At an early period of the sessions a resolution was adopted to spend the afternoon of Friday in appropriate religious exercises; in exhortation, in singing, in reading the scriptures, and especially in prayer for the quickening influences of the Holy Spirit on all the churches committed to the care of Presbytery, on our beloved country, and on the world. An attentive congregation assembled and united with Presbytery in this service.

Friday morning was set apart for the free conversation on the state of religion. From a few of the churches, information was received calculated to excite the deepest sorrow; of others, nothing remarkable was heard; from two or three more pleasing intelligence was received. Tho' nothing that is called a revival, yet there either has been, during the year past, or there is at present, a very encouraging attention to religion, and additions to the communion are more numerous than usual. During this conversation information was given that the Bible societies in two counties, Berkeley and Jefferson, had resolved to supply every destitute family with the Bible; that agents have been engaged to carry this resolution into effect; that, in another county, Hampshire, measures were in train with a view to the same result. One society for the promotion of temperance, was mentioned as already in operation with very promising effect. Presbytery were gratified in hearing that Sabbath Schools were becoming more numerous, and promising greater usefulness than formerly; that Bible classes also gave encouraging hopes of usefulness.

Two Missionaries, the Rev. John Knox and Mr William Sickels, who had been at the last meeting made their Report. The encouragement presented from these Reports was such as to induce Presbytery to engage Mr Knox for six months longer, to labor in the same places which have enjoyed his previous labors.

Inquiry was made respecting the amount of funds collected for the endowment of a scholarship; and a resolution was adopted directing the trustees who have the management of this fund, to transfer the amount now in their hands to the Treasurer, of the Board of Directors of the Union Theological Seminary, that with the interest accruing annually, together with such sums as could yet be collected, the whole amount might be made up in three or four years. From farther consideration, however, it appeared most desirable to complete the whole amount before this transfer was made. The balance yet wanting was ascertained; and the members individually pledged themselves to raise such a part of the sum yet wanting, as to secure the object at the next spring meeting; when according to the resolution already adopted, the whole amount, \$2500, will be transferred to the Union Theological Seminary.

In making out the annual statement to the General Assembly, Presbytery had to report the death of Mr William Lowery, a licentiate under their care. Mr Lowery was employed in the service of the A. H. Missionary Society

in the State of Indiana. A sound judgment, fervent piety, and great perseverance in the midst of difficulties, qualified him for eminent usefulness as a Missionary, where much labor and self-denial are required. But it has pleased the Head of the church to call him from the field of labor on which he had entered, there is reason to believe, with entire devotedness, to the reward of the *good and faithful servant*. Considering the hopes and the prayers of his friends, and the urgent demand for his labors in the church, his death was premature; not so, however, when we consider the wisdom which directed the event, and the fitness of him who was called for the *joy of his Lord*.

The Rev. James M. Brown, and Daniel Greenen, Elder, were appointed Commissioners to attend the next meeting of the General Assembly.

Mr John H. Russ, at his own request, was dismissed, and recommended as a licentiate in good standing, to put himself under the care of the Presbytery of Redstone.

Presbytery now consists of thirteen members, have under their care two licentiates, two candidates, and two Alumni engaged in preparatory studies.

The adjournment was on Saturday evening, to meet at Moorefield, Hardy county, on Wednesday the 15th of October next.

BURNING OF HINDOO WIDOWS.

The following affecting narrative is given on the authority of the Editor of the London Quarterly Review, who vouches for its truth. It is impressive to the truth that *the heathen are perishing in their destitution of the Gospel* which Christians have so long failed to disseminate among them.

During the time that I was at Poona, there were four instances of women who burned themselves on the death of their husbands. The first two I witnessed. I desired to ascertain the real circumstances with which those ceremonies were attended, and, in particular, to satisfy myself whether the women, who were the victims of them, were free and conscious agents.—The spot appropriated to this purpose was on the margin of the river, immediately opposite the house in which I lived.

On the first occasion, the pile was in preparation when I arrived. It was constructed of rough billets of wood, and was about four feet high, and seven feet square. At each corner there was a slender pole, supporting a light frame, covered with small fuel, straw, and dry grass. The interval between the pile and the frame, which formed a sort of rude canopy, was about 4 feet. Three of the sides were closed up with matted straw, the fourth being left open as an entrance. The top of the pile, which formed the bottom of this interval, was spread with straw, and the inside had very much the appearance of the interior of a small hut. The procession with the widow arrived soon after. There were altogether about a hundred persons with her, consisting of the Bramins who were to officiate at the ceremony, and the retinue furnished by the government. She was on horseback.—She had garlands of flowers over her head and shoulders, and her face was besmeared with sandal-wood. In one hand she held a looking-glass, and in the other a lime stuck upon a dagger. Her dress, which was red, was of the common description worn by Hindoo women, called a *saree*. Where the wife is with the husband when he dies, she burns herself with the corpse; and in those cases where the husband dies at a distance, she must have with her, on the pile, either some relic of his body, or some part of the dress he had on at the time of his death. In this instance, the husband had been a

soldier and had been killed at some distance from Poona. His widow had with her one of his shoes. She had quite a girlish appearance, and could not have been more than seventeen or eighteen years old. Her countenance was of a common cast, without any thing peculiar in its character or expression. It was grave and composed; and neither in her carriage, manner, nor gestures did she betray the slightest degree of agitation or disturbance. She dismounted, and sat down at the edge of the river, and, with the assistance of the Bramins, went through some religious ceremonies. She distributed flowers and sweetmeats; and although she spoke little, what she did say was in an easy natural tone, and free from any apparent emotion. She did not seem to pay any attention to the preparation of the pile; but when she was told it was ready, rose, and walked towards it. She there performed some other ceremonies, standing on a stone, on which the outline of two feet had been traced with a chisel. In front of her was a larger stone, which had been placed as a temporary altar, and on which a small fire had been lit. These ceremonies lasted about five minutes, and when they were over, she, of her own accord, approached the pile, and mounted it without assistance. From the beginning to the end of this trying period, she was to all outward appearance, entirely unmoved. Not the slightest emotion of any kind was perceptible. Her demeanor was calm and placid; equally free from hurry or reluctance. There was no effort, no impatience, no shrinking. To look at her, one would have supposed that she was engaged in some indifferent occupation; and although I was within a few yards of her, I could not, at any moment, detect, either in her voice, or manner, or in the expression of her countenance, the smallest appearance of constraint, or the least departure from the most entire self-possession. Certainly she was not under the influence of any intoxicating drug, nor of any sort of stupefaction; and from first to last, I did not see any person persuading, exciting, or encouraging her. She herself took the lead throughout, and did all that was to be done, of her own accord. When she was seated on the pile, she adjusted her dress with the same composure that she had all along maintained, and taking from the hand of one of the attendants a taper, which had been lit at the temporary altar, she herself set fire to some pieces of linen, which had been suspended for the purpose from the frame above, and then covering her head with the folds of her dress, she lay quietly and deliberately down. No fire was applied to the lower part of the pile; but the flames soon spread through the combustible materials on the frame. The attendants threw some oil on the ignited mass; and the strings by which the frame was attached to the posts being cut, it descended on the pile. The weight of it was insufficient either to injure or confine the victim; but it served to conceal her entirely from view, and it brought the flames into immediate contact with the body of the pile. At the same moment a variety of musical instruments were sounded, producing, with the shouts of the attendants, a noise through which no cries, even if any had issued from the pile, could have been distinguished. The flames spread rapidly, and burned fiercely; and it was not long before the whole mass was reduced to a heap of glowing embers. No weight, nor ligature, nor constraint of any kind was used to retain the woman on the pile; nor was there any obstacle to prevent her springing from it, when she felt the approach of the flames. The smoke was evidently insufficient to produce either suffocation or stupefaction; and I am satisfied that the victim was destroyed by the fire, and by the fire only.

TO CORRESPONDENTS.

The communication of "*A Layman*" has been received—the only reason for its omission is an unwillingness on our part to continue a discussion on that subject. Other communications are under consideration.

Theology.

NATURE OF FAITH.—BRIEF ILLUSTRATIONS.

JAMES ii, 26.—*For as the body without the spirit is dead, so faith without works is dead also.*

It is evident that the man with whom the Apostle is here expostulating is making his profession before men, not before God. The circumstances, arguments, and illustrations of the context lead to the conclusion, that the case is before a human, not the divine tribunal. *What doth it profit though a man say, not to God, but to men, he hath faith, and have not works?* The case supposed is that of a man who claims to be received as a believer, as a member of the Church, on his own declaration, or profession. Those who are Judges in the case, being men, who cannot, of course, search the heart, call for those proofs which are adapted to their capacities and their comprehension, and which are always the effects of faith; that is, good works. These good works, such as feeding the hungry and cloathing the naked, are submitted to the observation of men. In this manner Abraham's faith was accompanied with the visible proofs of its genuineness; *he offered Isaac his son upon the altar.* Rahab also gave the same kind of proof of her confidence in the *messengers*, when she received them, and sent them out another way. Where these proofs are wanting, the case is illustrated by a reference to a dead body, without the principle of life, from which the spirit has departed. In the case which the Apostle is considering, there is no proof of faith but the man's own declaration.

In attempting to describe a *dead faith*, we must, of course, do as in describing a dead body; first describe the living, as the standard; and then accomplish the task chiefly by the use of negative terms. What, then is a living faith? or simply, what is faith? To this we answer; it is the knowledge and belief of the truth. No man can believe a statement which he does not understand; nor can any man be influenced by that which he does not believe to be true.

Much has been written, and much has been spoken, in order to explain this interesting subject; and not unfrequently the effect has been to darken counsel by words without knowledge; that is, words which convey no definite ideas to the mind.—There are supposed to be different kinds of faith, bearing more or less resemblance to the true, but which are defective,

in certain respects, and therefore must be distinguished from the true. There is supposed to be a *speculative* faith of this kind. This term, whatever it may do to others, conveys no definite ideas to our mind. The term *speculative*, according to grammatical construction, qualifies the word with which it is connected. In this case it must either qualify the truth believed, or that act of the mind called believing. If it be supposed to qualify the doctrines believed; then, we question the truth of the supposition. The doctrines of the Gospel are not speculative, but practical, most powerfully practical. *The word of God is quick and powerful; the Gospel is the power of God.* The mind is enlightened, quickened, regenerated, sanctified by the truth. *'Is not my word, like as a fire?' saith the Lord; 'and like a hammer that breaketh the rock in pieces?'* This practical tendency cannot be separated from the doctrines of the Bible; if it could, they would not be what they are, nor answer the purposes which they do.— Now, the man either believes these doctrines, or he does not. If he believes them, then he feels their power, their living energy, in changing his heart and his life; and his good works will be seen by men. If he does not believe them, then he has no faith of any kind; for faith is the belief of the truth. The term *speculative*, therefore, cannot express a quality of these doctrines, because this is not their nature; they are practical. Nor can it qualify that act of the mind called believing, for this admits of no such qualification. This act is the same whether the statement believed be truth or falsehood, speculative or practical.

There is also supposed to be a *historical* faith in the doctrines of the Gospel. The term *historical* also qualifies the word with which it is connected. In this case it must qualify the doctrines, or the act of the mind. We are familiar with the phrases, *historical narrative, historical facts, historical truth, &c.* but have never met with the phrase, *historical doctrines.* Nor can this term be applied to the act of believing? We might as well qualify this act of the mind by the term *practical*, as *historical.* The departure from the common use of language would not be greater in the one case than in the other.

There is, indeed, a distinction which it becomes us to observe, if we would form correct ideas of that faith, the end of which is salvation. One part of the doctrines contained in the Bible is peculiar to the Gospel; and another part is not; yet both are embraced in the system of divine revelation. Of the latter kind are the doctrines relating to the existence of

one God, as Creator, Preserver, and Governor of the world, and of his perfections, wisdom, power, goodness and justice. Those truths were known to Adam in his state of innocency. During this state he was under the moral law; this, therefore, does not belong to the Gospel. Before any intimation of mercy had been given, Adam had become sinful, and had fallen into a state of guilt and condemnation; neither, therefore, does the doctrine respecting the guilt and consequent misery of man belong to the Gospel. Now, although a man should believe all these doctrines, yet unless he believed those which are peculiar to the Gospel, he could not be saved, he must inevitably perish. The doctrines which form the grand and glorious peculiarity of the Gospel are those which relate to Christ; to his character, his life, his sufferings and death, his resurrection, and intercession at the right hand of God; and to the blessings procured by his death, the pardon of sin, acceptance with God, the assistance of the Holy Spirit, the gift of eternal life. Through the cross, additional manifestations of the divine character are given. God in Christ is revealed as long-suffering, merciful and gracious. These doctrines are related to the former, as the remedy is to the disease; and both united form the grand system of revealed truth, as the knowledge of the disease and of the remedy constitutes the system of medical truth. The Gospel is a system of provision and relief; of course, it presupposes a state of want and misery, to which it is wisely adapted. This provision is received, this relief is obtained by faith; that is, by the knowledge and belief of these doctrines which are peculiar to the Gospel, which have their foundation in Christ crucified. Hence the propriety and the meaning of the phrase, believing in Christ, believing on the Son. With this faith salvation is inseparably connected; without it, whatever else may be believed, guilt and condemnation remain. The belief of those doctrines relating to God as an offended Judge, to the law, and to sin by the law, is necessary to prepare the mind for the blessings of the Gospel; as they only who are sick need the physician. That which prepares the mind for the relief provided in the Gospel is no part of that relief; as the disease is no part of the remedy. The clearest and deepest convictions of truth respecting God as an offended Sovereign, of the law, and of sin, can never give peace and hope to the mind; any more than the most accurate knowledge of disease will restore health. It is Christ alone, received by faith, which restores life to the soul; as it is medicine, judiciously administered, which restores health to the body. These

are the doctrines, therefore, which, when cordially believed, constitute that faith with which salvation is inseparably connected. This is the truth which the spirit employs in sanctifying the heart, in *perfecting holiness in the fear of God*.

Purity of heart and reformation of life are the necessary effects of this faith. It *worketh by love*. It unites the soul to Jesus Christ, through whose atoning blood the pardon of all sin is obtained. No man can see himself rescued from eternal and deserved perdition, restored to the favour of God, without feeling his heart warmed and elevated with love to God and to the Saviour. This love occupies the throne of the heart, and governs the life; it leads to cheerful and uniform obedience to the divine will. Thus faith *worketh*, or accomplishes its purpose, the salvation of the soul, by the influence of love. *Faith purifies the heart*. How sinful, how vile, by nature, is the heart of man! The thoughts are alienated from God; the desires, purposes and affections are *earthly, sinful, devilish*. A change must take place. These thoughts must be turned to God; these desires and affections must be placed on things above; these purposes must aim at the glory of God, as their high and ultimate object. A heart thus regulated is pure, and prepared to *see God*. These *vile affections* are displaced by those of a spiritual nature; the love of sin, by *Godly sorrow*; pride, by humility; envy, hatred, anger, malice, revenge, by meekness, gentleness, forbearance, forgiveness, brotherly kindness, and charity. The world, so hostile to vital piety, is overcome by faith. In those views imparted by divine truth, and in those affections excited by this truth, the mind is furnished with clear and decisive reasons, with strong and practical motives for resisting the temptations of Satan, of the world, and from the remains of sin in the heart. While these temptations would stop the believer in his progress, turn him aside from the path of duty, involve him again in the sinful pursuits and amusements of the world, he is *kept by the power of God through faith*, or his belief in the Gospel; *the love of Christ constraineth him to live, not to himself, but to Him who died for him and rose again*. This love beareth him away through these difficulties which oppose his progress, from strength to strength, from victory to victory, until at length he shall receive the *crown of life*.

Such is faith in Jesus Christ; a powerful principle of action, reforming the heart and the life, manifesting itself to the view of men by these effects. Neither men nor devils can divest the doctrines of the Gospel of this tendency; in every

instance, therefore, in which they are believed, they will issue in *good works*. You might as well suppose that the sun shines, and yet does not enlighten and warm the earth, as that the *Sun of righteousness* shines on the mind, and yet leaves it dark and cold and unreformed. Where the cause exists, its effects will appear; where the effects do not appear; the cause does not exist. There is not, we verily believe, a man on the face of the earth, whose heart and whose life are avowedly and habitually at variance with the precepts of the Bible, who does, in any sense, believe the doctrines of the Gospel.

It is certain, however, that multitudes, in every age, have professed this faith, in whose lives these effects did not appear. In Scripture men are often spoken of according to their own profession. Simon is said to believe; but Peter declares that he had *neither part nor lot in this matter*; that he was *in the gall of bitterness, and in the bond of iniquity*.^{*} He is said to believe, therefore, because he professed to do so. Those represented by the stony ground are said to *receive the word with gladness*; but that this is nothing but mere profession is evident from the fact, that they had *no root in themselves*; that is, no principle of spiritual life, no faith. Of those who make this kind of profession, some are self-deceived; they mistake something else for faith, which is not it, and which, of course, never can produce its effects. They may believe that *there is one God*; but this, however true and important in its place, is not one of the doctrines peculiar to the Gospel. The knowledge of the *living and true God*, is not *eternal life*, without the knowledge of *Jesus Christ whom he has sent*.—Hence the advice and exhortation of the Saviour to his disciples; *ye believe in God, believe also in me*. They may have correct views of the law, and of their own guilt and condemnation by the law; they may believe all the historical part of the Bible; and yet not believe the doctrines of the Gospel.—They may have a knowledge, more or less accurate and extensive, of these doctrines; but it is not merely the knowledge, but the knowledge and belief of them which deserves to be called faith. If, to all this be added, under the influence of error, or some mistaken views of truth, a movement of the passions, an excitement of joyous feeling, as in those represented by the stony ground, the deception will be the more complete, and the more dangerous. In their external deportment they may resemble the christian. The truth which they believe is practical, and will have its effect; but detached as it is from that system to which it belongs, it never will produce those effects which can only result from the whole system,

brought fairly and fully to bear on the mind. The *terror of the Lord* may restrain them from sinful indulgencies; but the spirit and the grace of God does not crucify the principle of sin within them. That *fear which hath torment* may drive them like slaves through the performance of their task; but filial affection does not incline them to cheerful and uniform obedience. They may be fiery zealots, bigoted partizans; but without faith in Christ, without their cordial acquiescence in the plan of salvation through a crucified Saviour, they cannot be Christians.

There are others again, generally called *Antinomians*, claiming to be considered sincere, who allege that faith, though it does not produce good works, will save them. Such appears to be the man with whom the Apostle James is contending.—He not only professes to have faith, but also that this faith, even without works, will save him. This is the meaning of the question; can *this* faith, which does not reform the heart and the life, which does not issue in obedience to the will of God, save the soul? The Apostle affirms in the strongest manner that it cannot.

Those who advance this pretension attempt to support their cause by a most palpable perversion of the truth, taught by Paul, on the subject of justification. It is, indeed, stated, that justification is by faith, *without the deeds of the law*; and that salvation is of *grace*, not of *works*. It is evident, however, that Paul considers the sinner before the tribunal of God, where his own works can have no weight, because they are imperfect, where nothing but faith in the perfect righteousness of Christ can procure his pardon and acceptance. Salvation is, indeed, from first to last, of *grace*; for *eternal life is the gift of God*; it is the bestowment of an unmerited favour; not the reward of merit, nor the payment of a debt. Another declaration of Paul is perverted for the same purpose; *ye are not under the law but under grace*. Paul assigns this as the reason why *sin shall not have dominion over them*. These men assign it as a reason why sin may, with safety, have dominion over them. Paul uses this truth as an encouragement to live a holy life; they use it as an excuse, if not an encouragement, to live a sinful life. Paul was sure that sin should not have dominion over believers; they were under grace; that is, under the powerful influence of the doctrines of the Gospel, received by faith; the dominion of sin, and the exercise of this faith, in his opinion, is impossible; they would assure us that this faith may exist, that these doctrines may exert all the influence necessary to salvation, consistently with the dominion

ion of sin. Paul has guarded his doctrine with sufficient clearness and force against these perversions. *Do we then make void the law through faith?* He replies with his usual earnestness; *God forbid; yea, we establish the law.* Though we do not consider it as the condition of life; yet we receive, we establish it as the rule of duty, as the only standard of morals. *How shall we who are dead to sin, live any longer therein?* By what motives shall we who have lost our relish, our love for sin, be induced to live and delight in it? Paul contends that when the sinner is before the bar of God, no good works, no deeds of the law, can possibly answer the purpose; nothing but faith in Christ can procure his pardon. But when he considers the same person as a member of the Church, as conversant with men, he contends as earnestly as James, that nothing but good works can be to them satisfactory evidence of faith. The two Apostles are, therefore, perfectly agreed; there is not the shadow of inconsistency between them.

These men assume what cannot be admitted: they assume it as a fact, that faith in Christ, or that faith which is connected with salvation, can exist without producing good works, without reforming the heart and the life. The word of God being judge, this cannot be admitted. The doctrines of the Gospel cannot be divested of their practical tendency; for this tendency belongs to their nature, and is an essential part of them. This is affirmed of them by the spirit of inspiration. *The Gospel is the power of God unto salvation to every one who believeth;* there is not a single exception, every one who believes these doctrines must feel their powerful influence in producing that holiness *without which no man shall see the Lord.* They *effectually work* in those who believe.—Through the agency of the Holy Spirit they enlighten the understanding, quicken, regenerate and purify the soul. As the seed of God, they abide in the heart, guard it as a shield from temptation, and preserve it to eternal life. If, then, we are to believe God rather than men, it must not be admitted that these doctrines can be believed without their practical tendency, without their appropriate effects. If these effects do not appear, they may, under the name of the Gospel, believe errors and delusions; but the Spirit affirms that they cannot believe the doctrines of the Gospel.

We now return to the man with whom James is expostulating. He professes faith by which he expects to be saved.—As far as we can collect from the whole passage, this is evidently a defective faith. He believes in one God; a belief

which, though it causes him to tremble, as it does the devils, will never save him ; because, as far as we can judge, it does not embrace Jesus Christ, or any other doctrine peculiar to the Gospel. His profession is not supported by good works, as the evidence to men of the reality of his faith. He dismisses the hungry and the naked with the mockeries of insensibility, instead of that food and cloathing which they need.— This is the only instance of works that is mentioned ; and truly, if this is a correct sample of his life, he is far, very far from shewing his faith by his works. The nature of heaven itself must change before it can afford happiness to such a spirit as this. Still he professes faith, and hopes to be saved. The Apostle, to deliver him, if possible, from this dangerous delusion, places before him a dead body, and tells him ; Your system of religious opinions and hopes is like this body. This lacks the principle of animal life, which is essential to living men ; so your system lacks the very principle of spiritual life. This body is utterly incapable of the active pursuits and enjoyments of living men ; so the mind, under the influence of your system, is utterly incapable of those exercises and enjoyments which are of a spiritual nature. Therefore, although the Apostle by way of argument, and in accommodation to the man's own profession, calls his faith a *dead faith* ; yet there is really nothing in his system which deserves to be called faith in Christ, or a belief in the doctrines of the Gospel. There would be the same impropriety in saying that the dead body still possessed the principle of animal life, but it is a dead principle, as in saying that this man has faith in Christ, but it is a dead faith. Death, in both cases, means the absence, the total want of the principle of life. A principle of life which is dead, is a contradiction in terms. And as every effect must have its cause, where the principle is wanting, no effects can be produced. Errors and delusion may be believed, and may produce their effects, demonstrating the want of faith ; but where the *living God* does not exist and operate, none of its salutary effects can ever appear. It is time that a sinful and perishing world should be deprived of this dangerous and destructive opiate, implied in the admission that the doctrines of the Gospel can, in some sense or other, be believed, without reformation of heart and of life.

PASTORAL VISITATION.

“Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood.”—Acts of the Apostles xx, 28.

THIS passage is a part of the farewell charge, to a company of *Elders*, delivered by an Apostle, who had gathered many churches, and probably had been the instrument by which the Holy Ghost had set apart these *Elders* to the *sacred office* of presiding in the church of Christ, and to the momentous labor of feeding the flock of God. After a life of labor and various success in the cause of spreading the knowledge of his Lord and Saviour, and gathering the company of believers into churches with their appointed ministers, or spiritual servants, he was on his way to Jerusalem, that memorable city, assured that bonds and imprisonments awaited him, and that he should no more see those churches he had planted, or these officers he had set apart to the service of the Lord. From Miletus he sent and called the Elders of the Church of Ephesus. And the farewell charge he gave them was worthy of the Apostle Paul; worthy of him as he felt himself addressing them for the last time, about to seal his testimony for Christ, with new and great sufferings, for which he was prepared; worthy of him as he counted on the glory of Christ to be shown in the future purity and prosperity of the churches committed to their care; worthy of him, as he hoped, through many trials of faith and patience, to meet them at the throne of Christ in his glory.

The *duty* which he enjoins upon them without parade of words, but with the simplicity of most weighty sentiments, as the sum and substance of his charge, and the great subject of their office and their lives, was—“Feed the flock of God;” and for the manner of performing it, he gives his own example. He had been performing this solemn and unspeakably interesting duty among them for years; and with the confidence of a conscientious and inspired man, he appeals to his own well known course of conduct as a pattern for their imitation. He had done it with *singleness of mind*. This one great subject in view excluded selfish views and purposes from his heart, and from his system of operations. When we hear of Paul, it is, as employed preaching Christ. Though Saul of Tarsus was not a whit behind the learned men of his nation, possessing a cultivated and vigorous mind and literary

taste, yet Paul had but one object of unwavering desire and steady pursuit from the time he met Christ on his way to Damascus, and being changed from a vehement persecutor to an ardent friend, with trembling received his commission as the *Apostle of the Gentiles*. He had fed them disinterestedly. He had no private ends to gain, no selfish desires of temporal emolument to gratify; even when he labored with his own hands, it was not for wealth but for the furtherance of the Gospel in not being burdensome to the church. He gained no estate; he amassed no riches; he indulged in no luxuries but that of doing good. He had fed them most assiduously, day and night, in season and out of season, in public assemblies and in private houses, being most abundant in labors, in watchings and fastings and perils. All his powers and faculties were brought into the service, and what the Holy Spirit dictated he tried to perform.—He had fed them with tenderness; yea, he says, with tears. Christ wept over sinning Jerusalem; the prophets wept over Judah and Israel; and Paul over the heathen, and the converts to Christianity. We commonly think of Paul, as an ardent, vehement Apostle; and from the strength and energy of his epistles, and the daring courage he displayed in preaching the Gospel, and his uncomplaining endurance of sufferings we are led to imagine him of that temperature of feeling and that sternness of mind incompatible with the tender sympathies of our nature, and are little prepared to hear him say, “serving the Lord with all humility of mind and many tears.” His fire was tempered with kindness, his ardour was guided by love.

On all these subjects he appeals to their consciences and their experience; with the prescience of the Holy Ghost he warns them of the grievous wolves that would come in not sparing the flock; and as the best and only preservative against the evils which threatened and which he knew would come, he charges them “to feed the flock;” to feed it as he had done.

This charge to the Ephesian *Elders*, is, by the Holy Spirit, sent in a written message to all the *Elders* of the church of Christ, and should receive from them all the most careful attention.

The best method of reducing to practice the duty here charged upon us, is the object of the present inquiry.

The Apostle tells us he had fed, or taught, the flock, publicly and privately. His manner of teaching in public, as it concerns time, and place, the subject matter of his teaching, and the mode of worship, will form an interesting subject for fu-

ture inquiry. Our attention will now be directed particularly to the duty enjoined of *feeding the flock*, by teaching from house to house, as the Apostle affirms he himself had done.

1st. Consider the persons to be engaged in this business.—For as it is an important duty, and is enjoined in the most solemn manner, in most affecting circumstances; the person on whom it is incumbent ought to be definitely ascertained, that there may not be any assumption of authority or duty of office on the one hand, nor any dereliction through negligence or ignorance on the other.

The word *Elder* in the New Testament, is of very extensive import, and embraces all the permanent officers of the church who have the controlling influence over her faith and practice. That it was the duty of the *Elders* as a body, if there was more than one in a church, to watch over the church, is apparent from the text in which they are called “*overseers*” or *Bishops*. These words *Overseers* or *Bishops*, and *Elders*, are not, as we now use them, convertible terms. We understand that all Pastors or Bishops are Elders—but do not understand that all Elders are Pastors or Bishops; and we think that the New Testament recognises such a difference of rank and office among the body of Elders as renders such a distinction necessary.—But the Apostle addresses the Elders called together from Miletus in their associated capacity, and calls them in a body *Overseers* who must feed the flock of Christ. The duty of overseeing or feeding the flock being the duty, not of one Elder only, but of every Elder, and of all of them collectively. It is not in this chapter said whether the persons addressed were teaching or ruling Elders, or were both combined; and as in other places the word comprehends both orders, it is right to conclude that the Apostle assembled and here addressed all those officers to whom was committed the charge of the church, that is both teaching and ruling Elders. United they are *Overseers* or *Bishops* of the church; and separately or conjointly it is their duty to oversee or feed the flock of Christ. These Elders have unitedly, as it respects public worship, various duties to perform; and on them unitedly devolves the laborious duty of teaching from house to house.

This teaching privately, or from house to house, may be called *Pastoral Visitation*, or literally from the Greek *Episcopal tending*, (*επισκοπος ποιμαίνειν*) of the church; and so far from being devolved on the Pastor or teaching Elder to the exclusion of the ruling Elders, it calls for the exercise of the piety and patience and discretion of them all; and may

perhaps be performed with more propriety by the ruling Elders without the Pastor than by the Pastor without the ruling Elders. But it is better that each fulfil his office, and in this duty let them be conjoined.

The Apostle was not a man to shrink from duty himself, nor, does it appear, that he could, without strong disapprobation, look upon any drawing back in others. There appears no where in his writings a disposition to appoint officers to fill important stations, for honor or emolument's sake, or for a name, or for a ceremony. His officers were designed to be, and we believe, were, in his time, laborious men; and in his pathetic address, he calls them out, not to a strife for honor, or eminence, or gain, or even a struggle for a comfortable livelihood,—but to feed the church of God which he had purchased with his own blood.

II. *Let us consider the best manner of performing this duty.*—The best manner of performing this arduous duty, with fidelity to the cause of Christ, is ascertained partly from the Apostle's recorded example, and partly from direct precept, and in some things by inference from these two.—Scripture authority, whether by precept or by example, is imperative, and admits of no compromise instead of obedience. In implicitly following this authority there will occur cases, which are very properly left to the discretion and prudence of the Eldership, there being no direct word of God for them. In these cases, the Eldership following the precept as far as it will lead, and guided by its spirit in their further procedure, must learn their duty inferentially in the exercise of piety and common sense. This duty should

1st. *Be performed with great solemnity.*—Seriousness becomes us in treating religious things; solemnity is most fitting in all religious worship. A sense of God's presence and majesty, should awe the soul, and an apprehension of the greatness of the work of teaching and guiding the church in the way to Heaven, should call home all the thoughts and affections, and engage the whole heart. But this seriousness and solemnity should flow from that deep feeling of an enlightened mind and tender heart, that sooner finds expression in tears than in severity of manners or asperity of expression; a solemnity and seriousness that should overawe rather than repel; that should convince all beholders that the duty in performance is all important and near the hearts of those engaged, a work of benevolence performed by minds deeply impressed with the worth of souls and the awfulness of the judgment to come.—Such a seriousness and solemnity are irresistible; they will

win children, encourage the christian, move youth to reverence, and cause even opposers of christianity to respect its officers, while they dread their influence. This was the manner of the great Apostle of the Gentiles. This was the manner of Christ.

2d. *By previous notice.*—In order to prevent confusion and to accomplish the desired object of instructing individuals from house to house, it would be well that the time appropriated for the purpose, should be previously known to the person immediately concerned. Let an opportunity be afforded for preparation, that all other matters being laid aside, the family being assembled with meditation and prayer, may attend with profit on the instructions of the constituted Pastors of Christ's church. Without this previous notice, the object desired, will, in many cases, be at least measurably defeated; as parts of many families through accident, or design under that covering, will fail of reaping the benefits of the Apostle's injunction when the Pastors would carry it into effect. Every family and every individual should feel that it is an important business; and every circumstance in its performance should have a tendency to impress them with its worth, and excite expectations of no ordinary benefit from the visits of the Elders, and stimulate to peculiar preparation for individual profit. The more importance the Elders attach to these visits, and express in their conversations about them, by their example, by their manner of performance, and in all the circumstances of time and arrangement, the more interest will be excited in the persons concerned and the more advantage will probably be derived.

3d. *With as much frequency as the nature of the case will admit.*—The circumstances of different congregations will imperiously control in this matter. The smaller and more compact can be visited oftener than the more extensive and scattered, which perhaps may not be attended to so frequently as desired, if circumstances of a just position were favorable. By frequent visitations there is a more intimate acquaintance formed by the Elders with the individual members of the church and congregation; the state of religious feeling is better known; the concerns of the church attended to with more wisdom; and its general interests more speedily advanced. By frequency of visiting, the Elders become so well acquainted with the wants of the people, and the proper means of instructing them, that they are prepared to feed the flock in those adverse circumstances which so frequently occur by the death or removal of the presiding Elder or Pastor. The change of

feeling or affection in a people towards him who is especially their Pastor, distressed circumstances of one dependent on the free will offerings of the flock for his support, calls to other scenes of usefulness; and various other reasons may operate to cause *removals*; and such is the course of Providence that in the multiplied labours of the preacher's office, the Pastor's race is often short. Standing in his place whole days and keeping watch whole nights, he descends to an early grave. In either of these cases of no unfrequent occurrence the flock will feel a distracting influence, if the Eldership are not accustomed to teaching from house to house.

They should be as frequent as possible on the Pastor's account. He has little time to spend from his various avocations of study and labor; and every visit he makes should be profitable to the souls of his charge. He has little time for what are called friendly visits. His heart may be as warm as benevolence can make it, he may have as great a relish for the social circle as tenderness and friendship can beget; but perhaps in performing the work of his Lord he may not find time for indulgence. Perhaps he may not find time even to indulge a literary taste; the service of his God is a great and all absorbing work. Though he may have the talent, he may not have time for political discussion but at the expense of dereliction from the preacher's duty. In truth he has but little business with the intrigues and parties that may be engaged on the political arena. The discussion of such topics but ill agree with the gospel which he preaches or should preach. On the ground so occupied by the angry passions of men he should not venture; his words should be words of wisdom and peace.—His politics should be seen in his making men better citizens by inculcating that love of their neighbours and that fear of God, which become christians. In extending the influence of the Gospel he does more for the defence of his nation than in raising armies: in bringing men into the fold of Christ he spreads over them the shield of God's protection, firmer than walls of adamant. Blessed is that people whose God is the Lord.

Into these subjects—taste and literature and politics, the conversation will almost invariably slide, and the preacher's visits be rendered in a measure fruitless, unless accompanied by his eldership or by known appointment the visits are made pastoral. Then he may pour out his tender and pious feelings, and enjoy in christian converse the holy friendship of christian communion. Heart shall warm heart, and soul shall arouse soul, and Christ's love dwell upon the tongue, and

awake the liveliest emotions. These visits will be too interesting to be tiresome, and, in ordinary cases, too profitable to be too frequent.

4th. *They should be general.*—They should respect all the members of a family, and as far as practicable embrace all families. In families whose heads are members of the Church, a most welcome reception should be expected. If opposition should be expressed, there immediately arises a case of discipline demanding the exercise of the judicial authority of the church. In families in which only some of the branches are members in communion, or families in which there are no members, the will of the heads must be respected: with their consent, the Elders should extend the privilege of instruction to their families: if they refuse, the Elders in performance of their duties must pass on, without a word of reproach or feeling of bitterness; in the exercise of that tenderness and pity which exclaimed—“Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings; and ye would not.”—Let no fireside be encroached upon—no domestic circle suffer intrusion—if a sense of religion, or argument, or persuasion will not open an unbeliever’s door, it must remain shut till God gives him a better mind.

Considering the situation in which the churches are, in many cases, the members thinly scattered through a sparsely settled country, and the ruling Elders of necessity much engaged in providing for the sustenance and education of numerous and growing families, all the Elders cannot be assembled in every particular case of pastoral visitation, without either subjecting them to greater inconvenience than is required of them as heads of families, for which they must provide or be accounted worse than infidels; or rendering the visits so unfrequent as to lose in a great measure the object designed. In such cases, it would be well, if each ruling Elder should have by mutual agreement his field of labor assigned him, and should be expected to accompany the Pastor, and assist him in teaching from house to house; or if there be no Pastor that he perform this duty himself according to the best of his abilities.—Divisions of labor may promote expeditions without sinning against the injunction, “Let all things be done decently and in order.” But let this duty be performed, and performed too by the proper persons, the Elders of the Church, as in the presence of the great Shepherd of the sheep.
—*To be continued.*

Miscellaneous.

REMARKS ON THE GENUINENESS OF THE NEW TESTAMENT.

THE restless spirit of infidelity is always at work. There is no end to its devices to discredit the Bible. Some years ago, it was thought that the science of Astronomy would overthrow Christianity. But this scheme failed, more recently, Geology has been the favorite study of some, who take more trouble to destroy the hopes of the christian, than would be necessary to save their own souls. But after all, Moses and the prophets still retain their credit. At present the prominent object of a certain class of unbelievers is to unsettle the faith of christians respecting the sacred writings of the New Testament. These books are regarded by the universal church as divinely inspired; and *therefore* worthy of entire acceptation. Or as the great Locke said, "they have God for their author, and truth without mixture of error for their matter," and therefore deserve implicit belief. But the attempt has recently been made to show that there is a great uncertainty in their origin, and much doubt in regard to their preservation. We suspect that what is called the Apocryphal New Testament has been published and circulated with some industry, for the purpose of discrediting the genuine writings of the New Testament.

It does seem strange that christians are obliged to do the same work over again, in every age. Errors which have been confuted six hundred times, are revised and urged as new discoveries; and truths which have been established for eighteen hundred years, are again to be proved. But all this may be well—it keeps the minds of christians awake, and sharpens their faculties by use.

In the present condition of the country, I have thought that it would not be amiss to state some evidences, which I have collected in reading, to prove the genuineness of the books of the New Testament.

If these books were written by the disciples of Jesus, whose names they bear, they must have been composed between the *thirty-seventh* and the *hundredth* year of the christian era. An earlier date has never been assigned to any of them, and the last of the apostles (John) did not live to a later age.

If these books were written by the men whose names they bear, they were written by persons familiarly acquainted with the topography, the local history, the customs, habits and manners of Judea and Galilee, at the time of the transactions recorded.

There are two modes by which the genuineness and authenticity of these writings may be ascertained, or their spuriousness detected—The *testimony of other writers*—and their *internal evidences*.

Other writers may be divided into two classes, *friends and enemies*. The former were *Christians*: the latter, *Heathens, Jews and Heretics*. The books which have come down to us from all these classes of writers, have been examined, and from them has been drawn out a mass of evidence, such as can be produced for the support of no other writings in the world. No man can study the laborious work of *Lardner*, and entertain a doubt on this subject. But this book is voluminous, and is seldom read. A very judicious abridgement has been made of it by *Paley*, in his *Evidences of Christianity* which ought to be well known to every one.

It is not my intention, in this paper, to enter into this branch of the subject; but briefly to notice a few of the internal evidences of the authenticity of the writings of the New Testament.

1. Less, (a German writer) and others have presented the following view of one branch of these evidences—Suppose that a person, furnished with the necessary knowledge, should unexpectedly find, for the first time, the writings of the New Testament, and should proceed to a careful examination of them, what opinion would he form of their age, and authors, solely from the books themselves? He must say that they were written in Greek; but not in the style of the Greek classics. The usage, grammatical construction, &c. in so many instances resemble the Hebrew, that he could not but conjecture that the authors were Jews, who spoke the Greek language. The books contain so little science, and indicate so little art in composition, that it would be taken for granted, the writers were uneducated men. Now this is precisely what christians testify concerning the men who wrote the New Testament.

2. The biographies of distinguished persons must contain many references to the state of the country in which they live, its municipal regulations, the manners and customs of the people, and many incidental circumstances in common life, which it would be impossible for a writer of fiction to invent, without detection of his ignorance. And if we are acquainted with the state of the country, &c. in which Jesus made his appearance, we shall be able to form a very correct opinion as to the great question now before us. Many learned men have examined this subject with great care and have afforded

very important aid for the successful pursuit of our present investigations. The works of Josephus the Jewish historian, are a storehouse of information on this subject.

Let one from the study of this writer form a correct opinion of the Pharisees, the Sadducees, the Samaritans, and then observe the manner in which Jesus addressed them, and in which they spake to him. There is a truth, a propriety in all that he says; a perfect sustaining of the character on every occasion, which it is utterly incredible that such writers as Matthew or Mark could invent. And again: when our Lord speaks to his own disciples or to the people at large, we find him using an entirely different manner; addressing himself to different passions, prejudices hopes and fears, so that we cannot but believe that such people existed, and such events really took place, as are recorded by the sacred writers.

In the time when Jesus is said to have lived, we know that the Jews were reduced to subjection to the Romans. A writer of fictitious history would have stated this as a general truth, but would have been cautious of entering into particulars. But we find in the gospels, references to this condition of the nation, of a minute character, which none but an eye and an ear-witness ever would have thought of. A learned writer has mentioned two particulars of this kind, which exactly answer our purpose. Matt. v, 25. Be reconciled with thine adversary quickly, whilst thou art in the way with him; lest the adversary deliver thee to the Judge, and the judge deliver thee to the officer, and thou be cast into prison; verily I say unto thee, thou shalt not come out thence, until thou hast paid the uttermost farthing." Now the language of this precept is conformed in every particular to the provisions of the Roman law, [De injuriis.] According to this law the complainant with his own hand, dragged the accused before the judge, without a writ, or any legal summons; [in jus rapit:]—yet on the way to the judge a settlement, or agreement, [transactio] remains open; but should not this take place, a mulct assuredly follows, which if he does not discharge, he is sent to prison where he remains until he has paid the whole. See also Luke xii, 58.—The insidious question, Matt. xxii, 17, respecting the tribute money, was framed most exactly to suit the state of the Jews under the Romans, and their strongest prejudices; and to awaken very violent feelings.

Farther: when Jesus is in conversation with the *publicans*, every thing said is in perfect accordance with the Roman system of farming out the public revenues, and with its various and sore oppressions.

The Romans permitted their money-brokers to establish their tables or counters in their temples, and other holy places, even by the very statues of their gods; yet in their indulgence towards the religious prejudices of conquered people, they permitted no encroachments in their temples. In the account given us of our Saviour's driving the money changers from the Temple, we have an instance of both these particulars. The influence of Roman manners is seen in the presence of these men, and their carrying on traffic in the temple in Jerusalem: and the influence of Roman toleration is seen, when a private Jew drove them out, and maintained the holiness of *his* temple; a thing which no man could have done according to law in Rome.

The parable in Matt. xviii, 23 and onward is framed partly in conformity to Jewish, and partly to Roman law. The first part of it, in relation to the king, who must be supposed not to be obliged to regulate his conduct by the statute law of Rome, is accordant with the provisions of the Jewish law; but that part of the parable, which relates the conduct of a man in common life, is exactly adapted to the Roman law in relation to debtors. And it is remarkable that the harshness of this law had been mitigated in former times; but that in the age of Jesus, it had returned to its former severity.

This intermixture of laws and customs appears in the account given of the circulation of money. The coins mentioned in the New Testament are Jewish, Grecian and Roman. The Jews were in fact once under the authority of Grecian princes, and afterwards of Roman. When money was paid out from the treasury of the temple, it was always done according to the Jewish method; but in the traffic of common life, the Roman coin was in use.

Writers, who, *in every little circumstance, so exactly describe the period of time, must have had a personal knowledge of it.*

The same conclusion may be derived from a notice of geographical, and topographical circumstances, adverted to in the New Testament.

A case for illustration is produced, which shews the value of this kind of evidence, in the detection of forgery. Apollonius of Tyana, a Pythagorean philosopher, lived in the first century of the christian era. When the religion of Christ had made such progress as to excite the attention, and the hostility of the heathen philosophers, they determined to get up something which should be a kind of offset to the miracles recorded in the gospels. Accordingly this Apollonius was chosen as a *hero*, and his life was written by Philostratus a sophist, who lived in the

time of the Emperor *Severus*. The biographer pretended to derive his account from the writings of *Damis*, a friend and follower of *Apollonius*. Yet in this work, the hero of the piece is made to appear at *Babylon*, of which city there is a magnificent description. But in fact, *Babylon* was deserted and in ruins, at that time. *Seleucia* had absorbed its wealth, and taken away its splendor. He represents *Sparta* as a free state when it was under the dominion of the Romans. Learned men have shown other inaccuracies, which completely destroy the credit of these writings. Another instance is mentioned, namely; the *History of the Jewish war*, by *Hegesippus*. He lived in the reign of *Antoninus*; yet he makes mention of *Constantinople*, of *Scotland*, and *Saxony*!

No such mistakes or anachronisms are found in the New Testament. But the frequent occurrence of such blunders, made by those who undertake to write of ancient times, show how difficult it is to avoid them, when the whole state of a country is changed. The labors of learned men in illustrating the natural and civil Geography of Palestine, have enabled us to see that the writers of the gospels had a perfectly familiar acquaintance with the country. We mention a few instances. A tax gatherer is said to have ascended a tree through curiosity, that he might see the Saviour. Another tax-gatherer was called to be one of his followers. The case of *Zaccheus* occurred at or near *Jericho*; that of *Matthew*, or *Levi*, at *Capernaum*. Now these are just the places where men of this calling might be found. The neighborhood of *Jericho* was famous for the production of balsam, by far the most precious commodity of *Judea*, and the most valuable article of commerce. The duties imposed on it must be received at *Jericho*. Merchandize was sent by the *Phenecians* and *Arabs* to the South along the *Jordan*, the collection of imposts and transit duties must be made at *Capernaum*. "The tax-gatherer is therefore chorographically in his proper place."

When *Jesus* is at *Capernaum*, and would go to *Jerusalem*, he is made to take the road by *Nain*. Now *Josephus* tells us that this was the customary way when people wished to pass from *Galilee*, through *Samaria*, to *Jerusalem*.

In *Acts viii, 26*. *Gaza* is mentioned, and it is said that it is "now desert." But learned men know that *Gaza* had not long before been rebuilt by *Herod the great*. And on this account, the passage in *Acts* has created great difficulties. But a single sentence in *Josephus* at once removes them all. He tells us that, in consequence of injustice done to the Jews of *Cesarea*, they had destroyed a number of cities in that

region, and among them he particularly mentions Gaza: so that Luke knew exactly what its state was, at the time of the events recorded by him.

It is said in Acts xvi, 14, that there was a seller of purple at Philippi, from *Thyatira*. Now an inscription has been found among the ruins of *Thyatira*, which shows that there was a very considerable trade of this sort carried on at that city, by an incorporated company.

In Acts xiii, 7, the governor of Cyprus (Sergius Paulus) is called (*ἀνδράλοϛ*) *proconsul*. This is thought to be evidence of a great mistake in the Author of the Acts of the Apostles. That our readers may understand this, they must know that when Augustus became master of Rome, he divided the various provinces of the empire between himself and the people. The officers appointed to govern these provinces went by different names—Those which fell to the share of the people, were governed by *proconsuls*, while the Emperor's provinces were governed by *prætors*. But Cyprus fell to the share of the Emperor. If, therefore,—it is said,—the author of *Acts* had been perfectly well informed, he would have called Sergius Paulus, the *prætor* and not the *proconsul*. This difficulty might have remained insuperable, had not some ancient coins been found, which prove that a change took place in the arrangement of the provinces; and that *Cyprus* was transferred to the people. There are coins, bearing the image and titles of Claudius Cæsar, which on the reverse have the name of the Island, with the inscription, ΕΙΠΙ ΚΟΜΙΝΙΟΥ ΤΙΡΟΚΑΟΥ ΑΝΘΥΠΙΑΤΟΥ. “The very title given by Luke to a man who was either the successor or predecessor of Sergius Paulus.”

One other instance will be adduced. Frequent mention is made of *Bethsaida* in the gospels. But just before the time of Christ, this place was enlarged, and beautified, and had its name changed into *Julias*, in honor of *Julia*, the daughter of Augustus Cæsar. And it appears that in after times, it was also called *Julias*; for it appears under that name in Pliny's catalogue of Roman cities. The question then is, how comes it to pass that in the gospels it is called *Bethsaida*? In answer we are told that *Julia* acted in a very disgraceful manner—Augustus wished the world to forget that she was his daughter; and Tiberius, whose wife she was, after the death of her father, suffered her to die in great poverty, and distress, having utterly abandoned her. Out of adulation, then, to these two Roman emperors, the name of *Julia* was for the time abandoned, and that of *Bethsaida* resumed. And

it was just in that interval of time, that Jesus Christ appeared on earth. None but a contemporary would have conformed to circumstances of this kind.

If one will turn next to the Letters of the Apostles, he will see, if acquainted with the age in which they lived, a thousand incidental circumstances adverted to, in every respect suited to the manners, and opinions of that age. The vices noticed as prevalent at Rome, Corinth, Ephesus, and elsewhere, are the vices attributed to the people of those places by other writers of the same period. The manners of the Athenians, the Cretans, &c. are just the manners of those people. Every character is drawn with perfect justice as well as accuracy. Nothing is overwrought; nothing unnatural. One cannot make himself acquainted with the various particulars adverted to, in the foregoing remarks, without feeling assured that the writers of the New Testament were born, and brought up in the country in which Jesus appeared; that they lived in the time in which they are said to have lived, and among the very people to whom Jesus spake, and they themselves wrote. Such a fiction as the gospels would be the most extraordinary phenomenon that ever occurred in the history of the human mind. In a word, the supposition of forgery in this case is utterly incredible. No man, whose mind is capable of feeling the force of evidence, can, for a moment admit it, after he has furnished himself with knowledge, sufficient to form a judgment in the case. And I need not say how rash he is, who takes up an opinion, while ignorant of the principles by which the case is to be decided, and unacquainted with the evidence by which the truth is established.

The leading facts stated above, were collected by *Hug* a learned German, in his introduction to the New Testament.— This work has been recently translated into English, and published in London. It might be recommended on some accounts very highly; if it were not one of the most careless and miserable translations ever made into any language.

Before closing these remarks, I would caution the young readers of the Magazine, against the impudence of the men of the present age, who attempt to unsettle the authority of the New Testament. Their hardihood of assertion is unequalled. Either they are ignorant of almost every thing which can enable one to form a sound opinion on this subject; or they know and wilfully misstate the facts of the case. And too many who cannot exercise faith enough to believe the Bible, implicitly believe the bold assertions of these apostles of incredulity.

B. D.

RELIGION IN COLLEGES.

Is it safe for a pious parent to send his son to College?

This question is asked by some with deep interest: and with a solicitude by no means disproportioned to the importance of the inquiry, and the dangers to which young men, in a course of education, are exposed. It cannot be denied that there is much irreligion in the country, and something like a revival of Infidelity, at least in some parts of the land. It is reported too—I know not with what truth—that, in our literary institutions, the writings of Bolingbroke, Hume, Voltaire, and Paine are much more read than Paley, Campbell, Beattie, and other works on the evidences of Christianity; and that the Bible itself is often made a subject of boyish sport, and coarse jesting. But however this may be, it is certain that on the whole, the leading influences in a large part of our country, are against religion. An avowal of infidelity lessens no man's popularity; impedes no man's advancement in the world. Young men see this, and regard true piety as quite unnecessary for the purposes which they wish to accomplish in life. Being at all times willing, too, to be free, from the restraints of religion, they gladly seize on every thing which will give them countenance in their course of self-indulgence. The spirit therefore, which the majority of young men bring with them to College, may justly be called an irreligious spirit. But this spirit is the most efficient part of College government. All other influences put together, are not equal to those, which boys exert on one another.

Besides; the general feeling of a community cannot but bear, in various ways, on the officers of a literary institution. However sincerely they may wish that the minds of their pupils may be imbued with piety, they feel, when endeavoring to promote it, that they are working "against wind and tide"—they know that, in most cases, parents are unwilling to co-operate with them—they apprehend that a decided prevalence of religion in their institutions, would injure them in public estimation—they are afraid of encountering the charge of sectarism and bigotry—or it may be, they are cold in religion, and indifferent to all its interests.

Farther still: the moral discipline of most families is such, that young men go to College without habits either of self-government, or submission to authority; and being to a very great degree left to themselves, it is not surprising that they should become dissipated, and often intemperate.

It is very natural, too, for those whose minds are not much elevated or expanded, to feel strong in numbers, and become rude, boisterous, and even insolent to those whom they are bound by every sentiment of honor and propriety to treat with politeness and respect. It is certain that the spirit of chivalry is gone from our Colleges.

Nor is it probable that they whose boyhood and youth are spent in coarse amusements, and rather gross dissipation, will come out refined and ripe scholars.

On the whole, then, *the Colleges of our country are very dangerous places.* Virtue, I know, which cannot stand trials, is of little worth. But even gold may be exposed to a heat which will consume it. The virtue of boys may be put to trials, which we ought not to expect that they will withstand: and this, especially, when they have never been fortified by the principles of religion.

It is becoming, then, a question of very serious importance, what shall christian parents do, to secure for their sons the benefits of a good education, and at the same time, preserve them from the contaminations of dissipation and infidelity? Where shall we send our boys to be educated? On this subject many feel a very deep interest. As one concerned, I am prepared to say, that, either there must be a change in the management of public schools now established, or christians must unite, and build up others on truly christian principles. A great deal of our money is gone, either by legislative enactment, or by voluntary donations, and yet we have obtained not what we want. And I here solemnly appeal to christians of all denominations—are you satisfied; can you sit still in the present state of things, when you know not where to send your boys for education, without the imminent risque of their coming home to laugh at the Bible, and exert their college wit and ingenuity in persuading their younger brothers and sisters, that there is nothing in religion? Is it a matter of so little importance, what sentiments they form on these momentous subjects, that you can be quiet and inactive, while the *anti-christianizing* process is going on, in those to whose best interests nature has bound you? Too long have you regarded this vital subject with indifference. Mischief enough has been already done to break many a heart, and bring many a hoary head with sorrow to the grave.

But this is not a subject which concerns christians only.—The entire well-being of society is involved. I remember when statesmen of the present day were schoolboys. That was a day of rebuke and blasphemy: a day when godfathers

redeemed their vows by making presents to their godsons of books of the same tenor with the writings of Paine. The precious fruit of all this is seen in that corruption, which every week is proclaimed to the world. For if our public prints do not contain an unbroken tissue of unblushing falsehoods, the taint has gone deep into whole body politic and corporate. And now another brood is growing up in the same principles; with examples of infidelity and depravity before their eyes, crowned with the honors of the country, and living in violation of every religious obligation. I am no partisan politician—but this is my country, my father land—and I cannot sit still and see vice and irreligion working for its downfall.

Something must be done to correct the evil. The blow must be struck at the root. We must begin with education. And the error must be exploded, that moral and religious culture may safely be let alone. The step which suggests itself first, is to unite, and if possible, bring the influences of pure and sound religion to bear on our present literary institutions. May not this thing be done? Let christians make the effort—As some of our political writers love to say about things of infinitely less moment, let them give “a long pull, a strong pull, and a pull *all-together*.” I make the last word emphatic, because it is an affair of the utmost importance. The efforts of individuals, or of a single denomination would fail; and failure would do injury. This is a common concern in which all ought to unite; and their united strength would effect great things.

1. In the first place, let them frequently, openly, and strongly express their sentiments, on the subject of religion in Colleges. Let christian parents cause it to be understood, that they expect and require the officers of these institutions to bring instruction in the evidences, and general principles of christianity into their course of study; and to afford every day an opportunity of offering devotion to the great Father of all. Let them take opportunities of inquiring into the fidelity of teachers in discharge of these duties, and give them to understand that negligence is a breach of contract. Let them, also, take pains to inquire what care is exercised over the moral conduct of students; how far they are kept under observation, and taught habits of self-government.

2. Let judicious, strong, decided essays on this subject be frequently laid before the public; that the people may be enlightened, and made to see what a bearing it has on all the best interests of the commonwealth, on the whole of social

and civil life; on every thing dear to man as a parent, a citizen, an immortal being.—And, here, it ought to be understood, that information is greatly needed by the people at large. It is necessary to dissipate prejudices; and cause the subject to be felt in its importance.

3. Let christians, by a full and faithful exhibition of the truth, endeavor to secure the co-operation of intelligent and moral men, who, although not christians, yet are able to see the value of religious influences on the order and peace of society; and its absolute necessity in a government of laws.

4. Let christians resolutely give the preference to those institutions, in which the principles of christianity are made the basis of education: and let them show that they will in no wise countenance or support schools of any kind, where the religion of their children will be corrupted.

5. Let all who love the cause of Christ, of every name, make the Colleges of the country a subject of special prayer. Let them pray frequently, constantly, fervently, that it may please God to bless them abundantly, and cause them to be nurseries of virtue and piety, as well as of learning and science.

But if all measures fail; and young men, at our present institutions are to be under irreligious and infidel influences; if they are to hear lads of sixteen laugh at the credulity of their fathers, and make a boast of their disbelief; why, then I think that there must be a complete secession of the church from the world in the matter of education; and christians must set up a great school for themselves:—and *that*, on the principle of no compromise. What I mean is, that we must have an institution, at which education shall be conducted on christian principles. In a number of instances heretofore, the church has founded Colleges in the United States: but they have sought assistance from the world; and have yielded to secular interests; and finally the spirit of the world has acquired the ascendancy. And although in most of these institutions religious men are still appointed to give instruction; yet the course of study and the discipline are not such as to please an intelligent and consistent christian.

It is far from my wish to effect a secession, if it can be avoided. If a thorough reform can take place in our present establishments, it will more than satisfy me, and those who feel with me. But nothing short of this ought to satisfy any one. And having begun to write on this subject, I purpose to pursue it, until Christians are roused up to their utmost efforts; or it appears that the attempt to move them is vain.

I know that this course may provoke hostility—But this will not move me. There never were finer materials to mould into great and good men, than the southern youth; and one who has any right feeling, cannot bear to see them corrupted, and sent forth to do evil, when they might be made the ornament of the country, and the admiration of the world.

The clamour about an establishment which would at once be raised, should a movement on this subject take place, is too stale to be regarded. There is indeed danger of the destruction of our religious liberties; but *not from the prevalence of true religion*. It is its very nature to avoid worldly alliances. No! the danger is from another quarter. Let the licentiousness of infidelity, and the equal licentiousness of fanaticism and false religion prevail, and the standard of morals become lower and lower, as inevitably will be the case; and let law lose its power for want of virtue to execute it, and then the dreaded evil will come. But this is a subject, which must be reserved for future discussion.

No part of human knowledge is more entitled to a place in a course of study than the evidences and general principles of christianity; because nothing is better suited to improve the understanding and amend the heart.

Nothing taught in the schools affords a finer intellectual exercise than a truly able discussion of the evidences of the christian religion. The copiousness of the subject is well suited to give expansion to the mind; the nature of it requires clear and nice discrimination; and forbids recourse to dialectic trick and equivocation by which the understanding is often sophisticated; while its moral influences increase the sensibility of the soul, and its capacity of feeling the force of evidence.

The general principles of christianity contain truths more important than all others. They embody a system of the profoundest philosophy, and the purest practical wisdom.—They afford a clearer insight into the nature of man than can be gained from any other source; and afford the most efficient means for the cultivation of all that is good, and the eradication of all that is evil in human nature.

The teacher wrongs his pupil, who does not open to him this fountain of knowledge, this source of high improvement. He greatly increases his difficulties in governing his institution, when he refuses to avail himself of the powerful moral influences of christianity. Society is deeply injured, when young men turn out with the power conferred by knowledge, desecrated by vice, and poisoned with infidelity. It is mournful to think how much mischief a man may do, who fills the

high offices in the country, and whose example tells on thousands, while he has no fear of God before his eyes. The men educated in our colleges, will generally be the men to make our laws, to expound and to execute them; to command our armies, and our navies, and in a word to fulfil all the offices of peace and war. Our country cannot prosper if such men have loose notions of right and wrong, and adopt a system of morals founded on expediency. But many have no system; feeling, passion and appetite are at once law and motive—and their course is evil.

The mischiefs of which we speak, do not appear all at once. The causes which produce them are slow in operation, but they are sure as death, and devouring as the grave. As generations pass away, one good influence after another is worn out; until all the checks of moral feeling are destroyed; and then the tornado of revolution goes over the face of society.

Once more: without religious influences in our Colleges, where shall we find pious and educated men for the ministry? But let there be a failure in the succession of able religious teachers; and let this office be committed to weak and ignorant men—then, notwithstanding the freedom of the press and the lights of science, the great body of the people will soon be either fanatics, or prepared for fanaticism, whenever the mysterious exciting influence shall pass through the country.

I am aware that few will enter into my feelings, or appreciate my motives—But I am convinced that the friends of christianity must waken up, and look into the condition of our public schools; that their apathy is unpardonable; and that their dearest hopes and interests will suffer irreparable injury, unless by some means or other, the young of our country shall be saved from the irreligious influences of college life.

OLIM.

OUR WANTS.

MR EDITOR,—*We, the people, think that "these are hard times."* We have often complained of the hardness of the times and of our hard lot in years past, but we begin to suspect that there was no one to be blamed for what we *then* suffered, but ourselves; and we *now* begin to feel that *the days of want have come*. If it would make us happy, we should endeavor to forget the exigencies of the times, and drive away our cares, and dispel our fears and fall asleep and indulge in golden dreams of happiness, and persuade ourselves, if possi-

ble, that we are in a kind of Paradise—that the heavens are continually shining in unclouded splendor over our heads, and that the earth is robed and smiling in unfading beauty beneath our feet—that we are in a Paradise where misfortune and wretchedness can never enter. But it is vain for us to delude ourselves. Golden dreams will never supply our wants; empty hopes will never remove the evils to which we are exposed; insensibility, or oblivion, we are told, will only sink us deeper in wretchedness,—Our only safety is to make our wants known in order to obtain a supply; and we here lay them before your readers; and in all the majesty of our sovereign name (and in this country *we are the sovereign*) WE DEMAND RELIEF.

We want more Bibles.—Many of us have not a single copy of that blessed book. We have been assured by a faithful friend that we know nothing about it, except by hearsay:—That we know not what those “great and precious promises” are of which you speak: That the peace and consolation and joy, which you say, are derived through the medium of the Bible, are unknown to us: That we know little or nothing of Jesus Christ, and this is the reason that we could never understand why some preachers should preach so much about him. We have often thought that they would do more good to preach about morality. The most of us think and know little or nothing about God. Indeed, we live as if there were no God, no Heaven and no Hell, except when a neighbor dies or we are sick, and then we cant help fearing that we shall not live always in this world. Although we are not so good as we ought to be, yet we hope that we shall in some way or other be saved and be happy after death. We do not feel that we are *very great* sinners—and God, you know, is good. Yet after all we are not perfectly satisfied with our condition and our hope; we therefore want the Bible, and we hope to read it and be profited by it.

We want more Sabbath Schools. Many of our children spend Sunday in hunting and fishing, or playing with the negroes; and though there may not be any great harm in this, yet we do not think it *perfectly* right. Besides, we observe that the children who go to Sabbath Schools are more intelligent, learn faster in the week, behave better and are more respected than our children. And we see among our neighbors, many who live all their lives in ignorance, and poverty and vice;—some are intemperate—and some are racers and gamblers—and these are often boasting or wrangling and fighting with one another. Sometimes one of them is so un-

lucky as to be sent to the prison or the Penitentiary.— And these men, we remember, when they were children lived very much as our children do. Now we heard you say, Mr Editor, that “if all our children were taught and trained in the Sabbath School, in some twenty or thirty years when the present race are swept away—these prisons would all stand empty.” At any rate as the Sunday School costs us nothing, we are willing our children should go—though we cant go ourselves. It will make them learn faster, and we wish them to be respected. We, therefore, want more Sabbath Schools. We wish to see them established in every neighborhood through the country, and we are willing that all our children should go to them.

We greatly need, and some of us begin to want able ministers of the Gospel to settle and live with us as our Pastors.— We have had enough of untaught, illiterate and inexperienced preachers who have made a mighty stir and noise about religion, without making us either love or respect it. Indeed, a friendly observer told us the other day that their influence had been in some respects unhappy;—that it had been the occasion of our associating religion in our minds, with ignorance, weakness of intellect, gloomy austerity, fear, poverty and rudeness; and we could not deny the charge that we have some such associations—and to be candid, this is one reason why we have no more reverence for the name of God and respect for his word. We would not have you infer from this confession that we think ourselves entirely destitute of all religion; for we sometimes go to preaching on a Sunday—and though we go for the purpose of transacting a little business, or seeing some one whom we wish to meet—or join a social party at a dinner and visit,—or to talk on politics, yet there can be no great harm in these things,—and you will not think us without any religion so long as we attend these preachings. This same observer told us that some of our preachers preach more of their own experience than of the Bible—that they reiterate with vehemence their own opinions, some of which, he said, were true,—but that they did not illustrate and enforce all the doctrines of the word of God; that they did not give us clear, connected and enlarged views of christianity. We know not how this is; but the truth of one remark he made, is obvious,—“That a man must study the Bible and the books which will help him to understand it, before he can know all that the Bible teaches—and that he must himself be taught before he is qualified to teach others. All this is perfectly plain; and we want preachers who have been instructed, and who are capable of teaching the great truths of religion.

But there is one thing, Mr Editor, which we confess, we do not like right well in these college learned ministers. *They must be paid for preaching!*—or, as they say, “They must be supported by the people to whom they minister.” Now although we can’t say that this is precisely *unjust*, yet we think it very hard in these hard times to pay for preaching in addition to all the other demands which we have to meet.— We pay our money very reluctantly for the support of a minister: The most of us, indeed, pay nothing at all, and have resolved that we will pay nothing in this way. The most of us think it enough in conscience to do in matters of religion, to go to preaching and hear the sermon. If in addition to all this, we are asked to give our money, we think it *mighty hard*; and that in these hard times we must have a *cheap religion*.

Now what is not a little provoking—if we complain of these things, some moral calculator starts up and boldly tells us that “it costs us *ten times as much* to support our pride and indolence and extravagance, as it does to support the ordinances of the gospel.” These reformers are growing very exact in their calculations; they tell us—and they speak like men who do not fear contradiction—that “*more than twice as much money is annually paid in the United States for ardent spirits, (which they call intoxicating poison,) as there is for education in all our colleges and schools, and for the support of religion in all our churches.*” They speak of this as a **FACT**—and if we doubt it, they immediately shew us the number of gallons and quarts,—and what they cost in dollars and cents, all made out on paper with rigid, mathematical accuracy.— They seem determined to banish the decanter of brandy and many other good things from our dinner tables, which we like too well to part with in this ungracious manner—and to lop off what they call extravagancies in our dress and equipage, that we may have money to support ministers, and send missionaries to the heathen. Now Mr Editor, although we feel that religion is a good thing, and that we must get it before we die, yet we do not like to have men waging war with all our pleasures; proscribing the good things which we enjoy. And still, when we think of our debts and of the lawsuits we have pending and the hard times, we can’t help fearing that these good things cost too much; that we shall be obliged to borrow or learn economy and industry from some of our neighbors.

Now the truth is, Mr Editor, we are too poor in these pressing times to support a minister of the gospel in every

neighborhood or county; and these college learned ministers say that "they must have a maintenance from us in order that they may give themselves wholly to their work." This, they say, is the command of the Apostle, and further, that "*the Lord hath so ordained, that they who preach the gospel, should live of the gospel;*" that is, should not leave the studies and duties of the sacred office to gain their bread by other labors, but receive their support from us. In reply to all this, we have often told them that "we have too many expenses to bear to afford it—we are too poor;" and as often as we say this, some of these moral calculators and philanthropists of our times start up and tell us—that "*a people too poor to support religion, cannot afford to live without the gospel, that no people is too poor to support the regular ordinances of religion; that it costs twice as much to support the vice and folly which luxuriate where the gospel is not preached, as it does to support a minister; that economy as well as piety requires a poor people to send for a minister to settle with them.*" And what makes us dissatisfied they are forever appealing to *facts* to confirm their statements;—and then they tell us we must retrench our expenses and deny ourselves some of our pleasures in order to devote our property to the cause of the Lord. They say that his command is—"Honor the Lord with thy substance"—and this command they would have us bear on our consciences; and then they go on to tell us that He who causes the sun to rise, who sends rain on our fields, and averts disease and pestilence from our dwellings, and holds the winds in his fists, will abundantly repay us in this life for all which we give and the sacrifices we make to promote his religion.

Now, all this, we have never believed, although they have tried to prove it by the Bible. In speaking on this subject, they talk as if *they* thought the Lord governed the world and directed every thing in it, and was present in all places at all times—a doctrine which *we* never thought much of. But after all we *feel* that we can't afford to pay a salary to ministers, and many of us are wholly opposed to this practice so fashionable at the north. We don't like these innovations; and yet we need—we want ministers and a better state of society and better times. You see the painful dilemma in which we are placed, and we wish that you, Mr Editor, or some of your readers would kindly point out to us some way in which we may be relieved; and in due time you shall hear again from us.

WE, THE PEOPLE.

Literary.

REVIEW.—MINISTERIAL RESPONSIBILITY.

A Discourse, the substance of which was delivered before the Synod of Philadelphia, at its late meeting in Harrisburg, Pa. By John Breckinridge, Junior Pastor of the Second Presbyterian Church in Baltimore. Published by request. Baltimore: Armstrong & Plaskitt. 1828.

IT is not our custom to take an extended notice of single sermons. But the one now before us is on a subject of such importance, that a variation from our usual practice will be readily forgiven by our readers.

But in fulfilling our office, we shall, instead of pursuing the course of modern Reviewers, fairly present an analysis of the discourse, and give as full a specimen of the Preacher's tone of feeling, and manner of speaking, as our limits will admit; and *then* offer such remarks as may appear to us appropriate to the occasion.

The text is Matt. xxviii, 18, 19, 20. "And Jesus spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world."

The Preacher begins with the remark, that the Religion of Christ was designed by its author to be universal. The Prophets, before the coming of the Saviour, declared that the knowledge of the Lord should fill the earth—the Apostles preached "the religion of mankind"—and the Saviour embodies the same great truth, in the form of a command, when he says, "All power is given unto me, &c., go ye, therefore, and teach all nations—preach the Gospel to every creature," &c.

And yet, when so many centuries have passed away, this Religion is unknown to fully three quarters of the human race. Here we have rapidly sketched off a dark, but true picture of the present state of the world; and the Preacher observes, "For an issue so disastrous, for a failure so great and dreadful, there must exist some cause—and that cause must stand connected with *no common responsibility.*"

It does not satisfy the mind to say, such is the purpose of God: For the divine decree no more affects the general condition of the world, than it does that of an individual. If the individual, then, cannot excuse his own want of religion on this ground; an excuse cannot be framed on this ground for the irreligion of the world. God's sovereignty is by no means inconsistent with man's responsibility. Yet, it is much to be apprehended that what Foster calls religious fatalism is extensively prevalent in the Christian world. But whatever theoretical apologies may be devised, the unconditional command of the Almighty leaves to us no discretionary power. The Gospel is to be preached to every creature, even to the end of the world—and nothing can justify neglect of this command.

Besides, the Gospel is the power of God unto salvation.—It goes forth conquering and to conquer: the word of God is quick and powerful—and the opposition of the world cannot excuse the Church for the *partial* diffusion of the true religion.

Pursuing this train of thought, the responsibility is brought to bear chiefly and directly on the ministers of Christianity, and the object of the Discourse is to establish the following proposition—“*That the ministers of reconciliation, being the authorised functionaries in this great work, any failure in its success, must always be owing mainly, to their abuse of their solemn trust.*” To effect this purpose the author pursues the following course:

I. The ministry of the Gospel is God's standing ordinance for the conversion of the world.

II. The ministers of Christ, if faithful to their trust, may have, in every age of the world, all the helps that were afforded even to the Apostles themselves; i. e. all that are essential to the right and successful discharge of the duties of the office.

This general division of the subject is illustrated by the following particulars.

1. We have a *great system of truth*—whose claim to be a revelation from God, is confirmed to us by the most indisputable evidence—which is our perfect and exclusive guide in instructing mankind.

2. We have the same spirit of office with the Apostles.

3. As heralds, or preachers of the Gospel we have the entire endowment, or qualification of the Apostles.

4. We have, in common with the Apostles, the pastoral work and power; that is authority from God, and welcome, or at least permission from men, to *preach*, not only “*publicly,*” but “*from house to house.*”

5. We have no less than they, the providence of God to sustain us in the work of the gospel.

6. The human conscience,—which still responds, in real, though reluctant harmony, to the word of God.

From all these considerations the conclusion is derived, that the second proposition is indisputably true—the Preacher then proceeds to his last general division.

III. That, as in every age, the Ministers of the Gospel have the office which God appointed for the conversion of the world, and the helps necessary for the right discharge of its duties; so any failure in that great work, must be owing to a want of the proper spirit and character; or in other words, *if we had the spirit of the Apostles, their success would be essentially ours.*

In treating this part of the subject, the Preacher mentions the following particulars, as *specimens* of the spirit with which the Apostles went about their Great Master's work.

1. Theirs was eminently a spirit of prayer.
2. They were men distinguished by their faith.
3. Theirs was a spirit of unreserved self-dedication.
4. They in an eminent degree possessed a missionary spirit.

Then follows an animated account of their extraordinary success:—and it was such, because such was their spirit.

From the whole discussion the following practical inferences are derived.

1. Ministers of the Gospel are mainly responsible for the conversion of the world.
2. The superlative importance of those institutions, which have for their object, the selecting, training, and sending forth youth of the right spirit and qualifications, to publish salvation to the perishing kindred and nations of the earth.
3. And in fine, so far as we see, the missionary cause cannot extensively triumph, without men of a spirit and order, almost unknown to the day in which we live.

The first general division of this discourse, contains a truth so fully admitted by all to whom it is addressed, that we forbear to make any extracts from this part of the sermon. It ought, however, to be understood that the ministry is not an arbitrary appointment, but one founded on the nature of man, and the plain principles of common sense. The Gospel is a system of truth, and must be attended to, must be known, and felt, in order that its proper effects may be produced. And the readiest way, as human nature is, to attain this object is, to appoint teachers, whose business it shall be to carry this truth to the understanding and conscience of man.

The second general proposition is not so readily or generally admitted as the first—It is in substance this, that faithful Ministers of the Gospel have, in every age, all the helps *essential* to the right and successful discharge of the duties of their office, that were afforded to the Apostles themselves. Now it is commonly supposed, that, the Apostolic office being, as such, *peculiar*, there were afforded to those who sustained it *peculiar aids in the promotion of religion*, which gave them an incalculable advantage, in this respect, over all others. The Preacher strongly questions the correctness of this opinion; and we heartily concur with him. “It is true,” says he, “the Apostles had some peculiar gifts, because they were in peculiar circumstances. They had the gifts of inspiration, of miracles, of prophecy, and of tongues.” But, as he afterwards subjoins, “we have the results of the divine interposition, and of these uncommon endowments, though we have not the *endowments themselves*.” We have not inspiration; but we have the truth which was inspired and recorded: We have not the gift of prophecy; but we have the prophecies, and the cumulative evidence of their fulfilment: We have not the gift of miracles; but we have the whole testimony of that endowment in proof of the divine authority of the Christian Religion: We have not the gift of tongues; but we have facilities of acquiring them, which were never had in any former age of the world.

Besides: the moral influence of the Church is incomparably greater now than in the primitive age. Almost all the learning, and science and art of the world, is embodied in christendom. But in primitive times all these advantages were on the side of heathenism. And if the peculiar endowments of the Apostles gave them any peculiar power, it ought to be considered that all ordinary resources with them, were incomparably more limited than with us.

But in addition, it ought to be understood that there was no *converting power* in these extraordinary gifts. Thousands saw the wonderful works wrought by the Saviour, who rejected Him and his doctrine. It was the same case with the miracles wrought by the Apostles. It is therefore truly observed by the preacher, that the Ministers of the Gospel have *now* “all that God ever made use of, so far as we know, in the Apostles themselves, for the conversion of the souls of men.”

This subject is discussed at considerable length under a number of subordinate heads, as shown in our analysis of the Sermon. And as it is of very considerable importance, we

here present a long extract, as a specimen of the Preacher's manner of treating his high argument.

2. WE HAVE THE SAME SPIRIT OF OFFICE WITH THE APOSTLES.

'The discontinuance of the gift of inspiration, and the reasons for it, have been already mentioned. The same Spirit of truth, however, who indicted the Scriptures, still accompanies their faithful dispensation, by the appointed ministers of Christ. Without this endowment from on high, they are totally unfit for the sacred office; they resemble "mariners, who should leave the winds out of the account of forces, in preparing a vessel for the ocean; and think only of oars and rowers." "*The demonstration of the Spirit,*"* is the power of the ministry. Divine aid is the measure of its success; and so dependence on the Spirit through whom it is dispensed, is the strength, as it is the distinguishing characteristic, of every devoted servant of Jesus Christ. "*The spirit of wisdom and of revelation in the knowledge of Christ,*" is "granted" by the head of the Church to all his members; but to his ministering servants, the Spirit of their office is promised as its inseparable concomitant, and the only efficient cause of its success in the world. "*It is expedient for you that I go away: for if I go not away, the COMFORTER will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin, of righteousness, and of judgment. The Father will give him unto you, that he may abide with you forever; even the SPIRIT OF TRUTH; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you.*" †

'He appears no longer in cloven tongues and wonder-stirring miracles of visible divinity. The Lord is not in the great and strong wind which rent the mountains, and brake the rocks in pieces; nor in the earthquake, nor in the fire. But "yet" does the Lord pass by us: and to those that, like the holy prophet, wait and watch for him on Horeb, his presence is yet given, in "*the still small voice*" of spiritual manifestation. ‡ His promise and his power still attend the heralds of his word.

Never perhaps, since the apostolic age, has the Holy Spirit been so abundantly, as in this century, poured out on the earth. It is becoming indeed, the era of the Spirit's ministration. *Revivals* of religion, properly so called, were perhaps never more deep, or more transforming; and never was the glory of Jesus more clearly displayed in the conversion of a great multitude of sinners unto God.

'Like all things heavenly that come down to dwell on earth, *this* divine influence, has been sometimes diluted, and sometimes profaned. But shall we therefore, reject, or deride the work of the Almighty? As well might we charge with impurity, the genial

* 1 Corinthians ii, 4, 10, 11, 12. † John xvi, 7—10, and xiv, 16, 17.

‡ 1 Kings xix, 11, 12.

showers of heaven, because in descending to water the earth, many a "pellucid drop" is absorbed in the desert, rebounds from the rugged rock, or mingles with the putrid pool.

' May these revivals of the work of the Lord, be the first fruits of that more copious effusion of the Spirit, by which a nation shall be born in a day !

3. AS HERALDS, OR PREACHERS OF THE GOSPEL, WE HAVE THE ENTIRE ENDOWMENT, OR QUALIFICATION OF THE APOSTLES.

' It is striking to observe, that when miracles were wrought, in aid of the Apostles, it was only to make way for them as *preachers* ; and it was the truth preached, not the miracle, that under God, did the work of conversion.

' On the day of Pentecost, when the miracle astounded and rivetted the assembly, it was the *preaching of the gospel*, which "pricked to the heart" the repenting multitude, and indicated, to their convicted consciences, "the Lamb of God, which taketh away the sin of the world." And in the very interesting example of Cornelius, though an angel, and two revelations, intervened, during the progress of the events recorded, it was only to prepare the way for the preacher and his hearers, to meet on the ground of the gospel ; and all extraordinary interposition then gave place to the established ordinances of the church. So also it was with the Apostles of Christ, and the Jailor at Philippi. The earthquake shook the foundations of the prison-house, and rent its massive bolts away. The chains of the prisoners fell from around them, by the miraculous power of God. But it was the preaching of the cross, which emancipated from the still heavier chains of sin, the soul of the trembling jailor. It is by divine arrangement, a great general principle, that the preaching of Christ crucified, is the power of God unto salvation. "*After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*"* There is in this service, no external splendor ; no intrinsic power : but it HAS PLEASED GOD by it, in a principal degree, to extend the influence of the truth on earth. Nor was its efficacy restricted to apostolic heralds. Wherever Jesus is directly preached unto men ; wherever the philosophical, diluted, artificial style of pulpit-address is laid aside ; and the eloquence of simple truth, common sense, and a warm heart, in love with human happiness and divine glory, are found ; in a word, wherever, instead of *presenting himself*, the preacher becomes God's medium to the people, and is lost to their view, in the heavenly light with which he is invested, *there still, and as ever, is it the power of God.*

' Not that God's word is unequal to the work of its own interpretation, or can be said without the most daring presumption and impiety, when unattended and alone, to "injure" his creatures. But

* 1 Corinthians i, 21.

simply that it HAS PLEASSED GOD, by the ministry, to take the attention of mankind, and thus direct them to the written word ; or where that word is not possessed, the *truth spoken*, is still the power of God unto salvation ; and as a general fact, the preaching of the gospel has been appointed and blessed by God, to form the tie, which connects the knowledge of the truth, with the saving of the soul.

‘ Now this help, in its essential, efficient character, still attends the ministers of reconciliation. And perhaps the word of God has never had so deep, so extended a hearing from the earth as now. Especially is this true, of the happy land in which we live. Here where discussion is so free, and the gospel so unfettered ; where every variety of opinion is tolerated, and every form of sect protected ; where Bibles begin so much to abound ; where the love of liberty is identified with an enthusiastic regard for public speaking ; where the genius of our institutions promotes a spirit of inquiry ; and the diffusion of knowledge is felt to be the best security to our inestimable rights ; the PULPIT is destined, if properly sustained, to exert a moral power, heretofore unknown on earth.’ pp. 22, 26.

In giving, under the third general division, specimens of the spirit of the Apostles, the Preacher first mentions the *spirit of prayer* and very strikingly observes that they “ bore on their agonizing hearts to God, at a throne of grace, the cause of a world perishing in sin. Prayer was the habit of their souls, the occupation of their lives.”

‘ Thus did the ancient prophets, and thus some of the reformers, pray : and if we may be permitted without irreverence, to pass the interval which separates his own, from all human examples, such was the blessed Master of us all, who spent whole nights in prayer to his Father in heaven !

‘ Now fathers and brethren, do we thus feel ourselves set “ between the porch and the altar,” “ weeping,” and interceding, “ saying spare thy people O Lord?”* Do we press God’s promise home, and lodge it on the records of the skies, among the decreed things of God ? Do we rise to that place where prayer is heard ? Do we climb along the ascent of the promises, until, as it were, we strike the palpable heavens, and lay hold on the throne of God ? If we did, we should be disappointed, when our prayers were not heard, and answered. Nay rather, we should not be disappointed ; God would hear, and bless us !’ pp. 34, 35.

We offer another extract going to show that the spirit of the first preachers of the Gospel was eminently a missionary spirit.

* Joel ii, 17.

‘There was about the Apostles, an enthusiastic love for the souls of men, and a noble daring in doing good, which would now be called, (as it was in their day,) madness, by the cautious calculators of common causes and effects. They had the spirit of true heroic enterprise: they sunk not to the tame and timid quality, which delights in attempting little things, because success is easy, and failure brings no loss: nor did they rashly attempt things in themselves impracticable. *Practicable possibilities*, if we may be allowed to speak so, were their constant aim. Their plans were bold, and to the last degree, difficult and dangerous; yet under God, always practicable, and almost always successful. They were as simple, as they were sublime. The world was their field; its salvation their prize. Deriving their “power” from the Son of God—“beginning at Jerusalem”—they pressed onward, and still onward, into all the world—over mountains, and over seas, over the demolished temples of heathen worship, over the crumbling thrones of earthly potentates, and the falling strong holds of the prince of darkness—erecting on other ruins the empire of love, the dominion of the Bible: until quite spent in the glorious toil, they sank into the arms of their attendant Lord: and there, as they fell, while their spirits sprang to the reward on high, they laid their lifeless bodies, as the land-marks of their progress, and the trophies of their triumphant career.

‘Thus they girt the globe with a zone of light, in less than half a century. Their *epitaph* is recorded in the New Testament, in language which in the Old, is used to describe the universal diffusion of light by the sun, in his daily progress round the world.* “His going forth is from the end of the heaven and his circuit to the end of it; and there is nothing hid from the heat thereof.” In direct allusion to this it is written, “*how shall they hear without a preacher? But I say have they not heard? Yes verily, their sound went out into all the earth, and their words unto the ends of the world?*”’ pp. 39, 40.

The conclusion to which the Preacher arrives is, “Such was the Apostolic success, because such was the Apostolic spirit, since by the divine arrangement, the one is a consequence of the other.” We are pleased to see that instead of a reliance on the mere reason of the case, there is a frequent reference to the word of God for authority. The passages in Isa. iii, 12. ix, 16. Jer. xxiii, 16. x, 21. 2 Pet. ii, 1, 2, are referred to for the purpose of showing the connexion between unfaithfulness in the ministry, and a decline in the state of religion. And on the other hand, it is proved that “when the Lord giveth pastors according to his own heart, the people are fed with knowledge and understanding. See Jer. iii. 15. Isa. lxii. 6, 7. 1 Tim. iv. Hosea iv. 9.

* Romans x, 18, compared with 19 Psalm 1—7, and Acts ii, 5—13.

To these authoritative declarations of the word of God, are subjoined testimonies from real life. The names of Xavier, Vanderkemp, Edwards, Davies, Brainerd, Whitfield, Martyn, &c. are adduced as exemplifications of the Apostolic spirit and success. And it is well remarked that in every instance of eminent success in a minister of the Gospel, there has been a preparation for it, by a large inbreathing of the spirit of the gospel; by a baptism with the Holy Ghost sent down from heaven. On the whole it is made to appear that, in the divine arrangement, the success of the gospel depends on the spirit of its ministers.

In the next place the Preacher takes a passing notice of the objections which he foresaw would arise in the minds of many against his fundamental principle. We have not room for all that we should like to bring forward on this important topic, but we think that the following passage will make an impression on the thoughtful reader.

‘But others, who admit this very obvious view of the *nature* of that success which is appropriate to the faithful ministrations of the gospel, may yet be disposed to start a question as to its *degree*. “How much is to be expected from each age, and each man? How much that is done must appear? And how soon is it to be expected?” The very suggestion of such inquiries would, we fear, disclose an unhappy ignorance of the genius of our holy religion. It indicates a kindred spirit to that which should ask, how much personal piety must I have in order to be saved? The soldier of the cross has a standard of achievements, indefinitely lofty, and a theatre of action indefinitely large. Its width and grandeur are adapted to the nature of the human, and especially of the christian soul. “The field is the world;” and his measure of devotion is, “*to be always abounding in the work of the Lord.*”^{*} His office, his helps and his sphere of service invite the expectation of ample success. The shortness of human life, and its eternal issues; the mercy, and power, and promises, and faithfulness of his divine Redeemer; and the whole nature of the case, afford the earnest of speedy and continued results of good.—“Now is the accepted time” for the sinner, to whom he is sent; “to-day is the day of salvation” under his ministry; *to-day* God is prepared to bless him: and whilst, (as it was with the Apostles, in an extraordinary measure,) the field of his labors may continue to “bring forth,” when he has gone, there is yet to be expected an habitual, visible sequence of the effect upon the cause. Much may be impalpable, and to men, unknown, that is connected with the remote or general influences of the system; but in those effects of the gospel which “accompany salvation,” there is a steady and in-

* 1 Cor. xv, 58.

trinsic tendency to their own manifestation. Thus the faith of God's servants in the method of his grace, is from time to time confirmed; and thus the world is convinced by a continued demonstration, of the divine origin, and supports of christianity.' pp. 46, 47.

There is, then, a style of character, which constitutes the fitness of a gospel minister for his work. We may therefore just look to the ministerial spirit of any age, to find the true reason for the state of the church and the world during that age. The application is made to our own times, and to our own church. **WHAT IS OUR SPIRIT OF MISSIONS?** We have in the ministry, or in preparation for the ministry, about fifteen hundred men—Yet probably not one in a hundred is engaged in the cause of Foreign Missions: while the number of our people at home is not, to the heathen world, as one to a hundred. This on each hand is an enormous disproportion. Yet these facts do not seem to stir up either ministers or people to corresponding efforts. On the contrary we congratulate ourselves on the superiority of our zeal to the zeal of our fathers; and boast of the *missionary spirit of the age!*

In regard to Home Missions, the author complains that they occupy in public estimation a lower ground, than those of a foreign character; and the worthy men engaged in them, are, he thinks, too often considered as inferior either to foreign missionaries, or to settled pastors. This public feeling has given rise to a system unspeakably injurious; and the spirit of missions is well nigh banished from all the provisions made for the supply of our growing population. We have no established, authorized plan for a perpetual order of missionary men—And hence, while some few parts of the country are cultivated as the garden of the Lord, through the wide extent of the Continent, there is a desolate wilderness. The Preacher is of opinion that some plan holding a middle place between our "localities," and the itinerancy of the Wesleyan Methodists, is necessary to carry on what Dr. Chalmers calls the aggressive principle of Christianity. We wait for men to cry for help; but the divine command is "go:"—carry the gospel to them; let them see its excellency; and make them feel that they cannot do without it.

'And farther, even where these preliminary steps have been taken, and a pastor has been duly established, what is the general state? In how many of our congregations do the office, the helps and the spirit of the ministry, seem in active operation, and producing the promised results? And, not to speak of the interior deadness of the churches, what is their spirit of missions? what influence for the gospel, and for the wilderness of sin around, go-

eth forth from these nurseries of the truth? Is there any such missionary zeal, either for the cause at home, or the cause abroad, as makes every man our neighbor, and impels us, in the tenderness and disinterestedness of the christian spirit, to love our neighbor as ourselves? and especially to love that immortal and perishing soul of our neighbour which constitutes all his value, and makes his breast a battle-ground on which heaven and hell hold high contention for supremacy?

‘It appears then, that the whole missionary enterprise has suffered, yes greatly suffered in our hands! and that the spirit of our day, with all its boasted triumphs, cowers at the side, not only of Paul and Barnabas, and James and John, but of Huss, of Luther and of Knox, in Apostolic achievements for our Lord.

‘We shrink from the approach of toils, dangers and sacrifices in the Redeemer’s cause. Amidst all the names, and marshalled administrations of the christian church, not one, the Moravians excepted, is avowedly missionary in its organization, and adopts as her birth-right, the perils and the glories of the foreign service. These high adventures fright us from the field. We have no spirit, no blood of martyrs. We are afraid to die for Jesus Christ. We seem to think blood spilt in such a cause, a wasteful sacrifice.’ pp. 51, 52.

On the important matters contained in this discourse, we offer a few concluding remarks. We have already expressed in general, our concurrence with the preacher in the enlarged views which he has taken of the Christian Ministry, and its responsibilities; and we rejoice to find in the young men from our Theological Seminaries, a rising spirit of ministerial zeal and fidelity. The religious establishments of the old world had well nigh secularized the clergy. It was reserved for this country to break through all the trammels of state influence, and set the ecclesiastical spirit at liberty. In this land of freedom was first kindled that missionary zeal which had slumbered for ages. And the world’s best hope is founded on the decision, the energy, the prudence, the perseverance, the fertility in resources, which characterize American missionaries. To our Theological Seminaries, too, we are to look for the men, who shall fully revive the spirit of primitive christianity. When the candidate for the ministry pursues a limited course of study, with an old pastor, encompassed as he is with difficulties, and domestic cares, and burdened with a family, what can we expect, in ordinary cases, but that the young preacher will go out, with narrow views, discouraged and heartless, with no plan but that of taking a little school, or laboring on a little farm, and preaching to a dispersed people, once a week and no more? But a new tone is given to

ministerial character in our age.—The world stretches before the student as the field of his labor. Daily he hears the echoes of that command “go into all the world; and preach the gospel to every creature.” We can see that in each succeeding generation of ministers there is a higher, and still higher aim—And the Apostolic spirit *will* be revived. While as aged men, we stand on our watch tower, we behold youthful champions of the cross, with kindled eye, and glowing countenance, and throbbing bosoms, arming for the great battle of God Almighty. And every time the mighty angel in the midst of heaven sounds his trumpet, there is a new start of ardor, and a loftier desire to go wherever God calls, and do whatever God commands, and be whatever God pleases, if only this revolted world may be subdued to the authority of him whose right it is to reign.

But this raised spirit, if we augur well, is not an ephemeral excitement, soon to pass away. It is connected with enlarged, and we do believe scriptural, views of a higher ministerial responsibility; and with greater confidence in the efficiency of these moral causes, which are set in operation by the great Head of the church. That for ages, the ministers of religion have labored with desponding hearts, is too obvious to need proof. It is certain, too, that in the attempts which have been made to promote the gospel, there has been an immense loss of moral power. A great deal of strength has been thrown away. The fruit of labor *does not remain*.—Many a fair portion of land, which had been won from the enemy, has been reconquered. Of course, there has been a deplorable deficiency of wisdom in planning, and persevering energy in executing measures for the extension of the Redeemer’s kingdom. But there is a revivifying spirit in the gospel. Its truth, coming in all its power to the conscience, is like that word, which all in their graves will one day hear, and obey.

But is it, indeed, the case, that ministers are responsible for the state of the church, and the world? This question depends on the determination of another—What is the efficiency of the means appointed to be used by the Head of the church, when used according to his prescription? Have they, or have they not a connexion both with the divine blessing, and the end to be obtained? The husbandman sows in hope, because according to the terms of God’s covenant, there shall be, in uniform succession, summer and winter, seed time and harvest. Is the case of the spiritual husbandman worse?—Does he labor in all the despondency of uncertainty, and with the prospect of wasted means and efforts? We know indeed,

that the Saviour himself preached to many, who rejected the truth even as delivered by him. But Jesus was not then glorified; and the *Spirit* had not been given. We are disposed to believe that since the dispensation of the Spirit began, there is established a connexion between his agency, and the use, in the full spirit of the gospel, of appointed means, which ensures their efficiency. An evangelical minister is not satisfied, when the church is lukewarm, and sinners are dying in their sins, to resolve every thing into the divine sovereignty. No: he feels that he is wrong; and that the church is wrong. And he calls on the people to come together, and confess their sins—and they obey the call—and there is great mourning. Then follows a spirit of prayer; and of forgiveness; and of love to the church; and love to the souls of men. And thus, the work of God is revived. Now let it be supposed that a state of feeling like this is kept up; and a corresponding activity is manifested, what is there to prevent a perpetual revival? But should the reverse of all take place, and religion should again decline, where would the fault be? Is this, too, to be resolved into the divine sovereignty, in such a manner as to remove the responsibility from man? Let it not be said, that we ascribe to man the power of producing a revival of religion. When any are vain enough to imagine this, it shews decisively that they do not place that reliance on divine influences, which is indispensable to the use of the means in the appointed way.—No: we mean to say, that God is faithful to his promises—and the blessing does accompany the measures appointed by the Head of the church, when employed in the manner, and with the spirit prescribed by him. And if there is a failure here, the fault is not in God, but in man. Why was Whitfield a thousand times more successful in the conversion of sinners, than the lazy Rectors, and stall-fed Prebendaries who opposed him? Why are the zealous and devoted men of every age, the main instruments of advancing the cause of Christ; while it would have been just as well for the church, and the world, had the “downy doctors” the “smooth recumbents in theology” never lived?

But, we wish it to be understood, that while the ministers of religion are the main spring, they are not the whole of the moral machinery of the gospel. And although an awful responsibility rests on them, they are not the only responsible persons. The moral power, as far as man is invested with it, rests in the church. And it is not at all felt in all its force, on the strong holds of the enemy, unless the whole body is in motion. But the movements of all the parts depends on the

impulse given by the main spring. If every christian does not feel that he *has something to do*, he is wrong; and in all probability, his minister is also to blame. The preacher gives the tone of feeling to his flock; and embues them with his own character. If it were not so, how can we account for the very striking difference between the people of different congregations. Some churches seem always ready for every good work. Others will not move a finger to promote the cause of their Redeemer. Verily, there is an awful responsibility here.

But we cannot pursue this interesting subject—There is another topic to which we must advert for a moment. According to the statements of the preacher, there is a deplorable deficiency of the missionary spirit, in our community; both in regard to foreign and domestic operations. This *may*, in part, be owing to the rapid growth of churches beyond the means of supply. But if there is indeed *any thing*, there is not *much* in this reason. Does the peculiar character of Presbyterian institutions operate unfavorably on the cause of missions? Or what can be the reason of the fact? We do think that the wise men in our communion ought to bring their intelligence and wisdom to bear on this great subject.—We should be glad indeed to open the pages of our work for a full discussion of it. And, first deprecating all misinterpretation of our words, we would ask, does the spirit of a *hard and cold* orthodoxy, in any case, shed a benumbing influence on our churches? Do people and ministers embrace the lifeless forms of sound doctrine, while they have never breathed the inspiring spirit of the *Bible*? We do believe it possible for men to satisfy conscience by professing an orthodox faith, while they do nothing at all to shew that their faith is a living principle. These are weighty matters, which call for serious inquiry. The suggestions of the preacher deserve attention. Some measures ought to be adopted to infuse and perpetuate among us, the missionary spirit. Domestic missions ought to be raised in dignity and importance. Better methods than any heretofore employed, ought to be devised to gain and possess the land. We say this, not in reference to sectarian purposes or plans, but to the operations of all christian societies, and to the obligation which rests on the church to evangelize the nation—In a word, the great problem given to be solved is this—How may the means appointed by heaven for the conversion of the world, be employed with the least possible loss of moral power, and with the most complete success?—We are persuaded that much will be gained, should

such efforts, as are made by the estimable author of the sermon before us, be continued, until the conviction is fastened on the whole body of evangelical ministers, that the Lord Jesus holds them responsible for the condition of the church and of the world.

We feel compelled to remark that the excellent thoughts and sound arguments in this discourse will lose, with many readers, a considerable part of their effect, for want of that simplicity of style, which in compositions of this kind is a principal ornament. The sentences are often too long, and too much involved in their structure.—The words are not sufficiently plain and common for ordinary readers. A very weighty thought is often like a missile weapon with too many feathers. It does not strike with all its force. These remarks are intended to shew our estimation of the discourse, and our regard for the author. And as we hope to meet with him again in this department—as we hope too that others of his age and spirit will use the instrumentality of the press, for the purpose of diffusing their light, and communicating the ardor of their feelings to their fellow christians, we think it the part of a faithful friendship to offer hints like the preceding. The highest eloquence comports with nothing but the most absolute simplicity. See Judah's speech to Joseph—Ruth's to Naomi—and the account of the widow's son at Nain.

Literary and Philosophical Intelligence.

Literary bill of Mortality.—Of about 1000 books published annually in Great Britain, 600 are accompanied with commercial loss; on 200 there is no gain; on 100 the gain is trifling, and only on 100 any considerable profit. Six hundred and fifty are forgotten within the year; another hundred in two years; another hundred and fifty in three years; not more than fifty survive seven years, and scarcely ten are thought of after twenty years.—Of the 50,000 books published in the seventeenth century, not more than 50 are now in estimation, and of the 80,000 published in the eighteenth century, not more than 300 are considered worth reprinting, and not more than 500 are sought after at the present time. Since the first commencement of writing—that is, in thirty-two centuries—only about 500 works of writers of all nations have sustained themselves against the devouring influence of time.

Dramatic Works.—No less than 194 new dramatic pieces were produced at Paris during the past year, viz :—Twenty-four Operas, 6 Tragedies, 22 Comedies, 26 Melo-drames, 112 Vaudevilles, and 4 Pantomimes. Of these,

51 were furnished by three prolific writers, Messrs Theaulon, Brazier, and Dartois.

The Seven Churches of Asia.—Of the Seven Christian Churches of the Apocalypse, founded in Asia by the Apostles, hardly a vestige remains.—Smyrna, Ephesus, Pergamos, Sardis, Thyatira, Laodicea, and Philadelphia, (see Revelation, chap. ii. and iii.,) with all their power and magnificence, have fallen into utter decay; except that the first mentioned city remains a port of commercial consequence. But Ephesus is a mere heap of ruins; Pergamos has a population of 1,500 Greeks, among 13,000 Turks; Sardis, once the splendid capital of Lydia, is a few mud huts; Thyatira (now Akhissar) has only one miserable Greek church; Laodicea (now Eski-hissar) is a Turkish village, near masses and scattered fragments of ancient architecture and sculpture; and Philadelphia, (now Allah Sher) has been shaken into dust by wars and earthquake.

Lightning.—Some extraordinary effects of lightning occurred lately in the ship New York, on her passage from New York to London. A conductor attached to the mainmast was melted and fell in drops into the sea. An excellent chronometer was so deranged that it gained 34 minutes in the voyage; the cause of which was discovered on the arrival of the vessel in London; when it appeared that all the parts of the instrument had acquired so strong a magnetic power, that its general movement depended very sensibly on the position in which it was placed. But the most singular operation of the lightning was the following. There was a passenger on board, very old and corpulent, whose legs were so paralyzed that for three years he had not walked half a mile, and who since his embarkation, had not been able even to stand. After the discharge of the lightning, which passed close to the place where this poor cripple was lying, every body was astonished to see him rise, pace up and down the deck, and walk about for a long time, as if nothing had ever ailed him. At first his head was a little affected; but that soon went off, while the benefit which he had experienced in his limbs remained. He continued to use them freely during the passage, and on the arrival of the ship in port, he walked with ease to the place of his residence.

Chinese Idol.—It had a thing instead of a head, but no head; it had a mouth distorted out of all manner of shape, and not to be described for a mouth, being only an unshapen chasm, neither representing the mouth of a man, beast, fowl, or fish: the thing was neither any of the four, but an incongruous monster: it had feet, hands, fingers, claws, legs, arms, wings, ears, horns, every thing mixed one among another, neither in the shape or place that nature appointed, but blended together, and fixed to a bulk, and not a body; formed of no just parts, but a shapeless trunk or log, whether of wood, or stone I know not; a thing that might have stood with any side forward, or any side backward, any end upward, or any end downward; that had as much veneration due to it on one side, as on the other; a kind

of celestial hedgehog, that was rolled up within itself, and was every thing every way; formed neither to walk, stand, go, nor fly; neither to see, hear, nor speak; but merely to instil ideas of something nauseous and abominable into the minds of men that adored it.

Fascination of Snakes.—A correspondent of the Journal is “convinced by ocular demonstration,” that the notion of a fascinating power in snakes is an utter fallacy and delusion. He thinks that birds flutter and hover round snakes and cats, to decoy them from their nests.

Dog Teams.—Dr Foot, at the military post at Sault St. Marie, near Lake Superior, describes the mode of travelling in that part of the world. Three dogs carry a man and his provisions, and the traders travel all over the wilderness with them. The dogs are taught to turn, halt, and go by word of command. They are harnessed to the train or sleigh one before the other. Dr Foot says he frequently rides over the river, and a mile or two round, drawn by three dogs, and sometimes takes his wife and child. Those who travel with dogs sleep in the woods in the coldest nights; they dig away the snow in a thicket, build a large fire, spread boughs of evergreens, and then lie down by the fire, dogs and all, and sleep comfortably all night.

Hollow Trees.—Mr Eaton, principal of the Rensselaer School, Troy, affirms that hollow trees grow as fast as sound ones; that the sugar maple after being drained of its sap 50 years, and after the whole interior has become dead, grows as fast, and presents as blooming an aspect, as any sound tree of the same species and age standing by its side. The common apple tree grows thriftily, and bears abundance of fruit, after the interior is completely rotted away. The matter which affects the growth of trees is deposited between the bark and wood, and the internal woody part does not seem to have any influence upon the external growth.

Freedom of the Press.—A Law is proposed in France to secure the Freedom of the Press, resembling in its prominent features, the existing regulations in England on this subject.

Longevity.—When a general census of the Roman Empire was made by Vespasian, in the year 79, Lord Bacon assures us, there were then living, between the river Po and the Appenines, fifty-four persons of 100 years of age; fifty-seven of 110; two of 125; four of 130; four of 136; three of 140. In Rimeno, there was one man 150 years of age. Peter Tortin, Temeswar, Hungary, died in 1724, at the advanced age of 185! Gilmour McCrain died the same year, in the Isle of Jura, aged 180! Louisa Truxo, a negress, died in Turcomea, South America, in 1780, aged 175. Henry Jenkins, of Yorkshire, Eng. died in 1670, aged 169—a particular account of this man may be found in the 221st No. Phil. Transactions. The Countess of Desmond died in Ireland, 1754, aged 140 years. There is no doubt that long life is partly an inheritance—very aged people, most generally, have long lived parents.—*Traveller.*

Animalcula.—A late London Journal of Physical Science, contains an interesting article on the phenomena exhibited by animalcula and of their use in the processes of life, from the pen of Sir George S. Gibbes.

“It is proved, he says, by experiments, that all animal tissues are resolvable into minute bodies, which, in water, and under the influence of the sun, possess life and activity. These animalcula, or ultimate points of vital activity, cannot be further decomposed except by fire. By the aid of the microscope, and with a little management, it may be clearly seen that many of the processes of life depend upon these minute animals, and that the ordinary laws of matter, or the laws which regulate the material world, are totally out of the question in explaining the phenomena presented by these, the apparent rudiments of vitality.”

“The vitality and activity of the animalcula infusoria, depend upon the influence of the sun, under which every pool becomes tenanted by myriads of them, all displaying, when examined by the microscope, the most unequivocal signs of life.”

“Myriads of animalcula may be seen around the extremities of vegetables growing in the water, and it appears that these minute living bodies agglutinate themselves together, and absolutely become the added part; so that the fibres seem to be nothing more than a congeries of these animalcula forming the growing part. These may be seen like bees entering a hive, and making up, when fixed together, the fibre itself.”

In a comment on this *animalcular* theory, which is sufficiently novel and curious, a writer in the Connecticut Journal remarks that it “goes at once to throw all former theories, respecting the formation of animal and vegetable bodies, completely into the shade. Some may be started at the information that the human body is no longer an individual, but “proved by experiments” to be a congeries of innumerable minute animals, fastened together like a swarm of bees hanging from the bough of a tree. But if the doctrine is difficult to be believed, some difficulty will be found in attempting to disprove it,—a task which we are not in the mood of attempting at present.

According to this, the human system is not an unit composed of earthly materials, animated by the breath of life, but a commonwealth consisting of countless millions of created beings, each of which has a distinct existence and a breath of life of its own. A due state of subordination, or harmonious co-operation prevailing throughout this body politic, may be supposed to constitute a state of health, while diseases can be little else than feuds, or civil wars, entered into unadvisedly and without regard to the public weal. The inhabitants, for instance, of a certain district in the end of the thumb, commencing open hostilities against their neighbors, with whom they should live in peace and amity, produce what is called a felon or whitlow. The same occurrence on other parts of the surface of the body, causes a bile or a carbuncle, or perchance a cancer. Similar dissensions in other parts, cause other diseases, differing in degree and danger, according

as a greater or less number of combatants are engaged in the conflict. In other cases, the system suffers from invading foes, or such as being the lawful subjects of other realms, overstep the boundaries assigned them, and like the legions of Napoleon, descend unprovoked upon the peaceful dwellers of a country, and compel the latter to fight in self-defence. Such are contagious diseases. We might proceed to point out farther, such as highwaymen, freebooters, and pirates upon the high seas, but enough.—Being integral parts of the human frame, though smaller than imagination has been wont to scan, it is reasonable to suppose them possessed of human passions and frailties. Of course we might expect to find among them thieves and swindlers, honest men and office seekers, some for Adams and others for Jackson.

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

From the Twelfth Annual Report, adopted at the late Anniversary, May 8, 1828.

This Report begins with an appropriate allusion to the death of Tilgham, Worthington, Philips, and Clinton, four of its Vice-Presidents; who within the past year have been removed from the land of the living; also the death of Thomas Eddy, of the Society of Friends, who was one of its Managers.

Mention is then made of the resignation of the late President of the Society, the Hon. John Jay, on account of age and infirmities, and the election of the Hon. Richard Varick in his stead. Also, the resignation of William W. Woolsey, Esq. as Treasurer, and the election of John Adams, Esq. in his stead.

Life Directors and Life Members.—In the course of the past year, 21 have been added to the number of Life Directors, and 123 to the number of Life Members; making the aggregate of the former 179, and of the latter, 1,113,

New Auxiliaries and Receipts.—In the last Report, the number of Auxiliary Societies was stated to be 547: to which number, 44 have since been added, making the total number at the present time, 591.

The receipts of the past year, from all sources, have amounted to \$75,879:93; being an increase of \$10,687:05 over those of the preceding year. Of this sum, \$44,603:48 was received in payment for books, \$2,240 towards liquidating the debt on the Society's House, and \$17,610:86 as free donations to the Institution.

Books Printed and Issued.—The whole number of books printed during the year, or which are now in the press, is 118,750.—Of this number, 65,250 are English Bibles, and 53,000 English Testaments.

From the 1st of May, 1827, to the 1st of the present month, there have been issued from the Depository 73,426 Bibles in English, 57,053 Testa-

ments in English, 1,643 Bibles in Spanish, 1,447 Testaments in Spanish, 299 Bibles in French, 270 Testaments in French, 312 Bibles in German, 88 Testaments in German, 43 Bibles in Welch, 10 Bibles in Dutch, 1 Gaelic Bible, 11 Testaments in Portuguese, 4 Mohawk Gospels:—Making a total of 134,604 copies, which is an increase of 62,996, over the issues of the previous year. The total number distributed since the formation of the Society in 1816, is SIX HUNDRED AND FORTY-FOUR THOUSAND TWO HUNDRED AND SEVENTY-FIVE.

Of the issues of the present year, 127,347 have been by direct sale, and 7,260 as gratuitous distributions.

Agents.—The number of Agents employed by the Society the past year is eleven. They have directed their efforts rather to the formation of Auxiliaries and Branches than to the collection of funds, and in this work much has been accomplished.

Foreign Distributions.—The principal part of the Foreign Scriptures mentioned above have been sent to the Mexican and South American States, and to the West India Islands. The American Consul at Mazatlan, on the Western coast of Mexico, thus writes to the Corresponding Secretary in respect to some Spanish Bibles which had been sent to his care: "It gives me much pleasure to advise you that the shipment of Bibles and Testaments comes very seasonably, and that I shall have no difficulty in finding purchasers immediately for the quantity you have sent." The report states that no Bibles have ever before been sent to that part of Mexico.

To four other places in Mexico, viz: Tampico, Sattilo, Puebla, and Mexico city, Bibles have been sent within the past year, and also several boxes to Colombia.—The manner in which a part of these were distributed is rather remarkable. The vessel being wrecked in which they had been shipped, they were plundered by the Indians, carried to Maracaibo, and there sold at a high price, to such as wished to purchase.

At the request of Mr Parvin at Buenos Ayres, 271 Spanish Bibles were sent to his care for sale or distribution, and 274 to a correspondent at Monte Video, in Brazil. Others have been sent to Matanzas and Port au Platt, in the West Indies, and to St Thomas,—designed principally for the supply of families whose Bibles had been destroyed the preceding year by a distressing fire in that Island.

A few days since the Managers voted \$500 to supply the Rev. Jonas King with copies of the Greek Scriptures for distribution in his contemplated visit to Greece.

Following the principles of the British and Foreign Bible Society, the Managers, some time since, procured stereotype plates for the Catholic Bible, designed for distribution in parts of South America, where the common Bible would not be received.

In circulating the Catholic Bible, to perpetuate that harmony which so happily prevails among their Auxiliaries, and prevent an evil which has

shaken the British and Foreign Bible Society as with the heavings of an earthquake, the Board have with great unanimity resolved that no books containing the Apocrypha, shall hereafter be issued from their Depository.

AMERICAN HOME MISSIONARY SOCIETY.

Extracts from the Second Annual Report, adopted May 7, 1828.

When this Society was formed, its only resources were in the faith, hope and charity of its friends; and all its measures have been sustained by the blessing of God on the free-will offering of the benevolent.

Missionaries and Congregations Aided.—In the first year of its existence it extended aid to 196 congregations and Missionary districts, in the support of 169 ministers. Of this number, 74 have been re-appointed, and are still in the service of the Society, together with 89 who have been received as agents and Missionaries during the year; making the whole number of ministers employed since May 9, 1827, TWO HUNDRED AND ONE, and the number of congregations and missionary districts aided, TWO HUNDRED AND FORTY-FOUR.

Amount and Influence of the Labor Performed.—The amount of ministerial labor performed by the Society's missionaries within the year, is equal to 133 years of labor of an individual: and in most cases, this labor has been of a character, which God has owned and blessed. In no less than thirty nine of the congregations, there have been special revivals; and not less than 1300 souls have been made the hopeful subjects of renewing grace, as the direct and immediate effects of the efforts of the Society in a single year.

Auxiliaries.—Since the last Anniversary, 85 Auxiliaries and Associations have been recognised, among which are the "Massachusetts Missionary Society," the "New Hampshire Missionary Society," the "Vermont Domestic Missionary Society," the Hampshire Missionary Society," (Mass.) the "Missionary Society of the Presbytery of South Alabama," and several county Societies recently formed in Ohio and other States.

Western Agency.—This branch of the Society deserves to be particularly mentioned. It embraces, as its field of operations, all that section of the state of New York which lies West of Onondaga and Courtland counties, comprising a population of about 500,000 souls. Within this territory, the settlement of which was commenced but about 30 years since, the Agency have collected the means of sustaining all the appointments of the committee in its whole extent, have aided 70 congregations in the support of 58 ministers, have paid the salary of the Society's Agent, who is also Secretary of the Agency, and have forwarded \$670:27 to the treasury of the Parent Society.

State of the Funds.—The amount in the Treasury at the beginning of the year now terminated, was \$6,047:04; while at the same time the committee were under engagements to the amount of more than \$10,000. The amount received from May 9th, 1827, to May 1st, 1828, is \$19,799:28;

which added to the above-named \$6,047:04; makes an aggregate of \$25,846:32. Of this sum, \$17,306:43 have been expended, leaving in the Treasury a balance of \$8,539:89; which balance, however, is nearly twice pledged by the engagements of the committee, in more than the sum of \$13,000, to congregations, missionaries, and agents now on the Society's books.

Twenty-five individuals have within the year been constituted Directors for Life, by the payment of one hundred dollars each, and one hundred and eight persons Members for Life, by the payment of thirty dollars each. The largest donation received from an individual, (Rev. Mr Dwight, of Geneva,) is \$1000.

The Past Year compared with the Previous.—The receipts of the past year have been \$1,658:52 more than those of the preceding, and its expenditures greater by the sum of \$3,322:26. The number of congregations and missionary districts aided, is greater by 49; the number of missionaries and agents, by 32; and the engagements of the committee by the sum \$3000.

Indirect Usefulness of the Society.—The facts that this National Institution has in two years employed 258 different missionaries in the performance of 243 years of ministerial labor in 297 congregations and destitute townships and counties, and rendered essential aid in their support while they have preached the Gospel steadily to no less than 200,000 souls, and been instrumental in the conversion of more than 1,300, are in themselves important, and call for gratitude and praise. But these facts are only an item in the account of good which the Society has already effected. It has embodied and laid before the community at large much information relative to the spiritual wants of our country, and has done much towards awakening a national sympathy in its object.

Deficiency of Ministers.—The Directors have been compelled in numerous instances, to turn away from the cry of the needy, because there was no minister to send.—The Report assures us, that in the single State of Ohio, 100 ministers might be employed in the next twelve months, and as many more in the States and territories West and South of it, and as many more in the Northern and Eastern States, if a suitable number of men could be found to enter its service.

AMERICAN EDUCATION SOCIETY.

Extracts from the Twelfth Annual Report, adopted May 9, 1828.

This Report, like several of the others, alludes with painful interest to the death of the late Dr Payson, who had taken a deep concern in the prosperity of the Society, had prayed for it in private, and pleaded for it in public. It also speaks of the sudden departure of the lamented Clinton, "around whose tomb the friends of humanity mingle their tears with those of the friends of science, and of art, and of human improvement.

Beneficiaries Received the Past Year.—It appears from the Report that 91 young men have been received upon the Society's funds during the

past year, making the whole number who have been aided in a greater or less degree by its patronage, 660. The number received during the previous year was 35. The highest number ever received in a single year previous to the past, is sixty-five.

Whole Number under Patronage.—The whole number of young men now under the patronage of the Society and its Branches, is not far from 300. They are pursuing their studies in seven Theological Seminaries, 12 or 15 Colleges, and a large number of Academies.

Funds.—During the past year the efforts of the Directors have been principally turned to other objects than the collection of funds; but notwithstanding this, it appears that the treasury is in a prosperous state. The receipts have amounted to \$33,017:59; or if we include the revenues of the Branches not reported, \$35,000. Of this sum, \$16,365:88, has been received on account of scholarships, and 5000 dollars, as a legacy from the late Hon. Wm. Philips, who for twelve years was the active President of the Society. More than 1000 dollars is money *refunded* during the year by former beneficiaries, who have thus, in their turn, become benefactors.

Efforts of Beneficiaries to help Themselves.—It appears from the Report, that in their efforts towards their own support, the different beneficiaries of the Society have earned, during the past year, an aggregate of *five thousand dollars*; more than \$1,100 of which was received for various kinds of manual labor, and the remainder for teaching School. In several of the Institutions where the young men are located, arrangements are making for systematic labor and exercise, which promise important advantages, both as it respects health, and also the economy of procuring a public education.

The report next speaks of the efforts made by the Directors to promote the cultivation of unfeigned piety in the beneficiaries. To promote this object, a Concert of Prayer, observed by them in the places where they are receiving their education, which is regularly attended on the Tuesday evening following the usual Monthly Concert. More than 50 Societies, chiefly of females, have been formed within the past year, for the express purpose of observing this concert, and at the same time contributing something in aid of the Society's funds.

General View of the Society's Operations.—Though the Society has scarcely passed the period of its infancy, it has lived to see *one hundred pastors* in the field, who once received of its bounty. Of sixty more who have become ministers of the Gospel, some are raising the Standard of the Cross, in the wilderness of America, or in the islands of the sea, or on the continent of Asia. Some are employed in remote regions of our own destitute population—some as Secretaries and Agents of Benevolent Societies, and some as Licentiates.—Between 70 and 80 are now pursuing theological studies; about 50 are temporarily employed as instructors of youth; and as many as 200 are in earlier stages of their preparatory course.

Necessity of Greater Efforts.—At the rate in which we are now advancing, says the Report, centuries will waste away before the glad tidings of a Sa-

viour will be spread through the world. A crisis is coming,—and unless we entirely mistake the signs of the times, it is not far off,—when it must be decided, whether the cause of Foreign and Domestic Missions, as well as the general cause of Christian benevolence shall be retarded, and the hopes of thousands destroyed, for want of laborers properly qualified to promote them. An enlightened and venerable Professor in one of our Seminaries, who has long occupied a high post of observation, has said, “that taking into view the missionary as well as the pastoral service, if we had a thousand faithful men added at once to our present number of ministers, they might all be usefully employed.”

INDIA.

Progress of the Gospel at Ceylon.—In a joint communication to the American Board, under date of August 1827, the Missionaries at Ceylon report many interesting facts respecting the state of things in their congregations and schools. On Sabbath mornings, they have at each of their four stations, on an average, about *five hundred* hearers, including the school children, or *two thousand* at four of the stations, to hear, stately sermons carefully prepared, and to join in the solemn worship of God.

Besides the preaching at the stations, which is generally twice on the Sabbath, and occasionally at other times, they have three preaching stations, supplied sometimes by them but generally by *native assistants*.

“Aside,” they say, “from these more regular congregations, all our schools are occasional preaching places; and we have of late occupied them more in the *evening*, when there is generally a more numerous, quiet, and solemn attendance.

“The whole number of our schools is now *eighty-seven*, having on the list *two thousand nine hundred and sixty boys*, and *seven hundred and sixty-five girls*. The number of teachers is 90, and of superintendents and visitors 12, not including such of our native assistants as occasionally visit them only for religious purposes.

“A reading population has been springing up, which has prepared the way already for the more profitable distribution of the Scriptures and Tracts; and the children in various ways, especially by reading to their parents and friends, and reciting to them scripture lessons, contribute to extend the knowledge of the Gospel.

“We have often been surprised and gratified to see the effects of this *indirect* influence upon the villages where our schools are. A consideration of the more remote results cannot but encourage those, who reflect that a man has within him a moral principle, which in early life is seldom addressed in vain. The children may be taught by their parents to resist the truth, and may grow up in heathenism, but they will never wholly quiet the voice of conscience thus enlightened. The seed may long appear buried and lost, but it will, at least in some cases, spring up, and bring forth “fruit to life eternal.” In regard to *girls*, in particular, instructing them to read and write, is almost like giving them another sense; and the effect upon their sex must be most salutary and important.

ERRATA.

Feb. No. page 58, 7th line from the top, for promises, read premises.—Same line, for concessions, read conclusions.

Page 59, 20th line from top, for despised, read desired.—Same page, 11th line from bottom, for Then, read There.

May No. page 235, 14th line from bottom, for sure, read seen.

Page 278, 20th line from bottom, for been at, read been appointed at.

Theology.

EMULATIONS AND ENVYINGS, WORKS OF THE FLESH.

BRIEF ILLUSTRATIONS.

Now the works of the flesh are manifest, which are, these,—emulations,—envyings. Gal. v. 19, 20, 21.

IN regenerating the mind of man, and fitting it for the kingdom of glory, the Holy Spirit has a two-fold work to perform. The mind is not found, like a house, vacant, and ready to receive and welcome the heavenly inhabitant; it is occupied by a *strong man armed*, who resists, with persevering efforts, the approach and the entrance of this inhabitant. This enemy is to be stript of his armor, and to be overcome. The mind is not like a white sheet of paper; it is covered with the deepest stains and the foulest blots. These are to be effaced; and the features of the divine image are to occupy their place. The truth is, that the mind, by nature, is deeply and totally depraved. This depraved character is often termed, *the flesh*; The evidences of this depravity, *the works of the flesh, are manifest*; two of which, *emulations* and *envyings*, are now to claim our attention.

It is proper, if not necessary, to take these two together; because, the former, if we mistake not, often degenerates into the other; and because the word, in the original, here rendered, *emulations*, is, in several passages, rendered *envyings* and *envy*.

The word, here rendered, *emulations*, is ζήλοι; derived from the verb ζέω, *to be hot, fervent*, ζήλος, according to Parkhurst, denotes in general a *vehement fervor* or *heat* of the mind or affections, and so is applicable either in a good or bad sense." It occurs in the New Testament *seventeen* times; in *six* places it is rendered *zeal*; in *six*, *envy*; in *two*, *indignation*; in *one*, *jealousy*; in *one*, *fervent mind*; and in the *one* now under consideration, *emulations*. In *four* passages of the current version, it signifies that noble ardor of mind, that enlightened zeal, which was a prominent feature in the character of Christ, and which ought to characterize all his disciples in every age; in *two* it means a zeal indeed, *but not according to knowledge*, a blind, misguided excitement. In all those passages where it is translated *envy*, and *envyings*, it is to be understood only in a bad sense; it means an unhallowed fervor, a

criminal excitement of the passions. This was the zeal, manifested by Christ, when he purged the temple, this is the *fiery indignation* which will devour the incorrigible adversaries of God; this is the *godly jealousy* with which Paul was jealous over the *Corinthians*; this is the *fervent mind*, cherished by the *Corinthians* towards Paul. When this vehement fervor of the mind, this strong excitement of the affections, is controlled by pious and christian motives, then it is not only innocent, but highly useful in the church and in the world; but when it is governed by selfish motives, then it is criminal, inconsistent with purity of heart, and dangerous to the peace and prosperity of the church.

The word rendered, *envyings*, in the passage now under consideration, is $\phi\sigma\upsilon\upsilon\iota$; and signifies, according to Parkhurst, *envy, malice, malignity*. This word occurs in *nine* passages in the New Testament; in all of which it is rendered *envy, envyings, or envies*. Of course, it is never used but in a bad sense. It is supposed to be derived from the verb, $\phi\sigma\upsilon\omega$, which signifies *to decay, to wither, to pine away*. This is quite a probable derivation; for it is certain that envy, malice and malignity do torment and corrode the bosom in which they are cherished. These passions are evidences of depravity, are works of the flesh; and, therefore, to be crucified by all who would enjoy the favor of God.

When we examine the language of inspired men, our only object should be, to ascertain, as nearly as we can, their meaning; the meaning itself, however, of uninspired men, may be the subject of examination. The authors of the current version believed that the two words in the original are correctly rendered by the terms which they have employed; *emulations* and *envyings*. Nor have we had the opportunity of consulting any Translator, or Commentator who believes that other words would more correctly convey the meaning of the original. They verily believed, therefore, that one of the works of the flesh, is correctly expressed in our language, by the word *emulation*. What, then, is the meaning of this word? What ideas ought it to convey to the mind?

From Dictionaries we may expect short and correct definitions of words; from a Theological Dictionary we may expect the theological meaning of words and phrases. Such a work we have; "Buck's Theological Dictionary." Although this is a very valuable book, yet the author's explanations are not always to be received without examination. He tells us, for instance, that "Persecution is any pain or affliction which a person designedly inflicts upon another;"—The physician

amputates the gangrened limb of his patient, and by this operation inflicts, designedly too, no little pain; yet custom does not authorize the use of the term, "persecution," in this case. On reading his explanation of emulation, we can scarcely avoid the conviction that he did not, at the time, recollect that *emulation* was one of the *works of the flesh*; and that it stands on the same catalogue with other crimes, most disgraceful to man, and most destructive to the peace and happiness of society. We cannot suppose that so pious, and so excellent a man as the Rev. Charles Buck evidently was, could designedly recommend as virtuous and safe, that which is sinful and dangerous; that he could offer us a *serpent for a fish*, or a *scorpion for an egg*. He tells us that, "Emulation is a generous ardor, kindled by the praiseworthy examples of others, which impels to imitate, to rival, and if possible, to excel them." Again; "Plato makes emulation the daughter of envy; if so, there is a great difference between the mother and the offspring; the one being a virtue, and the other a vice." Thus he recommends emulation as cloathed with all the loveliness of virtue itself, without even a single hint that it is a sinful and dangerous passion. This whole article is copied, nearly *verbatim* from Rees's *New Cyclopædia*; a work by no means distinguished for its correct and evangelical sentiments on religious subjects. Those who adopt the explanations of Buck as their own, without the trouble of thinking and examining for themselves, will be led astray, as he, at least, in a few instances, has been.

Dr Reid is more discriminating, and may be followed with greater safety. He classes it under the head of the malevolent affections; and thinks that it can be useful only "when properly directed and regulated;" "that in the wise and the good, it produces the best effects without any harm; but in the foolish and the vicious, it is the parent of a great part of the evils of life, and of the most malignant vices that stain human nature." Dr Scott supposes it to signify, in the passage now under consideration, that "ambition of preeminence and thirst for glory, which excite men to vie with one another, and eagerly to aspire after distinction, according to the nature of their objects and pursuits." Emulation is a "desire to be equal or superior to others; *Beaty*. "Rivalry, desire of superiority, contest." *Johnson*.

Emulation seems to be a desire to equal or excel others in any pursuit, or in the possession of any excellence; and it is a virtue or a vice, according to the motive by which this desire is governed. *Cornelius gave much alms; in doing this he was*

prompted by love to God and compassion to the poor; he is not influenced by a regard to the opinion of men; whether men censure or approve, his conduct will be the same. *Simon*, the Pharisee, emulates him, in this work; he also bestows much alms; but he feels neither love to God nor compassion to the poor; his motive is entirely, selfish; his object is to be *seen of men*, that he may receive their approbation and applause. In *Simon*, therefore, emulation is a work of the flesh, is sinful; because, even in doing good, his object is to receive that *honor which cometh from men*, regardless of that which *cometh from God*. *Simon* may cherish no wish, not even secretly, that the alms, or the good name of Cornelius were less than they are; he may feel no uneasiness on this account: he only desires to stand as high, or higher, in the good opinion of men, and with this view, emulates his conduct. But his object is to gratify his selfishness and his pride, and therefore his emulation is far from being a virtue; it is a sinful and dangerous passion. In a mind renewed by the spirit and truth of God, emulation may be useful, may produce the happiest effects. Influenced by the motives of the gospel, we ought to be *followers of them who through faith and patience inherit the promises*. Paul endeavored to provoke the Jews to emulation; that is, to equal, and if possible to excel the Gentiles in the Christian race. By the spirit which we cherish, and by the example which we furnish, we ought continually to *provoke one another to love and to good works*. In a mind, however, yet unrenewed by the grace of God, emulation is a sinful and a dangerous principle, and ought never to be called into action. The word of God, if we understand it correctly, forbids the expectation of any thing but evil, from its influence on the *carnal mind*.

✓ We beg leave to refer, for a moment, to the Sabbath Schools; those noble Institutions which promise so much usefulness to the church and to the world. It has been the practice, and still is in some schools, to distribute rewards to the children. In the bestowment of these rewards, the attempt is confessedly made to excite the emulation of the children. The meaning of the Teacher, in holding up the premium to view is this; Behave well, and learn well, and you shall receive this token of approbation, this mark of distinction. It is not the value of the reward, in itself considered, which is to influence the child; but the approbation, the honor, of which the reward is the visible sign, is to produce the effect. One child will endeavor to equal or to excel another; that it may receive an equal or greater degree of applause. This honor, this public notice may so completely engross the mind of the child, that

it shall value the lessons of each Sabbath only as the means of obtaining the object of desire. Thus the tendency of these lessons to enlighten the mind, to impress and regulate the heart, will be overlooked and neglected. Thus the principles of self-love and pride are excited and strengthened; and the character formed under the influence of this system and of the feelings which it cherishes, will be selfish, proud, and decidedly anti-evangelical. These measures may be the more dangerous, because they are connected with religious exercise and advice. The child may imbibe the opinion, as sanctioned by religion, that emulation is indeed a virtue and not a vice; that selfishness, and an ardent desire for human applause, are innocent and praiseworthy. To call into active operation a simple principle of this nature, one of the works of the flesh, is to counteract the religious instruction that may be given, and disappoint the prayers that may be offered for the conversion of the children. This will be the case, in all those children whose hearts are not yet changed by the grace of the Spirit; the promise of reward, as the visible sign of public destruction can only operate on the *flesh*, the principles of sinful depraved nature. It is surely not the way to bring children to Christ to excite their sinful passions. *They that are Christ's have crucified the flesh with the affections and lusts.* We do sincerely hope that some plan will be devised and brought into operation to secure the interest and advance the prosperity of Sabbath Schools without expecting aid from any sinful passion. We recommend the subject to the serious consideration of all who are friends to these Institutions.

We have the following explanations of *envy*:—It is “pain felt and malignantly conceived at the sight of excellence or happiness.” To envy is, “to hate another for excellence or success; to grieve at any qualities of excellence in another.” *Johnson*. “A sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them.” *Buck*. “Envy is an uneasiness of the mind, caused by the consideration of a good we desire, obtained by one we think should not have had it before us.” *Lock*. “This is a painful sensation excited by the view of something desirable in the state and situation of another, which self-love wishes to appropriate.—Envy entertains a degree of *sorrow* that the good contemplated should escape ourselves, and of *anger*, that it should fall to the share of another. The envious man “contemplates his own supposed merit, in opposition to the supposed demerit of the more happy object, until he becomes

fully convinced in his own prejudiced judgment of the injustice of the distribution; and feels a spirit of resentment arising against the possessor, and every cause of his enjoyment. Thus is envy that species of malevolence, which is inspired by the conjoined influence of pride, sorrow, and anger." *Cogan*. "The envious man sets an example of selfishness, rancour, pride, and almost every other perversity incident to a despicable mind." *Beaty*.

From the above remarks, with others of a similar nature which might be given, we see that envy is not a simple feeling, but is of a complex nature; compounded of several views and passions of the mind. The cause by which it is excited is something which *we believe to be good*, the possession of which would contribute to our happiness. Hence the *desire* of this good is an essential part of envy: for that which we do not desire, we do not believe to be excellent or good; and we never envy a person for that which we believe to be evil, or even indifferent. This desire implies that its object is not yet in our possession: for if it was, it would cease to be an object of desire. Hence, "pain felt," that is, *sorrow*, or *grief*, is another ingredient in the composition of envy. We very naturally dislike, or hate that which prevents, or separates us from our enjoyment. Hence *hatred* becomes a part of envy; hatred towards the possessor of the desired good. Viewing our merit and our claim through the perverting medium of pride and self-love, we believe that we are entitled to this good; and that the possessor of it is depriving us of our right, he is, therefore, considered as our enemy. Hence, *anger* towards this supposed enemy is another part of envy. Anger, when cherished settles into *malice*, which in its progress becomes pure malignity. Hence, from the most accurate analysis of envy, "malignity conceived" will be found to be one of its parts; conceived too, "at the sight," that is by the belief of excellence, or happiness in others. These malevolent feelings will lead us to rejoice in the disappointments, calamities and afflictions of our supposed enemy, brought on him by the agency of others; they will prompt us also to devise ways and means, intended to result in his injury through our own agency.

It is evident that these passions, which are the constituent parts of envy, may, and often do, exist separately; may be excited by causes different from those above supposed. Our hatred, our anger may be provoked by a person who possesses no excellence which we desire. Or this person may possess an excellence which we desire, and this desire may be of an envious nature; but he has done us, in a different way, a very

serious injury; on account of this injury our malevolent passions will be excited in a much greater degree, than they would be merely as constituent parts of envy. In this case, though it would be true that we envy the man; yet it would not be true that the injury which he suffers from us is owing entirely to our envy. Hatred, anger and malice are of the same nature, and operate precisely in the same manner as ingredients in the composition of envy, or as excited by some other cause, having no connexion with envy. Nothing can excite our envy but something which we believe to be excellent, or good; and which, for this reason, we desire to possess. That which others believe to be excellent, and desirable, and which, of course, is to them the cause of envy, we may believe to be indifferent, or even injurious to our happiness. The man who is the object of their envy, is not such to us. But he may have injured us, and is, therefore, the object of our hatred, anger and malice. The injury which they do to this man is from envy; the injury which we do to him is not, though it results from the same passions which, in them are constituent parts of envy.

We think it probable, therefore, that the authors of the common version of the New Testament have used the word *envy*, in some places, where a different word would more correctly convey the meaning of the original. Particularly in Matt. xxvii, 18. and Mark xv, 10. Where it is said that, *he, (Pilate) knew that for envy, δια φθονος, they had delivered him.* Parkhurst gives *malice, malignity*, as the second meaning of this word, and refers to these passages in *Matthew* and *Mark* as instances where it should be rendered, *malice* or *malignity*. Clarke renders the word, *malice*. MacKnight, on James iv, 5. approves of this translation. This we think, is more in accordance with the character and proceedings of these enemies of Jesus, than the word in the common version. They had not the candor to acknowledge that he possessed one single good quality. Even his miracles of kindness they ascribed to Beelzebub. The purity of his doctrines and of his life; the unanswerable arguments which he employed against them; and especially the severe, though merited reproofs which he gave them, by exposing their wickedness and hypocrisy before the people, exasperated their minds to the highest degree of anger, malice and revenge. Impelled by these malignant and fiend-like passions they *delivered him up*. Their case is like that of Cain, who is not said to envy his brother; but to be *wroth, very wroth*; this impelled him to the murder of his brother. Acts xiii, 45. *But when the Jews saw the*

multitudes they were filled with envy—*επλησθησαν ζηλου*. In chap. v, 17. the very same words occur, when they are rendered, more correctly, *were filled with indignation*. Again, chap. xvii, 5. *But the Jews, which believed not, moved with envy, &c.* Clarke, on this verse, remarks that “the most correct MSS. and versions read simply,—*But the Jews taking, &c.*—leaving out the words, *which believed not, moved with envy*,—these words do not appear to be genuine; there is the strongest evidence against them; and they should be omitted.” *Griesback* does accordingly leave them out of the text. The word rendered, *moved with envy*, is *ζηλοσαντες*; which signifies literally, *being zealous*; leaving us to infer from the character of the men, and the work in which they were engaged, whether it was a good or a bad zeal which they felt. Every attentive reader will perceive that it was the *bitter zeal*, mentioned by the Apostle James, which impelled these Jews.

It is certain, however, that wicked men may, and often do envy the christian. The christian may possess wealth, or learning, or influence over others, on account of which he will be envied. But they would envy him on these accounts, just as certainly if he was not a christian. Their envy is always excited by that which they believe to be excellent or good. Now, it is certain, that wicked men do not believe that piety is excellent or good; for if they did, they would not be wicked men. Envy does not relate to every quality, circumstance or possession of its object. They may envy a man for his wealth, and yet despise him for his ignorance; for his learning, and yet dislike his poverty; for his influence, and yet shrink from the means by which he gained this influence. These wicked men, *moved by envy*, will injure the Christian; but this injury is not done on account of his religion; being, on other accounts, the object of their envy, he would suffer this injury with equal certainty if he was as wicked as themselves. The Christian by a pious and exemplary course of conduct, may gain a degree of influence over others; wicked men may envy him for this influence, while they feel a deep rooted aversion to the pious conduct by which it was gained. They may envy a man for his wealth, while nothing can induce them to go through the hard labor, the temperance and economy, by which this wealth is obtained. Paul seems to have been the object of this envy. Through the blessing of God on his zealous and devoted ministry, he had gained great influence in the churches. Some, who filled the ministerial office too, envied him on this account. They desired that influence which he had gained. With a view to supplant him, they

preached the gospel; but it was only *in pretence, not sincerely; but of envy and strife, and of contention.* They intended to bring him down that they might rise in his place. With this view they affected his zeal, and preached the same gospel which he did. But their motive was not to save sinners, but to *add affliction to his bonds.* Now, if Paul could have gained this influence with as little of the true spirit of piety and of the ministry as they felt, yet he would as certainly, and to the same extent, have been the object of their envy. It was, indeed, the humble, the sincere, the laborious, the devoted apostle whom they envied; but it was only as a man of influence that they envied him. Had he been in all other respects the same, but without this influence, he would have escaped their envy; this alone was desirable to the pride and selfishness of their carnal minds.

Emulation and envy are intimately connected; not only because they are both *works of the flesh*; but because they consist, in part, of the same views and feelings. We emulate a man when we believe that he possesses some excellence; this belief produces in us a desire to possess the same excellence; and this desire prompts us to those efforts which we think are calculated to answer our purpose. This desire, and these efforts may be without the least degree of malevolent feelings; we wish no ill to the man; we derive no pleasure from his disappointment or calamity; our conduct is not intended to injure him; we only desire to equal, or excel him. But if we are not successful in the attainment of our object, "pain will be felt," as the consequence of our disappointment. Here, the feelings of our mind begin to change their character. This "pain felt," this sorrow, is one of the features of *envy*. It turns our thoughts to the man we have been emulating; and, however unreasonable the process of the mind may be, yet, as if he was the cause of our disappointment, he is viewed with feelings of dissatisfaction, of anger, of malice, of the darkest malignity. We should therefore, think, with all due deference to Plato, and his disciples, that the relationship which he suggests, is to be reversed: Envy is the daughter of emulation. And like the fabled Agis of the Poets, the offspring is more degenerate, more deformed, than the parent; the gold becomes silver, the silver becomes brass, the brass becomes iron. That which, in the commencement, was *emulation*, becomes, in the end, and by almost imperceptible degrees, *envy*; one of the most hateful compound of passions which can deform the heart.

These two works of the flesh have their full share in that

opposition with which every christian who would enter into life will have to contend until, by death, he is discharged from this warfare. *The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other.* Although the christian is safe, through the grace of God, from the dominion and final condemnation of sin, yet he is not free from the remains of sin in his heart. Against these internal enemies he is to contend, and strive, and fight. *They that are Christ's have, indeed, crucified the flesh with the affections and lusts.* This implies that the christian has commenced that determined opposition to the flesh which will terminate in its death, its entire destruction. Of the death of Christ it is said; *it was the third hour, and they crucified him; ἐσταυρώσαν αὐτόν.* The meaning is; they finished those operations which resulted in his death; for it is certain that he did not die until three hours after this time. This is the same word which is used respecting those who are Christ's; *ἡν σαρκὰ ἐσταυρώσαν; they have crucified, &c.* they have commenced a course of determined opposition, of prayerful and untiring vigilance which, through the aid of the Spirit, *working in them, both to will, and to do,* shall result in the utter destruction of the flesh, in complete deliverance from all its *affections and lusts.* That christian, therefore, does but deceive himself who concludes that, because he is a christian, he has no more occasion to watch, and pray, and strive against these insidious foes to his peace, and to his progress in holiness. Emulation is the more dangerous, not only because it has a tendency to degenerate into envy; but because of all the works of the flesh, it is the most plausible with those who regard not the Bible, correctly understood, as their standard. The men of the world exhaust the vocabulary of commendatory epithets in its praise. It is inculcated on the minds of children and youth as free from suspicion, as the most honorable principle by which their lives can be regulated and their characters can be formed. Sometimes even grave Divines, in moments, it is hoped, of forgetfulness, recommend it as possessing the loveliness of virtue itself. But the praise of men can never change a *work of the flesh* into a *fruit of the Spirit.* The men of the world, who *turn away from him who speaketh from heaven,* may give it the highest rank in the catalogue of virtues; under the dictates of inspiration, Paul has recorded it with vices most injurious and disgraceful to mankind. Men may say what pleases them; but *let God be true. Let him that thinketh he standeth, take heed lest he fall.* Even the sacred office is not inviolable to these enemies of christian

purity. Indeed, the minister of the gospel is in greater danger, if possible, than others, from this quarter. Having received, during his preparatory studies, the advice to imitate some worthy example, in his style and his manner, he may select for this purpose, some brother who, like *Demetrius*, hath good report of all men, and of the truth itself. This imitation may flow from the desire, not of greater usefulness, but of human applause. If unsuccessful, the corrodings of disappointment will disquiet him. Presently, before he is aware of it, he will feel a secret grief at hearing any thing said in favor of this brother; a secret pleasure at hearing him censured. He ought now to pause; the leaven of envy is spreading. The only example he should now imitate, is that of Peter, sinking in the waves; LORD SAVE ME! HERMEN.

PASTORAL VISITATION.—*Concluded from p. 295.*

III. *The matters that deserve attention in these visitations.*—These are gospel truths, and nothing else; gospel truths, as matters of fact, as matters of revelation, as matters of personal experience, and as matters of immense personal concern.—These truths are to be brought home clearly to the mind, and pressed upon the heart: the difficulties which a mind struggling with the powers of darkness finds in understanding and viewing the gospel, must be removed; the thoughtlessness of youth and carelessness of children and the stupidity of worldly feeling must be addressed in such a way, that if possible the soul may be aroused to the earnest seeking for life and salvation. Here will be the direct and personal contact of mind with mind, and in the most favored circumstances for the one to impart its spirit to the other. If the Elders' minds are deeply imbued with gospel truth, and energized with the spirit of their Lord, they may excite a kindred feeling in the flock, kindling a holy flame that shall burn with the fire of the sanctuary on every family altar.

1st. There should be direct and personal conversation with each individual of the family on their experimental acquaintance with religion. "I have kept back nothing that was profitable to you but have taught you publicly and from house to house!" With the prudence that becomes an elder, and the wisdom that is given liberally from on high to him that asks, there may with profit be great familiarity of converse on this point of experimental religion, and great latitude in the mutual communications as expressive of individual feeling and experience.

The pious will be intensely interested on such subjects of inquiry and conversation, as their present state of mind and heart; their evidences of piety, their growth in grace, their declensions, (if unhappily they are declining in religion) their trials and supports, their temptations and their escapes, their besetments and the entanglements of sin in which they may be involved not knowing how to escape. On these subjects what christian knows how to measure his interest, or limit his words.

The anxious and inquiring must receive counsel and warning, lest they return like the dog to his vomit and the sow that was washed to her wallowing in the mire. They commonly need more warning than encouragement, more alarming applications of divine truth than invitations of mercy, as the tendency of human nature in such cases is to stop short of a saving knowledge of Christ, and as it is the case that when the soul is sufficiently alarmed it will be ready to listen to the accents of mercy always speaking from the Gospel of Christ.

The careless must be addressed in the kind and warning language of Jesus Christ: and whenever that inattention and heedlessness so opposing to religious instruction and so disheartening to the minister of religion in the public service of the sanctuary, are in a measure removed; the careless soul feels a *kind of waking up* to the things of religion in the full expectation of a direct address, like a pointed dart aimed in full view at the heart.

It cannot but be highly interesting and instructive to the members of a family when a pious father or mother in presence of their children, or pious children before their parents, make known their spiritual wants and trials and difficulties, to the faithful elders of the flock, for their instruction and direction and advice; or to hear them speak of their comforts and profess their increased attachment to their Lord, and their strengthened faith; or to hear them pour out their strong aspirations for Zion's welfare; their tender sympathies for the struggling church, and their anxious desires for the salvation of souls. Thrice dear to the child shall be the pious parent; tenfold beloved by the parent shall be the devoted child of the covenant. That difficulty of communion so often felt in families shall be broken down, and the way opened for the enjoyment of the highest happiness of the domestic circle.

2d. *The instruction of children in the fundamental truths of religion will require attention.*—It is properly the duty of parents and instructors to imbue the minds of youth and chil-

dren with religious truth, and store their hearts and memories with sound principles both of faith and practice. In these visits, the elders must see to it, that the matter has been attended to, and add such other instructions as the circumstances of time and place may require. It is of the highest importance that this matter be attended to with great fidelity. Religious truth early lodged in the mind keeps its hold in the memory in growing years, even though it should, not only, not be pleasing, but even very disagreeable to the natural heart. Such is the constitution of the mind that stores acquired in manhood and declining age, will slip from the memory; while those laid up in youth and childhood, remain and show their richness in operating as principles, appearing like intuitive truths or innate ideas. It is therefore highly important that the treasures of religious truth laid up by children, should be such as will afford subject matter of meditation and will operate as principles of unerring truth, as they evince their hold on the mind, while all other things are losing their power to interest, and are fading from the recollection. The truths and principles, that are to visit us forever with the vividness of youth, should be such as may give scope for the energies of manhood, and be a support for the weakness of declining age. And no where can we find a connected system of truth so appropriate for storing the minds of children with healthy and ever-living principles, as in the Catechism of the Presbyterian church, called the *Shorter Catechism*, designed for this special purpose. It is a little work unequalled in its kind, conceived with the strength and expressed with the energy of an apostle, containing truths that in their application are becoming all ages and appropriate to all situations, sufficiently intelligible to interest a child and plain enough to instruct him, if proper attention be given to the subject, and comprehensive enough for the exercise of the talents of manhood, and firm enough to bear up and comfort age; happily adapted for the purpose, by the form of plain questions and perspicuous answer, accommodated by its brevity to the few opportunities of families and to be easily acquired and remembered by children, and in its whole form accommodated to what is by many thought to have been a frequent method of instruction, by the apostles themselves. It is an excellency in it and that by no means a small one, that the subject of the Catechism is not altogether within the comprehension of a child's intellect: if it were it would not answer the end desired: it would have come to be looked upon as a childish thing; and if remembered, would be considered as the employment of childish

days; as barren to the wants of the soul as the plays and sports of children are to the pains and wants of old age.

As it is, it is a treasure in the memory, whose worth is felt by the child as much as if he understood it all; is realized in its excellence in manhood, if the person becomes a christian, and enjoyed in its richness in age, if the person is spared to go down to the grave full of years. It is far from being a collection of dull phrases and cramping dogmas, and uninteresting definitions; being a plain announcement of divine truth expressed in words of man's device for a special purpose, and that purpose an expression of the spirit's meaning on most interesting subjects, for a child's instruction; subjects proper for a child to be informed upon as they are matters of deep discussion, and strong debate being at the foundation of the christian religion; subjects about which children will believe something, even if their belief be nothing more than the negative one of an Unitarian or Deist. As children will be taught something about religion, let them be taught the truth and that in the most unexceptionable form, that the matter of their belief in infancy may be the matter of their belief in heaven in the full expansion of an immortal spirit. Of the little catechism we say—it is venerable for its age, commendable for its brevity, and admirable as an expression of divine truth.

3d. *Instruction in the Confession of Faith should not be neglected.*—The apostle charges Timothy that he 'hold fast the form of sound words which he had heard.' A confession of faith, a setting forth of the articles of a creed, is what every church owes to herself, and the surrounding world. A plain declaration in plain words, is necessary as an article of agreement on which the individuals of any branch of the church may unite in a church capacity, for "how shall two walk together unless they be agreed:" it is necessary as an avowal to the world of the principles on which the church is founded, and also what are her principles of faith and practice; for the world have a right to demand these things from the church, one of whose avowed objects is to convert sinners to the faith:—it is necessary as a means of instructing the young and inexperienced—for religious truth like all other truth is acquired by labor and great attention: it is necessary as a means of *delivering the faith* to those that shall come after us according to the apostle's direction of delivering the truth to faithful men. The Presbyterian Church has a good form of sound words, that is becoming the dignity of the subject, and is worthy of the end designed—it is an article of

agreement—of open declaration—of instruction—and of transmission. It is not a set of arbitrary notions, or a collection of mere human opinions, or the offspring of superstition and ignorance, or the production of bigots or enthusiasts. It is the matured production of the united wisdom of the church, held in its present form for generations, and continues a declaration of the principles of faith and rules of practice by which, as a church and as individual christians, we are guided. The men that formed it, had drunk deep of the spirit of the apostles, and were acting under a full feeling of the life and power of those truths they were embodying in common language. It is an expression of what the church has believed, and still believes, to be the meaning of the sacred oracles on all those important subjects of faith and holy living, that can never cease to be interesting, or to be agitated while there are beings to be saved, or to be lost. Its form and arrangement are good. Its sentiments formed from the scriptures are accompanied with some of the passages on which they are founded, presented on the same page in such a manner that they carry their authority and defence along with them—the *word of God*. We may lay it with the Bible and feel that the blow that is aimed at the one, is aimed at the other, and the contest that shall overthrow the one shall also destroy the other; a contest which is easily commenced, but can never end but in defeat.—As a human composition, though it may demand, for the general sentiment, an universal acceptance; yet it could never be expected that there should be an undissenting agreement that every *expression* is the very best that could have been used to convey the idea intended, or that every word used is the most proper that could be found.

On this subject there will be differences of opinion which perhaps will never fully be settled. The constitution of the human mind, and the habits of thinking formed in such a world as ours, forbid it. The phraseology of the Bible could not be settled to universal satisfaction if left to the decision of even pious men, who reverently believed every article advanced in the entire volume. Different expressions would fall under the disapprobation of different individuals. It is only a conviction of its inspiration that settles the point of acceptance and gives currency to the *original* cloathing of the embodied word of God. About *translations* of the Holy Word there will be the same difference of opinion as there is about the confession, it is impossible that any book of so much importance and containing so much matter should please every one in its words and expressions unless they as well as

its sentiments were inspired. There must be a confession—on many subjects of revelation the mere quotation of a passage of scripture actually decides nothing, as it is well known that on many passages there are opinions as opposite in spirit as heaven and hell—and we must declare what we hold, and this must be done in common words. The Confession of the Presbyterian Church is a good form of sound words: and it would be well if it were more read and pondered; it should be in every family in our congregations, and be a subject of instruction in pastoral visits. If pious people were better acquainted with its spirit, it would make them better christians. If it were more generally read, and examined by the word of God, the doctrines we hold dear would be more loved. It may be said of it on the authority of its bitterest enemies, that whosoever enters into its meaning and imbibes its spirit, cannot but be a friend of liberty: if need be, he will become, what its believers did become in time past, *martyrs of liberty*. The spirit of the Confession is the spirit of the Presbytery, and the spirit of Presbytery, said a king, cannot consist with monarchy. It could not with such an arbitrary one as his, and never can. Though there may be a variety of opinions about its phrases, yet as a *whole* the church has adopted it—and holds to it;—and as a whole it is worthy of any church under heaven, though planted by an apostle.

4th. *Many matters of discipline* may be attended to; taking the word discipline in its most extensive acceptation as embracing not only offences of a public nature, but also all those occurrences that require reproof or warning in an especial manner from the officers of the church in order to prevent scandal. Many faults that do not merit public censure, or deserve the public notice of the church, require the attention of the constituted officers, lest evil grow out of them both to the prejudice of the individuals themselves, the church at large, and those that may be observing. Many evils if checked in the bud by a reproof from those whom the church reveres, would be immediately remedied, and never become notorious. Many great breaches so difficult to heal, many wounds so hard to be bound up, might have been prevented by private dealings. “If thy brother offend, or do wrong, go and tell him his fault between him and thee alone.” This private warning or reproof from the officer, would, to the individuals concerned, have all the dignity and weight of a church process, without its public announcement and be more effective for reformation on account of its tenderness by which the strong feelings are not aroused. The faults of the family of Christ

should not be blazed abroad, but remedied, by its officers. Public notice, or judicial process is required only when the offences are notorious, or when they are of a high degree of moral delinquency. "Brethren, if a man be overtaken in a fault, restore such an one in the spirit of meekness."

IV. *The advantages to be expected.*—The duty is interesting and laborious, and the advantages will be great under the ordinary blessing of the Holy Spirit; and as we may expect his special blessing to accompany faithful gospel labors, we have a hope that abundant success will crown the efforts of God's ministers, and that His grace will be most abundantly displayed. God chooses to work by means, and his most marvellous displays of the attributes of the Godhead are accomplished by means, often by human means.

1st. *The harmony of the Church.*—Divided, the church is but an inefficient body, if not an easy prey to the adversaries. Contentions or coldness and distance among her members waste away the very strength—the vitals of her energy. Their strength and life, are hid with Christ in God: as is manifested first in their union of principle and feeling, and is felt in their union of action. "Then is she seen fair as the sun, clear as the moon, and terrible as an army with banners." To be united, the members must adopt the same principles and imbibe similar feelings, and strive for the same object, and with the blessing of the Holy Spirit this union shall be effected by means of pastoral visitations. It shall be found on trial the readiest means of ending contentions and strifes, and healing differences, and exciting kind and brotherly feelings, and awakening a lively interest in the welfare of the church.

2d. *It will be the means of preserving and strengthening our congregations.*—Time in its rapid course bears all things on its sweeping tide, and marks them with change. Our congregations like all things else will be shaken by the ravages made by the decay incident to our world: and our best exertions guided by wisdom and prudence and seconded by the powerful influences of the Holy Ghost, are all needed to strengthen the stakes and lengthen the cords of our numerous congregations. Emigrations have affected and perhaps will continue to affect us much, till the tide which has flowed so sweepingly to the west, shall ebb, and the children of the west shall seek the land of their forefathers. And there are many around us, and scattered among us, who desire not our advancement, and seek any event rather than our increase and prosperity. The apostle warns the elders that after his departure grievous wolves should

enter in among them, not sparing the flock they *were* to feed; that there should be some that would speak perverse things to lead away disciples after them. He bids them watch and remember his example of most diligent and faithful teaching both day and night—a most effective means to remedy these evils is found in faithful and frequent pastoral visitations, rendered interesting by the solemnity and sedulous care of those engaged, and extending their influence from family to family till they embrace a whole neighborhood. Order and stability in congregations are the fruit of great labor. It is vastly easier to collect a crowd of transient, or even regular hearers, than to form a permanent congregation. The one event is brought on perhaps by the splendid talents or winning oratory of the speaker; the other is accomplished by the reception of common principles and imbibing similar feelings on the subjects of religion and acting under similar views. The one is convulsive, but evanescent; the other is mild in its operation and slow in its advancement: the one encircles the brow of the actor with a splendid wreath that withers and fades; the other erects a monument hallowed by the blessings of coming generations. When our churches are thinned by death and emigration, the most sedulous care ought to be used to fill the vacancies by men of like spirit with the ancient christians whose faith we hold.

When the enemy breaks in upon us, or springs up amongst us, his progress will be destructive and resistless if there are no barriers of sound principles erected, behind which the children of the covenant may intrench themselves—and, in holding to their faith, feel confident that they are led by the word of God. Perhaps the decline that may be seen in many congregations, and the ruin that has passed with a devouring sweep over others, leaving but a scattered fragment or a name, may be traced to negligence, or a slight performance of this duty.

3d. *It will promote a revival—or an awakening on the subject of religion.*—That the proper performance of this duty, will call the attention most forcibly to the subject of religion is undoubted. The solemn and benevolent visitation from house to house and the serious address to individuals, will give the subject of religion, at least for a time, something of its real importance. And in such a state of things we look with hope for the Spirit of God to acknowledge the work of his officers as done by his guidance, and crown it with abundant success. The careless, we expect, will be aroused, to think and pray for the salvation of their souls, and crowd the house of God to

hear the public ministrations of the gospel of Christ. We expect that the believer's heart will be cheered and comforted, that his growth in grace shall be much hastened, and his desires for the enlargement of the kingdom of Christ much strengthened, and that his piety shall become more ardent. We expect there will be a waking up to personal religion, to family religion, to the general interests of the congregations, and to the spread of the gospel throughout the world. These all must be joined together; the church must awake in all these to shine in the splendor of apostolic faith; and for apostolic faith we pant, that we may speak the praise of Christ here, and triumph over death in his strength, and shine with him in his everlasting glory. An excitement of a religious kind founded on passion and interest and animal feeling, we fear: but a revival founded on the principles of the gospel, guided by wisdom and sound knowledge we most earnestly desire, and for it let every Elder in the church of Christ most earnestly labor. Sound instruction must precede and accompany an excitement on the subject of religion, or humanly speaking, there is no barrier against the deceptions and delusions of the adversary, by which he attempts, and often successfully, to prevent the gospel of Christ.

IN CONCLUSION.—The apostle urges all concerned to a careful performance of this duty by that most weighty consideration—“*the flock, the church of God which he “has purchased with his own blood.”*” The care of souls is beyond expression important; their immortal interests are concerned, and are to be influenced in a great measure by the discharge of duty incumbent on the officers of the church. The apostle sets immortals before us—immortals under the power of sin, and subject to its curse—to whom the Gospel is to be preached. And he gives great *emphasis* to this charge when he points us to the church of Christ, the flock redeemed by Christ, and declares the ransom price of the flock, *the blood of its Lord.*” Great is the mystery of Godliness—God was manifested in the flesh.—Wonderful was the way that God would and did redeem his people; by manifesting himself in the flesh and purchasing his flock by the blood of his human nature. What else shall speak to us so loudly and emphatically the worth of the church, the worth of souls,—the responsibility of the Elder's office!

Miscellaneous.

LETTER FROM MRS BAXTER, TO A FRIEND.

MR EDITOR,—Most of your readers, I presume, are acquainted with the writings, and of course with the character of the celebrated Richard Baxter, Author of the “Saint’s Everlasting Rest,” and several other valuable works. I send you the following extract of a letter from his wife, Mrs Margaret Baxter, to make them acquainted with her. This letter was addressed to a friend. It breathes the devotional spirit of one who held, undoubtedly, close communion with God and her own heart. You will find in it *seven subjects* for which christians ought to pray; subjects which are liable to be overlooked in this age of action while their attention is continually directed to the progress of Christ’s kingdom in the world around them, and to the things which must be done to extend it.—If we view this letter as an expression of mental and religious character,—we cannot avoid thinking that the wife of the pious Baxter was a help meet or suitable for him; for it appears to be the product of a mind of a superior order, deeply imbued with sentiments of elevated piety. I hope the reader will receive as much profit from the perusal of it, as it has afforded your friend and fellow servant.

DISCIPULUS.

“I will pray for you according to the best of my judgment, and I will tell you for what, that you may know what to pray for yourself. First, that your thoughts may be turned to the magnifying of God’s love, and that you may remember that he is as good as he is great; and that you may be more sensible of his mercies than of your own unworthiness. Secondly. I will pray that you may have so lively an apprehension of your everlasting felicity as may make you long to be with Christ. Thirdly, that you may have more of that humility that makes you little in your own eyes. Fourthly, that you may be less tender and liable to commotion and disquiet of mind, and less sensible of unkindness and bodily dangers; yea, and of sin itself while the sense of it hinders the sense of mercies. A meek and patient spirit is of great price in the sight of God. I will pray that you may be delivered from too much inward passion of fear, grief, discontent. Fifthly, I will pray that no creature may seem sweeter, better or more agreeable, or necessary to you, than it really is;

and that you would look on all as walking shadows, vanity and liars, farther than you see God in them, or they lead up to him. That they may never be over-loved, over-feared, over-trusted, or their thoughts too much regarded. Sixthly, above all I will pray that you may be less self-willed and not so passionately set upon the fulfilling your own will; that is compliant with the will of God, or can change as he would have it: that will follow him, not run before him? and can endure to be crossed by God or man, without discomposure of mind. Seventhly, I shall pray that seeming wisdom may not entangle you either in the concealment of any thing that greatly needs your friend's advice, or in hiding your talents by unprofitable silence, as to all good discourse upon the enmity you have to hypocrisy; and that you may not live in sins of omission for fear of seeming better than you really are.

By this you may know wherein I think you faulty. The best creature affections have a mixture of creature imperfections, and therefore need some gall to keep us from them. God must be known to be our rest, and therefore the best creature but a creature. O miserable world, where we can have no fire without smoke, and where our dearest friends must be our greatest grief; and when we begin in hope, in love, and joy, before we are aware we fall into an unanswerable measure of distress.

Learn by experience, when any condition is inordinately or excessively sweet to thee, to say, "from hence must be my sorrow."

PRACTICAL TRUTHS.

MR EDITOR,—The perusal of an article in the last number of your valuable Magazine, over the signature of "WE, THE PEOPLE," has led me to reflect on many practical truths of the importance of which your readers cannot be too sensible. I call them *practical*, for if deeply impressed on the public mind, they will change some of the practices of the times—they will excite the people to a course of action which will relieve them from their oppressive wants and meliorate their condition.

Their moral condition, if rightly described in the remarks of "*We, the People*," is by no means an enviable one. According to the confessions, made in that article, they appear to be undecided on the most important questions,—they are halting between two opinions; *indecision* is a prominent feature of their character; and with this indecision they appear

to be in an unpleasant and painful state of suspense—fluctuating—doubting what part they will act in reference to the most important subject ever addressed to men. On the one hand, they are bound down to the earth by the selfish passions of their nature, as with a chain of iron: They are too ignorant of religion to be duly sensible of their ignorance; they love their sins too well to renounce them, and their sensual pleasures too much to exchange them for those of a more exalted nature. On the other, they have just so much reverence for religion as to wish to have the Bible in their *houses*, and carelessly to attend on the ordinances of the gospel; just regard enough for the best good of their children, to be willing that they should attend Sabbath Schools; but this from worldly and not religious motives. Conscience which has never been truly enlightened—which has often been silenced—tells them not the *whole truth—that they are hastening to destruction*—but just whispers “you are not perfectly safe—you must be better than you now are,” and prompts them to think that they will get religion at some future day, not for its own sake or the honor of its blessed Author, but merely to escape the awful consequences of their sins. In this state of mind they will not of course make personal efforts or devote their property to promote the cause of Christ—for they would go to heaven, not because it is a place of *holiness*, filled with the glory of God, but because they think it a place of *refuge* from the miseries of hell. **SELF** is the idol which they adore, whether they worship at the shrine of wealth or of pleasure.

Such is the moral state of the people, and this state corresponds with the phenomena which we daily witness; it admits of almost every variety and shade of character; it accounts for the professed desire of the Bible, and of ministers, and for the reluctance with which any personal sacrifices are made to obtain them. To my mind it has suggested truths which ought to be reiterated again and again, till christians are roused from lifeless inactivity, inspired with moral courage which nothing can daunt, and united in their efforts to accelerate the works of reformation.

1st. *Whatever is done in this country to stem the torrent of corruption, and promote the cause of truth and holiness, MUST BE DONE BY THE PEOPLE.* Our situation in this respect is peculiar. As a people we are making a solemn experiment on which the nations of the earth are gazing with admiration, and God and angels are looking down with intense interest, to see whether a great people can be so impressed with a sense of their national and individual responsibilities as to

engage simultaneously in a warfare against irreligion and all its attendant vices which have so often enslaved and desolated the most flourishing kingdoms—and whether they will unite for the support of the means which the Lord instituted—which have ever been found indispensable—to promote the cause of truth and extend its influence in the world.

Our condition is unlike that of every other people. In Europe the sword of the magistrate is wielded to suppress vice and immorality; the power of civil law is enforced to support religion; and the strong arm of government is extended to defend and perpetuate its ordinances. But in this country the sword of the magistrate is rusting in its scabbard; every species of corruption which popular sentiment favors, prevails with impunity; even stern justice looks upon deliberate murder with composure, without a frown, because the desperate, fiend-like act is thought HONORABLE! We do not permit legislators to make laws for the church, to prescribe for us a system of faith or a form of worship. The authority of law does nothing for religion, but tolerate those principles which constitute the basis of liberty; it does nothing to enforce the rules of its cold morality, for the law has no power, is of no more account than blank paper, unless sustained and enforced by the moral sensibilities of the people. The restless, ever jealous spirit of faction which pervades every branch of our government—which survives every change—which excites the worst passions, creating discord, animosity and strife, disgorging the poison of its own nature in calumny and invective through the medium of public prints over the whole face of our land—the existence of this spirit which is destined to live and reign, till our moral character as a nation is elevated and our public counsels are purified, imparts to our government an anti-christian, a demoralizing power, which threatens the destruction of liberty, virtue, of every public blessing which Heaven has granted us in answer to the prayers and blood of our Fathers.

It is vain, then, to expect any aid from government, from law or from civil authority in the arduous work of reform. Instead of accelerating, their influence retards the progress of truth, and is hostile to that righteousness which alone exalteth a nation. *A reformation in morals there must be.* Nothing else can save us. The moral causes which work out the destruction of nations, are in extensive operation. Their power is tremendous: their progress is rapid: their effects are certain: they palsy the arm of government—they obliterate the sanctions of law—they trample on the authority of God

--they efface from the hearts of the people, religion, virtue, integrity, honor, and when these are gone, the deep foundations of liberty are broken up; the springs of public and private prosperity are filled with deadly poison; the glory is departed; the people are ripened for the judgments of the Almighty; and no human power can avert them, and ruin is inevitable. If any thing is done to counteract the power of these moral causes--to check the progress of vice, and promote the growth of public and private virtue--the cause of true religion, *it must be done BY THE PEOPLE*. And this truth should be reiterated in the ears of the people, till all who love God or their country awake from their sleep, and engage in earnest in the work before them.

2. *To effect the end in view, the obstacles which impede the progress and destroy the influence of truth must be removed.*—These are numerous: The prevalence of intemperance and its host of kindred vices—gambling of every description—the haunts of dissipation, politely termed, places of innocent amusement—the violation of the Sabbath—profane swearing—and the alarming ignorance of the word of God—these evils which extensively prevail, are formidable obstacles to the progress of religion. Instead of adopting the worldly prudence so fashionable at this day of *keeping silence* on these things—let christians expose the character of these evils in their true light—for it is unseen by thousands who thoughtlessly embark for the sake of pleasure in the ingulphing current which bears them to destruction; let christians exhibit their character as revealed by the abject poverty and ruin of many around us, and the moral judgments of the people will be corrected. Let the pernicious effects of these practices be *fully* exhibited, and apologies for them will be less frequent; whatever there is of virtue in the people will be arrayed against them—and when the popular will rises to oppose them, they will be suppressed; and formidable obstacles to the progress of moral improvement will be removed.

3. *Real Christians must do this work.*—It is in vain to expect that irreligious men will adopt and pursue measures to effect a thorough reformation, till they are themselves reformed. They may see and in some measure feel its importance, but selfishness is too strong in their hearts, to allow them to make great sacrifices in behalf of religion. Thousands of them die, the victims of their unhallowed passions, but no one as a martyr to the cause of truth and holiness. If the church waits for the world to commence the work of reformation, she must wait forever. The experiment has been made: for

fifteen hundred years, christians instead of going to all nations and preaching the gospel to every creature—waited and waited from age to age, as if to see whether religion has not some miraculous power to work its way through the world, without the use of those means which its blessed Author appointed. And now they find that after fifteen hundred years the work must be recommenced with the very instruments which effected a moral revolution in the days of the Apostles. It must be recommenced by *christians* in the heart of this community, and its progress here will accelerate its progress abroad. Let christians be sensible of their responsibility—and know that it is for them to decide *by their works*, whether irreligion shall prevail till the tide of moral corruption swells and rolls its turbid waters over our land, blasting with destruction the fair inheritance left us by our fathers—or whether the gospel shall multiply the triumphs of heavenly mercy, rescue thousands from temporal and eternal ruin, and diffuse its blessed and holy influences through the whole structure of society. Fellow christians, it is in your power to save this nation from sinking in the grave of liberty, in the gulph of destruction, where other nations have sunk; and to exert a benign and transforming influence on the character and destinies of millions.

4. *To do this great work there must be union:* All who would have the holy religion of the gospel prosper in our country, *must be united in their efforts, to bring its truths and precepts to bear with all their heavenly power on the minds of the people.*—One reason why so little has been done in the cause of moral improvement in our southern country, is, because there has been but little union among those who wish to do much. Their views and feelings have been harmonious, while their efforts have been divided or desultory. The influence of demoralizing causes to be overcome in this work, is powerful. The victory is not to be achieved by irregular skirmishing, or by a desultory attack. If ten thousand men were to go *singly and separately* to attack an equal force, arrayed against them in one phalanx, they would meet with a disastrous and merited defeat. But let the assailants march to the conflict in one solid body, all united, directed and inspired by one spirit—*the hope of victory*—and victory will crown their arms with success.—Union in counsel and in action, is equally important in making an attack upon the hostile powers arrayed by sin to oppose the progress of truth.—Is the fiery Legion of intemperance to be driven from our shores?—let all the temperate, then with one united voice publish his

character and proclaim his doom to the world, and brand his followers with the stigma of eternal infamy, and he shall find no more recruits in our community to reinforce his sinking hosts. Abashed and confounded they will shortly retreat to the shades of everlasting night. In like manner, let all who would suppress the haunts of dissipation, and rescue the christian Sabbath from shameful profanation, and discountenance the alarming neglect of the word and ordinances of God—give a united expression of their sentiments by precept and example, and they will do much to remove the great evils in question. Every thing is carried by numbers in this country; authority is vested, not in kings or in laws, but in the will of the many—and there are many, very many, who have principle enough to lament the existence of these evils, and who desire a reformation. Let them fearlessly, make known their will, and they shall persuade others to obey it.

How easily may every destitute family in the state be furnished with a copy of the scriptures—not after two years—but within three months, if those in every country, who are friendly to this cause, will unite their resources and efforts to furnish the supply in their respective counties. No difficulty would retard the progress of this noble cause, were those friendly to it induced to act simultaneously, united, directed and animated by one and the same spirit. A concert of action like this in behalf of Sabbath Schools, would plant these nurseries of intelligence and piety in every neighborhood through our country. Let there be a similar union of resources, by subscriptions or otherwise, between the rich and the poor in every county and congregation, for the support of the ordinances of religion, of ministers of the gospel, and for the education of pious young men for the sacred office,—and shortly the people will have common sense enough on these subjects to be silent; even though avarice should not suffer them to know that “it is more blessed to give than to receive,” and to enjoy the privilege of honoring the Lord with their substance. Let christians put this moral machinery in operation, and many shall be persuaded to renounce their idolatry to Mammon and serve the living God.

The truths which it has been my object to illustrate in these remarks, though plain and obvious, have never been *deeply* impressed on the minds of the people in our southern country. This is evident from their moral history. They have never felt their responsibilities.—*And now there must be a reformation.* This is confessed on all sides. Speculators, cold moralists, and temporizing christians have been exerting their influence in

this work for half a century; men of honor have unblushingly contributed what they could, by publishing their honorable code of laws. But the work remains undone. The vast majority of the people are sinking under the baleful effects of ignorance, vice and irreligion. It is time then, high time, for all who love God or their country, to try another expedient, and bring to this work the moral power of the gospel of Jesus Christ. It is time for them to know that whatever is done, to promote the cause of truth and holiness, *must be done by them*. They must remove the obstacles. Christians, every one in his place, must engage earnestly in this work. You, reader, have something to do, and it must be done quickly. All who love the Saviour, and all who desire the good of their children or of their country, *must unite* their strength and and wield with power the moral machinery of the church: and by their *united* efforts in multiplying Sabbath Schools, and by increasing and extending the influence of the pulpit and of the press, they may bring the light and truth and the holy power of the gospel to bear upon the heart, and to transform the whole character and moral aspect of our wide spreading community.

PHILODEMOS.



THE RIGHTS AND DUTIES OF DIFFERENT DENOMINATIONS OF CHRISTIANS.

[Our apology for inserting the following extract, from the "Spirit of the Pilgrims," in preference to original matter, is the importance of the subject which it illustrates. While christians of every denomination are laboring to extend the influence of the gospel, by increasing the number and extending the bounds of their respective churches, the knowledge and observance of their mutual rights, will, undoubtedly, contribute to the peace of the *church of Christ*, to which they all belong, and lessen the amount of evil speaking, both in the church and in the world. This article needs not our recommendation: the just and discriminating views of the writer and the clearness with which he presents them, will secure the attention of the reader and amply reward him for the time and labor of a perusal.—ED.]

By Christian denominations I mean, those who admit the inspiration of the Bible, and its fundamental doctrines, and afford credible evidence of piety. Churches, composed of persons of this description, bearing different names, are extended, and are extending, through our land. Within the city, and in the country, they exist, in the same local limits; and are continually, by their activity, exerting a beneficial influence. These considerations render it important that the rights of

each denomination should be understood, both by itself and by other denominations. For, as in civil respect, the States constitute a nation, and yet each State possesses its own independent rights; in like manner, though the churches of our Lord Jesus Christ are one body, they are many members, possessing their own independent rights.

1. *Every Christian denomination has a perfect right to avail itself of its own resources, numbers, wealth and enterprise.*

All these are providential advantages, placed in the hands of the pious, by our merciful creator, as constituting the talents which they are to occupy till he come. Those who have ten talents, in these respects, have nothing to boast of, possessing nothing but what they have received; and those who possess but five, or two, or one, have no cause for murmuring or envy. It is God who has made the distribution; and has he not a right to do what he will with his own? Shall our eye be evil, because he is good?

In some districts of the United States, the Congregationalists have had the ascendancy; and in others, the Presbyterians; and in others, the Baptists; while in one State, the Friends led the way; and in some places, the Methodists; and in others, the Episcopalians. There are, in the different denominations, various degrees of talent, wealth, and zeal. Some have peculiar facilities for acquiring influence with one class of the community, and some, with another class. To all this variety of relative advantage, each denomination is entitled, upon principles of religious liberty, as really as men are entitled to their various civil rights. And, on the same principles, each denomination has a right to avail itself of its peculiar advantages, provided it does not encroach upon the rights of others. Especially is each denomination, in the exercise of its rights, at perfect liberty to state its views and arguments on all those points in which it differs from other denominations, and to illustrate and defend them, in conversation, and from the pulpit, and from the press. The exercise of this right is regarded, sometimes, as an indecorum, and as an attack upon other denominations. But if it be limited to direct, candid statement and argument, without asperity, or any invidious language, it is not an attack upon any denomination. It is giving a reason for our own faith, and contending for it earnestly, as we are required to do; and is one of the ways employed by Providence, to invigorate sanctified intellect, and elicit truth. No one has any cause to complain that the Episcopalian attempts to establish the superiority of bishops to presbyters; nor that the Presbyterian attempts to establish

ministerial parity. The Baptist gives no just cause of offence in publishing his peculiar views on baptism and church order; nor the Congregationalist, in publishing in opposition to those views. All may conduct their discussions in such a manner as to make them an offence; but all may conduct them without any such provocation, in the regular exercise of their own rights of edification and self-defence. Much causeless offence is taken in such cases from not understanding each other's rights, or from an unwillingness that they should be enjoyed impartially by all. One limitation only is required in the exercise of these adventitious rights. They are to be confined to the use of intellectual and moral power, wholly exclusive of all legislative and political influence. If one denomination, availing itself of any adventitious influence, should attempt to augment its own power, and cripple the power of other sects, by legislation, this would be an injustice not to be endured; because, however Christians may seek their prosperity by legislation when they are all of one way, as the fathers of New England did, yet, when other denominations have arisen, and multiplied, no such legislative favoritism can be allowed. As all contribute according to their property, to support the civil government, they have a right to expect from it, exact and equal justice.

2. *Each denomination has a right to promote, directly and earnestly, its own prosperity.*

It has a right to train up children with a designed reference to their continuance in the way of their fathers; and to provide and multiply such a ministry as it approves; and to make such charitable disposition of the time, talents and property, of its members, as they approve, and as is likely to give their denomination weight and influence in society.

All men are bound to promote earnestly the religion of Jesus Christ, in some form. But when, in the exercise of religious liberty, men are fully persuaded in the same mind and judgment, then they have a right to direct their combined energies to the promotion of religion in that particular way which is most pleasing and edifying to them. This is not selfishness. One denomination has no *claim* on another for aid, more than one farmer has claims on another for his time and money. They have separated from others, and united among themselves, from motives of choice and conscience; and they are at liberty to seek, directly and earnestly, the prosperity of their own denomination.

There is, I am aware, a feeling in many, that ministers, and others who exert themselves for the prosperity of their

own sect, are narrow-minded and selfish. It may just as well be said that the farmer is narrow-minded and selfish, who exerts himself to bring his own farm into a productive state. Christians may exert themselves selfishly for their particular denomination; but they may also exert themselves, with equal earnestness, benevolently. The division of labor is the life of secular prosperity; and God, in his providence, avails himself of the same principle in permitting the existence of different denominations. There is but one limitation to the exercise of this right which, at the present, occurs to us. One denomination has no right to intermeddle with those, who, in any proper sense, may be regarded as belonging to another denomination. The laborer is worthy of his hire. We may not dispossess a man in civil society of the fruit of his labor for our own emolument. And, in religious associations, each has a perfect right to the fruit of its own labor; and, though every man has a natural right to withdraw from his own denomination, no other denomination has a right to entice him to do it, in any other manner than by letting its light shine, in its own proper sphere.

It would be wrong for two churches of the same denomination to endeavor by stealth to supplant each other. It would create an insecurity which would destroy all confidence, and a collision of interests which would destroy all friendship; and, as men are constituted, it would produce provocation which would end in wrath, and strife, and evil speaking, inconsistent with Christian fellowship, and injurious to the general interests of Christ's kingdom. For the same reason, it is wrong for different denominations of Christians to endeavor to supplant each other by stealth. The entire population in a Christian land, which is unconnected with any denomination, may well attract the benevolent enterprise of all denominations; and in gathering these into the fold of Christ, each denomination may make full proof of its zeal, enterprise, numbers, piety or wealth. The world, also, is open before us; and in our judgment, happy, thrice happy, is that denomination who will be able to present the largest portion of mankind rescued from idolatry, and reconciled to God, by its benevolent exertions. And we cannot but indulge the hope, that the time is at hand, when the entire zeal of Christian denominations will be turned away from pitiful, selfish, irritating efforts to proselyte from each other; and will flow forth, in deep and copious streams of benevolence, to proselyte the world, from the worship of idols, to the worship of the living God.

It was upon this principle, of not interfering with others in the benevolent effort to build up the cause of Christ, that Paul kept himself aloof from the places where the other apostles had labored and planted churches; and that the prohibition was given to ministers and Christians, when all were of one denomination, not to be busybodies in other men's matters. Indeed, this is a rule, the violation of which, every man condemns, however much he may violate it toward others, when the violation of it is made to bear against his own society or denomination.

3. *It is a right of Christian denominations, being fully persuaded in their own minds, to be steadfast and immoveable in their own way.*

Because under every modification of Christian doctrine or form of Christian worship, men may be pious and accepted of God, it does not follow that all denominations embrace the truth equally; or that, in either way there is the same probability that men will be converted, or that they will be equally edified for heaven. It is our duty to choose our denomination, and then, fully persuaded in our own mind, to worship God in it, in sincerity and in truth. Some, supposing it to be a matter of little consequence, to what denomination they belong, can scarcely be said to belong to any. To-day they are here, and to-morrow there. But life is too short for a man to live long undecided in what way he will worship God, and promote actively his visible kingdom on earth; and is too short, also, for a man to be changing often from one way of worship to another. For the unstable as water, are not those who excel, either in personal piety, or public usefulness. Besides, if a tree will produce just as good fruit, and just as much, in one vineyard as in another; it does not follow, that it ought, every year, to be plucked up by the roots, and set out in another vineyard. Such emigrating trees would soon become trees without fruit, twice dead, plucked up by the roots.

The result of our observation, in the course of a short life, is, that the men who are so catholic as to feel no preference for any particular denomination, but love all alike, praying and hearing, a little here, and a little there, and not much any where, are, in fact, men of no religious principle, and are only making merchandise of their religion, to answer the purposes of secular gain, or a low ambition. There is a fish in the ocean, which never continues in one stay, but floats up and down with the tide, and bites only as it happens to meet a hook which is baited. Now these tide-fish in a religious

community, who are every where and no where, and bite only as the tide suits, and the hook is baited, are of little value to the cause of Christ, in any form. They seek their own selves, not Jesus Christ. The interests of religion are promoted by a precision of faith, and a decision of friendship and profession, in some form of public worship. This steadfastness of character, when it hinders the invasions of proselyting zeal, is sometimes denominated stubbornness, prejudice, and bigotry. But it is neither. It is a full persuasion of what is right, which every man owes to his own soul, and to his children, and to his God.

Such are the *Rights* of Christian denominations. The following are some of the relative duties which they owe to each other.

1. *They are called to the exercise of mutual benevolence, or good will.*

This is obligatory upon individuals unallied by the ties of civil association, and upon all the members of the civil communities, and even upon enemies. It is that charity which is the bond of perfectness, i. e. the temper which constitutes perfect society. Its obligation results from our relations to each other as intelligent beings, and our capacities of enjoyment and usefulness; and exists, independent of personal character and individual desert. The glorious God, who is love, has set us the example. He feels benevolently toward his sinful family, and has given his Son to die for us all, and sends down his blessings upon the evil and the unthankful. In the exercise of such benevolence toward all men, even enemies, Jesus Christ has bound us by his precept and by his example. But surely, on becoming Christians, we do not shake off these obligations of universal benevolence. It is the very object of the Gospel to revive it in our hearts, and of sanctification to perfect it under every form which the Christian church assumes. That benevolent regard, then, which Christians owe to all men, and even to enemies, they do most certainly owe to each other. Under the influence of this general benevolence, each Christian denomination is bound to regard with pleasure the regular prosperity and usefulness of other Christian denominations; and each is bound to render to the others, all assistance, when there is an opportunity, which is not inconsistent with its own lawful preservation and prosperity. Benevolence requires us to do good unto all men, and even unto enemies, as we have opportunity, but especially to those who are of the household of faith.

2. *Christian denominations are bound to regard each other with complacency.*

Those feelings which we are bound to cultivate toward individual Christians, whom we acknowledge as such, we are bound to cultivate towards churches which we allow to be churches of our Lord Jesus Christ. We may perceive in individual Christians, defects of character, which we cannot regard with complacency; but this is no reason why we should not regard with approbation whatever excellent traits of character we may perceive. And we may see in other denominations, what to us may seem defects in organization and in practice; but this is no reason why we should withhold from them the tribute of brotherly love for those things which are true, and excellent, and of good report. The disciples judged, that because a man, whom they found casting out devils, followed not them, therefore they were to regard him as an enemy; but Jesus told them, No, he is not our enemy. He may not cast out devils in a manner as salutary as that in which you do it; but, if he cast them out at all, he is our friend, and is to be regarded as such. Now no denomination regards another as promoting the cause of Christ, in all respects, in the best manner. All think that their way of casting out devils is the best. But Jesus has decided that, while we may innocently indulge this partiality in our own favor, we must love one another, with a pure heart, fervently. We need not feel complacency in each other's supposed defects; but we may, and we must rejoice, that the Gospel is preached, and that souls are saved, even though we should think the good done is accomplished in a way less perfect than our own. It would be a sad thing, if real Christians could not be willing that sinners should be converted to God, and fitted for heaven in any way but the very best way, i. e. in any way but their own.

But, while it is, in our judgment, a duty which churches, composed of persons affording credible evidence of piety, owe to each other, to maintain Christian fellowship in the ordinances of the New Testament; no one church has a right to require this of another, or to censure or condemn another church, which may not be able conscientiously to do what, to others, it may seem to be its duty to do. All Christians have a right to associate for the enjoyment of ordinances in that form, and on those conditions, which to them appear scriptural; and no one who cannot comply with these conditions has any cause to complain. If there were no other church in the world, it would be different; but seeing we may have access to churches which can receive us, why should we insist that others should receive us who cannot do it conscientiously?

Let Christian denominations study the Bible on this subject prayerfully, and cultivate Christian fellowship so far as they are able to agree, and wait patiently for the day, when one Lord, and one faith, and one baptism, will unite, in one blessed fellowship, the entire family of man.

3. *The churches of our Lord, of different denominations, are bound to unite their influence and exertions for the promotion of religion and morality, on all those great points in which they are happily united.*

There are many things which different denominations cannot accomplish alone, which may be reached by their united energies. There is an influence of religion upon society, which no one denomination can exert—which the opposition of denominations to each other may hinder, and their union easily produce. Now it is for the interest of all Christian denominations, that the institutions of Christianity be regarded with respect, and be practically observed; and the concurrent opinion and influence of all denominations would go far to create a *public opinion* which no man could repeal, or lightly disregard. And while this is possible, it is doubtless a duty which we owe to God, to endeavor to bring the judgment and conscience of the community into a subjection to the laws of Christ. Much might be done in this way to prevent profane swearing, lewdness, the violation of the Sabbath, and all those vices which war against the soul.

Even the government of the nation may be made to feel the restraining and purifying influence of Christian morality, and may be moved, to cooperate, in its proper sphere and manner, in strengthening the laws of Christ, and extending the empire of the Gospel. Why should governments respect their constituents, and consult their wishes on all subjects, but the subject of religion? God be praised that they are never to legislate for our consciences. But if governments often represent the vices of their constituents, and help to destroy those religious liberties which they are established to protect, can any good reason be assigned why they should not represent the virtues of their constituents, and lend their influence to favor, in their proper sphere and manner, those religious institutions which lie at the foundation of civil liberty? Rulers are generally disposed to treat with respect the known wishes of their constituents; and can the churches of our Lord, of different denominations, united in so many points of vital interest, forbear to combine their influence, and cause their wishes to be understood by their rulers and not be guilty? Why should all the moral influence of our sanctified nature

be excluded? No doubt, the Christian denominations of this land, are called, by the God of heaven, to engage in a great work of pacification, of mutual benevolence, and public usefulness, of which, as yet, we have scarcely formed a conception.

Review.

REVIEW.—*Sermons delivered on various occasions, by LYMAN BEECHER, D.D.*—Boston: T. R. Marvin, 1828—8vo. pp. 367.

THIS volume contains nine sermons, preached on various occasions, beginning as far back as 1806, on the following subjects: *The Government of God desirable. The Remedy for Duelling. A Reformation of Morals Practicable and Indispensable. The Building of Waste Places. The Bible a Code of Laws. The Design, Rights and Duties of Local Churches. The Faith once delivered to the Saints. Resources of the Adversary, and Means of their Destruction. The Memory of our Fathers.* In a closely printed Appendix of fifty pages there is a *Reply* to a Review of the Sermon entitled, "The Faith once delivered to the Saints," published in the *Christian Examiner*, a publication conducted by those called, *Unitarian, or Liberal Christians.* To this Reply, no answer has been given: the Unitarian Reviewer, it seems, has been silenced, or perhaps annihilated, by the strong defence of truth which it presented before him. We would recommend the history of this controversy to those who tremble for the Ark of God as often as they hear the clangor of arms wielded in its defence. If we do not greatly mistake in our endeavors to trace effects to those causes which God is pleased to use to produce them; controversy or theological discussion, has, during the last few years, greatly promoted the progress, and is this moment adding to the increasing influence, of truth and holiness in the churches of Boston and its vicinity. It ought not to be forgotten, however, that the good effects resulting from controversy, depend in a great measure on the spirit and manner in which it is conducted. Let those who defend the truth, speak and defend the truth in love; let them—whatever the advocates of error may do—temper their arguments with the spirit and meekness of the gospel. Truth presented in this spirit, with a becoming firmness, disarms opposition and finds its way to the hearts, where recrimination would only excite unholy passions and close every avenue to the understanding.

But to return to Dr Beecher's new book:—It is now too late for us to decide on the merits of these sermons: for several of them were published at different times some years since, and all of them have been before the public in the form of pamphlets; and the decision of the public was pronounced and reiterated wherever they were read, long before they were collected into the volume in which they have found their way to us. Prudence, therefore, as well as judgment, forbids that we should array ourselves against the decision of the public, and we, of course, have nothing to do, but to re-echo public opinion, and recommend this book to our readers, and this we do for two reasons: And,

1. Because it contains the views of the Orthodox churches in New England, on various and important points of doctrine. As these churches are represented in the highest judicatory of our church, and are also united with us in their efforts to promote the great cause of Missions both at home and abroad, we think it important that their views of religious truth and duty should be fully known in every part of our church. The members of our church certainly ought to know the religious character of those with whom they unite in the sacred and benevolent work of propagating the gospel of Christ in heathen nations; and to know their character we must know their creed. We wish therefore that their sentiments may be more generally known,—and this, instead of destroying, we are confident, will cement and strengthen the union which happily subsists between our church and the orthodox of New England. This union appears to us important, not only to them, but to the prosperity and enlargement of the Presbyterian church. It tends to cool the zeal of bigotry, to exclude the spirit of sectarianism, and to promote *liberal* (we use the word in its *proper*, not its popular, sense) christianity. We do not wish our church to become sectarian, because it has the best system of government and discipline: we do not wish it to separate from others, who hold "*the faith once delivered to the Saints,*" in the holy enterprise of preaching the gospel among all nations. We do not wish to see this cause tarnished, or its progress retarded by the paralyzing efforts of sectarianism. The influence of a correspondence and of *united* exertion to promote the cause of Christ, between our church and other orthodox churches, is a most salutary and important influence. We hope, therefore, it will be increased and extended till its benign power is felt in every dark corner of the earth.

From the history of other churches we may learn what would be the effects of a separation from evangelical associa-

tions in the cause of benevolent enterprise. Should the Presbyterian church, withdraw from others in this cause—we venture to predict her future history: instead of looking abroad with compassion on the world lying in wickedness before her—instead of carrying the standard of the cross and planting it in the heart of Satan's empire,—her eyes will be fastened and rivetted to the walls, and her energies will be wasted in defending the entrenchments, which surround her own little encampment. Her sons, instead of building up and beautifying the temple of the Lord, which is destined to become the joy and the glory of the whole earth, will exhaust their strength and spend their lives in petty contentions with their neighbors who happen to find fault with the scaffolding, reared for their convenience, merely to facilitate their labors. On this scaffolding they will linger, night and day, watching for the approach of an enemy, like centinels on the walls of a besieged city, till the very outworks become as sacred in their eyes as the temple itself, or the holy altar on which they should offer their morning and evening sacrifice. If it be said that all this is mere conjecture or prophetic theory—we answer, it is theory built on facts;—theory which we might illustrate by the records of more than one church in our own country. We therefore hope that the church which regards us as members, will continue to unite with others of like character in the great work of preaching the gospel to every creature; and the progress of this work we believe will more fully exhibit, more gloriously illustrate, more boldly defend, and more effectually propagate “the Faith once delivered to the Saints,” than the Confession of Faith itself. And this union of effort which the Lord regards with peculiar favor, we doubt not will be strengthened by just views of the system of faith and practice, so efficiently inculcated by the orthodox churches of New England. With all our attachment to our church then, and we are sincerely attached to it—and with all our southern feelings,—and we are not charged with a want of love to our country,—we recommend most heartily to our brethren, this volume of Sermons, as a faithful and lucid exposition of the theology of those who are united with us in the most important enterprise in which our church has ever been engaged.

But there are other considerations which claim for this volume an attentive perusal. *Dr Beecher's Sermons may be read with profit*; and this is more than can be said of most sermons. Of the many, the *very many* to be seen on the shelves of a Theological Book store, *very few* in our estima-

tion are worth the time and labor of a careful perusal. It is not enough, that a book be *negatively* good,—that is, contain no striking defects—in order to merit a reading; it must have *positive* excellence. The volume before us is not like many others merely a collection of common place remarks, pretty well expressed on good subjects, free from all fault, just such a book as a good man would not wish to condemn—but it is a lucid and forcible illustration of many important truths. The doctor's mind appears to be transparent as the holy waters of the sanctuary: his perceptions of his subject are clear and strong, and are clearly and forcibly expressed in language corresponding with the vividness and power of his own impressions. In argument he wields a two edged sword, the sword of the spirit—he aims his blows with unerring certainty at the very heart of error—he strikes—and the hapless victim falls. His book in short is one of the few which every young minister and every student ought to read, to learn how *to think and to reason* and to exhibit his thoughts in that light and order which will produce conviction and make others think.

As a specimen of his style and manner, we make a few brief quotations from the sermon entitled, "The Memory of our Fathers," delivered at Plymouth, Mass. on the 22d of December, 1827, the anniversary of the landing of the Pilgrims. His text is Rev. xxi, 5. *And he that sat upon the throne said, Behold I make all things new.* In the introduction he briefly notices the state of moral ruin in which the vast majority of the world's population have, in every age, been suffering under the threefold curse of civil, intellectual and spiritual bondage; and all this while the powers of man, if rightly directed, may as well bless the world and make it the abode of peace as to fill it with guilt and suffering and wretchedness. The gloomy forebodings awakened by the dark history of the past, which has led many to conclude that the condition of man in respect to any universal and abiding melioration, is hopeless—are dispelled by the text which is a voice from heaven announcing the approach of help from above. "He that sitteth upon the throne saith—Behold I make all things new." "The renovation here announced is a moral renovation which shall change the character and condition of man." Many doubt whether it will ever be effected—but he who sits on the throne—who has all power in heaven and on earth, has *determined* to accomplish it. It is as certain as though it were already done. He will undoubtedly effect it by the instrumentality of men, and our author

proceeds to mention the great changes which must take place in the civil and religious condition of nations in order to its accomplishment. 1. The monopoly of the soil must be abolished. 2. There must be a great change in the prevailing forms of government; the mass of mankind must be enlightened and made capable of self-government. 3. The rights of conscience must be restored to man; and religious establishments and spiritual tyranny destroyed. To the perfection of this work a great example was wanting, of which the world might take knowledge, "But where," he asks, "should such an experiment be made?" He here points out the obstacles to such an experiment in Europe, Asia and Africa, where despotism or barbarism was holding their millions in darkness, and by a brief retrospect of the history of this nation, he shews that God in his good providence has been exhibiting to the world an example on these western shores, of a people "who recognise the equal rights of man—who give the soil to the cultivator, and self-government and the rights of conscience to the people." He then remarks:

'The history of our nation is indicative of some great design to be accomplished by it. It is a history of perils and deliverances, and of strength ordained out of weakness. The wars with the savage tribes, and with the French, and at last with the English, protracted expense, and toil, and blood, through a period of one hundred and fifty years. No nation, out of such weakness, ever became so strong; or was guided through such perils to such safety. "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul." These deliverances, the enemy beheld with wonder, and our Fathers with thanksgiving and praise. But, in the whole history of the world, God has not been accustomed to grant signal interpositions, without ends of corresponding magnitude to be answered by them. Indeed, if it had been the design of heaven to establish a powerful nation, in the full enjoyment of civil and religious liberty, where all the energies of man might find scope and excitement, on purpose to show the world by experiment, of what man is capable; and to shed light on the darkness which should awake the slumbering eye, and rouse the torpid mind, and nerve the palsied arm of millions; where could such an experiment have been made but in this country, and by whom so auspiciously as by our Fathers, and by what means so well adapted to that end, as by their institutions? The course which is now adopted by christians of all denominations, to support and extend, at home

and abroad, religious and moral influence; would seem to indicate the purpose of God to render this nation, extensively, the almoners of his mercy to the world.'—pp. 301, 302.

'The revivals of religion which prevail in our land among christians of all denominations, furnish cheering evidence of the presence of evangelical doctrine, and of the power of the Spirit by which the truth is to be made efficacious in the salvation of mankind. These revivals are distinguished by their continuance through a period of thirty years; by their extent, pervading the nation; by their increasing frequency in the same places; by their rapidity and power, often changing, in a few weeks, the character of towns and cities, and even of large districts of country. An earnest of that glorious time when a nation shall be born in a day, they purify our literary institutions, and multiply pastors and missionaries to cheer our own land, and enlighten distant nations.

'They are without a parallel in the history of the world, and are constituting an era of moral power entirely new. Already the churches look chiefly to them for their members and pastors, and for that power upon public opinion, which retards declension, and gives energy to law and voluntary support to religious institutions.

'These revivals then, falling in with all these antecedent indications, seem to declare the purpose of God to employ this nation in the glorious work of renovating the earth.'—p. 303.

'Let this nation go on, then, and multiply its millions and its resources, and bring the whole under the influence of our civil and religious institutions, and with the energies of its concentrated benevolence send out evangelical instruction; and who can calculate what our blessed instrumentality shall have accomplished, when He who sitteth upon the throne shall have made all things new.

'If Swartz, and Buchanan, and Vanderkemp, and Carey, and Martyn, and Brainerd, could, each alone, accomplish so much; what may not be expected from the energies of such a nation as this? Fifty such men as Paul the Apostle, unaided by the resources of systematic benevolence, might evangelize the world. What then may not be accomplished by a nation of freemen, destined in little more than half a century to number its fifty millions?

'If we consider also our friendly relations with the South American States, and the close imitation they are disposed to make of our civil and literary institutions, who can doubt that the spark which our Forefathers struck will yet enlighten this entire continent? But when the light of such a hemisphere shall go up to heaven, it will throw its beams beyond the waves—it will shine into the darkness there, and be comprehended; it will awaken desire, and hope, and effort, and produce revolutions and overturnings, until the world is free.

'From our revolutionary struggle, proceeded the revolution in France, and all which has followed in Naples, Portugal, Spain, and Greece; and though the bolt of every chain has been again driven,

they can no more hold the heaving mass, than the chains of Xerxes could hold the Hellespont vexed with storms. Floods have been poured upon the rising flame, but they can no more extinguish it than they can extinguish the fires of Ætna. Still it burns, and still the mountain heaves and murmurs; and soon it will explode with voices, and thunderings, and great earthquakes. Then will the trumpet of jubilee sound, and earth's debased millions will leap from the dust, and shake off their chains, and cry, "Hosanna to the Son of David."—pp. 304, 305.

Our limits do not permit us to follow our author and view the solemn and responsible duty of making great efforts to spread abroad the light of salvation and the knowledge of our free institutions over the face of the whole earth—a duty, a work to which God is loudly calling this nation by his word and his providence. He addresses this solemn call to christians of every denomination. He calls on rulers and people of every class and age and sex, to unite and be co-workers with Him in making *all things new*. If any refuse to act in their proper sphere in promoting this great cause—they do it at the peril of their immortal souls. And they will shortly answer for it at the judgment seat of Jesus Christ who will give to every man according to his works.

We give one more extract, illustrative of the character of the Puritans,—a character which we did not formerly justly appreciate—and which, we fear, many of their descendants do not estimate aright.

'Surely,' says the doctor, 'no nation ever had less occasion to be ashamed of its ancestry, or more occasion for gratulation in that respect; for while most nations trace their origin to barbarians, the foundations of our nation were laid by civilized men—by christians. Many of them were men of distinguished families, of powerful talents, of great learning, of pre-eminent wisdom, of decision of character, and of most inflexible integrity. And yet, not unfrequently, they have been treated as if they had no virtues; while their sins and follies have been sedulously immortalized in satirical anecdote. The influence of such treatment of the Fathers is too manifest. It creates and lets loose upon their invaluable institutions the Vandal spirit of innovation and overthrow; for after the memory of our Fathers shall have been rendered contemptible, who will appreciate and sustain their institutions? "THE MEMORY OF OUR FATHERS," should be the watchword of liberty throughout the land;—for, imperfect as they were, the world before, had not seen their like, nor will it soon, we fear, behold their like again. Such models of moral excellence, such apostles of civil and religious liberty, such shades of the illustrious dead, looking down upon their descendants with approbation or reproof, according as they follow or depart from the

good way, constitute a censorship inferior only to the eye of God;—and to ridicule them is national suicide.

'The persecutions instituted by our Fathers, have been the occasion of ceaseless obloquy upon their fair fame. And truly it was a fault of no ordinary magnitude that, sometimes, they did persecute. But let him, whose ancestors were not ten times more guilty, cast the first stone, and the ashes of our Fathers will no more be disturbed. Theirs was the fault of the age, and it will be easy to show, that no class of men had at that time approximated so nearly to just apprehensions of religious liberty; and that it is to them that the world is now indebted for the more just and definite views which prevail. More exclamation and invective has been called forth by the few instances of persecution by the Fathers of New England, than by all the fires which lighted the realm of Old England for centuries, and drove into exile, thousands of her most valuable subjects.

'The superstition and bigotry of our Fathers are themes, on which some of their descendants, themselves far enough from superstition, if not from bigotry, have delighted to dwell. But when we look abroad, and behold the condition of the world compared with the condition of New England, we may justly exclaim, "Would to God that the ancestors of all the nations had been not only almost, but altogether such bigots as our Fathers were!"'—pp. 305—307.

WOMEN NOT UNEQUAL TO MEN.

Mark her majestic fabric, she's a temple
 Sacred by birth and built by hands divine;
 Her soul's the Deity that lodges there,
 Nor is the pile unworthy of the God. DRYDEN.

MESSRS EDITORS,—I never would have meddled with so crooked a subject as this, but for the conviction that mistaken opinions on the inequality of women have given currency to many practical errors in female education. My attention has been directed to this subject by a collection of quotations I have just met with, from ancient and modern poets of which woman is the subject. These passages purport to describe the moral character, genius and condition of women in the several ages and countries in which they were written. They form a strange medley of praise and censure, flattery and abuse, love and hatred, wisdom and folly, &c. It is amusing to see what variety of sentiment and opinion the world entertains on this subject. Were it a subject of pure philosophy or metaphysics—wholly untangible, diversity of opinion could well be accounted for. But since it is so *sensible* and so tan-

gible a subject as woman—affording such a multitude of facts—facts too, of so decided a character, on which to rest our opinions—it is strange that there should yet be such diversity of sentiment.

In noticing the views of a few writers on the character and equality of women, I begin with Milton.

“ Out of my sight, thou serpent; that name best
“ Befits thee: with him leagued, thyself as false
“ And hateful: nothing wants, but that thy shape
“ Like his and color serpentine may show
“ Thy inward fraud; to warn all creatures from thee.”

Again in another philippic, he says,

“ Thy all is but a show,
“ Rather than solid virtue; all but a rib,
“ Crooked by nature, bent as now appears
“ More to the part sinister—”

In the same strain,

“ Oh why did God—create this last,
“ This novelty on earth—this fair defect
“ Of nature !”

Dryden, in his “Spanish Friar,” describes woman as an insignificant toy,

“ Made from the dross and refuse of a man.”

And Rowe,

“ Their affectations, pride, ill-nature, noise,
“ Proneness to change, even as the toy that pleased them, &c.”

Shakspeare, in his inimitable manner, has given us many very severe tirades on women—one of which is the following, relating chiefly to the moral qualities of the sex,

“ There is no motion
“ That tends to vice in man, but I affirm
“ It is the woman’s part: be it lying, note it
“ The woman’s; flattering, hers; deceiving, hers;
“ Ambitions, covetings,—change of prides, disdain,
“ Nice longings, slanders, mutability,
“ All faults that may be named, nay, that hell knows,
“ Why, hers in *part*, or *all*; but rather all;
“ For even to vice
“ They are not constant, but are changing still
“ One vice but of a minute old, for one
“ Not half so old as that.”

CYMBELINE, Act II.

These are only a few instances, from the many which might

be quoted, of the malevolence of poets against women. Numberless quotations from the first writers of prose might be adduced to the same point. We will add one or two from Swift. Speaking of the predisposition of ladies, when together, to spend their time in talking about lace and fans and the cut and color of their dresses—he says to a young lady to whom he is writing; “When I consider this trait in your sex, I cannot conceive you to be human creatures, but a sort of species, hardly a degree above a monkey, which has more diverting tricks than any of you; is an animal less mischievous and expensive, and, for aught I know, would become brocade as well.” On the discipline of her mind, he says; “You need not fear of becoming learned and conceited, for there is an easy remedy for this, if you once consider, that after all the pains you may be at, you never *can* arrive, in point of learning to the perfection of a school-boy.

These passages show what have been the sentiments of men on this subject in times past.—In short—from the Apostolic to the present age, it has ever been asserted, (and few have been so hardy as to doubt it,) that woman is “the weaker vessel.” It has ever been maintained, of course, that they are *naturally* vain, fond of flattery, and easily duped. They have been regarded, by many as unsusceptible of high intellectual cultivation, and therefore, to attempt to bestow this on them, has been thought to be time and money lost. It has even been ridiculed by men of acknowledged good sense in other matters: and their early discipline and education generally have been conducted on the supposed fact, that they are incapable of the same degree of cultivation that men are capable of. And here I would remark;

1. So far as strength of intellect or susceptibility of mental culture is concerned, it is unfair to pronounce women inferior to men, because, it has never yet been the custom to educate them like men—to bring them to the same discipline—to exercise their reason in the same way—and to store their minds with the same objects of taste and of thought. Long established custom, supported by popular prejudice, has not allowed to women the same kind and degree of mental discipline, as to men; so that the decision of their inferiority is made upon a supposition wholly unfounded. Again, we cannot help being a little suspicious of the conclusion, from another consideration; which is, that men, who claim this superiority, are both parties and judges in the case. In this it must be admitted, that we act ungenerously towards the fair. Such, generally, are our prejudices against giving them a manly

education, that we take pains to train them up to weakness and folly and then upbraid them for it, and reproach them for being fools. We ourselves are the cause of the fault we complain of.

The plain fact is this, custom, opinion and prejudice have assigned to woman a certain rank or condition in society,—have fixed the limits of her education—and even prescribed the kind and quantity of her amusements. Who ever passes these bounds is in danger of being branded with “innovater” —“masculine” “Amazon” or “romp.” Their amusements are contrived for them rather as they are women than as they are reasonable creatures. Thus, their toilette is considered, their great scene of business; the well adjusting of their hair is reckoned a very good morning’s work; and to make an excursion to a merchant’s or milliner’s shop, is allowed to give them so great a fatigue as to render them unfit for business all day.

Females are not allowed to be independent—to think or to act independently. They are mere creatures of subordination—dependent on popular opinion—not allowed to exercise their judgment or reason at all except in the narrow province particularly assigned them. Thus, in matters of taste and fashion, females have always been, or have always imagined themselves to be, much more dependent on popular opinion, whether rational or irrational in its dictates, than men; I see no good reason for this. I know not why a woman should sacrifice her better judgment here to that of others, any more than one man should sacrifice his to another: or than her self-styled lord and master should give up his. Yet, if a woman take the lead in attempting to overthrow a fashion, or a custom, however foolish, she is branded at once with the epithet of innovater. Independence of character is considered *unfeminine*, and the right of female self-judgment, though recognised in theory, is never allowed in practice by the voice of the public: and what is the consequence of such caprice? This—that whenever any foolish custom has gotten established among the fair, it must be forever perpetuated; because, forsooth, though females may originate nonsense and folly—and be approbated for it, since this is the province which popular sentiment has assigned to them—yet they may not originate reason, because this is out of their province.

The common opinion is, that women are inferior to men. My opinion is that they are not *naturally* inferior;—they are only different from men. That they are different from men both in their physical and intellectual constitution all will ad-

mit. Now what I contend for, is this: that though different, they may, at the same time, be equal to men, to all intents and purposes;—that their intellect is susceptible of as high cultivation—of acquiring as great a degree of strength, though it may be of a different character;—and that the productions of that intellect, may be as valuable, as able, as worthy of admiration and in as good taste, as the productions of men on the same subjects. Still, they would be different. If the male productions discovered more energy, more steadiness of mind in the investigation;—the female would show more felicitous transitions from thought to thought—finer touches, and finer creations of the imagination—more that would please the fancy and move the heart.

As respects moral and intellectual powers, women are not inferior to men.—This is our position. We shall not attempt to prove it from craniology or any other *ology*, for as to the bumps, we freely confess we know but little about them. We will only remark that the female cranium is very good,—very well shaped, and does not differ essentially, in any thing, from the male cranium. We can see but little sexual difference—and not much difference among those of the same sex: though I would lay any wager, that I could pick out the cranium of Ann Royal, author of “*The Black Book*,” and that of a certain very silly, very crazy gentleman, from the skulls of a whole continent.

Women differ from men in physical structure or animal organization, but this difference alone does not prove them inferior, even in this respect. They are no less fitted for the offices and appointments of life. The more you train them like men, the nearer will you bring them in strength of body and agility of limb and hardiness of bone and muscle to an equality with men in physical powers. Among savage nations the whole drudgery and burden of life, is thrown upon the females: They are here trained to hardship, and consequently we find them as able to endure it as the men. This custom among savages, probably originated either in the opinion among them—that the physical powers of the females were, by nature, equal or *nearly* equal to those of the men—and that the females were made to be the slaves and pack-horses of the men—or else in the belief that their minds were of inferior mould, and that on this account, they were fit only to serve the males;—or, perhaps this* custom arose from both these circumstances combined. In either case it suits our purpose.

*We do not think that savages ever reason or philosophize much on this subject.—EDS.

“Education,” says Blackwood in an article on this subject, “will do much, but it cannot do every thing. It may now and then produce a woman stronger in body and stronger in mind, than many who are thought strong men. But then all the education in the world will never produce a woman as strong as the strongest man either in mind or in body; and all the training in the world will never make the female part of the human family equal in strength—I mean downright and absolute strength, to the male part of the human family. Education will never do this until it shall be able to give a mane to the Lioness and plumage and voice to the female bird. But then the female will always be endowed with other properties in a greater degree than the male.” If, after this training, the male has more absolute strength the female will have more agility and flexibility of limb; each will have some properties of which the other is destitute either wholly or in part. It is unphilosophical, therefore, to say that women are inferior to men in physical structure, because they are not the same.—*To be continued.*

Literary and Philosophical Intelligence.

Curious Historical Memoranda.—About the middle of the eleventh century it was asserted and believed, that an equestrian statue, in the square of Taurus, was secretly inscribed with a prophecy how the Russians in the last days should become masters of Constantinople. Gibbon remarks, “Perhaps the present generation may yet behold the accomplishment of a rare prediction of which the style is unambiguous, and the date unquestionable.”—*Gibbon’s Decline and Fall*, vol. x, p. 233. As a kind of indication that this prediction is about to be verified, the following curious coincidences are noticed. The first Roman Emperor as well as the last, was named Augustus.—The founder of Constantinople was the Emperor Constantine; the last Emperor, who was slain at the capture of Constantinople by the Turks, was a Constantine. The Turkish Sultan’s name who took Constantinople was Mahomet. The present Sultan’s name is Mahomet.

An Artificial Hand.—The following deserves a record among the numerous proofs of the progress of the arts, which, it seems, are in this age designed to afford relief to the halt and maimed.

An artificial hand has been made by Mr John Veith, dentist, of Edinburgh, which is constructed so as to answer most necessary purposes: the joints of the thumb and fingers are all complete; and besides being able to manage a knife and fork with ease, the person using it can, by the action of a spring, hold a book, make a pen, and do many other things with equal facility. When not in use, the artificial hand, covered with a glove, can be

placed in any position the wearer chooses, and is then not distinguishable from the natural one.

Cause and Cure of Stammering.—Dr M'Cormac, a talented and ingenious physician of Belfast, is about to publish an essay on the cause and cure of stammering, which he has discovered. His treatment of this affliction has been invariably successful; and the simplicity of the theory, whilst it is confirmatory of its truth, makes us wonder that the real nature of the complaint has been so long unknown. Stammering is caused by attempting to speak when the lungs are void, or nearly void of air. Let any one try to articulate under such circumstances, and he will find the effort followed by those convulsive strainings and contortions that attend upon habitual stammering. The cure is performed by directing the person affected to breathe out, or expire, with all his force, whilst he pronounces the letters of the alphabet or similar sounds, slowly and one by one. From this he proceeds to simple words, then short sentences, then those that are complex, always following the same plan. The time required for the completion of the cure is of course proportioned to the inveteracy of the habit. A moment's reflection will explain the failure of the common remedies, where the plan is merely to speak slowly, or in a sing-song tone, without attending to the state of the lungs. Simple as this theory and the remedy appear, they have never been in print before. As very great benefit must accrue from the publication, the ingenious discoverer is entitled to high credit for thus preferring public duty to motives of private emolument.—*London Weekly Review.*

Longevity.—A negro woman died in Jamaica lately aged 140 years. She well remembered the destruction of Port Royal by an earthquake in 1692! What associations do not such persons raise in the reflecting mind! They are living beings, and yet not of present time. I have somewhere read of a woman who died at Beauvais in 1710, and who remembered when Henry IV, besieged Amiens, which was in 1593 or 4. What an interesting conversation might have happened between these two persons respecting events, from 1593 to 1700, and what a yet more interesting one between the reader of 1825 and the negress. He might talk of what till then seemed matter of bye-gone history. The negress might say, "I knew a woman who saw Henry IV, and Elizabeth, Shakspeare and Raleigh, Bacon and Johnson, James I, and Charles I., Cromwell, Milton, Charles II., James II., and I might say, William and Anne, and the four Georges, one of whom reigned nearly sixty years." What countless millions were born and were dust—what mighty events happened—what turmoilings arose and died away, while only two women ate, drank, and slept out their protracted existence!

Astronomical Discoveries.—In the month of February, 1825, Mr Struve undertook, with the large telescope made for him at Munich, a general view of the heavens, visible at Dorpat—having especially in view the double stars. After two years indefatigable labor he has discovered that of

more than 120,050 stars, 6300 belonged to the first four classes of double stars—whereas the catalogue which he had drawn up in 1820 contained only 500 of this kind. So remarkable an increase in one of the most important branches of the science has induced the University of Dorpat to publish a new catalogue of double stars. This is accompanied by a correct and well engraved chart of the heavens, and by a report, with some preliminary and general remarks on the nature of the fixed stars, and the motions of those celestial bodies, the immobility of which was at no very remote period taken for granted by all astronomers.

Conveyance of Sound.—The Wide spread sail of a ship, rendered concave by a single breeze, is a singular collector of sound. It happened once on board a ship sailing along the coast of Brazil, 100 miles from land, that the persons walking on deck, when passing a particular spot, always heard most distinctly the sound of bells, varying as in human rejoicings. All on board listened and were convinced, but the phenomenon was mysterious and inexplicable. Months afterwards, by comparing notes, it was ascertained, that all the time of observation the bells of the city of St Salvadore, on the Brazilian coast, had been ringing on the occasion of a festival; the sound, therefore favored by a gentle wind, had travelled over one hundred miles of smooth water, and had been brought to a focus by the sail in the particular situation on the deck where it was listened to. It appears from this, that a machine might be constructed having the same relation to sound that a telescope has to light.

Tombs in Egypt.—In the Necropolis of Thebes, where the most remarkable tombs of every description are found, the catacombs are of an amazing extent. The length of some is so great, that the galleries of which they are formed would contain in each vault from two or three thousand bodies, with sufficient space to walk about. Their entrances are usually in the sides of mountains, and their elevation on a level with the horizon. The numerous tombs of this description to be seen at the Thebes have been formerly entered and pillaged. The greater part of them are blackened by fire, and filled with an immense quantity of fragments of mummies and coffins, which prove that every thing formerly deposited here by the Egyptians has become the prey of flames. The destruction observed among these ruins, which are stripped of every thing interesting, shows that the principal object of the conquerors being to carry away every thing of value which they could find, they set fire to these vast subterranean abodes, where they afterwards found in the ashes the precious stones and metals which they sought for, without regarding the destruction of the valuable works of art, which could only be appreciated by a nation that cultivated and encouraged them. All history is agreed in throwing the blame of this havoc on the Persians, whose barbarous fury, when they invaded Egypt, is without example in the subsequent history of that unfortunate country.

Religious Intelligence.

STATE OF RELIGION WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY.

To preserve something like a general history of the progress of religion within the bounds of the General Assembly of the Presbyterian Church during the last year, we copy the following copious extracts from the narrative published by the Assembly at the close of their session in last May. Of the vices which prevail to an alarming extent in many parts of our country, the narrative speaks as follows :

Profaneness.—Profaneness is lamentably prevalent in many places; but there is good reason to believe, that if there still remain some, so fearless of God, and regardless of the decencies and civilities of life, as to make their throat an open sepulchre, and to shock the feelings of many who approach them, by an adherence to this wicked, unmanly, and vulgar practice, the number of such, particularly among the attendants upon our churches, and we may add, among those who would sustain the reputation of gentlemen, is rapidly diminishing.

Intemperance.—Intemperance is a vice which maintains a wider and fiercer conflict with the remonstrances of interest, reason and honor—the warnings of conscience, and the threatening of heaven; and since a closer and more anxious inquiry into the extent and consequences of the practice of freely using ardent spirits has been instituted, the religious community have awoken, as it were, from a dream, to witness the wide and mournful, and augmenting ravages of this evil, which is every year bearing its thousands to untimely graves,—reducing hundreds of virtuous and dependent families to poverty and disgrace;—laying the brightest hopes of genius and learning, and the fairest prospects of usefulness and honor, in the dust, and hastening to cover our nation with general disgrace, and plunge thousands of immortal beings into everlasting destruction. —

Its progress checked.—After a notice of the humanity evinced by many Presbyteries in discontinuing and discountenancing the use of all kinds of spirituous liquors, we find in the narrative an encouraging prospect that the progress of this evil can be checked. “Sad and hopeless as the case of the great proportion of habitual drunkards certainly is, the Assembly have this year to record a number of very striking instances of reformation, and they do it, that Associations and individuals may in no case abandon to final ruin, any of these unhappy persons, but be excited to use the means of regeneration, encouraged by the fact, that sovereign and Almighty is the power which converts the soul. The Assembly rejoice in being able to say, that so rapid is the progress of a redeeming public opinion on this subject, that in some parts of our church, the quantity of ardent spirits used, has diminished three-fourths in the short space of twelve months; many mercantile

men have nobly resolved no longer, by the sale of ardent spirits, to facilitate the perdition of their fellow men; and two or three distilleries in the bounds of one of our Presbyteries have been, from conscientious motives, entirely discontinued, and the owners and managers of many manufacturing establishments have interdicted the use of ardent spirits among their laborers. The Lord grant that all wise, and influential and good men throughout our land may imitate these spirited examples.

Violation of the Sabbath.—The violation of the rest of the Holy Sabbath, still continues to insult the majesty of that great and good being, whose signal mercy and protection has been the glory of our country, and to draw tears from the eyes of all who account it an honor and a delight. While the Assembly, with great pleasure, hail the formation of a General Society, intended to preserve this precious ordinance of heaven from profanation, and rejoice to learn that it is a subject of great and increasing concern in all parts of the church, they fear that this awful sin will continue to abound, so long as it derives countenance and sanction from the constituted authorities of the United States. The Holy Sabbath is the common privilege of all men, and the common object of veneration to all christians, and its dishonor should be alike grievous to all good men. The loss of this heavenly institution in these United States, would be the inevitable doom of all that is splendid in our national prospects—all in our institutions that is dear to the heart of the patriot, and precious to the bosom of the christian. The loss of the Sabbath here would resemble the capture and removal of the ark from Israel, and if this great community does not awake from its irreverent and guilty indifference to this great sin, and put on the strength of the Lord in its behalf, ere long shall it be as in ancient times, the virtuous and holy matron of Zion, thinking on the moral and political woes of this once happy land, shall expire, exclaiming, "*The Glory—the glory is departed from Israel, for the Ark of God is taken.*"

Influence of the Theatre.—In the principal cities of our country, the *Theatre*, under the pretence of a laudable aim, to cultivate a taste for literature, and provide a recreation calculated to improve the public manners, is doing much, not only to blunt the delicate sensibilities of the female mind—generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and feed and cherish every description of immorality; and in view of the rapid increase of these fashionable schools of iniquity, and the increasing ardor with which the affections of the young are enlisted in them, christian parents and active benefactors of society should be constrained by every consideration of interest, duty and compassion, to apply their strenuous endeavors to the counteraction of the baneful influences of this fascinating source of iniquity and ruin. As an interesting sign of the present time, and for the encouragement of similar measures, the Assembly here notice, with great pleasure, the refusal in the legislature of Massachusetts, to incorporate the proprietors of a theatre in one of the principal towns in that state.

Want of Ministers.—Many of our southern and western Presbyteries while they gladden our hearts with accounts of the increase of our body, and the spreading forth of the curtains of our habitation, awake every tender feeling of our breasts by the animated and glowing description of the want of ministers of reconciliation in those remote and desolate regions of the Lord's heritage. While we commend the noble and devoted spirit of those dear brethren who have planted themselves on these uncultivated and uninviting fields of ministerial labor, and sincerely sympathise with those who have none to break unto them the bread of life, we would again and again direct the thoughts and the prayers of all God's people among us, to the importance of great and increased attention to domestic Missions, as indispensably necessary to the continued occupancy of the ground which has already been acquired, and to the extension of our Western Zion with the rapid march of increasing population.

Benevolent Societies.—In view of these desolating evils, and of the lukewarmness and formality discovered by many professors, the Assembly call upon all the officers and members of the Presbyterian church to arouse from slothful indifference, and be actively engaged in the service of God. From such sources of despondency, it is pleasing, say they, to turn our thoughts to lovelier, brighter and happier scenes, and to see peace and harmony, sound morals and correct principles, generally shedding their mingled radiance upon the Lord's heritage; and Bible classes, catechetical instructions, and the faithful ministrations of the gospel, all uniting to increase the piety and religious intelligence of our country. It is extremely gratifying to learn that the monthly concert, as well as other seasons of social prayer, though often but too thinly attended, is still kept up in almost all of our congregations; and on the efforts of such as have felt an ardent concern for the welfare of others, a zeal for the cause of truth and the progress of religion, and a spirit of persevering prayer, the blessing of God has generally and often signally rested.

Notwithstanding the number and variety of those objects of benevolence, which the piety and the enterprise of our country are continually inventing, all are supported with a prompt and growing liberality.

The American Tract Society has spread its active and efficient Auxiliaries over almost every part of our country; and this, as well as the Sunday School Union, has, during the last year, acquired in our churches a great and gratifying accession of public favor and attention, and disseminated to the most distant extremities of the land, the ardor of a high engagement in its cause.

Education of Youth for the Ministry.—In the great and important cause of the education of the poor and pious youth for the gospel ministry, most of our Presbyteries appear to be giving some attention, but the General Assembly feel it to be an imperious duty, to repeat with increased earnestness all their former recommendations on this subject. To employ every possible means to provide and perpetuate in the church, so far as human instrumentali-

ty is concerned, an able and devoted ministry for the existing and growing demands of our church, and for the vast and splendid enterprises connected with the conversion of the world to God, is a matter of the deepest interest and most solemn responsibility. While thousands of immortal beings are annually dropping into the grave, are going to their last account, uncheered and unblest with the gospel's joyful sound, can an object so inseparably connected with the glorious things spoken of in Zion, ever be absent from the thoughts and prayers of christians?

Donations to the Colonization and Missionary Societies.—While the American Colonization Society is to a very creditable extent receiving the countenance and assistance of our churches, the importance of the religious instruction of slaves, is more and more deeply felt by our ministerial and christian brethren in the South and West—and in some of their congregations, more than one half of the communicants belong to this unhappy class of people. The sacred cause of Foreign and Domestic Missions is continually becoming dearer to the hearts of all among us that love our Lord Jesus; and the last year has witnessed, in respect to both, a measure of public munificence which forms a new era in the history of the Missionary Spirit of the christian world. We allude to the unexampled contributions made within our bounds the last year, to the American Board of Commissioners for Foreign Missions, and the rapid fulfilment in New Jersey of the pledge to raise in two years \$40,000 for the moral and religious instruction of the destitute in that state. In connexion with this last particular, the Assembly would express the hope that the time is near when every State and Territory in the American Union will, in like manner, resolve and pledge themselves by the blessing of God, to extend the blessing of Gospel instruction, and ordinances through every part of their limits. And while in connexion with this, we notice the extended operation of the American Home Missionary Society, and of the Board of Missions connected with the General Assembly—we would with great satisfaction, mention the still increasing munificence of our brethren of corresponding churches, in the same great and good cause, and here record to the honor of the gospel, as communicated by the Delegate from the General Convention of Vermont, the distinguished gift of the late Joseph Burr, Esq. of that State, of \$91,000, to the great purposes of Christian benevolence. The Assembly would also here notice, with approbation, the determination of the Synod of Kentucky to raise \$20,000 for the endowment of Centre College, and that of the friends of the Bible in Lexington, and its vicinity, in the same State, to collect a like sum for the purpose of furnishing every family in the State with a copy of the Bible.

Theological Seminaries.—The Theological Seminaries of our own and of sister churches, are more and more becoming the nurseries of Missionary zeal and enterprise, as well as the fountains of sacred learning. Princeton has already sent forth heralds of salvation into almost every part of the master's vineyard, and under her distinguished professors, if she continues to be remembered of God, what may she not yet do? From the reports which

have at this time been received, it appears that the highest number of students in the Theological Seminary at Princeton, last year, was 110;—in that of Auburn, 76:—of the Union Seminary in Virginia, 21:—in the S. and W. Theological Seminary at Maryville, 45:—in the Western Theological Seminary, 4:—in Auburn, 110: in Yale College, 40:—in that of the German Reformed Church, 13:—and in that of the Reformed Dutch Church, —.

Revivals of Religion.—It is not in so general and distinguished a manner, as in some former years, yet to an extent demanding the warmest gratitude of his people, the Father of mercies has been pleased to grant the special effusions of his Holy Spirit to many congregations. While in some of our Presbyteries, new congregations have been auspiciously formed, and others greatly strengthened and increased; both ministers and active members of the church have in some others, been greatly stirred up to earnest prayer and holy effort. Concerts of private prayer, for particular blessings, days of fasting and humiliation, and pastoral visitations have been owned and blessed of God, to the quickening and encouragement of his people, and the conversion of sinners.

Events like these not only solemnly rebuke the stupidity of those who misimprove better privileges, and hold back their liberal contributions, amidst ample means, but they demonstrate the precious truth that under God, there is abundant encouragement to attempt the salvation of the most benighted and the conversion of the most depraved. Of revivals of religion in general, connected as they seem to be with the destinies of unborn millions, and as the prospects of the church throughout the world, the Assembly cannot cease to speak without earnestly and affectionately entreating all the ministers, the elders and members of our church, to beware of employing any questionable means to produce religious excitements—and of countenancing at any stage of their progress, measures, however apparently successful, which the word of God does not sanction; as in either case discredit may be brought upon one of the most invaluable mercies of heaven, and the Divine Author of these sweet and saving influences be grieved.

Religion in Connecticut.—Within the limits of the General Association of Connecticut God continues to reveal the wonders of his redeeming love.—Out of 212 Congregational churches in that State, from 40 to 50 have the last year shared in seasons of special reviving and enlargement, and from three to four thousand souls have been added to the churches, of which number more than 250 are teachers and pupils in the Sabbath Schools. The College and Theological Seminary at New Haven, are sending forth their streams of intelligence and piety to fertilize the most distant portions of our country.

Massachusetts.—Our brethren of the General Association of Massachusetts, bring us good tidings of what the Lord hath done for them, and what they are doing for the glory of his name. The showers of sovereign grace have never been so abundant as during the past year, and they number in a single county of that State 1700 hopeful conversions to God during that pe-

riod. In two of their Colleges and Theological Seminary, the blessing of the God of their Fathers, richly abides, and within their bounds generally, and particularly in the city of Boston, evangelical truth in its majesty, power and invincibility is pulling down the refuges of lies and conducting many to that foundation which neither earth nor hell can overturn.

Vermont.—Though the General Convention of Vermont do not record as many revivals of religion as they sometimes have, yet the good cause is steadily advancing; and Education, Tract, and Missionary Societies among them are continually gaining in resources and in usefulness. The friends of the Bible in this as in the States of Connecticut, Massachusetts, and Maine, are now zealous in supplying every destitute family in the state with a copy of the Holy Scriptures.

New Hampshire.—From the very interesting communication of the Delegates from the General Association of *New Hampshire*, it appears that the Lord is multiplying revivals of religion, quickening and extending the operation of benevolent Institutions—prospering Seminaries of learning, and rearing up some very remarkable monuments of sovereign grace in that favored state.

Maine.—From the General Conference of the State of Maine, whose Delegates have entered with the present Assembly into articles of friendly correspondence, the accounts are animating.—They complain indeed of prevailing vices, and the want of gospel laborers but they rejoice in great revivals, in the increase of religious exertion, and the literary, moral, and religious improvement of the State.—To the Reformed Dutch church God is granting a happy state of feeling in her churches, prosperity on her Missionary Society, and Theological Seminary, and the copious outpourings of his Holy Spirit upon many of her congregations; for all which gifts and blessings, to our dear brethren of that communion, we render thanks to God.

German Reformed Church.—From our German Reformed brethren we learn that, though the want of ministers of the Gospel is deeply felt in their Synod, and in many places vital piety is deplorably wanting, yet on the whole their progress in improvement is rapid, and their prospects encouraging. The people of their communion are awaking to the importance of Missionary effort, and taking active measures to promote the formation of Education Societies. The Lord bless them with an abundant share of whatever is great and good in the benevolent spirit and operations of the Christian world. On the whole, the Assembly can assure their brethren in the Lord, that the review of the past year presents nothing to dishearten, but much to encourage and much to excite our gratitude to the King of Zion. The kindness of God to his church at large and to our part of it, appears in those brighter accessions of strength and beauty, and those larger measures of majesty and efficiency and power, by which he is signaling her ascending march upward to the mount of promise.

Exhortation to the Churches to be faithful.—This cause then should command

our best affections and our most strenuous and active endeavors. We should be awake to every duty, improve every talent, and grow in every heavenly virtue, remembering that the time is short. Seed-time and harvest revisit and renew the face of nature, but to man the days and the years of active duty return not again forever. For unpardoned sinners there are no warnings in the grave; for negligent professors there will be no season for active duty when the night cometh; and for the ministers of the Gospel, it has not been told how soon the heart that throbs with the pulsations of benevolence and the voice that utters the message of God shall be alike cold and silent in the grave. How impressively are the General Assembly reminded of the solemn thought, as they number with the dead 31 of their fellow-servants in the gospel ministry removed from earth, and taken we trust to heaven during the past year.

On the list containing names dear to their hearts, they recognise some who once occupied the seats, whose countenances diffused delight through the room where they are now sitting, and whose presence imparted wisdom and instruction to its counsels; but they will return to animate and commune with their brethren no more; and all that remains for the Assembly, is to offer unto their God and ours sincere and fervent thanks, that on some of them at least he was pleased in the near approach of death to shed in a remarkable manner the unclouded light and the endearing smiles of his approving countenance. Blessed be the *Lord who alone doth marvellous things, and blessed be his holy name;* who, though his creatures die, liveth and reigneth *the same yesterday, to day and forever more.* Let the mountain of Zion, rejoice, for her night is far spent, and her day is at hand. Death in its relentless march may cut down her watchmen, but nothing can arrest her majestic progress onward to universal enlargement and triumph. The conflict by which she wins the day may be with every kind and every measure of iniquity, and it may be fierce and bold and obstinate, but through every intervening cloud that darkens her pathway, the sun of righteousness shall break forth; and beyond those scenes of error, corruption and crime, lie the green pastures untainted with vice, unstained with blood, and unmarred by divisions, where the church of God shall rest in the latter day. Brethren in this great conflict between light and darkness be decided, be active, pray much, give much, and do much, stand in one lot, and let every power of thought and of action be devoted to this great cause, *for as much as you know that your labor shall not be in vain in the Lord.*

By the order of the General Assembly.

EZRA STILES ELY, *Stated Clerk.*

Theology.

DIVINE PROVIDENCE ILLUSTRATED.

[I send for publication, the inclosed statement of facts. Although it was drawn up for another place, yet I am sure that your readers will find it deeply interesting. No christian can be indifferent to the cause of missions. No intelligent, well informed member of the church can fail to admire the combined prudence and zeal, which have characterized the measures adopted by the American Board of Commissioners for Foreign Missions. I do not hesitate to say that, so far as I have had opportunity of judging, no missions have been conducted with more wisdom, no missionaries have borne a higher character than those sent out by this Board. And, inasmuch as formerly, some strictures were published in the Magazine on the Reports of the Missionaries, I think it due to justice to say farther, that in these papers there has been a great and manifest improvement; and that amidst a number of publications containing Missionary Intelligence, I now decidedly prefer the *Herald* to any other which I have the opportunity of perusing.

But no human wisdom can command success. This belongs to God: and it is really delightful to trace the movements of Divine providence in regard to that work, which is now the glory of the church. The Mission to the Sandwich Islands in particular has been marked with special tokens of the favor of Heaven.]

SOME OF THE PROVIDENTIAL INTERPOSITIONS IN REGARD TO THE SANDWICH ISLAND MISSION.

Read at the Monthly Concert in Boston, June 2, 1828.

For various reasons it is thought best, this evening, to take a view of some very signal interpositions of providence in behalf of the Sandwich Island Mission. One reason for taking such a view is, that but little intelligence has been received during the past month. Another is, that these interpositions are worthy of special and grateful notice. A third reason is, that, just now, much is said about that mission by persons in this city.*

It is not necessary, in this place, to go into a vindication of the Sandwich Island Mission. The missionaries are personally known to many present, and the result of their labors probably to all. It is known, that they have reduced the language of the islands to writing—that they have prepared in that language, and printed and distributed, a variety of ele-

*At this time the trial of Lieut. Percival was pending; and very considerable excitement was produced in reference to the Sandwich Island Mission. I.

mentary books—that they have translated one of the Gospels,* and sent it to this country to be printed—that they stately preach on the Sabbath to not less than 10,000 of the islanders, and have taught from 25,000 to 30,000 to read—and that, through the blessing of God on their agency, the Christian Sabbath is now generally observed on the islands. In view of such results it may be asked, “If the *cause* be evil, why are the *effects* so good?”

Future events in relation to the mission, cannot be inferred with certainty from the past. A bright morning is often followed by a cloudy noon, and a stormy night, and enterprises, auspicious in their commencement are frequently disastrous in their results.

Yet some enterprises are so marked from the beginning with evident interpositions of providence in their behalf, that nothing short of absolute *ruin* is sufficient to destroy our hopes concerning them. They seem alike advanced by friends and foes. Adverse events are only so in appearance, and for the moment; occurrences, which at first awaken the most serious apprehensions, ultimately call most loudly for thanksgiving. In cases like these, there is no room for despondency. Hope will live, even in the darkest times. If it finds no encouragement in the present, it does in the past, and confidently expects unpropitious events, and the wrathful proceedings of man, to be overruled for good.

The *Sandwich Island Mission* has been such an enterprise, in a remarkable degree. In illustration of this fact, we shall describe, as briefly as possible, a number of providential interpositions, the tendency and effects of which have been greatly favorable to the mission.

1. The first point to be noticed is, *the coincidence between the abolition of idolatry and the embarkation of the mission.*

When the missionaries left this country, they expected to find the old king alive, ruling the islands with despotic sway, and powerfully upholding idolatry. They expected to see the temples standing, to witness the baleful effects of idolatrous rites, to be shocked by day with the sight of human sacrifices, and terrified by night with the screams of devoted victims. They expected to encounter a long and dangerous, and perhaps fatal opposition from the powerful priesthood of paganism. They expected to hear the yells of savage conflict, to see bloody battles, and to be exposed to many dangers, before

*The Gospel of *Matthew*. Since this article was written, the Gospel of *John*, in the Hawaiian language, has also been received from the Missionaries at the islands.

idolatry was overthrown, and the pure, peaceful religion of Jesus Christ established.

But though no anticipations could have been more reasonable than these, *not one of them was realized.* This was owing to the remarkable coincidence just now stated. When the missionaries arrived at the islands, they heard, with surprise, that Tamehameha was dead; that his successor had burnt the temples, destroyed the idols, renounced the national superstitions, abolished the priesthood, put an end to human sacrifices, and suppressed a rebellion which arose in consequence of these measures; and that peace once more prevailed, and the nation, without a religion, was as it were waiting for the law of Jehovah.

The point to be noticed is, *the remarkable coincidence between the abolition of idolatry and the embarkation of the mission.* Had the mission embarked a *little earlier*, or had the revolution occurred a *little later*, our missionaries had arrived amid the alarms and dangers of savage war, and perhaps would have been forbidden by the jealous islanders to land on their shores. This coincidence was eminently providential. The missionaries had no suspicion of such a revolution when they left this country, and the islanders knew not that they were coming until they arrived.

Thus was accomplished at once, at the Sandwich Islands, what had cost the missionaries at the Society Islands the labors and sufferings of fifteen years. The most formidable barrier in the way of success was removed—one so formidable, that, while it remained, nothing effectual could be done. Now, that such a revolution should be brought about in the manner this was, and just when a christian mission from a remote country was about coming to the islands, must be referred to an unprecedented and wonderful interposition of divine providence.

2. The next thing to be noted is, *the manner in which Providence counteracted the unfriendly influence of foreigners residing on the islands.*

While the king and chiefs were uncertain in what manner to regard the mission, and were hesitating what to do, these foreigners industriously represented the missionaries as deceivers, political emissaries, concealing evil designs under fair pretences; and advised that they should not be allowed to reside on the islands. They at length awakened the jealousies of the ignorant and credulous among the chiefs to such a degree, that the missionaries knew not how to allay them, and were apprehensive with respect to the consequences.

Two things, in particular, the foreigners constantly asserted to the prejudice of the mission. 1. That the missionaries at the Society Islands had taken away the lands of the people of those islands, and had reduced the inhabitants to slavery; and that the American missionaries at the Sandwich islands, if suffered to proceed, would pursue the same course: and 2. That the residence of American missionaries at the Sandwich Islands was offensive to the king of England, to whom the Sandwich Island king professed allegiance; and that if the missionaries were not sent away, the English monarch would soon give the islanders proofs of his anger. This latter assertion was of course made by natives of England.

It was easy to see, that the effect of these assertions would be destroyed, should some respectable and friendly English gentlemen, and also some of the Society Island chiefs, visit the Sandwich Islands, and state facts as they were. But how such a visitation could be brought about, it was impossible to see. And yet, in the very crisis of the evil, it was secured in the ordinary course of Providence, as will now be related.

The English government had directed the Colonial government of New South Wales to send a small vessel as a present to the King of the Sandwich Islands. This vessel, while on the way, touched at the Society Islands, and there found Messrs Tyerman and Bennet, two English gentlemen of great respectability, who had been sent by the London Missionary Society as a deputation to the missions in those seas. The captain of the vessel proposed to touch at the Marquesas islands on his way to the Sandwich group: Whereupon it was resolved, to send the Marquesas two Society Island chiefs as missionaries; and that the Rev. William Ellis, an intelligent English missionary, should accompany them for a season. Messrs Tyerman and Bennett determined, also, to go with them, and, after seeing them safely landed at the Marquesas, to visit the Sandwich Islands. It so happened, however, by reason of adverse winds, that the vessel could not make the Marquesas, without too great loss of time; and, therefore, *carried the whole company to the Sandwich Islands.*

Immediately on their arrival, the chiefs from the Society Islands held repeated interviews in private with Rihoriho and his chiefs, and described the true character and influence of the missionaries in their own country. The English gentlemen, also, assured the king of the real disposition of their sovereign and people; and in this manner the impositions which had been practiced by the foreigners were exposed, and

were made the occasion of raising the missionaries in the estimation of the islanders, and of adding to their influence. These good effects were rendered permanent, by the settlement of Mr Ellis and the Tahitians at the Sandwich Islands, in consequence of the earnest request of the chiefs.

3. The voyage of the King Rihoriho to England, in 1823, was regarded as a very inauspicious occurrence. But God overruled it for great good. His absence, and soon after his death in London, threw the government of the islands into the hands of a pious and discreet regency composed of Kaahamanu and Karaimoku, who cooperated with the missionaries in all their religious plans and efforts. It became, in short, a christian government. Moreover, when Lord Byron brought back the remains of the deceased king and queen to the islands, he took much pains to increase the respect of the natives for the missionaries and their instructions: and to crown all, Boki, who had accompanied the king to England, returned with a charge from George IV, to attend himself on the instructions of the missionaries, and to cause the people to do the same. In this manner the missionaries acquired a strong interest in the confidence of the chiefs and people, which they have ever since retained.

4. The rebellion on the island of Tauai, during the absence of Rihoriho, spread general alarm on the islands, and for a short time greatly interrupted the mission. But in the end, that very rebellion was the means of giving a new and powerful impulse to the progress of civilization and christianity; and was productive of much good. The wrath of man, as in former cases, was made to praise the Lord.

Again: The reinforcement of the mission at the Sandwich Islands, which sailed from New Haven in the autumn of 1822, was detained in this country several months longer than was thought to be desirable, nor was it possible to find a conveyance sooner. During this detension, the farmers and mechanics connected with the reinforcements, of whom there were several, were, by various causes, all withdrawn. This, at the time, was regarded as an evil. But, a few months after the sailing of the reinforcement, communications were received from the islands, which showed clearly that, owing to unanticipated occurrences, farmers and mechanics, had they then gone, would have become a burden and detriment to the mission: and we could not but think that the delay was providentially occasioned in order that none might go but such as would be needed. Moreover, it has since been ascertained, that, owing to causes which have been stated, the king had be-

come averse to an increase of numbers in the mission, a few months before the reinforcement actually arrived, and when it was anxiously expected by the missionaries already in the field: he would then have received the new laborers with coldness: whereas, at the time of their arrival, his feelings were in the highest degree cordial, and he granted them every facility for usefulness among his subjects.

Finally: The false reports against the mission, which have been widely circulated by residents at the islands and by seamen, though they have doubtless been injurious to those who have circulated and to those who have believed them, have, on the whole, been advantageous to the mission, and the missionary enterprise generally; especially if viewed in connexion with the several outrages, which have arisen from the same cause, and of which there have been three at Labaina, on the island of Maui, and two at Honoruru, on the island of Oahu. By these means, the mission at the Sandwich Islands has acquired a degree of publicity in the world, which would otherwise have been scarcely possible. Men of all ranks in England and America, and in other countries, have directed their attention toward it,—some indeed with prejudice and enmity, but many with a candid inquiry into its merits and success. Various able defences of the mission have been published in England and in this country, which would not have been published, or if published would have been read far less extensively, had there not been slander and outrage to call for them. Who can doubt, but that the good has far exceeded the evil? Who can doubt, that if enemies have been made more inveterate against the mission; its friends have been rendered more interested in its welfare; that it is known and esteemed by more persons; and that it has the benefit of more frequent prayers, and of more abundant patronage?*

Did time permit, we might enlarge in the way of general remark. We shall only mention what might be the leading thoughts in such a course.

*To the particulars above stated, a friend has suggested the addition of the following. Such was the state of Society in the Sandwich Islands, that in regard to influence, the *chiefs* are *every thing*; and the *common* people, nothing. Had the common people been disposed to favor the mission ever so much, they could have done nothing in opposition to the chiefs. It was remarkable, then, that the enterprise should have been approved by the very men, who had the power to sustain the mission, or had they been so inclined successfully to oppose it. This deserves the more particular notice, because every thing done by the missionaries had a direct tendency to elevate the character of the common people, and unfit them for being subjects of mere arbitrary power.

1. The first is, that **GOD** has hitherto been the protector and patron of the Sandwich Island Mission. The whole course of his Providence indicates this. Most manifestly he has designed all along to ensure its prosperity; for he has overruled events and the wrath of man for its good.

2. We may presume from the view we have taken of God's providence in regard to that mission, *that he designs hereafter to be its protector and patron.* Evidently **HE** has begun to build, and he is able to finish, and he will finish what he begins. It is the Lord's work that is going on, and it will prosper, whoever may rise up against it.

3. *Should events hereafter occur, which are SEEMINGLY averse, we may presume they will not be REALLY so.* They have seldom, if ever, been really averse in time past, but have conduced to the furtherance of the enterprise, and, in some cases, have been more eminently subservient to that end, than any other event whatever.

Lastly: Should wicked men attempt to injure the mission, we may expect that their designs and endeavors will be frustrated. Thus they have been, and this affords reason to believe that thus they will be: God knows how to do it in every case. He cannot be deceived, nor overreached, nor defeated. Therefore we will not fear what man can do unto us. The Lord of hosts is with us: the God of Jacob is our refuge.

BRIEF ILLUSTRATIONS.

1 PETER iv, 8—*And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*

THE word here translated *charity*, is *ἀγάπη*; from *ἀγαπάω*, which signifies *to love, to desire, long for.* *ἀγάπη* occurs more than one hundred times in the New Testament; in twenty seven places it is translated, in the common version, *charity*; in one, *charitably*; and in one, *dear*; in all other places it is rendered, *love.* Thompson uniformly renders it *love*, except in one place, Col. i, 13, where it is *beloved son*; literally, *the son of his love.* With the same exception, in Jude v, 12, which is rendered *love feasts*, M·Knight also translates it *love.* This, we think, is the correct translation of the original word.

Love, in a theological sense, signifies an affection of the mind; charity often signifies an act, which may flow from love, or from motives which are merely selfish, and of course, criminal. Life and salvation are every where in scripture

connected with the exercise of this affection; but never with this act, unless it flows from this affection. There are multitudes who have fallen into the most dangerous delusion on this subject. They are utterly opposed to the love of God in their hearts, because this love is inconsistent with the love of sin. They will not give their hearts unreservedly to God; but they will give alms to the poor; they will give a small part of their property to relieve the sufferings of the distressed and the helpless. They call this charity; and then seem to claim, and some, perhaps, under the influence of self deception, may really expect the rewards and the blessedness promised to *love*, as their own. Their plan is, to connect the love and the practice of sin with the hopes of heaven. Though they live in the open violation of the plainest precepts, in the wilful neglect of the most important duties of the gospel; yet, because they give a small part of their property to feed the hungry, clothe the naked, or to promote some religious purpose in the world, they hope for the approbation of their judge, and for the joys of heaven. Thus, what they are pleased to call *charity*, is to *cover the multitude of their sins!* All such, however, can meet with nothing but the most fearful and bitter disappointment.

The word, *ἀγαπή*, signifies an affection of the mind. This will be admitted by every one, in all these passages where, in the common version, it is rendered *love*. Now, we think, with McKnight and Thompson, that it ought to have been so rendered in other places: the sense would have been, to say the least, as good, and generally better, than it is by rendering it *charity*. The word *love*, would be less liable to perversion and mistake. And when the word is translated *charity*, such effects are often ascribed to it as it would be absurd to ascribe to the act of giving alms. See especially 1 Cor. 13 chap. throughout, when the Apostle designedly treats of the nature and effects of this spiritual and devout affection. What is there said of it could not, with truth, be said of alms-giving. Other words are sometimes connected with it, and qualify it, which could not be connected with alms-giving. In the passage now under consideration the term *fervent* is connected with it, which can only qualify an affection of the heart, not an action. When there is occasion to mention alms-deeds in scripture, a different word, *ἐλεημοσύνη*, is used for the purpose. See Matt. vi, 1—4. Acts iii, 2—10. Where the giving of alms, or relief to the poor is particularly spoken of. Now, if charity and alms-giving mean the same thing, it would be good sense to interchange these words, to use the

one for the other: but who does not see that such an interchange would be absurd. Alms-giving is an action performed with the hands; love is an affection which exists and is exercised in the mind.

Alms may be, and often are given by those who *have not the love of God in them*; whose *carnal minds are enmity against God*. Their conduct flows neither from love to God nor man, but from mere selfishness. Their object is neither to promote the glory of God, nor to relieve the sufferings of man; but to gratify their own vanity by gaining the applause of men. Such were the Pharisees; they gave alms: they punctually tithed their *mint*, their *anise*, and their *cummin*; they brought all the offerings required by the law to the support of religion. *But all their works they did to be seen of men*. At the same time they were justly chargeable with the basest hypocrisy, the most unfeeling cruelty, and the blackest impiety. Instead, however, of their *charity*, as some choose to call it, *covering the multitude of their sins*, the Sodomites themselves, at the day of judgment, will suffer a doom more tolerable than theirs will be. That there is no necessary connexion between alms-giving and the love of God is evident from the language of Paul. *Though I bestow all my goods to feed the poor,—and have not charity, that is, love, I am nothing*. This proves that alms-giving and charity are different things, distinct from each other; that the one may be carried to the greatest possible extent, without the least degree of the other. Men may, therefore, give, not a small part, but *all their goods*, in this kind of charity, and yet be *nothing* in the view of Him who *searches the heart*. Instead of covering their sins from the piercing eye of infinite purity, the motives from which they give will but add to the catalogue of crime, and expose them to a heavier stroke from their offended Judge.

Should any be disposed to inquire; what shall we do then? Shall we withhold those contributions which will not cover our sins, nor procure for us the least reward in a future world? By no means. Your giving is not wrong; it is the motive from which you give, and the reliance placed on it for acceptance with God which are wrong. Imitate the *Corinthians*, who *first gave their own selves to the Lord*; give as much and even more than you have done, but give from motives of *real charity*, that is, love to God and man; and then *verily you shall not loose your reward*. It is your hearts, your principles, not this part of your conduct, which require reformation.

In the history of human inconsistencies, this, if we mistake not, has sometimes appeared: Those who contend most ear-

nestly for this theory, and who place the greatest reliance on it, are not the most abundant in giving to the poor, in relieving the sufferings of such as are in real need of assistance. When they make a dinner or a supper, they call their friends, and their rich neighbors; not the poor, the maimed, the lame, the blind. What they give, is given to those who have abundance, who are in no suffering, who receive no relief, who would be offended if it was insinuated that they were objects of charity. We will not be surprized to hear the indignant, if not contemptuous reply; may we not do what we please with our own? May we not treat our friends and acquaintance with hospitality? Undoubtedly, as it regards the laws of civil society, you may. But will you call this charity, when the poor are not supplied; when no real sufferer is relieved? And will you expect *this* charity to cover your sins, and procure you favor with the Judge? Will you call this even hospitality, when it is not the stranger, the traveller who is refreshed, but your rich neighbor, with an abundance of his own, stepping out of his own house into yours to partake of your plenty? To escape the censure and gain the approbation of men we must conform to their wishes and their views of propriety; to escape the censure and secure the approbation of God we must conform to his will, contained in the Bible.

There are others again the zealous advocates of charity of a different kind, which consists neither in feeding the hungry nor cloathing the naked; but in professing to think favorably of all men, whatever their character and conduct may be. A man may be guilty of every crime which the Bible condemns; he may be the most intolerable blasphemer of the name of God, he may defraud and distress his neighbors by neglecting to pay his just debts, and comply with his promises, deliberately made; he may live the most intemperate life; he may seduce unsuspecting females to guilt, to misery and disgrace; he may be even a murderer, especially in the honorable way; and yet these men have charity for him, alleging that he intends no harm; and that he has a good heart. There is nothing which will exclude this man from their charity, except he should happen to differ from them in opinion, respecting what they deem an important point, or have given them some offence; then he becomes the object of their most cordial execration, which they deal out to him in good measure. Because they think favorably of this man, whom others according to the plainest truth of the Bible, consider obnoxious to eternal punishment, they seem to claim no little credit to themselves for a degree of benevolence so expansive and so

warm as to embrace the man of whom others can entertain no favorable opinion. They seem to think their goodness is in proportion to the number of crimes, with the above exception, of which he is guilty who is the object of their charity; the more abandoned, profligate and wicked he is, the more charitable they are in thinking favorably of him. In one respect they are wise and consistent: having a multitude of sins to cover, and providing no other covering but this supposed charity, it becomes them to make it as extensive as they can. But it will not answer the purpose. They will find those opinions are not charitable, whatever else they may be which are directly contrary to the plain and solemn declaration of the God of truth.

The charity, which consists, not in doing good, not in giving to the poor, but merely in opinion, is found in the religious world. There are some who profess to believe that there is no reason to feel anxious respecting the salvation of the heathen, although they know neither the *true God*, nor *Jesus Christ whom he has sent*. They consider it very uncharitable to believe that the heathen cannot be saved but *by the name of Christ*. Difficulties are easily overcome, or vanish out of the way of this opinion. The voice of inspiration has declared, (speaking of adults) that without faith in Christ none can be saved; the same voice has affirmed, by an interrogatory, that they *cannot believe in him of whom they have heard*. It is certain that the heathen have not heard of Jesus Christ; they know neither his name nor his salvation. And yet, if the profession of these men is worthy of confidence, charity will require us, contrary, not only to the belief of some other men, but to the decisions of God himself, to believe that they are safe, and in no danger of perishing. Others will charge you with a "breach of charity" if you withhold the hand of christian fellowship from the man who denies some of the fundamental doctrines of the gospel; the total depravity of human nature; the Divinity of Jesus the Saviour; the atonement for sin made by his death; justification by faith; the existence and operations of the Holy Spirit. Unless you give to the man who denies these doctrines, and holds the opposite errors, the name of christian, you are reproached with bigotry, with a want of charity, that is, in plain, though they may appear strong terms, unless you make God a liar, you are an uncharitable bigot. But if you will believe that the plain declarations of God's word are false, then you will be allowed to possess charity. If *this* charity should cover a multitude of sins, it can only be from the view of those who cherish it; neither from the eye nor the condemnation of God will it cover them.

In most cases the progress of error is obvious; it is perceivable, if we mistake not, in the present case. *Love* will manifest itself, when circumstances admit, by relieving the distresses of the needy and the helpless; also by entertaining as favorable an opinion of others as truth will admit; for it *thinketh no evil*. The first step in the progress seems to have been to consider the giving of alms charity, without regard to the motive from which it flows; and then, though the motive be selfish and criminal, to claim for this charity the rewards promised to that *love*, so frequently mentioned in the New Testament. But as alms-giving is more or less expensive; and as it requires some discrimination of outward condition, of course, some trouble; the next step was to substitute good will, or the profession of benevolence for this rather expensive and troublesome action. Hence a favorable opinion of others, without the least regard to goodness of character, in the scriptural sense of the term, is called charity, and is ranked with the traits of character which in the gospel, have the favor of God connected with them. Some rest at one stage of this progress, and some at the other; and some combine both in their theory.

LOVE, as already stated, is the term by which the word in the original ought to be rendered. It is an affection of the mind, excited by the influence of the Spirit and the truth of God. It is neither an action, nor a blind though favorable opinion of others. It may and often does exist, in the greatest degree, in those who, instead of giving alms, are themselves supported by the alms of others. When, in the providence of God, the means are possessed, this affection is always connected with the disposition to *give to him that needeth*. Nor is it a blind instinctive feeling, which bestows its approbation on the good and the bad, the righteous and the wicked, without discrimination. If we have an earthly friend whom we sincerely love, this love does not render us blind to the insults offered, and the injuries done to this friend. The contrary will rather be the effect, it will render us the more sensible to these insults and these injuries. This will be the effect of our love to God. However sincere our compassion for the enemies of God may be, we never can bestow our approbation on those who wantonly transgress his law and persevere in rejecting his truth.

It is *brotherly kindness* which the Apostle so earnestly enjoins in this passage: *And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins;—for this love will cover a multitude of sins.* Here, two

inquiries will claim our attention:—Whose sins are covered; and in what way?

To the first we reply: It is certainly not the sins of the christian, who cherishes this affection, which are covered by it. Seen through the medium of this love his own sins become the more obvious, and the more hateful. Instead of rendering him more forgetful of his sins, never does he remember them with greater distinctness, or weep over them with more unfeigned sorrow, than when the love of God is most fully *shed abroad in his heart*. Nor does the christian expect or desire that this love should cover his sins from the eye of God. This love does not exist in his heart but in connexion with that faith which unites him to Jesus, the Divine Saviour, and with the hope that his sins *are covered*, that is, pardoned, by the merit of Christ. This love, instead of procuring pardon, is the consequence of pardon, graciously bestowed through the atoning blood of the cross. The christian relies on a better foundation than any thing in himself as the ground of his acceptance with God.

It must, then, be the sins of those whom the christian loves which are covered by it. But in what way is this done? or what is the meaning of this language?

As it is brotherly affection, or that fervent love which christians should cherish towards each other, of which the Apostle speaks; so it is, of course, the sins of christians which are covered. If the christian loves his brethren fervently, this will not blind his eyes to their faults; he will not the less readily and accurately observe these faults; but he will feel towards these brethren and treat them in a way entirely different from what he would do, if he was without this love, or felt in it but a small degree. He sins and he laments these sins of his brethren. If he should deem it his duty, as he often will, to give reproof, both the manner and the time will be dictated by love. Unless he should be an office-bearer in the church, and be required to announce the result of a judicial process, his reproof will be given privately, rather than publicly; and thus he will cover the sins reprov'd from the knowledge of others. His reproof will be given with the spirit of his divine Master, who was *meek and lowly*, by whose *meekness and gentleness* Paul reprov'd and entreated the Corinthians; not with the harshness and unnecessary severity of a tyrant or an unfeeling master; nor with the haughtiness of the self-righteous Pharisee who thinks that, as the reprover should be free from the crime reprov'd, his own sanctity will be estimated according to the remorseless spirit with which

his reproof is given. It will be manifest that every other property and tendency of the sinful conduct is covered from the christian's view but that which is offensive to God, and dangerous to the offender himself; and that his great object is, not to irritate or discourage, but to convince, to soften and reform. The reproof will not be given, that by comparison, his own righteousness may be proclaimed; but simply because he loves his brethren and wishes to promote their spiritual interests.

There are some, professors of religion too, who, when they observe, or hear of the faults of others, appear to feel and to act as if they were invested with the office of *tale bearer*, of *tattler*, of *busy body in other men's matters*. Instead of these sins from the knowledge of others by their silence, they cannot rest until they have uncovered them, proclaimed as with trumpet-tongue from the house top. They hasten away from house to house, from party to party, as if the safety of the church and of the world depended on the diligence with which they discharged their functions. Their tale is told with such professions of sorrow as are intended to make you believe that they are really concerned for the honor of religion, for the interests of the church; but it requires only a little acquaintance with human nature, to see that their real object is to gratify a vain or a censorious spirit. Some of these, aware of the odium which belongs to the tale-bearer in the view of the wise and the good, will give nothing but such hints and innuendoes as they think will excite your curiosity, and lead you to make such inquiries as will furnish an occasion for unburdening their hearts by divulging the whole secret, with their own exaggerations. Now, they allege, they are innocent; if there is any harm in making the statement, you are answerable for it; they are sorry, very sorry that the thing has occurred; they had intended to keep it with themselves, but your importunity has induced them to tell you, and hope you will keep it a secret. Such pretenders to the religion of Jesus Christ have been the plague and the reproach of the church from the days of Paul down to the present time. She never can enjoy peace and harmony while such *tale bearers*, such retailers of scandal have a place within her pale. Let every year be closed against them, and then, if they cannot be induced to cherish a better spirit, disappointment and mortification will chastise them to silence.

Brotherly love when it is fervent will incline those who possess it to a strict observance of the precepts of the gospel, if a brother should offend against them; they will not go first

and proclaim it in the public street that they may excite the feelings of others, and enlist a party in their favor; but they will go and converse with him in private, with such a spirit as to convince him that it is on his account, and not their own, that the visit is made; that he may be brought to a right mind, not that they may derive any gratification from acknowledgments made to them. If this effort should fail, still determined to save their brother, if possible, and yet cover his sin, they will select two or three others, of like spirit with themselves, and repeat the visit, and renew the friendly expostulations and entreaties. If this effort should also prove unavailing, then, and not till then, will they *tell it to the church*, and have recourse to that discipline which the Head of the church has established *for edification and not for destruction*. By observing this course, dictated by infinite wisdom, what a multitude of sins would be covered from the notice of the public, which, by a different course, by a hasty and unnecessary recourse to the judicatories of the church, are uncovered and spread abroad. When the matter is brought, without these previous efforts having been tried, before an ecclesiastical tribunal, the offender is apt to suspect that it is more for the gratification of wounded pride than for his edification; and under the impulse of this suspicion he assumes the attitude of self-defence and recrimination. Hence bad feelings are excited which too often terminate only with life, and sometimes descend to the next generation. This multitude of sins might have been covered by the exercise of *fervent charity*.

This love is always connected with the spirit of *forbearance*; for *charity suffereth long, and beareth all things*. It is well known how apt one angry word is to bring out another, and thus a multitude of sins will flow from the want of forbearance. Love will prevent those who are under its influence from *rendering evil for evil*; it will rather *overcome evil with good*. The reviler, meeting with meekness and forbearance, finding nothing to feed and keep alive his angry passion, will become ashamed and mortified, if he is not softened into friendship. Thus a multitude of sins will be covered.

The spirit of forgiveness, cordial and cheerful forgiveness, is connected with brotherly love; or rather this is the way in which love will operate when injuries are received. This forgiveness will cover the multitude of sins which always spring from anger, malice, resentment and revenge. If we are bound to forgive an enemy, much more a christian brother. Our forgiveness of others is to be graduated, not by that which is common in the world, but by that which we expect to

receive from God our Maker and our Judge. The sins which God forgives, he *remembers no more*; they are *blotted out* so effectually that though they should be *sought for*; yet they *shall not be found*. As his father received the prodigal son, with cheerfulness, kindness and joy, so does God receive and forgive the returning penitent. Here, then, is our standard; *as God for Christ's sake hath forgiven you, SO ALSO DO YE*. Hence this love will sweep from the vocabulary of the christian a language which is often used. "I will forgive, but I will not forget." What does this language mean? or is it without meaning? If we mistake not, it means something like this: "My forgiveness is so extraordinary, that I deserve no little credit for it. I will do no injury myself to him who has offended me, but I will be gratified with the calamities which may fall upon him from any other quarter." The christian should have no feelings to express by this language; and therefore should have no use for it. The offences which he forgives, should be *remembered no more*.

Such is the *fervent charity*, and such are some of its effects, which every christian should cherish. Increase this spirit, and you increase the peace, the happiness and glory of the church; quench this spirit, and you increase, in the same proportion, the perplexity, the grief and the reproach of the church.

HERMEN.

THE SINS OF PARENTS VISITED ON THEIR CHILDREN.

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God, &c. Ezek. xviii, 30—32.

THIS passage of scripture contains several important ideas which it will be the object of these remarks to *illustrate*. I shall take the words as they stand and give something like a comment upon the passage, introducing such reflections both of a doctrinal and practical nature as may seem to be pertinent.

The scriptures, are wonderfully adapted to our condition, and convey to us the important instruction which we need, in a way admirably calculated to arrest the attention, and affect the heart. Here the great God condescends, in the most familiar way, to speak to his rebellious offending creatures, not only to set their duty before them, but also to reason and expostulate with them, and to urge them, in the most persuasive manner as they regard their own eternal interests, to choose life and live. It might have seemed enough that he should set life and death before us, and leave us to our own choice. But one

merciful Creator knows the weakness of human nature—the perverse waywardness of man; how prone we are to forget the things that belong to our peace; that we need not only to be taught our duty, but also to be frequently *reminded* of it, and urged to the performance of it; he has therefore given us line upon line, and precept upon precept. The instructions of the bible are given in all the varieties of form and manner, that could be devised; in commands and precepts, and exhortations and reproofs and entreaties, in examples and symbols, and allegories; all nature is here made vocal for our instruction. The heavens declare the glory of God, and the firmament his handy-work; the resplendent bow in the cloud, is an emblem of his covenant, and of our dependance on him for sun and rain and fruitful seasons; the little ant gives a salutary reproof to the sluggard; the young ravens teach us God's providential care; the lily of the valley, and the flower of the field, read us a lesson on human frailty; and even the hairs of our head remind us of the infinite knowledge and un-failing care, of our Heavenly Father. Every principle of our nature is addressed; every cord and spring that bears upon human character, is touched. What a treasure is the Bible! What a fund of important instruction does it contain! I believe that it is almost impossible for a man diligently to read the scriptures, without being made better by it. You would hardly be able to point out a case of a man's betaking himself to a diligent perusal of the Scriptures; but that he became a better man; and you will hardly be able to find an instance, in which a thorough reformation has taken place in a man, but that the Bible has been at the foundation of it. 'There is not another blessing that heaven has bestowed on man, that is to be compared with this volume of truth. *The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold, it is more precious than rubies.* And yet how many are there among us who think too little of the invaluable treasury of God's truth, even to read it!—But to come to the words before us.

Therefore I will judge you, &c. This clause has an evident allusion to the preceding verses of this chapter. The Jews of that generation in which the prophet lived, with a proud and rebellious heart, had represented God's ways as being unjust and unequal. They made use of this proverb; "the fathers have eaten sour grapes and the children's teeth are set on edge,"—meaning by it to intimate that their fathers had sinned, and had escaped punishment, but that it was now sent upon them, their unoffending offspring. For this their pride

and wickedness, God reproveth them in the beginning of this chapter, and tells them that he would take away all occasion for the use of such a proverb in time to come. "As I live, &c." (verses 3, 4.) He goes on in the following part of the chapter to show that he will deal with every man according to his character—that if the wicked repent he shall live, and if the righteous apostatize, he shall die, &c. and this gave occasion for the words in the passage before us. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God.

It is true that God has threatened to visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him. The destruction of the ten tribes of Israel was laid to the sins of Jeroboam the son of Nebat, who caused Israel to sin, although it happened many years after his death; see 1 Kings xiv, 15; and the ruin of Judea was charged on the sins of Manassah who had lived long before; see Jer. xv, 4. 2 Kings xxi, 11—13. xxiv, 34. There is therefore a certain sense in which the sins of parents are punished in their posterity; or perhaps it would be more correct to say, in which children suffer in consequence of the sins of their parents. Not that children are charged with the actual sins of their parents, and punished for them as if they were their own. This would be unjust, and contrary to the assertion in the text, that every one shall be judged according to his ways. No individual will be punished more than his own sins deserve; and in the end, the degree of punishment will, in every instance, be exactly proportioned to the degree of individual guilt. But this is by no means the case in this world. Here good and evil, as we may say, are thrown out promiscuously. Not indeed without the superintending providence and wise direction of God; but not at all according to the merit or demerit of individuals. This is not the rule of God's providence in this world: but it will be the rule of his procedure in the world to come. I believe therefore that innocent children may sometimes be involved in the ruin and suffering which the sins of their wicked parents have brought upon their family or nation, in this world; and be compensated in the world to come. God in his providence over this world, although he does not act upon the principle of rewards and punishments, yet has established a close connexion between sin and suffering. And often the suffering is of much longer continuance than the sin that caused it. Every day we see children involved in misery and ruin, in this world at least, by the sins of their parents. And sometimes one single

act performed in some unguarded moment, brings ruin and disgrace and suffering on a family, for many generations to come.

To enlarge for a moment on the idea just suggested: We sometimes find persons who object to the scripture doctrine of future punishment upon the ground that it is quite disproportionate in duration to the offence. "Who can believe," they will ask, "that a man in the short period of human life, can commit sin enough to be punished in hell forever?" But let such consider the fact above stated, which is every day exhibited in the world, that a man sometimes by one single act of wickedness, perpetrated in some unguarded hour, has embittered all the rest of his days, and perhaps entailed on his family and posterity, disgrace and poverty and suffering for several generations to come. But surely the objection above stated lies as strong against this fact, as against the scripture doctrine of eternal punishment; and if reason be allowed to cavil with the one, it may also with the other. The same God established the course of events in time, that will settle the destinies of eternity; and if they would quarrel with the God of revelation, they must take up arms also against the God of nature. All reasoning from analogy here, it seems to me, is in favor of the plain scripture doctrine of the eternity of the future punishment of the wicked. And so also of the efficacy of repentance of which some talk. They tell us that it is only necessary for the sinner to repent, and God will forgive him—that nothing but repentance is necessary, in order to remove all the evils of sin. But let such persons show us any such efficacy of repentance in this life. When do we see it repairing the evils of sin in this world. The man often repents the very next moment, and perhaps ever after while he lives, but it does not repair the injury done. He may repent and weep tears of blood; but the crime is committed, and the effect follows and will follow. How then can any one conclude that repentance will be abundantly efficacious in doing away all the consequences of sin in the life to come, when it has no such efficacy in the present life; and when the scripture says, that besides repentance towards God, we must also have faith towards our Lord Jesus Christ? But to return from this digression, and resume the subject which we dropped;

I had said that we every day see that the vices of parents involve their children in temporal calamities and sufferings sometimes down to the third or fourth generation. Not, as we have observed, that the son suffers for the actual sins of his

father; but he suffers for his own sins, which are perhaps greater than those of his father. A wicked father trains up a wicked son to walk in his own steps, and perhaps to go much farther than he had done. But if he should not walk in the way of his father, and yet should be involved in the common calamity of his family, or of his nation, in consequence of the sins of others, and suffer as a righteous man, he will not fail to receive a righteous man's reward in a future world. National sins God in his providence will punish by national calamities in this world; for in the world to come they will have no existence as nations. Hence we read of nations that had filled up the measure of their iniquity—that were ripe for destruction, &c. In such national calamities, the innocent suffer with the guilty; but they suffer not as guilty, but as righteous persons, and they will not fail of their reward.

But moreover it must be acknowledged that the future and eternal condition of children is in a great measure determined by the conduct of their parents. Every one knows how much we are under the influence of education and example; and how often the character of the man is formed and shaped, according to the circumstances in which he was placed in childhood and youth. The child very readily receives the ungodly instructions of its parents, embraces their pernicious principles, and copies their wicked example; and in this way the iniquity of parents naturally descends to their offspring. And in like manner, the piety, the good instruction and good example of parents will have a natural influence in improving the moral condition of their descendants in this life, and consequently their eternal condition in the life to come, for many generations after they are dead and gone. O that parents would consider this important truth. Let wicked parents consider, that they are not only going to destruction themselves, but also paving the way for their children, their children's children, and for multitudes perhaps yet unborn. The blood of their children for several generations, may, perhaps, be found at last in their skirts. One sinner, says the wise man, destroyeth much good. One wicked parent may be the means of destroying a whole race of descendants.

I have as yet been speaking of that which takes place according to the natural course of things; but, my brethren, I am disposed to go a little farther than this: I believe that God deals with mankind in the way of covenant; and that he will deal in special love and favor with the families of the righteous that call upon his name; and that his curse abideth in the tabernacles of the wicked. In the blessing of Abraham,

Isaac and Jacob, and the covenant made with them, their posterity were included. The curse of Ham and of Esau fell upon their offspring. Pious parents who dedicate their children to God according to his appointment, may hope that their prayers for them will not be in vain. For the promise is to them and to their children. The children of believing parents are included in the covenant. But on the other hand wicked parents and their children are all under the curse. I consider it therefore a misfortune to any one to be born of ungodly parents; not indeed so great as to be born of heathen parents in a heathen land, but of the same kind. Such a one is born to fewer privileges, and enjoys fewer advantages? On the other hand, I regard it as a great blessing and privilege to be born of pious parents, and then to hold a place amongst the people of God, and within the pale of this gracious covenant. O ye children of pious parents, ye baptized youth, consider how great are your privileges and opportunities, compared with many around you; and remember that your obligations always rise in proportion to your privileges. How aggravated must be your condemnation if you violate your baptismal engagements, abuse your religious instruction, and force your way to eternal perdition!

I think that from what I have said that it is abundantly evident, that God does in a certain sense, *visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him, and that he keepeth mercy for thousands of them that love him and keep his commandments.* But it is by no means true in the way in which these haughty complaining Jews were disposed to understand it, so as to lay a ground of impeachment against the justice and equity of God's providence. It is all upon the principles of perfect justice and equity. God's ways are equal, and he will judge every one according to his works.

I have dwelt perhaps longer than necessary upon this part of the subject, but I wished to set it in as clear a light as possible; I shall now proceed to the next portion of that passage of scripture upon which I have undertaken to comment. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

After God, in his condescending way of conversing and expostulating with sinners, had established the truth that every man should be judged according to his works, that the son should not be punished for the sins of his father, nor the father for the sins of the son, but that the soul that sinneth, that soul shall die, he urges the necessity that every individual should

✓ repent. Repentance is absolutely necessary in order that the sinner may be pardoned, and that iniquity may not be his ruin. There is no hope for the impenitent sinner. Some will tell you that repentance is sufficient, and that no atonement is necessary. But I know of no scheme that dispenses with repentance. "Except ye repent, ye shall all likewise perish;" is a doctrine of natural religion, as well as of revealed. But reformation is also inculcated as a necessary and inseparable concomitant of repentance. Repent, and turn yourselves from all your transgressions. No repentance is genuine, that is not accompanied with reformation, that does not produce a turning from sin—not from this or that sin, but from sin in general—from all sin. The true penitent sees the evil of sin—that it is wrong in itself, and he therefore desires to be delivered from it. O sinner, if you would be pardoned, and obtain the approbation of God your Judge, you must repent. If you would be delivered from the awful curse of the law which you have broken, you must repent. If you would escape from hell, you must repent. If you would go to heaven, you must repent. Repentance is your first and most indispensable duty; and without it you can perform no other duty aright. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Think of the number of your sins—how often you have forgotten the God of your mercies—how often you have sinned against him—grieved his Spirit—abused his goodness—disregarded his authority—and set at nought all his counsels, and warnings, and reproofs, and entreaties—how often you have turned a deaf ear to all the gracious calls and invitations of the gospel. Are you not afraid that you will provoke a righteous God to take his Holy Spirit from you? Think of the aggravated nature of your sins. Against how much grace and goodness they have been committed—against how much light and knowledge. If you had been a Hindoo or a Hottentot, it had been a different thing; but here you have lived in a land of gospel light and under the sound of the gospel. Your conscience has told you better all the while, your Bible has told you better: It has assured you that except you repent, you shall likewise perish.

TRUE AND FALSE EXPERIENCE.

THE knowledge which we gain by experience, is more satisfactory than that which we derive from books and other sources of information. We can be in no doubt respecting the existence and properties of objects which come within the cognisance of any of our senses. We look upon the various forms of creation around us; we are soothed and charmed by the sounds of melody, or harmony; we taste the sweetness of honey and inhale the fragrance of flowers, &c. and no reasoning to the contrary could convince us, that this is all an illusion upon our nature—an *ignis fatuus* that mocks us with but the semblance of reality.

Now this assurance of the reality of the thing, attended with a pleasure infinitely higher and purer, belongs to *experimental* religion. True—"eye hath not seen nor ear heard, neither have entered into the heart of man," the things which God hath prepared for those that love him. "But God hath *revealed* them unto us by his spirit." A Christian knows these things with certainty; not indeed by the hearing of the ear, nor the seeing of the eye (they come not within the province of the external senses)—but by the inward teachings of the Holy Spirit, calling into exercise the faith which realizes that which is within the veil; which looks not at the things that are seen, but at the things that are not seen. He has (if I may be allowed an assertion for the sake of illustration, which is not strictly true) he has *new senses given him* by which he becomes conversant with a set of objects which are not material, and which do not belong to this world. Jesus now appears the Chief among ten thousand, and altogether lovely; His name "is like ointment poured forth;" his words are precious. Religion then is a matter of experience. Hence such scriptural expressions as these. "If so be ye have *tasted* that the Lord is gracious." "O *taste* and *see* that the Lord is good." Not only does the truth shine into the understanding with convincing light; but into the heart also. "With the *heart* man believeth unto righteousness."

True religion is not mere orthodox; not a cold and indifferent assent of the judgment to the truths of Revelation; (The Devils believe and *tremble*;) but this conviction of the judgment is attended with ardent powerful feeling in the soul corresponding with the nature of divine truth. Too much diligence and love of truth cannot be brought to the study of the deep and sublime doctrines of Revelation. Here the utmost ability of the most vigorous and cultivated mind is tasked;

here the powers of a Locke or a Newton flag; here Paul with the Spirit of inspiration, imparting light and energy to his conceptions, exclaims—"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

Still, enough may be known of the Bible, for salvation, by the most illiterate peasant, if his heart is right in the sight of God. He may learn the duty of loving God with all his heart, mind and strength; and his neighbor as himself. And on these two commandments hang all the law and the prophets, for love is the fulfilling of the law. This will secure him admission into heaven: while he who has all knowledge and all faith without it, shall be cast into outer darkness.

Now this love to God and man is a matter of consciousness. When in exercise, one may have as much assurance of its existence, as that of any other emotion. I do not see why a person may not be as sure that he loves God, as that he loves a friend. And so much the more, by how much the stronger and more intense the affection.

But then the passion must correspond with the character of God, as revealed in his word, or it is not spiritual and genuine. Hence many who talk of "views and frames and experience; of transports of love and raptures of praise," are mistaken after all. These feelings have not been awakened by the power of divine truth and the influences of the Spirit; but by objects of another sort. Of course they are evanescent as the morning cloud and early dew. They pass away and leave the heart more cold and dead than before. They produce no holiness of character; no fruits of righteousness.

In fact man as a religious being is very much influenced by circumstances. If his devotion is spiritual, it is promoted or retarded, winged or clogged by a thousand accidents. If it is false, the delusion is fed and augmented from as many sources. The objects of sense strike deep into the soul and make impressions there which are indelible—impressions which, while they are mistaken for religion, are hostile to the very genius of piety, and fatally delusive. Man is never safe, but with the word of God unrolled before his eyes, and the Spirit of God in his heart, as an infallible Interpreter, and bearing witness with his Spirit that he is born of God.

To illustrate my meaning in this paragraph, by a single example.

We know that even the changes in the weather and the season have an almost incredible influence upon man's views and feelings and even upon his conceptions of that Great Being who is without variableness or the shadow of turning.

A man then of cultivated taste and lively imagination, walks forth in the season of spring among the fairest works of God below, to enjoy the hour of morning in meditation. While music wakes around, with a lively step and buoyant heart, he brushes the dew from the wild flowers in his path, and carelessly treads their gay luxuriance beneath his feet. He inhales the freshness and purity and fragrance of Nature's breath; and he cannot but feel a kind of love as he thinks of the Great Author of Nature. Traces of his most lovely perfections are legible on every object around him. Divine Wisdom, Benevolence and Power shine conspicuously in the heavens and the earth. Leaving out of sight the awful character of the Creator, as delineated in his word, he judges from the soft and beautiful scenery around him that the Creator is very benevolent—too amiable not to be loved and too merciful to punish sin. With this view he thinks he loves him; and perhaps finds himself suddenly on his knees in the solemn act of adoration. But the terrible justice of God has never come before his mind; for the judgment seat is not erected here. If he would read, the Bible would bring this attribute before him in a flaming and inflexible aspect. But he has laid aside the Bible and reads only in the book of nature. Of the spotless holiness of Deity he does not think. Or if he attaches holiness to his character at all, it is a kind of material purity, such as is seen in many forms of nature. The name and office of Christ are not in his creed. The Holy Spirit, as a divine person, he does not believe in. He talks much of the spirit; but it is *that* of the air, of the season, of nature, and not the one Spirit, the comforter and sanctifier of God's people. This man's religion is spurious. It is nothing but a religion of taste, of poetry, or the imagination. One view of *winter scenery*, one rude northern blast, would extinguish the fire of false devotion in his bosom, sweep away his creed, and cause him to look on God, as that stern and awful Spirit, who rides on the whirlwind, and directs the storm! who is to be adored only because he is to be dreaded. Alas! how many enthusiastic admirers of the Almighty's works which they call *nature*, pay a blind and senseless homage to an imaginary Deity—an unknown God! What multitudes have such maimed and distorted notions of Jehovah's character, as to render their worship as idolatrous, as if it were offered to Moloch, to Demons or to Juggernaut. If these remarks are true, how important is it for missionaries to carry the Bible to the heathen. If no religion deserves the name but that which springs from the Bible, then the heathen world is sinking in spiritual death. If

with this in our hand we are liable to be lost, what shall become of the benighted heathen whose path to eternity is not illumined by it; nor by the glimmering of a distant star, to break the gloom of that thick moral darkness, through which they are groping in crowds to the bar of God?

Miscellaneous.

QUESTIONS FOUND AMONG THE PAPERS OF THE REV. —.

“Am I a minister of Jesus? And do I seek to make attainments in lore, rather than in love? Do I pant more for an increase of fame, than an increase of faith? Say, O my soul, is reputation sweeter to thee than repentance? Is the fear of man a more prevailing principle than the fear of God? Do I judge others *more*, or more *severely*, than I do myself? Do I really and practically value every soul worth more than a kingdom? Do I take more pains to favor my sluggish nature, than to save souls? Do I live for the supreme object of honoring my Master? Apart from considerations of pecuniary advantage of domestic comfort and of character, would I, or do I discharge my duties? When I come to die, will I be able to say that I have “kept my *body* under,” as well as my *soul*? Or do I pamper my body, and nurse my fleshly appetites? When I preach my eyes are filled with tears—are these same eyes ever filled with covetousness, or adultery, or envy? Think, O my soul, on these things, and prepare thy account for the “eternal judgment.” It will *soon*, *very soon* be here.”

QUIN.

A TIMELY AND SEVERE REPROOF.

“Let the righteous reprove me;—it shall be an excellent oil.”—Ps. cxli, 5.

Mr A. came passenger a few days since from — to —. Fearing that he should miss a passage in the steam-boat, he was very constant and very urgent in requesting the driver to increase his speed. The day was very hot, and the team already foaming in sweat. A very plain man in the stage said to Mr A.—“You had best not urge him to drive any faster.” “O, replied Mr A, I would not miss the boat for twenty dollars.” “If one of these horses,” rejoined the merciful man, should be injured, or should die, it might cost you more than twenty dollars in the next world.” This he said in

a very mild, yet solemn manner. The reproof had its desired effect. Here was reference made to a final and higher than earthly tribunal. Mr A. felt its force; and said not another word. He says that he remembers with thankfulness this warning of a merciful man. He has since read Dr Chalmers' Sermon on Proverbs xii, 10. "A righteous man regardeth the life of his beast" and expresses a hope that, in future, he will be able to guard against this *cruelty* towards the dumb brute, which can tell his pains but by his streams of sweat, his panting, his tremor and his groans. From this little statement we may learn, 1st. The importance of speaking *seasonably*. "A word *fitly* spoken, how good is it." 2. The duty of doing what we can to alleviate misery, or prevent it. "Try," is a good motto. 3. The reason why many reproofs fail. 1. Because not given in a proper spirit. 2. Because not backed with the authority of God, and the sanctions of eternity. 4. The wisdom of hiding our little selves behind God's authority. Then we will not seem impertinent or dictatorial. 5. The duty of reproofing our superiors. Many are foolishly deterred for "fear of man." 6. The duty of mercifulness to brute animals, not our own. Many abuse *hired* animals, and seem to think they "do well."

GUIFE.

REFLECTIONS OF AN OLD SINNER AS DEATH APPROACHED.

June 25, 1755.—"One cannot think of one's own existence, without thinking of the eternal author of it; and one cannot consider his physical or moral attributes, without some fear, though in my mind still more hopes. According to the best notions which we are capable of forming of his justice and mercy, the latter, which is the comfortable scale, seems necessarily to preponderate." Is this thy hope, miserable man?

December 15, 1755.—"I am weary of my life; but, thank God, *ennui* is not, as it commonly is, attended with melancholy." Poor stupid soul!

July 15, 1756.—"As I have had much more than my share of the good things of this world, I neither do, nor ought to complain of the change, which I now experience. I will make the best use I can of this wretched remnant of my life, and atone, as well as I can, for the abuse of the whole piece, by wishing that I had employed it better." Great Redeemer, thy blood *atones*—keep me from vain hopes.

October 11, 1756.—"I have no gloomy thoughts. No pas-

sions agitate me, no fears disturb me, and no silly hope gulls me any longer." What an effort at buoyancy!

November 22, 1757.—"I bear it all [his sickness] with patience and without melancholy, because I must bear it, whether I will or no." A sinner's submission! There is this kind of submission in hell, i. e. no submission.

January 22, 1760.—"I have" lately "seen death very near. I thank God, I saw it without very great terrors." I had "some fears blended with my hopes." Unhappy mortal! Fears are but preludes to eternal realities.

October 1, 1764.—"I have subdued all my passions." Deceived soul! Thy passions have forsaken thee—thou hast not forsaken them, nor subdued them.

Thus lived and wrote and died the man, whose writings "teach the manners of a dancing master, and the morals of a prostitute."* COAF.

*See his Letters to Dr R. C— :

DIFFICULTIES OF DEISM.

"Nor do they who reject the Christian religion, because of the difficulties which occur in its mysteries, consider how far that objection will go against other systems, both of religion and philosophy, which themselves admit. There are in deism itself, the most simple of all religious opinions, several difficulties for which human reason can but ill account; which may therefore, not improperly, be styled articles of faith. Such is, the origin of evil under the government of an all-Good and all-powerful God; a question so hard, that the inability of solving it in a manner satisfactory to their apprehensions, have driven some of the greatest philosophers into the monstrous and senseless opinions of Manicheism and atheism.

Such is, the reconciling the prescience of God with the free-will of man, which, after much thought on the subject, Mr Locke fairly confesses he could not do, though he acknowledged both; and what Mr Locke could not do in reasoning upon subjects of a metaphysical nature, I am apt to think few men, if any, can hope to perform. Such is also the creation of the world at any supposed time, or the eternal production of it from God; it being almost equally hard, according to mere philosophical notions, either to admit, that the goodness of God could remain unexercised through all eternity before the time of such a creation, let it be set back ever so far, or to conceive an eternal production, which words, so applied, are

inconsistent and contradictory terms. The solution commonly given, by a comparison to the emanation of light from the sun, not being adequate to it, or just; for light is a quality inherent in fire, and naturally emanating from it; whereas matter is not a quality inherent or emanating from that divine essence, but of a different substance and nature, and, if not independent and self-existing, must have been created by a mere act of the Divine will; and if created, then not eternal, the idea of creating implying a time when the substance created did not exist. But if to get rid of this difficulty, we have recourse, as many of the ancient philosophers had, to the independent existence of matter, then we must admit two self-existing principles, which is quite inconsistent with genuine theism, or natural reason. Nay, could that be admitted, it would not yet clear up the doubt, unless we suppose, not only the eternal existence of matter, independent of God, but that it was from eternity in the order and beauty we see it now, without any agency of the Divine power; otherwise the same difficulty will always occur, why it was not before put into that order and state of perfection; or how the goodness of God could so long remain in a state of inaction, unexerted or unemployed. For were the time of such an exertion of it put back ever so far, (if, instead of five or six thousand years, we were to suppose millions of millions of ages to have passed since the world was reduced out of chaos to an harmonious and regular form,) still a whole eternity must have preceded that date, during which the Divine attributes did not exert themselves in that beneficent work, so suitable to them, that the conjectures of human reason can find no cause for its being delayed.

“But because of these difficulties, or any other that may occur in the system of deism, no wise man will deny the being of a God, or his infinite wisdom, goodness, and power, which are proved by such evidence as carries the clearest and strongest conviction, and cannot be refused without involving the mind in far greater difficulties, even in downright absurdities and impossibilities. The only part therefore that can be taken is, to account, in the best manner that our weak reason is able to do, for such seeming objections; and when that fails, to acknowledge its weakness, and acquiesce under the certainty that our very imperfect knowledge or judgment cannot be the measure of the Divine wisdom, or the universal standard of truth. So likewise it is with respect to the Christian religion. Some difficulties occur in that revelation, which human reason can hardly clear; but as the truth of it stands upon

evidence so strong and convincing, that it cannot be denied without much greater difficulties than those that attend the belief of it, (as I have before endeavored to prove,) we ought not to reject it upon such objections, however mortifying they may be to our pride, that indeed would have all things made plain to us; but God has thought proper to proportion our knowledge to our wants, not our pride. All that concerns our duty is clear; and to other points, either of natural or revealed religion, if he has left some obscurities in them, is that any reasonable cause of complaint? Not to rejoice in the benefit of what he has graciously allowed us to know, from a presumptuous disgust at our incapacity of knowing more, is as absurd as it would be to refuse to walk, because we cannot fly."

Literary.

NOTICES OF RECENT PUBLICATIONS.

LECTURES ON INFANT BAPTISM, BY LEONARD WOODS, D.D. Andover, published by Mark Newman, 1828, 12mo. p. 174.

THESE Lectures, eight in number, on Infant Baptism, were prepared by the Author as a part of the course of instruction, required by the laws of the Theological Seminary at Andover (Mass.) in which he is Professor of Christian Theology. They are published in compliance with a request made by the students to whom they were first delivered about two years ago—a request which has since been repeated by other students and by many ministers of the gospel.

The *spirit* which the author manifests through the whole discussion of this subject, on which there has been a great deal too much of unqualified assertion and intemperate controversy, is such as every christian will approve. While he regards Infant Baptism as an important duty and privilege, he does not, in defending it, forget the more important duty of cherishing the spirit of Jesus Christ and evincing his good feeling and affection toward those who differ from him in opinion. There is not, we think, a sentence in the whole book which can give offence to any christian reader. No one will accuse him of being deficient in affection toward those whose opinions he opposes. His book is a model which, we hope, will in future be imitated by all who discuss the con-

troverted questions that have divided the church of Christ into separate communions.

As to the *manner* in which the author has treated his subject and the *force* of his arguments in its defence, the public have already decided. His work is considered by many as a standard or a Text Book on this question. In his preface, he informs us that in the earlier part of his life he had a decided prepossession in favor of the peculiar sentiments of the Baptists; but that his views were afterwards changed. And in the work before us he presents and illustrates the principal considerations which satisfy his mind in favor of Infant Baptism. The positions on which he rests the argument in support of this rite are strong—and *strongly* fortified. He appears to have examined the whole ground with rigid scrutiny.—His conception and views of his subject are clear and discriminating; his reasoning is connected and bears directly on the question at issue; his illustrations are forcible. In short the whole work appears to be the result of much reflection and of a careful examination of the evidences which, we think, ought to convince every serious inquirer that Infant Baptism is a rite—not of human but—of divine appointment.

By this commendation we do not mean to intimate that he has said every thing in its support that *can* be said; or that his book is *perfect*. He has not perhaps given the various topics just that degree of prominence in his discussion, which, in the estimation of others their *relative* importance would seem to demand. But this is readily accounted for: the same argument, or amount of evidence, produces different degrees of conviction on different minds. Hence it may be expected that judicious writers thoroughly acquainted with the subject would not lay equal or their main stress on the *same* argument. As an instance of this kind in the Doctor's book, we noticed the argument drawn from the circumcision of infants in the church under the Abrahamic and Jewish dispensation—an ordinance confessedly of divine authority from the time of Abraham to the coming of Christ. Viewing this seal of God's covenant with his church in connexion with the perfect harmony of the Old and New Testament Scriptures—with the *unity* of design discovered in every part of the Bible—and with the *fact* that a change of dispensation or rite, does not change the relation in which the infant children of believers stand to their parents and to the church of God, we think he might have illustrated this argument at greater length, and urged it with greater force. We do not say that the argument as presented, is very defective; we do not think

it is; but we think he might have made it bear on the question with more force.

The *style* of our author, which deserves a notice, is like a transparent mirror in which we see without obscurity his clear and discriminating views on every topic which he discusses. His words like his thoughts appear to flow without effort. In his illustrations there is nothing redundant and nothing obscure. The terms which he happily uses, present to the mind of the reader the clear and distinct impressions which the subject has made on *his* mind. In one word his style is an elegant model of simplicity, neatness and perspicuity: And we would recommend the study of it to those writers who seem to regard the *use* of hard words and complicated sentences as an unequivocal proof of learning and talent.

Our limits will not allow us to give our readers a complete summary of the Doctor's views in favor of Infant Baptism: to introduce the book to such of them as have not yet read it (for we wish it to be extensively circulated and read by all inquirers on this subject) we copy a few of his leading positions.

After introducing the subject he illustrates this proposition; that "*the want of an express declaration of Scripture in favor of Infant Baptism, is not a valid argument against it.*" The reason is, which he explains at length, that "a religious rite of long standing, and intended for the same general purposes with Baptism, had, by express appointment of God, been uniformly applied to infant children." Under this proposition he notices the following considerations; that the rite in question "corresponds with the natural relation between parents and children; and that this relation was actually marked by a divinely appointed and significant rite through the Patriarchal and Mosaic economy." In connexion with these arguments, he remarks that the "Christian religion was evidently founded upon the Old Testament Scriptures and was a continuation of the religion there taught, and that we can not certainly conclude that our Saviour did not give his Apostles specific instructions on this or any other subject, merely because such instructions are not preserved in the records of the New Testament." From the illustration of these remarks he proceeds to argue the point from the inspired records just as they are. His position is:

The Scriptures of the New Testament, understood according to just rules of interpretation, imply that the children of believers are to be baptized.

In supporting this position, he introduces a rule of inter-

pretation of the highest consequence in discovering the true meaning of the Scriptures, viz. "That we put ourselves as far as possible, in the place of those who gave instruction, and of those who received it." With this rule before us he invites us to examine the commission which Christ gave his disciples to proselyte all nations. This command was given by a *Jew* to a company of eleven *Jews* who had never heard of excluding infants from the ordinance appointed as a seal of the covenant between God and his church. "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. "The word μαθητεύσατε, says the Doctor, "rendered *teach*, properly signifies, *make disciples; proselyte; convert to the Christian Religion*. The commission then is this; "Go ye, proselyte, or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This command was given by a *Jew*, who was perfectly acquainted with all the institutions and laws appertaining to the religion of the Jews; with the customs and usages of that people, and with the dispensations of divine providence towards them. And the command was addressed to *Jews*. Now whatever there was in this general circumstance, which could have an influence upon the meaning of the command, or which would naturally cause it to be understood in one way rather than in another, is worthy of special attention."

And here it is to be considered that the Jews were required by the divine law to make proselytes to their (the Jewish) religion; and that at the time Christ came, there were many proselytes both in Greece and Rome. "And whenever Gentiles embraced the Jewish religion, they were treated in regard to circumcision, according to the Jewish law; that is, they were circumcised,—*parents and children*. This was the law of the Jews; and this was the uniform practice. Hence it must be easy to determine, how Christian Jews would be likely to understand the duty of proselyting idolaters and unbelievers to the true religion. Suppose that God, previously to the Christian dispensation, had selected twelve Jews, and sent them forth to convert Greeks and Romans to their religion, and without any mention of children, had merely given them this commission; Go ye, *proselyte* and *circumcise* them. Would they not have understood such a commission as requiring them to circumcise the children of converted Greeks and Romans? Unquestionably they would. And why? *Because they were Jews, and had always been accustomed to the circumcision of the children, as well as of parents*. In obedience to

this divine command, they would have gone to the people specified, and in all the instances in which men were made proselytes, would have circumcised them and their children.

“Again. Suppose, in such a case, a command had been given, which included baptism with circumcision; thus: *Go ye, and proselyte those nations, circumcising and baptizing them.* Still not a word about children; but simply, go and proselyte those nations to Judaism, *circumcising and baptizing them.* Most certainly they would have understood that baptism, as well as circumcision, was to be applied to *proselytes and their children.*”

“But suppose that baptism had been put in the place of circumcision, as the sign to be put upon proselytes to Judaism; and so the command to those Jewish teachers had been; *Go ye, proselyte and baptize the people of Greece and Rome.* Must they not have understood the command in the same way? Surely those who were acquainted with the commands and institutions which God gave to Abraham and to Moses, and who had always been accustomed to observe them, could have had no doubt, that the rite which marked the relation of proselytes to God, was to be applied to their children also.”

In connexion with this view of the subject he examines a passage in Matthew xix, 13, 14. “Then were brought to Jesus little children, that he should put his hands on them and pray, and his disciples rebuked them. But Jesus said, suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven.” The original words, translated—*for of such is the kingdom of Heaven*—are translated in Matthew v,—*theirs is the kingdom of Heaven*: The phrase kingdom of Heaven is used in the New Testament to denote the Christian dispensation or the church of Christ. According to these views, our author gives the following paraphrase of the passage under consideration. “These little children, whom you would hinder from being brought to me for my blessing, are objects of my kindest regard. They, and such as they, stand in a near relation to my church. The kingdom which I am setting up, is not to exclude or overlook them, but to embrace and cherish them. Peculiar favor was shown to children under the former dispensation; think not that less is to be shown them under my reign. Look not upon them, therefore with feelings of indifference. Strive not to deprive them of my blessing; but suffer them to come unto me; for to such children the privileges of my kingdom belong.”

After examining other passages which imply the doctrine

in question, the Doctor comes next to the facts recorded in the Book of Acts respecting *household* baptism. It is said of Lydia that she was baptized and her *household*—of the Jailor that *he* was baptized and *all his* immediately. It is altogether probable that there were children in those families—but nothing is said of the conversion of any one in either of these *households*, except Lydia and and the Jailor. Let these facts be compared with the Journal of Baptist Missionaries. When did a Baptist Missionary ever write of baptizing a family or a household? Who ever read in the Journal of a Baptist minister of a *household* baptism—the baptism of a whole family?

Again, if Jesus Christ did not intend that infants should receive the seal of membership to his church under the *new* dispensation, as they did under the old—should we not expect that he would tell his disciples plainly, that *infants were no longer to be admitted to his church?* And should we expect that his Apostles would in the same breath tell us of the conversion of a *single individual* and of the baptism of a *whole family?* These considerations together with the fact that neither Christ nor his Apostles have ever told us, that infants are NOT to be baptized, establish the position that the scriptures of the New Testament understood according to just rules of interpretation, imply, that the children of believers are to be baptized.



AN EPITOME OF GENERAL ECCLESIASTICAL HISTORY, from the earliest period to the present Time; with an Appendix, giving a condensed History of the Jews; Illustrated by Maps and Engravings: by John Marsh, A. M. Pastor of a Church in Haddam, Ct. New York, 1828, 12mo. pp. 420.

WE are not acquainted with any work which we can recommend as a good and *unexceptionable* History of the Church. Such a book, we think, is still, after all that have been written, a desideratum in our Theological Literature. Mosheim, it is true, has left us a splendid monument of intellectual labor, inscribed with the records of the corruptions of religion; but in collecting these, he frequently overlooked a more pleasing subject, *the progress and benign influences of Christianity.* His work is, indeed, a valuable one to the student; it presents before him a lively picture of human depravity as exhibited and witnessed within the pale of the visible church. And this picture is not without its use. But it does not give us that

distinct view of the progress and effects of true religion, which we wish to see in a work of this kind.—Milnor's Church History has often been read, and will, no doubt, continue to be read with profit and pleasure. The pages of this book bear the impress, of the piety, and of the benevolent feelings of its Author. It is indeed creditable to his understanding and truly honorable to his *heart*. We might with truth say many things in its favor. It furnishes the attentive reader with much valuable knowledge and at the same time leads him to contemplate the beauty and excellence of genuine religion. But after all we can say in its favor—and it is not without merit, candour will require us to say that we think it very defective. The materials wrought into it do not appear to have been fully digested in the mind of the author. And his attempt to find in the primitive churches the relics that have since been moulded and formed into that system of government and order which he defends, will be regarded by all but churchmen as a great blemish. In a history of the *Church of Christ*, we wish to see a faithful record of events, exhibiting, as fully as words can exhibit, a bright image of *what has been*; and not a learned disquisition defending at all points the order and government of the *particular church* of which the author is a member.

To describe more particularly the character of a book, which is, as we think, at this time greatly needed, we remark 1st: It ought to be—not the history and defence of a particular church—but the history of Christianity—of its origin—of the successive revelations which gradually developed its truths to the world—of its reception—of its transmission down to the present day, and of its genuine effects wherever its essential truths have been believed. 2. A history of Christianity ought to exhibit in philosophical order the *moral causes* which under the government of God have mostly contributed to the peace, prosperity and holiness of believers—and also the causes or occasions of the numerous evils which have corrupted the religion of Jesus Christ, and been formidable obstacles to the progress of his kingdom in the world. These, we believe, may be ascertained without indulging in much speculation, by a careful examination of facts, and when exhibited in connexion with facts, they will forcibly inculcate a most important lesson. They will enable the watchmen on the walls of Zion—they will enable the whole church—to foresee the effects, the consequences of the measures they may adopt to promote the cause of truth and holiness among men. The subject is a splendid one for instructive *history*.

We wonder, when we consider the number of learned men with which the church has been blessed, that no one has given to it his days and his nights, made patient researches, collected facts and examined every thing immediately connected with the progress of Christianity and revolved the subject and digested it till inspired by its moral sublimity for the mighty task of writing a book which, like the church itself, will be as a city set on a hill, giving light to the world. A history of this character, exhibiting on every page the indissoluble connexion of cause and effect in the moral world, the order and procedure of that special providence which directs the course of human things, will impressively teach, by the power of example, the most important truths.—It is obvious that he who undertakes to write such a book, ought to devote to it many of the best years of his life, and search and examine and arrange the materials, till his knowledge of them is identified with his own mind: It requires the vigorous efforts of a genius sanctified by prayer—of one whose heart glows with the ardors of heavenly benevolence, who delights in and loves the image of Jesus Christ wherever he beholds it. No man whose intellectual and moral vision is darkened by the blinding power of sectarian zeal, should put a hand to the sacred work.—But we must leave our description of a *good Church History* unfinished to give some account of the book named at the head of this article.

Mr Marsh's Book is what it professes to be; it is "an Epitome of General Ecclesiastical History, from the earliest period to the present time." It contains an Appendix giving a brief history of the Jews from the destruction of Jerusalem to the present day. He has divided his work into three periods. Beginning with the Creation of the world, the first extends to the call of Abraham. The second from the call of Abraham to the birth of Christ. And the third contains a sketch of the changes experienced by the church from the birth of the Saviour down to the present year.—In reading this book we could not repel the suggestion, that *it was written in haste*: And this is the most prominent fault we find in it. The style of our author, the structure of his periods, the use of words and phrases, which, though admissible in common parlance, do not comport with the dignity of history, and his reflections—all bear the marks of haste. He is, we think, generally judicious in the selection and arrangement of facts; but his work does not appear like the product of a mind which contains within itself the materials of which it is composed. His style is sometimes harsh; it is too artifi-

cial; and there is sometimes apparently the want of reflection in the remarks which he offers to illustrate the wisdom and goodness of God in his dealings with his church.

Notwithstanding these defects, we think that this book will be useful. The general plan of it is excellent. There is a sprightliness and a degree of energy in the narrative, suited to awaken and secure the attention of the reader. Our author's reflections are full of instruction drawn from the well spring of wisdom and life. His work may be perused with profit by readers of every class. To ministers of the gospel, it will serve as a "*Mentor*" to revive their recollections of what God has done for his church. To others, to the great body of Christians and to the youth of our country, who are the hope of the church, it is recommended by the interesting events which it details, and by the lessons of practical wisdom, which it forcibly inculcates. We hope it will be widely circulated. Although it does not meet or correspond with our ideas of an *ably written, finished* history, yet we think it worthy of the patronage of the religious public. Its general circulation, we doubt not, will contribute to the advancement of useful knowledge and of intelligent piety.

As specimens of our author's manner, we quote two or three paragraphs, at random, marking in italic characters those words or phrases which appear to us objectionable or faulty in his style. Speaking of David he says,—"*His character can never be contemplated but with admiration and love.*"—This expression, we presume, does not convey the writer's meaning: he would not have us admire—*wonder at*—the character of David. There are few human characters which we both admire and love,—"*His writings have been a most precious inheritance to the Church. Here, Saints have, in all ages, read their own experience. Here, they have found their joys, and sorrows accurately portrayed, and, as the deliniation has passed before their eyes, their soul has been melted and comforted within them. Here, in multitudes of songs, the character and offices of Christ, his glorious work on earth and in heaven, the blessedness of the Church and its future enlargement and perfection are sweetly sung;—and the pious have been furnished from that day to this, and will be furnished from this to the latest period of time, with the language and sentiments of devout praise. Forty years did David reign. He was a man of war and he subdued all the nations around him, but he lived solely for the glory of God, and he advanced that glory beyond any monarch that ever sat on a throne. Having made the most magnificent preparations*

for the national Temple, and appointed his son Solomon, his successor, he died A. M. 2985, 'full of days, riches and honor.' ”

The following paragraph, on which we happen to open, is in better taste. It is extracted from an account of the Huguenots in France, in the early part of the 17th century.

“Tolerated by the civil power, the Huguenots for a season, flourished greatly. But they were ever at variance with the government, and Cardinal Richelieu, prime minister of Lewis XIII, early adopted and long pursued this severe maxim; that there could be no peace in France, until the Huguenots were totally suppressed.’ Every method which had the least appearance of consistence with the edict of Nantez, was used for many years, to carry it into effect. The Huguenots were deprived of their wealth, and strong holds, and civil privileges—were courted and frowned upon, and driven from one extremity to another, until at length, finding all these measures ineffectual, the perfidious and impolitic Lewis XIV. revoked the edict of Nantez, and ordered all the reformed churches to embrace the Romish faith. Their case was now hopeless. Their churches were razed to the ground. They were insulted by a brutal soldiery, and massacred in crowds. And though soldiers were stationed on the frontiers to prevent their escape, yet above fifty thousand fled, and sought refuge in the various Protestant countries of Europe.”

RECORDS OF THE SPANISH INQUISITION, *Translated from the Original Manuscripts.* Boston: Samuel G. Goodrich, 8vo. pp. 280.

THIS is a curious book. As we glanced over its pages it first reminded us of a sort of farce, still acted in some of the American Colleges, at the tribunal of what is called the “*Sophomore Court,*” against whose inquisitorial decisions and even existence we very unceremoniously took up arms in our Collegiate days.—But before reading many pages we found that the boyish scenes of the Sophomore Court—and the wit and ridicule of a solemn farce in the style of a modern theatrical performance, have nothing so farcically ludicrous as the Records before us. For in the former, even when the several parts are played off with a good degree of dexterity and art, we see through the veil, and cannot cheat ourselves into the belief that there is any sincerity in the actors. But here in these records of the Inquisition *all is solemn*;—every act is marked with gravity—every movement is the result of grave deliberation and of a conscientious scrupulosity:—We

behold a dignified Ecclesiastical Court, exercising for many days in succession their infallible judgment and power, upon the poor, hapless sinner who in obedience to the first law of nature violated the law of the Holy Mother Church—*by eating Bacon and Onions* [Horribile dictu!] *on the evening of the Fast of St Bartholomew!!* Poor culprit! he was dragged from his prison day after day to the foot of this Sanctimonious tribunal, and piously exhorted and entreated by his merciful judges to confess *every thing* which his accusers, not in the least actuated by malice, but merely to unburden their consciences, testified against him. The unlucky wight who was also governed by conscience, could not confess the *whole*. But he plead for mercy, and, earnestly with tears and on his knees, entreated their Holinesses to pardon him. At length after all the solemn processes of a momentous trial, in which the questions and answers of the whole mass of testimony, the accusation and defence, are carefully recorded together with the proceedings of the first and the second and the third audience before “Doctor Domingo Abbad y Huerta being at his morning audience presiding upon the affairs of Justice, in the Royal Palace of the Inquisition of Barcelona on the twentieth day of September, one thousand six hundred and thirty-five”—(this was the day of his last audience) after all this and much more it was decreed by the Holy Doctor Domingo—we presume because the sinner’s counsel plead, that, “he did not offend through malice but solely through ignorance,” quod de jure excusai-solet, et verum—it was in mercy decreed that the culprit “be reprehended and admonished and forthwith released from prison.

Before me,

Miguel Rodriguez, Sec’y.”

Poor human nature! Thou art dreadfully fallen! No wonder that there have been cynical philosophers. The arts and hypocrisies sometimes sanctioned by good people in these good times, must either awaken sympathy or disgust: and the same weakness of our nature as exhibited in the crimes and follies of a superstitious age, must excite the feeling of sincere regret or un pitying contempt. But to return to our book; Passing by the second, which was the trial of a profane abandoned wretch charged with *Lutheranism*, for which he obtained a pardon by giving evidence that he was a *good catholic* in full communion with the Holy Mother Church—the third is the trial of Don Antonio Adorno, a soldier of noble descent, twenty-seven years of age, accused of *Necromantical practices*. The following is a part, of the testimony in support of the charges.

“On a certain occasion one of his friends was lamenting the loss of some money which had been stolen from him, when he, the said Don Antonio, replied, that he would discover the thief. He then wrote the names of all the persons present upon separate pieces of paper, and threw them into the fire. Those which contained the names of the innocent were consumed, but the one containing that of the thief remained. Nobody was able to take this out of the fire except Don Antonio. The paper was kept from consuming by the power of the words *Christo Senor Nuestro*, uttered by him, and it was drawn out from among the coals by the help of this expression; ‘*Ego Sum. Factus est homo. Consummatum est.*’ Besides this he knew another way of practising this divination; and this was to collect the ashes made by the papers, and rub them on the back of his hand, where they would leave marked the name of the thief.

“The deponent asked Don Antonio where he had obtained the above knowledge. He replied that he got it by studying a book of magic which he possessed, that he had learned from this the secret of making himself invisible, and also to render a man invulnerable to thrusts with a sword, a trial of which last he would make upon a dog or cat and show the efficacy of it. The deponent asked him if he knew any secrets relative to playing at Ball. He answered that he did not remember any at present, but would make some researches and call upon the deponent at his house, when he would teach him a secret to gain the favor of the ladies.”

This last, we presume, is the same magical art, adroitly used by both sexes, and often greatly needed, in these evil times. If this were now a crime—if the Inquisition now existed—how sad, alas! would be the fate of many who are looked upon, and who regard themselves as paragons of excellence! But to return;

Poor Don Antonio’s trial was protracted from day to day, and week to week in examining witnesses—and he condescended to appear in person when dragged from his prison, although he had the art, among others, of making himself invisible, until at length he is brought before the *Calificadores*, Padre Francisco Siges, of the Order of Mercy, Padre Antonio Mira, Jesuit, Ex-Rector of the college of San Pablo, Padre Juan Bautista Llopis, of the Order of Mercy, and Padre Augustin de Vinaros, Ex-Provincial of the Convent of Capuchins.

These grave Dignitaries spread the accusation, substantiated by proofs in full array before him, summoned up under no

More than nine distinct charges; and of course he is guilty of necromancy and magic and amatory practice. Wherefore—“Ordered, unanimously, that the said Don Antonia Adorno be confined in the secret prison of this Holy Office; that his property be sequestered; his papers, books, and instruments seized, and arranged for his accusation. Ordered further, that before execution, this be submitted to the members of His Majesty’s Council of the Holy General Inquisition.”

After his first and second and third audiences, and half a dozen other pompous forms in the administration of Justice, he is reprehended and admonished and warned and *banished* perpetually from the Spanish Dominions. And this too in the eighteenth century: It was done on the 14th of August, 1756.

These are the solemn acts of a church which has long considered and still considers, herself *infallible*:—a church which is still making desperate efforts in Europe and America to gain proselytes to support the waning power of the Pope. To effect this, his emissaries hold public disputations in London and Lisbon and in other places in Europe; and in America they have seized upon the press, and by their weekly publications, are endeavoring to persuade those who will listen to them that “*their religion is grossly misrepresented by protestants*”—that it is free from the absurdities with which it is charged. We are, therefore, glad to see their works, the genuine works of the Mother church, published. Out of their own mouth we condemn them. We wish them to be known by their own works—by their acts; and these furnish the strongest argument, except the Bible, that can be used against them. And they, surely, will complain with a very bad grace, if they still say that they are misrepresented—when they are represented by the decisions and doctrines, pronounced to be true and just by their own infallible Courts in the eighteenth century.

With the notice of these Records, we intended to give a brief history, of the Inquisition: but we are admonished by the limits assigned us to defer it till the next number of the Magazine.

WOMEN NOT UNEQUAL TO MEN.

Concluded from page 383.

WE maintain that women are not inferior to men—take all in all; And we believe that most of the discussion and variety of opinion on this subject, have arisen from indistinctness and confusion of thought, in attempting to compare for certain

purposes, what cannot be compared for those purposes. "Things unlike" says Blackwood, "cannot be compared so as to justify any inference respecting the inferiority of either. Homer and Shakspeare were unlike; but who shall decide upon the superiority of either?"

Cæsar and Cicero were unlike, in many of those very traits, in which men and women are unlike. But because Cæsar was bold, daring, rash and adventurous and that Cicero was timid, sensitive and full of imagination and womanly fears; no one, on this account, will venture to say that Cicero was inferior to Cæsar. Franklin and Madame de Stael were unlike in many traits; but which was the greater genius? "How, or by what standard, are they to be compared (by a moralist or a mathematician I mean) for poets, orators and madmen will compare any thing and take special delight in detecting resemblances which are invisible to other men.

Again, with respect to the faculties of the mind, women possess some of these to greater perfection than men. *They have more imagination than men.* Those who have had the direction of the studies of youth of both sexes, or who have attended at all to the character and strength of their mental powers, in the early stages of their development, will acknowledge, that girls usually discover more imagination than boys—They discover it in their written exercises—both in the selection of their themes and in the manner of treating them. That women are more delicately organized—and have more animal sensibility than men, all will admit; we admit it: no one can deny it, for the fact is proved to every man's senses. This is our first position: The next arising from it is this: *that imagination is always possessed in proportion to delicacy of organization and animal sensibility.* The conclusion.—*Therefore, women have more imagination than men.*—Look around among men, select from the multitude all those you think remarkable for imagination; and what kind of men are they? Down-right women, I dare say, dress them in women's clothes, and they would pass for women. They have fine hair flashing eyes—a thin skin and a delicate nervous temperament. They are volatile, hasty, capricious and petulant; sensibly alive in all their perceptions of sound, taste and touch. Again, select those who are remarkable for the *want* of imagination—and you will find them of a different make altogether. They will have nine out of ten of them, course hair—steady eyes—a thick skin and large features. They are slow in the perceptions of the external senses. They will have their clothes stripped from their backs or their pockets

rified like Thompson when walking the streets and not know it;—hear a clock strike in the same room or suffer their shins to be roasted alive, like Sir Isaac Newton, without knowing it. Men of this description have no animal sensibility, and it is the common language—the universal sentiment with respect to such men, that they have no imagination. Men of this cast make profound mathematicians, logicians, theologians, &c. men of great delicacy in their organs, such as are described above—those feminine men—will be by far the greatest poets, orators—musicians, painters, &c. But who will undertake to say that the first described class of men are inferior to the last class—because they are different from them? Now there is precisely the same difference between common women and common men in their animal sensibility and the delicacy of their organs, which we here find between these two classes of men. We could easily bring forward opinions of men of learning and philosophic observation and many absolute facts, to prove that men who have possessed great animal sensibility and were extremely excitable, have invariably been remarkable for imagination. Lord Byron, for one, was a signal instance. Rousseau was another. Both were signally distinguished by ardent, bold and vivid imagination and by an intense sensibility of passion. Both were extremely delicate in person,—very sensitive and restless,—alive to every thing which fell upon the senses. Of their vast powers of imagination, all who have read their writings have tried,—but tried in vain, perhaps, to form an idea. What was it that constituted the spell of that delusion which has so long entwined an idolizing enthusiasm around the name of Byron? What was it, but that “betwitching strain of dreaming melancholy, which lent to moral declamation, the tenderness of romance, and that impress of burning sensibility, which threw over abstract disquisitions, all the colors of a lover’s tale?” Was it any other than these two things, his peculiarly delicate temperament, peevish and melancholy, and his mighty imagination growing out of it, clothing with a new body and exhibiting in new and unseen colors, every thing on which it touched?

Of the peculiar character of the true poetic temperament, Madame de Stael, in her “*Influence of Literature*,” seems to have had a correct idea. She has this beautiful sentiment. We quote from memory, but believe we have it right. “If those who ascend Parnassus, experience a keenness of pleasure which none but poets know; it is to be presumed that they also experience a keenness of sorrow which none but poets feel.” There must be, then, in the genuine poet an exquisite

sensibility—a high and holy—pure, unearthly feeling—which is proportionate to the delicacy of animal organization. We have called this feeling pure and unearthly:—by which we mean, that it is of so refined a character as to be easily offended by the gross things of the multitude. It is never associated with coarseness;—it can never exist with coarseness. Hence it is, that great poets, orators and musicians (ah, and ladies too) are so hard to be pleased,—so prone to be offended with the world; and hence it is that the former, so often become misanthropes.

This delicacy of animal organization and this refined sensibility, all admit, are possessed by females in a higher degree than by males;—and we trust the above remarks supported, as they will be, by what every one will be able to recollect of his own observation, are sufficient to show, that *imagination is generally, if not always—in proportion to this delicacy of animal or physical organization.* Our conclusion is, then, that women have, naturally, more imagination than men.

We shall conclude the present essay with a few paragraphs from Blackwood's Magazine; a journal which contains more truth,—more good sense—more wit and sprightliness and more biting satire than any other periodical of the day.

The writer of the article above quoted from this Journal, says; 'I contend that if women were educated precisely as men are,—and that if they had the same opportunities and excitements that men have, with no more discouragements,—they would be more fruitful in works of imagination, in poetry, music, painting, eloquence, &c. than men are; but altogether less fruitful in the abstract and profound sciences, in mathematics, theology and logic.'

'But then, whatever were the education of women, and however fruitful they might be in one department or barren in another, I contend that there would always be an essential specific difference between the productions of women and those of men.'

'There might be women, who would write like men; and men who would write like women; but then, the first among women would write wholly different from the first among men. There would always be a something in the poetry, music, painting, and eloquence of women, to distinguish it from the poetry, music, painting, and eloquence of men, whenever the character of either was decided, and peculiar enough to make it distinguishable from other productions in the same branch by the same sex.'

'Put all the men and women of the earth in training; choose

the greatest of men and the greatest of women. Give then the same subject for a drama, a poem, a painting, or an oratorio; and the result, I say, would be an unequivocal revelation of their several distinguishing sexual properties.'

'Let it be the Deluge for example. The woman would only think of the day before;—the man, of the day after, the destruction of the world. *She* would rely on the calm sunset,—the tranquility of the skies,—the beauty of the blossoming herbage, the powerful and grand population of the world, before the giants were destroyed. *He*, upon the time when the skies were dissolving,—the whole earth in travail, and the whole animal creation shrieking upon the waters. *She* would pour in the melodies of eve, shower and starlight. *He* the noise of thunder,—the rushing of wind and flame.'

'She would imagine the distraction and sorrow of a mother moaning over her half-drowned babe—her newly born,—the consternation and beauty of a wife, reaching over a precipice at the drifting body of her husband; or the doating tenderness of some pale, fond girl, asleep in her dead lover's bosom, under a mass of overthrown trees, whose foliage was yet green;—or both in some haunted cavern among sea-shells, the waters rising slowly about them on every side without being perceived.'

'But the male would put forth his power, in the delineation of some youthful giant, overthrown by the waters, and bearing away the great branches of some tree, which had abandoned their hold; or convulsed and wrestling in the waters, with a shadow, perhaps, of unintelligible shape and proportions; or of many beautiful women swept away, as it were, while embracing at some festival, their long melancholy tresses (encumbered with drenched flowers, intertangled with glittering and obscene reptiles) afloat upon the still dead wave.'

'And so, too, were the parting of Hector and his wife given for the subject of a painting: the execution of both might be wonderful, but how unlike would they be! you might swear that the female Hector would be a younger man, with redder lips,—a whiter forehead, &c. and that the male Andromache would have a sort of unnatural determination and loftiness of stature, look and bearing.'

'And the result would be the same if any other intellectual exercise were assigned—the productions might be different—and widely different—and yet, take them all in all—be equal.'

LOOKER-ON.

Literary and Philosophical Intelligence.

RECENT PUBLICATIONS.

Lectures on Infant Baptism. By Leonard Woods, D.D. Andover. Mark Newman. 12mo.

Review of a Sermon entitled 'The Christian Bishop approving himself unto God,' preached by Bishop Hobart at the Consecration of the Rev. H. U. Underdonk, D.D. By the Rev. W. Wisner. Ithaca. 8vo. pp. 32.

Evidences of Revealed Religion on a new and original Plan, being an Appeal to Deists on their own Principles of Argument. Philadelphia. McCarty & Davis. 18mo. pp. 130.

The Apostolic Commission; a Sermon delivered at the Ordination of the Rev. D. L. Carroll, Litchfield, Connecticut. By Benjamin F. Stanton, A.M. Litchfield. pp. 44.

The Legendary; consisting of Original Pieces in Prose and Verse. Edited by N. P. Willis. Boston. S. G. Goodrich. 12mo. pp. 286.

The Harbinger of Peace. No. 1. Vol. I. for May, 1828. New York. 12mo.

Daily Monitor, or Reflections for each Day in the year. By the Rev. Charles Brooks. Boston. N. S. Simkins. 8vo. pp. 374.

American Medical Biography, or Memoirs of Eminent Physicians who have flourished in America. By James Thatcher, M.D. Boston. Richardson and Lord. 2 vols. 8vo.

Memoirs of John Horne Tooke, containing proof that he is the Author of Junius. By John A. Graham. New York.

A History of the Life and Voyages of Christopher Columbus. By Washington Irving. New York. G. & C. Carvill. 3 vols. 8vo.

TABLE ROCK—*Georgia Scenery*.—The effect from the top of Table Rock is one unmixed overwhelming sensation of the sublime. As the spectator walks along the edge of the sloping precipice for a third of a mile, his mind demands time for expansion to receive the full influence of its new situation. This is accomplished by fixing the attention upon each object separately—the falls of Slicking before him—the plantations below him—the mountains around him, and the broad bosom of the forest spreading every way: but the effect of the precipice under him prevails over all other emotions. As the spectator walks half a mile under the precipice, the height of which is at this distance about seven hundred and thirty feet, and the base of which contains a narrow path, midway between the summit and base of the mountain, a variety of emotions is enjoyed too complex to be definitely described. Objects pleasing, novel, beautiful and sublime, are every moment demanding his attention. On the summit his countenance is grave, his words few, and his imagination strongly excited. At the base

his countenance is lighted up, and his conversation animated and brilliant. For his visit to the summit he feels rewarded, and his mind has expanded. With his visit to the base he is more than satisfied: he is delighted; his feelings have been kindled; the company are endeared to him, and on retiring he says, "no day of my life has passed more agreeably or more profitably." The best judges, however, unanimously express a preference for the Rapids of Tullulah. As at the Table Mountain, so also *two days at least* should be devoted to the rapids.

PERIODICAL LITERATURE.—It appears from the researches of M. Adrian Balbi, that upwards of three thousand one hundred and sixty-eight periodicals are published in the world. Of these 2142 are published in Europe, 978 in America, 27 in Asia, 12 in Africa, 9 in Oceanica. The greatest rage for periodical literature, appears to exist among the English, and the states of English origin; for out of 3168 periodical works published in the world, 1378 belong to the English race, leaving for all the rest of mankind only 1790. It is in the U. States of America, however, that this passion prevails most strongly; for, with a population of only eleven millions, that country has 800 journals; while the British monarchy, with a population of one hundred and forty-two millions, has no more than 588 periodicals. To show how incompatible periodical literature and despotism are, it may be remarked, that with a population of upwards of thirteen millions, Spain has only 16 journals.

EDUCATION IN HOLLAND.

There are few countries in which greater exertions appear to be made for the general diffusion of knowledge, than in the kingdom of the Netherlands, under the present government. Should these efforts be continued, and be attended with that success reasonably to be expected, the people of that country may be consoled for the loss of their ancient naval glory. By a report of the minister of public instruction, it appears that, in the 3718 *communes* into which the kingdom is divided, there exist 3889 public schools, with 383,970 scholars. The number of scholars in private schools is stated at 173,241, and the number of persons receiving no instruction at 241,392.

Each province is divided into a certain number of school districts. Each has its inspector, who is responsible for the state of instruction within its limits. His duty is to see to the execution of the regulations, to visit the schools, and to report their condition. He is also required to direct the teachers, and to regulate their salaries. Two schools are established for the education of tutors, one at Haerlem, the other at Lieve; and from these the teachers are selected, according to their merit. The government encourages periodical meetings of the instructors, for the purpose of mutual improvement, by the communication of the experience that each may have acquired. At these assemblies, the inspector of the district presides, and one of the teachers acts as secretary.—*N. A. Review.*

Catholic Clergy in Canada.—"Lower Canada contains a population of nearly half a million of souls and affords a militia of 76,000 abled bodied

men, accustomed to the use of arms. They are a moral, industrious, sober, and contented people attached to their own customs, laws, language, and religion. They are Roman Catholics, but as their clergy are educated in Canada, and *have no connexion with the Pope* or with any foreign power, all political objections to that religion are, in the case of Lower Canada, removed. The church is not paid by the government, as was erroneously stated in Parliament, but has the 26th part of the grain raised on the lands of the Catholics. This claim the law acknowledges, but this is all the favor shown to the Catholic religion. If a Catholic sells his lands to a Protestant, or if he thinks proper to become a Protestant himself, his estate is no longer liable to this very humble tithe. Hay and potatoes are exempted from the charge. The church is governed by a bishop (a native Canadian,) who receives, in addition to the rent of some lands of no great value, one thousand per annum from the civil list of Great Britain. This annual thousand pounds is all the Catholic church establishment of Canada costs the mother country. The 26th part of the grain from the Catholic lands is found to be an ample allowance. The income of the *Cures* averages £300 per annum, which affords them, in a cheap country, the means of living most respectably and of even exercising a very liberal hospitality."—*N. A. Review*.

Medical Profession in England.—All the statements published within the last two years, agree in the fact, that among the whole number of physicians, only one hundred; among the six thousand members of the College of Surgeons, only six; and among the eight thousand attorneys, only eight, are graduates of either of the English Colleges. Does this fact leave any doubt in regard to the causes, that have operated upon the present state of the English population?

Singular Organic Relic.—A workman recently broke a mass of very firm conglomerate rock, quarried for the new State House now building at New Haven, and found lodged in a cavity, so completely enclosed as to exclude the possibility of external introduction—a piece of wood, the small limb of a tree, apparently the pine family—with the bark entire—the wood not mineralized—but fresh, and in perfect preservation, and not even attached to the walls of the cavity, (except slightly at one end) but lying in it as in a case. The piece of wood was not larger than a finger, and the cavity but two or three inches in diameter; it was lined with soft but feebly coherent matter resembling the substance of a rock in a state of rather minute division. The conclusion from this interesting fact appears irresistible, that this piece of wood was floating in the waters, which were charged with the materials of this rock, and became enclosed, during their consolidation; thus proving that this rock had never been ignited; and that a tree or shrub was in existence when it was formed.—*Silliman's Journal*.

Iron in the Blood.—It has been long a matter of dispute among chemists, whether the blood contains any appreciable quantity of iron, from the difficulty of separating the constituents of that compound fluid. But the ques-

tion has been lately set at rest by Mr M. H. Rose by employing tartaric acid, and adding hydre sulphuret of Ammonia, when the whole of the iron in the solution will be precipitated, and may afterwards be easily separated by a thick filter. There is, indeed, no adequate means of explaining the origin of the red coloring matter in blood, but that of ascribing it to the presence of oxide of iron, which is well known to vary in the intensity of its color according to the proportion of oxygen in combination with it.

Universities in England.—The most richly endowed universities of Europe are, as is well known, Oxford and Cambridge, the only establishments of the kind in England, before the recent organization of the London Institution, the success of which is already such as to satisfy the most sanguine hopes. Oxford surpasses Cambridge in the amount of its funds and revenues, and in the extent of its privileges. Oxford has nineteen colleges and six halls; Cambridge but twelve. Oxford has nearly three thousand students; Cambridge, one thousand five hundred. The library of Oxford is said to contain besides thirty thousand manuscripts, five hundred thousand printed volumes; that of Cambridge, two hundred thousand volumes. Oxford sends, in union with the city, four delegates to Parliament; Cambridge, two. Both universities, however, have, from the time of their foundation (Cambridge adopted its present constitution in 1280) to this day, faithfully defended and preserved their independence in the administration of their affairs. Their jurisdiction, in fact, not only extends over their own academic population, but partly, also, over the cities in which they are established. This prerogative, together with the right of sending delegates to parliament, is peculiar to England, in which the other parts of Great Britain have no share.

Professional Study and Printing.—The vast multiplication of books, since the invention of the art of printing, has shortened the time formerly spent in a professional course of study, and has brought the scattered intellectual treasures of every science under one comprehensive view, so as to be easily surveyed by the student, who is thus led more directly to the sources of knowledge. Seven years, at least, were, before that period, necessary to attend upon and to write professional lectures. Soon afterwards the whole academical course was finished in six years, and then in five years; the same time, which is still devoted to ecclesiastical education in Ireland and other Roman Catholic countries. At present, four years are sufficient at Glasgow for the same studies; and a course of law and medicine is completed in four years at Paris, Padua, Barcelona, and Coimbra. The regular time of professional study in Protestant Germany is three years, part of which, and very often, a fourth additional year is spent in other liberal pursuits, and in the acquisition of general information.

Y THE DIAMOND.—The most extraordinary fact respecting the diamond is, that it is combustible; that it is in fact, so far as chemistry can discover, nothing but pure charcoal in a state of crystallization. It is scarcely less

extraordinary, if any thing can be counted extraordinary relating to Sir Isaac Newton, that he should have discovered, by conjecture, this combustible property of the diamond, long before it was experimentally proved by burning it. He had remarked that all substances are combustible which have great power of refracting light or bending it out of its direction. Amber, for example, and sulphur are combustible, and at the same time strongly refractive. By generalizing the remark, Newton inferred that both the diamond and water are combustible, an inference now fully established in both instances. Before the lustre and water of the diamond can be well understood, the refraction of light must be thoroughly known. Every body knows the nursery experiment of putting a piece of money in an empty basin, retiring till it disappears, and causing it to refract the light. On the same principle a clear stream appears to be more shallow than it really is, and by this apparent deception has allured many an unwary youth to his destruction. A wonderful circumstance is, that this principle of refraction causes the sun and the rest of the heavenly bodies to appear, not where they really are, but where they were some time before; and in the cases of their rising and setting, we always, by means of the refractive power of the air, see them before they actually rise and after they actually set. The highly refractive power of the diamond throws back the light that falls on it, instead of allowing the rays to pass through it as glass does. This gives the gem a sparkling brilliancy which no art can fully imitate. It is this, and not any phosphorescent property, that causes it even to sparkle in the dark, of which so many tales are related in the Arabian Tales. In the deepest darkness there are always some wandering rays—some stray pencils of light to render the “darkness visible,” and these how few or small soever, the diamond collects to a point, and flashes them back into the gloom. The property of sparkling, therefore, is one test by which a genuine diamond may be known from superior imitations, or from the more splendid sorts of rock crystal, and other gems which are sometimes passed off for diamonds.—*Verulem.*

Religious Intelligence.

TRADITIONS OF THE CHOCTAWS RESPECTING THE DELUGE.

In a late number of the *Missionary Herald* we find the following traditional account of the Deluge, preserved by the Choctaw Indians. They state that at a very remote period, there was a great deluge, which spread over the whole earth. It was preceded by a preternatural darkness of long continuance. They say, that at the commencement of this darkness, the people went to sleep as usual, and after sleeping the usual time, they awoke, and found it dark.—They slept again, and awoke, and found it still dark. Again they slept, and awoke, and darkness was upon the face of the earth.

This excited alarm. The darkness was so great, that neighbors could have no intercourse with each other, except by torch light. After some time they discerned, as they thought, the dawning of day in the east. This occasioned great joy, and they went from house to house to congratulate one another on the return of light. But they were soon undeceived; for what they had supposed to be light proved to be a great body of water, like the sea, which coming with immense velocity, swept away all before it. Some few, who were in more elevated situations, succeeded in making rafts, and getting upon them, but the beavers gnawed off the bark, by which the logs of the rafts were tied together, and thus, after having their hopes raised of escaping the destruction which was all around them, they were plunged in the water, and irretrievably lost. One raft, however, made of reeds, escaped the ravages of the beavers, and outrode the storm, and all who were on it were saved: but the number is not known.

CORRESPONDENCE OF A CHOCTAW YOUTH.

The following are the unprompted remarks of a Choctaw youth belonging to one of the missionary schools, in a recent letter to a lady in Boston, who, he had been told, felt a particular interest in the welfare of his people.

I have learned a great many wonderful things, of which I had never any idea until I was instructed by the missionaries. While I was among my friends, I did not know any thing about the English alphabet, nor the language of the white people.—But, by the kind Providence of God, I was taken into the school in the year of our Lord, 1822. It is six years since that time, but I have been here but little more than half the time.

I have learned to read and write. I have cyphered as far as Loss and Gain, and have studied the map of the United States, the boundaries, cities, towns, mountains, lakes, and rivers,—Europe, in the same manner, with its population,—also, Asia, Africa, and South America.

When the world was made and all the fulness thereof I should never have known, if God had not distributed his people among us in this benighted wilderness. Now, I know something about these things, and something about that Being, who has long been bearing the transgressions of this Choctaw nation.

Thus far I have gained; and now, if I do not the will of him that sent these missionaries to give me this education,—it would have been more tolerable for me to be ignorant, than to have the knowledge of God, and then go to the awful place.

PRESENT STATE OF THE ROMAN CATHOLIC CHURCH IN ENGLAND.

The following paper is copied from the Maidstone Christian Instructor.

“The Roman Catholic church in this country is under the superintendance of the congregation *De Propagando Fide*, a standing committee at

Rome for the conversion of heathen nations. The clergy here are regarded as missionaries; each of the stations they occupy is denominated a mission; and all are included in the phrase 'the whole mission in England.' In Ireland there are bishops and priests; but in England there has not been any regular Romish hierarchy in the last two centuries. The church is governed by four superiors, denominated Vicars Apostolic, who are appointed by the Pope, and removeable at his pleasure. Every Vicar Apostolic is a Bishop in rank, possessing a nominal diocese; but he does not exercise episcopal authority over any British see. Thus, Dr Poynter, the Vicar Apostolic of the London district, is the Bishop of Halia; Dr Collingridge, Vicar Apostolic of the western district, is the Bishop of Thespia; Dr Smith, the Vicar Apostolic of the northern district, is the Bishop of Balina; and the new Vicar Apostolic of the midland district, whose name, we believe, is Dr Walsh, is Bishop of Cambysopolis. Every Vicar Apostolic has his coadjutor, who is also a titular bishop, and several other prelates reside in England, to whom no special offices appear to be assigned.

"Though the English Romanists number among them many persons of exalted rank and of extensive possessions, the leaders of their church complain bitterly of the difficulty of maintaining their religious institutions, providing for their clergy, and erecting their chapels. It appears that in the beginning of the French Revolution, a considerable sum, which belonged to the mission in this country, but which had been deposited in the French funds, with a view to its security, was confiscated in common with all other British property in France. 'The privation of these funds,' says Bishop Poynter, 'has been severely felt by all the missions in England, and most particularly by the mission in the London district. We are still deprived of them; and the consequent want of the clergy is daily increasing, while the congregations are growing more numerous; and even if the whole of the property belonging to this district should be recovered on the most favorable terms, it must fall greatly short of supplying the actual necessities of this mission.'

"The stations appear to be supported now, partly by the contributions of each to its pastor, and partly by the mission fund connected with the district in which it is placed. Of the manner in which the cause is pleaded, some idea may be formed from an address on behalf of the London Mission Fund, signed by the Vicar Apostolic, which begins thus: 'This institution was established November 13, 1815, with the approbation of R. R., the Vicar Apostolic of the district, for the purpose of providing funds for the education of pastors for the mission, and also to assist in the erection of chapels, or any work that might promote the interests of religion. It provides against the danger of leaving the flock without pastors, a circumstance that has already often occurred; and secures to the present and rising generation all the invaluable blessings of religion in life, and the comforts of the minister of Christ in the hour of death. Each person becoming a member enjoys the benefit of having the holy sacrifice offered up for him the first Sunday in every month, at Virginia-street chapel; and he also participates

in the benefit of four masses that are celebrated every week in the Bishop's College, for its members and benefactors. Such are the advantages, and such are the objects that are aimed at by this institution, objects that should induce every Catholic, who is sincerely attached to the faith of his ancestors, to seize with gladness this opportunity of propitiating the favor of the Almighty, and laying up for himself immortal treasures in heaven.'

"Yet, many of the chapels, according to the representation given in the Laity's Directory, an annual Roman Catholic publication, are oppressed with such heavy debts as render the condition of their immediate supporters not a little embarrassing. Inducements peculiar to the Romish church are presented to the attention of the wealthy, yet all seems to be unavailing. Thus we read, in one case, 'Rev. B. Barber engages to offer up the masses of two Sundays every year for the benefactors of this chapel, and likewise four masses in the year for all who lie in the burying ground belonging to it;' in another case, 'The benefactors have a share in the prayers offered up for them during the sacrifice of the mass;' and in a third, 'Annually, on the 5th of November, a solemn high mass is offered up for the repose of the souls of all those whose remains are interred in the vaults or in the burial ground; and on the Sunday within the octave of the Assumption of the B. V. Mary, for the benefactors to the chapel.'—Yet, somehow—whether it be that noble earls and viscounts have no confidence in the efficacy of the Rev. B. Barber's masses—or whether it be that they think that they have paid for masses enough already for all practical purposes—or whether it be that they intend to set all right by availing themselves of a privileged vault—how it is, we know not, but so it is, that though these statements have been published year after year, yet the chapels remain in debt still!

"As the Laity's Directory for the year contains a catalogue of the missions, interspersed with observations and appeals, we have endeavored to ascertain the number of chapels in each county, which are regularly supplied with clergymen. In some cases, a little uncertainty remains; and it appears, that though a few stations are vacant, yet, as some have two or more ministers, the number of '*chaplains*' is, on the whole, rather larger than the number of recorded chapels.

[Here follows a list of Chapels in 38 counties of England, and of the Chaplains. Total of Chapels, 388—of Chaplains, 411.]

"This catalogue does not include the whole number of Roman Catholic clergymen resident in this country: some are incidentally mentioned in different parts of the Laity's Directory, whose names do not occur in the list of chaplains.

"Whether the Roman Catholic religion is, or is not, making progress in this country, is a question very frequently agitated, but one which it is very difficult to decide. There is reason to think, that in London the number of professed Catholics has increased materially. The register of baptisms in their ten principal chapels in the metropolis, exhibits a regular progression during the last five years; in 1822, the number was 2376; the next year 2686; then 2992; then 3225; and in 1826, 3499. Now if we calculate

thirty persons to a birth, which is generally reckoned a tolerably fair estimate, we shall rate the whole Catholic population connected with those ten chapels at 71,280 in 1822, and in 1826 at 104,970. The representation given by the Roman Catholics themselves is, that the increase is very considerable. But it appears that the increase in the number of chapels of late years has been but small, and the writer cannot divest himself of the idea, that it is rather from accessions from Ireland, than from conversions in England, that the increase arises. It appears to be the greatest in that part of the country which is most exposed to visits from our western neighbors. 'There is no instance,' we are told, 'in which the rapid increase of those professing the Catholic religion can produce greater surprise and satisfaction, than in the town of Liverpool. From accurate calculation, there are now more than 33,000 Catholics resident therein. The total number of inhabitants, according to the last census, is 141,467. Total number of births, according to the bill of mortality, 1821, 4390. Total of Catholic children born in the same period, 1100.

DISTRIBUTION OF THE BIBLE IN MEXICO.

WE have before us the Correspondence of the British and Foreign Bible Society, by which we learn with pleasure that Mr Thomson, the Society's Agent is prosecuting the work of distributing the Scriptures with zeal and success. We should gladly, would our limits permit, offer the reader copious extracts from Mr Thomson's letters; but in this number, we have room only for the following paragraphs. The letter from which we copy is dated Mexico, September 22, 1827.

"Since the arrival of your ample supply of the Scriptures already mentioned, a good number of copies, both of the Bible and Testament, have been sold; making in all, since my arrival in this city, about 400 Bibles, and upward of 500 New Testaments.

"Three weeks ago, I went out to San Augustin de las Cuevas, a town twelve miles from this city, which has now become the capital of the State of Mexico. I had several interesting conversations with the governor of the State, (who resides there) with the Rector of the College, and with other individuals; all of whom I found well disposed to our objects, and to the advancement of Education. The Governor informed me respecting the population of the State, and the languages spoken in it: he said the whole population amounted to about one million: of these, one half speak the Spanish language, 300,000 the Mexican, and 200,000 the language called Otomi. Here then, around this city, in different directions, is an ample field for your new Translations; and I hope you will give me every encouragement to proceed with these. The Governor, who is a native of Yucatan, told me that the whole population of that peninsula speak the Yucatanese: their number amounts to about 800,000. Here is another field for your Translations, for it is only through you they will obtain them. My journey to the north-west will open upon other fields, not less extensive, and equally uncultivated

Pray encourage me all you can, that, at my return to this city, I may get something done in one, two, or more of these languages.

"The Rector of the College of San Augustin called upon me during my stay in that place. We had a long conversation; and among other things, I told him of the object and operations of the Bible Society, the amount of your annual income, and the sources from which it flowed. He was greatly delighted with the account I gave him, and asked what annual subscription was required to become a Member: I told him: and he immediately replied, that he would be a subscriber, and a member of the Society. This individual is a Priest, and his name is Jose Maria Alcantara. You will please, therefore, to insert his name in the list of Members of the Society; and charge one guinea to my account, being the sum I received from him.

"Immediately upon my return from San Augustin, I had a visit from the Priest in this city of whom I have spoken so much, whose name is Jose Antonio Lopez Garcia de Salazar. He wished, he said, to become a member of the Society, and told me to put down his name as such. Here then, you have another Mexican Priest, a subscriber to your Society. Our friend told me, at this interview, that a priest, a gentleman of his acquaintance and of similar sentiments with himself, wished to see me. He called with this friend next day: and I found him very friendly to the Bible Society, as he had described to me. This gentleman also became a member of your Society: his name is Dr Jose Maria Mora. You will please, therefore, to charge my account with two guineas more, being one for each of these two individuals. These three make up the whole number of your subscribers here; and, considering all circumstances, it is a fair beginning. Thus you see the Lord is with us, and blessed be his name!"

ORDINATIONS, &c.

On Tuesday, June 3d, the Rev. Joseph P. Tyler was ordained as an Evangelist, at West Stafford, Ct. Sermon by Rev. Ansel Nash.

June 4.—Rev. Timothy Stone, late of Cornwall, was installed in Chatham, Conn. as Pastor of the Church and Society of East Hampton. Sermon by Rev. Mr Harvey, of Westchester.

On the evening of the 1st of July, Messrs William W. Turner, Horatio N. Brinsmade, Rodolphus Landfear, Joel Talcott, and Henry Cowles, were ordained in Hartford, Conn. as Evangelists. Sermon by the Rev. Joel Hawes, from Phil. ii, 16,—on the cause of the want of ministerial success.

Ordained at Falmouth, June 26, Mr Joshua P. Payson, as an Evangelist. Sermon by the Rev. Mr Storrs of Braintree.

July 2d, the Rev. Chauncey Wilcox was ordained to the work of the Gospel Ministry, and installed Pastor of the Church lately formed in the Parish of North Greenwich, Ct. Sermon by the Rev. Mr Williams, of Middletown.

June 18th, Rev. John Moore, was Ordained by the Presbytery of Ohio, and Installed Pastor of the United Congregations of Cranberry Plains, Pine Creek Cross Roads, and Deer Creek. Rev. Allan D. Campbell preached the Sermon.

Theology.

BRIEF ILLUSTRATIONS.

According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.—Ephesians i, 4.

“THE scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.” The Bible contains a system of *doctrines* which are to be understood and believed; and a system of *precepts* which are to be obeyed. The doctrines, through the agency of the Spirit, produce the disposition to obey; the precepts mark out the path of duty. That the doctrine of *election* is contained in the Bible, is undeniable: all do not agree, however, respecting the meaning of the words employed in revealing this doctrine. We have supposed that it will assist the honest inquirer after truth to see, presented in one view, all the passages in the New Testament where the words occur which teach this doctrine, together with a brief and plain exposition of each passage.

We begin with the verb, *Εκλεγομαι*; which signifies to choose, to choose out, to elect. It is compounded of *εξ*, out, and *λεγο*, to choose. It occurs twenty times in the New Testament, in the following order, viz.

1. Mark xiii, 20. “And except the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, *εξελεξατο*, he hath shortened the days.”

Here, it is evident, that he who chooses is the *Lord*; that is, the *Son of man* [v. 26, 27.] Those who are *chosen* are Jews, residing at this time in Judea, of which Jerusalem was the metropolis. The days of vengeance, the calamities here predicted, were coming on Judea, and especially on that guilty city, Jerusalem. Of course the choice here mentioned, is made out of the inhabitants of Judea, who alone are exposed to these approaching calamities. These days of distress should be shortened that these elect, these chosen, may escape. The particular purpose for which they are chosen, is not stated; though it is evident they are objects of the peculiar favor of God: for it is for their sake, on their account, the days shall be shortened. Had there been none chosen from among the Jews, then, no flesh should have been saved.

2. Luke vi, 13. “And when it was day, he called unto him

his disciples: and of them *he chose*, *εξελεξαμενος*, twelve, whom he also named Apostles."

Here the person making the choice is Jesus Christ. The number of disciples was probably not great; but out of this number twelve only are chosen. They are elected for a special purpose; to be *Apostles*. Whatever the duties of this office may be, these alone are to discharge them; whatever the privileges and trials of this office may be, they are to be peculiar to these twelve; the rest of the disciples could neither enjoy the one, nor need they fear the other. This is the consequence of this choice of the Master.

3. Luke x. 42. "But one thing is needful; and Mary hath *chosen*, *εξελεξατο*, that good part, which shall not be taken away from her."

This choice is made by Mary. While Martha was *cumbered about much serving*, was *careful and troubled about many things*. Mary took her seat at Jesus' feet, and heard his words. The choice here made does not appear to have been between a life of exclusive devotedness to the Saviour and his service, and to the world and its enjoyments; but it regarded the manner in which the present hour is to be spent. Martha, from her conversation on another occasion, leaves no room to doubt her piety; and Mary, had she been mistress of the house, or had the domestic arrangements depended on her alone, would no doubt have attended to the comfort of the Saviour; her love to him would have led her to do this. But she would have been less cumbered, less careful and troubled in making this provision. She preferred, therefore, to sit at Jesus' feet; and her object was, to receive those instructions which no other teacher could give. Religion is still the same; a matter of choice, and manifesting itself by a sincere love to the Saviour, a meek and docile heart, and an earnest desire to be instructed.

4. Luke xiv, 7. "And he put forth a parable to those which were bidden, when he marked how they *chose out*, *εξελεγοντα*, the chief rooms;"

This choice is made by the guests, who were most probably Pharisees; as they were in the house of one of the chief Pharisees. Some of the couches, on which they reclined at table were considered more honorable than others; these were *chosen* by the guests; and their object was to gain that distinction, supposed to belong to those occupying the seats nearest the head of the table.

5. John vi. 70. "Jesus answered them, have not I *chosen* *εξελεξαμην*, you twelve, and one of you is a devil?"

This is the choice already mentioned, under the 2d case; to which we refer.

6, John xiii, 18. "I speak not of you all; I know whom I have *chosen*, ἐξελεξαμην; but that the scriptures may be fulfilled, &c."

Some suppose that the Saviour here speaks of a choice of the eleven only, and for a purpose in which Judas was not included. However true this may be, we rather suppose this is not his meaning. He refers, most probably, to the choice of the twelve to the Apostleship. I know each individual of the twelve whom I have chosen; or rather, I have known, οἶδα, the character of each of you from the time of your appointment to this office.

7. John xv, 16. "Ye have not *chosen me*, ἐξελεξασθε, but I have chosen you, ἐξελεξαμην; and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

As it is most probable that there were none present but the eleven, (for Judas was absent) this choice is the same mentioned under the 2d case. The meaning seems to be, not that they were following their Master reluctantly, or without their own deliberate choice; but that their choice of him was in consequence of his first choosing them. The purpose for which they are chosen is the same here, though differently expressed, as in the second case. The fruit which they are ordained to bring forth, is the faithful discharge of those duties which are peculiar to the Apostleship. This fruit was to remain; it has remained; and will remain, with abundant increase, till the end of time.

8. Verse 19.—"But because ye are not of the world, but I have *chosen* you, ἐξελεξαμην, out of the world, therefore the world hateth you."

This choice is made by the Saviour; and although it includes the Apostles, yet it is not peculiar to them. The choice is made out of the world; and includes all those, in every age who, by cherishing the spirit and obeying the precepts of their divine Master, on this account, are objects of hatred from the world. This is as true of Stephen, who was not an Apostle, as of James who was; they both suffered under this hatred of the world. Those who are hated by the world, who are persecuted for Christ's sake, in every age, are the chosen of God, the elect of Christ. In consequence of the choice of the Saviour they differ so widely from the world, out of which they are chosen as to be the objects of its hatred.

9. Acts i, 2. "After that he, through the Holy Ghost, had

given commandments to the Apostles whom he had *chosen*, *εξελεξατο.*"

This is the choice mentioned in the second case to which we refer.

10. Verse 24.—"And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast *chosen*, *εξελεξω.*"

This choice is referred, by the Apostles, to their exalted Saviour; they request him to shew which of these two, Barnabas or Mathias, should fill the office from which Judas by transgression fell.

11. Acts vi, 5. "And the saying pleased the whole multitude; and they *chose*. *εξελεξοντο*, Stephen, and Philip, &c." This choice is made by the whole multitude of the disciples, from their own number. The purpose for which this election is made, is to discharge the duties of Deacons; an office considered by the Apostles to be, at this time, expedient in the church.

12. Acts xiii, 27. "The God of this people of Israel *chose*, *εξελεξατο*, our fathers and exalted the people, &c."

God is the author of this choice. In advancing the redemption of the world, the Hebrews were chosen from among the nations of the earth. Abraham, Isaac, Jacob and his twelve sons, are first chosen; and through them, their posterity. The purpose to be answered, was, as we find from other passages of Scripture, to be the peculiar people of God, an holy nation; but chiefly that to them might be committed the oracles of truth, that through them the knowledge of the true God, and of redemption through the promised Messiah, might extend among all nations.

13. Acts xv, 7. "Ye know how that a good while ago, God *made choice*, *εξελεξατο*, among us, that the Gentiles by my mouth, should hear the word of the Gospel, and believe."

Peter here declares that God had chosen him from among the other Apostles; and that the purpose for which he is elected, is to preach the Gospel to the Gentiles, in order that they might believe and be saved.

14. Verse 22. "Then pleased it the Apostles and Elders, with the whole church, to send *chosen men*, *εκελεξαμενους ανδρας*, of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren."

The Synod convened in Jerusalem, at this time to consider the case, brought from Antioch, respecting circumcision, elected two of their own number; and the purpose for which they

are elected is, to accompany Paul and Barnabas, and bear the letters containing the decision of Synod; they were also to state verbally, if necessary, the same things to the church in Antioch. This service being performed, the purpose for which these men were chosen was answered.

15. Verse 25—"It seemed good to us—to send *chosen men*, &c." This is the same choice, the same men, and for the same purpose, as in the preceding case.

16. 17. 18. 1 Cor. i, 27, 28. "But God hath *chosen*, ἐξελεξατο, the foolish things of the world to confound the wise; and God hath *chosen* the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God *chosen*, yea, and things which are not, to bring to nought things that are."

Those things which God has chosen, are foolish, weak, base and despised in the estimation of the world, not in his own. The purpose for which these things are chosen is distinctly stated; to confound the wise, the mighty, to bring to nought things that are; that is, wise, mighty, &c. in the estimation of the world. A farther and ultimate purpose was, that no flesh should glory in his presence; that those who preach the gospel with success, should not ascribe this success to their own wisdom, their political power, or their honorable distinction among men; that those who witnessed the progress and effects of the gospel should ascribe those effects to the excellency of the power which is of God.

19. Eph. i, 4. "According as he (God, the Father) hath *chosen*, ἐξελεξατο, us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love."

It is God, the Father, who makes this choice; it is made before the foundation, that is before the beginning of the world; of course, before those who are chosen were born. The purpose for which this election is made, is distinctly stated; that they should be holy; that is, that they should exercise that faith which is *the work of God*, which unites to the Saviour, which is the root or principle of all pious affections; that they should habitually cherish all those tempers and dispositions which characterize the children of God; that they should render that uniform and cheerful obedience to the precepts of the gospel which will prove to each other, and to the world, the sincerity of their faith; and thus that they should be without blame before him in love. The immediate purpose of this choice is holiness, of which faith is the principle. This, however, as we are assured in other passages of scripture, is in

order to final and everlasting salvation. The objects of this choice are all who believe in the son, who repent of their sins, who love and obey God and the Saviour. The Apostle mentions us; that is, himself and the christians in the church at Ephesus. But what he declares is as true of all other believers as it is of them; of Peter, and James, and John, as of Paul himself; of the christians at Rome, at Corinth, at London, at Philadelphia, as those of Ephesus. In every age, holiness of heart and life is in consequence of being chosen for this purpose.

Is there any ground or reason for this choice? If so, what is it? Is it a greater tendency to holiness in those who are chosen, a greater disposition to repent of their sins and believe in Christ than was in others? We have some account of the life and character of Paul, who is one of the chosen. Instead of a greater disposition than was in others to believe in Christ, he cherishes and breathes around him a spirit of persecution as bitter and as deadly as ever actuated the human bosom. Instead of a disposition to repent, he is not content to commit sin on the scale of ordinary men, but like a giant in wickedness, he aims to crush the church beneath his feet, adding crime to crime, and blood to blood, regardless of either sex, or age, or condition. Such was Paul till arrested by the voice from heaven. Paul tells us what was the character and pursuits of these same Ephesians, whom he associates with himself in this election of God. They were *dead in trespasses and sins; wherein in time past, that is, before their conversion, they walked according to the course of this world, according to the prince of the power of the air. They fulfilled the desires of the flesh and of the mind, and were by nature children of wrath. They were without God in the world.* Such were the Ephesians till they were quickened and saved by grace. Paul was not better than other Jews; these Ephesians were not better than other Gentiles, until they became so through the spirit of grace. Greater goodness in them than was in others, could not be the ground of this choice; for this goodness did not exist. Paul, however assures us, in connexion with this subject, and as an important part of it, that this choice is not arbitrary, is not without reasons; reasons, too, of the greatest weight, in the view of infinite wisdom: *It is according to his good pleasure which he hath purposed in himself; according to the purpose of him who worketh all things after the counsel of his own will.* These reasons exist in the divine mind, and will be made known to us as soon as this knowledge will contribute to our happiness, and to the glory of God.

They are chosen in Christ, that they may be united to him by faith, and from him derive the principles of spiritual life. This secures to them that holiness, without which no man shall see the Lord.

20. James ii, 5. "Hearken my beloved brethren, Hath not God chosen ἐξελεξατο, the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him."

Both M^r Knight and Thompson supply the words, *to be*;—the poor of this world *to be* rich in faith, making the possession of this faith the purpose or design for which they are chosen; and then, by the holiness resulting from this vital principle, heirs of the kingdom. In this sense, this case coincides with the preceding one. Judging from the context, however, the meaning is probably different. The Apostle is cautioning those to whom he wrote against partiality to the rich, while they despised the poor, though they were pious. God does not act in this way; he approves according to different principles; he prefers the poor who are pious to the rich who are without piety. The poor who *walk by faith* have the consolation to know, that if they should be neglected and even despised by the rich of this world, they meet the approbation of God, and shall inherit the kingdom, prepared for those who love the Saviour.

These are all the passages in which the verb, ἐκλεγομαι, occurs in the New Testament. In every instance it evidently means a choice or election of one, or more from a greater number, or at least from others of the same kind. In seven of these cases, it is God who makes the choice; in eight, it is Jesus Christ; in five it is men. In each case a certain end is to be answered by the choice; in most of them this purpose is distinctly stated. The choice is made, that the purpose may be answered. The twelve were chosen to be apostles; none of the other disciples could discharge the duties or enjoy the privileges peculiar to this office. Abraham, not Nahor, or Haran, Isaac, not Ishmael; Jacob, not Esau, were chosen to be the patriarchs and fathers of the people of God. The Pharisees chose the chief seats, that they might receive honor from men. Paul, and the Ephesians were chosen, that they might be holy; might be *to the praise of the glory of his grace*. In some cases, when the choice is made by men, there is a reference to the fitness of those who are chosen to answer the purpose for which the choice is made. The seven deacons, by the multitude, were to be *men of honest report full of the Holy Ghost and wisdom*. Those two, Judas and Silas, chosen by the Synod at Jerusalem, were *chief men among the brethren*; men

who have hazarded their lives for the name of the Lord Jesus Christ. Those who made the choice were responsible to the church, and especially to their divine Master, whose servants they were, for the choice they made. It was highly proper, therefore, that they should exercise the utmost prudence and wisdom; and that they should, for the satisfaction of others, state the reasons of their preference. They could not bestow the necessary qualifications for the office; they could only select those who, in their best judgment, already possessed these qualifications. But when it is God, or the Saviour, who makes the choice, the case is different; no reasons derived from the character of men, are assigned for the choice. *He giveth not account of his matters. He doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him what doest thou?* No reason is assigned for choosing Abraham, Isaac and Jacob, rather than their brethren. The same gracious influence which qualified these patriarchs for their high distinction, could have controlled the hearts for the same purpose of Nahor, of Ishmael and of Esau. When he makes a choice, he bestows the qualifications necessary for answering his purpose. No reason is assigned, except the good pleasure of his will, why Paul, and not Caiaphas, or Annas; why a part and not the whole population of Ephesus were chosen to be holy. But being chosen, they shall receive as the gift of God, the qualifications for the intended purpose. Paul may, for a time, be the terror of the church, be the fierce and relentless persecutor; but with all his characteristic zeal and perseverance, he shall preach the faith which once he destroyed. These Ephesians may for a time, be dead in sin, may obey the will of Satan; but they shall be quickened, shall be raised up and sit together in heavenly places in Christ Jesus. Our Saviour gives no reason for choosing Matthew and Zacheus to the Apostleship. He knew perfectly those whom he elected, and could qualify them for the duties and sufferings of their office. If one of them in the hour of trial shrinks and denies him, with a single look he can melt the heart of this Apostle with a renovating sorrow, and animate his spirit with that zeal and perseverance which shall bear him fearlessly through the future trials of life. We might have supposed that Mark or Luke was better qualified for the Apostleship than Judas; but he who knew their hearts; who knew, when the appointment was made, what each of them then was, what each of them would be, and would do in future, thought and decided otherwise, and which of us will question the correctness of the decision. The churches had the right to inquire of the

Synod at Jerusalem; why did you elect these two men? If the inquiry had been made, the Synod could have replied; because they have given satisfactory proof of their attachment to the cause of Christ in hazarding their lives for his name. But none, without presumptuous blasphemy, can inquire; why was Paul and not Caiaphas, chosen to be holy? why was Judas and not Mark, elected to the Apostleship? Our Saviour has pointed out to us a refuge from all disquietude, connected with such inquiries; *Even so, Father, for so it seemed good in thy sight.*—To be continued.

PUBLIC MINISTRATIONS.

“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”—Acts. xx. 26, 27.

THESE are the solemn declarations of the Apostle, who had served the Lord with all humility of mind and many tears, and had taught publicly and from house to house. He had been commissioned by the Lord Jesus, who appeared to him in his exaltation, to found the Christian Church among the Gentiles; and having to a degree performed that arduous work embracing so many parts—public instructions—private teaching—warning—reproving—comforting—and confirming in the faith, he felt, as he was about bidding farewell to a company of believers whose faces he expected to see no more till he met them in the spiritual world, that he was clear from the blood of all. Fearing no charge of sloth or inattention in the cause so dear to his Lord, enumerating the various duties which had devolved upon him and labors which he had performed, not for ostentation but as preparatory to the grand conclusion, he calls them to witness before God *that he is clear from the blood of all as he had not shunned to declare all the counsel of God.* Whether he should preach more, or whether his voice was about to be silent in death, whether he should be laid by inactive, or be assigned to some laborious station in the cause of his Lord, was not at this time the occasion of disquietude. He felt conscious that, wherever he had been sent, he had so acquitted himself of his obligations to the great head of the church, and of his duties to his fellow men, that he was at that time clear, though many that had heard him should be lost, with many cities and nations which had not then heard the gospel either from him, or from his brethren the Apostles and their followers. Every true preacher of the gospel has Paul's commission in its general spirit and in its special direction.

He is sent, like Paul, to preach the gospel, the history of the life and crucifixion of Jesus Christ together with the design which infinite wisdom has marked out to be accomplished: and like Paul and the chosen twelve, he is commanded to preach these unsearchable riches of Christ *to every creature*. Though like Paul, he may see but a small part of the immense multitude of sinners, yet, it becomes him so to labor and strive in the fulfilment of his mission, that, like him, he may say at the approach of death—*I am clear from the blood of all men. I have so preached when I was sent, and have so labored in the gospel for those whom I have never seen, that I appeal unto God. Had my life been longer and my capacity greater and my powers more strong and my opportunities of spending and being spent for Christ more numerous, I would have gone to the full length of all. Had it been possible for me I would have fulfilled the very letter of my commission and have preached to every creature. I appeal unto God.*

It is a serious thing to preach the gospel; and the account which will be given at the last day, by every preacher, will be awfully solemn and interesting. How different the decisions—“well done good and faithful servant enter thou into the joy of thy Lord,”—and, “thou wicked and slothful servant—thou hast cared for thine own ease and credit and honor and wealth and hast not been careful for me!—The one leads to the brightness of heaven and the other to the darkness of despair. Better for the condemned preacher that he had never been born.

For a knowledge of the right performance of *the public ministrations* of the gospel we must look to the word of God: and searching among its examples and precepts, find our standard of duty and zeal. The precepts of Jesus Christ are before every christian for his obedience, and his example for imitation; and these gain the unqualified approbation of the renewed heart. His spirit is the spirit of his followers; his temper must be their temper; and his untiring perseverance in the work of the gospel, is both their model and their experience. But, there are some things in their situation and labor that render the example of the Apostle peculiarly interesting and fitting to a gospel minister: that while he never for a moment loses sight of his Lord, yet with intense interest may he contemplate those ministers of Jesus as fit models for the preacher's imitation.

Christ Jesus preached *himself*, and the proclamation of truth from his lips brought “life and immortality to light:” in his ministrations our Lord was confined to a small space of country and to one small nation.

The Apostles preached *not themselves, but Christ Jesus and him crucified*: and they carried this gospel to all nations and languages and tongues, through watchings and fastings and perils and deaths. The ministry of the present day are called to the same enterprising work; they must, like the Apostles, commend Christ to every creature. From the Apostles we for various reasons choose Paul as a proper example of every preacher's meditation and imitation. More of his history and writings and preaching than of any other Apostle, has been preserved for the church; and this undoubtedly has been done by the Holy Spirit for an express purpose: In the history of events that immediately succeeded the ascension of Christ, as recorded by Luke, Paul stands pre-eminent,—the star in the brilliant constellation of Apostles. And he himself says “be followers together of me and mark them which walk so as ye have us for an ensample. (Phil. iii, 17, 18.) If Paul so fulfilled his great commission as to be pure from the blood of all men—those preachers of the present time in following his example, with allowance for the minor differences of manners and customs and civilization, shall also now be pure—the blood of men shall not be required at their hands. How then did Paul perform his public ministrations? In pursuing this inquiry we shall be led to consider the various topics of *time, place, matter, manner, style and spirit* of the Apostle's preaching; and the Acts of the Apostles and his own epistles are the principal authorities we follow.

I. THE TIME. We read of his preaching on the *seventh day* of the week or the *old Jewish Sabbath*. He also gives directions about things to be done on the *first day* of the week or *Christian Sabbath, or the Lord's day*. As a christian, it appears that he respected the old sabbath out of tenderness to “*his brethren according to the flesh,*” while he revered and kept holy the *first day* of the week as the christian Sabbath, changed as to the time by divine authority, and made interesting by the tender recollections of his Saviour's resurrection. The Sabbath was pre-eminently a day of instruction among the Jews; a day on which he was most likely to have a full hearing from his countrymen scattered in the different cities to which he went preaching. The Lord's day was eminently a day of instruction among the christians that were gathered by his preaching and were led by his precepts and example to reverence that day and keep it holy as the Christian Sabbath. He preached also on days *not accounted holy*, but set apart by human appointment for religious services in the synagogues, or places of christian worship. The Jews were

accustomed to meet for worship on two days of the week besides their Sabbath. These opportunities of meeting the people were embraced to explain to them the doctrines of the cross. It is recorded of him that he preached *at night*, and when urged by the peculiar circumstances of the people, that he continued late; once till the break of day. It appears highly probable, that the hour of night, the season in which the solemn ordinance of the supper was instituted, was a favorite chosen time for Christian communion on the body and blood of their Lord, as the quietness and solemnity of surrounding nature clothed in her shades contributed to make that interesting ordinance still more impressive. It was *night* when his preaching was blessed to the conversion of the jailor; it was *night* when he spoke the words of consolation to the company of shipwrecked mariners.

Among the heathen he preached whenever he could find a company to hear his words; their conversion preceded their reverence for the Sabbath. While the Jewish Sabbath and the Lord's day were pre-eminently the time for religious instruction, the Apostle embraced every favorable opportunity by day or by night to preach the unsearchable riches of Christ.

II. THE PLACE. When Paul entered a city where there was a synagogue, the proclamation of the gospel was first made, or attempted to be made, to the people assembling in that place of worship. Whenever there were Jews to the small number of ten householders or freemen a synagogue was erected (or at least required) in the times of the Apostle, at which regular attendance was expected every Sabbath to hear parts of the law, or the prophets, or both, read, accompanied by an exposition from their Elders or Presbyters, with whom the people united in acts of solemn worship of prayer and praise. Though the Sabbath was their great day, there were stated days during the week for public assemblies. Jesus Christ frequented the Synagogues which, after the Babylonish captivity had become numerous in Judea, and also with the "dispersed among the Gentiles." Some of our Lord's interesting sermons were delivered in the synagogue. Being on a certain time called to read, he opened to the prophet Isaiah and read a beautiful prophesy respecting himself, and began his exposition by saying, this day is this scripture fulfilled in your ears. (Luke iv, 16 to 23.) Paul followed our Lord's example, entering the synagogues, and if opportunity presented, proclaiming the Messiah who was to come. (Acts xiii, 14 to 17.) "They came to Antioch and went into the

synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand, said, men of Israel, ye that fear God, give audience." Then follows a most powerful sermon. The great apostle to the Gentiles first preached the gospel to his own people scattered abroad, and those proselytes from heathenism gathered with them to worship. From them he passed on to teach the Gentiles, either being driven from the synagogues by the Jews, or persuading them to unite with the Gentiles in the love and worship of Christ. Paul and all the Apostles of whom we have much account, appear to have frequently preached in *private houses*:—when convenient opportunities occurred they readily embraced them. In fact it appears that private houses, and private rooms of these houses were their most usual places of meeting. Churches were gathered and ordinances administered in private houses. There is no evidence in Scripture that during the Apostle's time there were any houses built for, and devoted exclusively to Christian worship. And the history of continued persecutions with little respite, as given by credible historians, induce us to believe that at first they did from necessity, what has since been done both from necessity and choice, preach in private houses. When the christians began to have separate houses for worship we are not informed. It may have been very early. Some deserted synagogue may have been converted to a place of christian worship, or in some places the erection of houses for this special purpose may have been tolerated. Though we read of Paul's being engaged in setting apart preachers of the gospel and officers of the church, we never read of his dedicating houses. All the authority the Scriptures give for that performance, is in the example of the Jews before the coming of Christ, living under a dispensation so different from the Christian. It is well enough that houses for public worship should be opened with praise and thanksgiving;—but the forms and the ceremony itself being of human authority cannot be binding on the conscience in matters of religion. Paul would undoubtedly have rejoiced in seeing houses for public worship in possession of the Christians, every where, but he seems not to have felt their absolute necessity in order to preach.

The Apostle stood on Mars hill, and preached, before the Areopagi, the cross of Christ. What an assembly!—and what a sermon for the Atheists, and Epicureans, and Platon-

ists, the followers of Aristotle, and the pleasure loving Athenians!—The school of Tyrannus, the Rabbi or Sophist, was, for a season, a place for his daily disputations on the subjects of religion and the redemption by Christ. In the dungeons he praised God, and the jail witnessed the conversion of a soul. Cæsar's palace heard the gospel invitations mingling in strange succession with the revelry of the court and the philosophy of Seneca. In the little prayer place by the river side, Lydia heard the gospel to the conversion of her soul.

Paul shunned no man; and was ashamed of no preaching place; wherever he found a hearer he published the news of salvation—and in almost all places he made converts. In general it is perhaps best to have houses for public worship; nevertheless it will be found that other places are sometimes more convenient. Paul thought he might every where,—in private houses—in the open air—in places of public resort and of civil business—worship the omnipresent God.—*To be continued.*

HUMAN DEPRAVITY INEXCUSABLE.

Therefore I will judge you, O house of Israel, every one according to his ways saith the Lord, &c.—Ezek. xviii, 30—32.

IT will be recollected that on a former occasion, I undertook to comment upon this passage of Scripture; but had not time to go through with it. I shall now attempt to pursue the subject.

I then attempted to show that although there is a certain sense in which God will visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him, and will keep mercy for thousands of them that love him and keep his commandments; that still it will be all done in perfect justice and righteousness, and no one will have any cause to complain. God will judge every one according to his ways. The son will not be punished for the personal sins of the parent; but in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Nor will the righteousness of a parent in the smallest degree benefit a wicked son, who walks not in his ways. God's ways therefore are perfectly just and equal, although he does in this way manifest his displeasure against sin, by often causing the consequences of it to descend from parents to children for several generations.

I then spoke also of the absolute necessity of repentance and reformation. That repentance is the very first duty which the sinner ought to perform and that no other duty can be performed aright without it—that there is no possible hope or safety for the impenitent sinner. “Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.”

Pursuing the passage as it stands, I come now in order to consider the following clause, “Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit. There is no truth, more fully taught, by almost every page of the Sacred Scriptures, than that of the total depravity of man, and of his alienation of heart from God and his law. “That every imagination of the thoughts of his heart is only evil continually”—that his affections are “earthly, sensual, devilish”—that the creature has usurped in his breast the throne of the Creator; and consequently that he must be renewed—must have a new heart; or in the language of the New Testament must be created anew unto good works—must be regenerated or born again, before he can serve and enjoy God. And this fatal depravity of man is not more fully taught in the pages of the sacred Word, than it is confirmed by daily observation and experience. Face does not answer more exactly to face in a glass; than the actual character and conduct of man in all the world, answer, in this particular, to the delineations of God’s word. It stands forth to view as conspicuously from every day’s observation as it does upon the pages of Scripture, that the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned”—that “the carnal mind is enmity against God, is not subject to his law, nor indeed can be; and consequently, that they that are in the flesh, cannot please God.”

God himself is the perfection of every excellence and of all moral beauty; in his character are combined all that is great and noble and lovely; in his presence the holy angels, in their adoration and praise, never grow weary; in gazing upon the unveiled glories of his face, the “apt seraph that adores and burns” before his throne never feels satiety: and yet what is it that does not have more attractions for the thoughtless, giddy, worldly-minded sinner, than God himself? The laws of God combine in them whatever is good and excellent and praiseworthy in conduct: and yet what laws are so much violated and trampled upon, as the laws of God? The book of God contains the most noble and exalted truths, teaches the

most valuable and important doctrines, able to make us wise unto salvation; and yet what vain fable or romance has not more charms for the carnal mind than the Book of God? All sense of right is not indeed erased from the sinner's mind—there is a monitor within that dictates to him what things are good and excellent; but who does not know by his own experience that this monitor is but too little regarded? who is not compelled to say with the heathen poet, "I approve what is right, but practice what is wrong?" or with the apostle Paul, "when I would do good, evil is present with me?" Some traits do indeed still belong to man's fallen depraved nature that are noble and valuable. Gratitude for favors received, for instance, warms the breast of every man, whose heart is not frozen to ice, or hardened to stone, by the frequent repetition of wicked practices, and the long indulgence of vicious habits; yet where so little gratitude, as to God our Maker, the giver of every good and perfect gift? What petty favor received from a fellow man, does not warm the breast with the glow of gratitude more fervent than all the rich blessings of heavenly mercy—than the gifts of God to man.

A noble expression of this principle of gratitude we have lately had, and still have, in the reception which our country is giving to her illustrious and well deserving guest.* Nor would I have one spark of this gratitude extinguished. Perhaps it never was more justly felt for a fellow man. But I have been sometimes afraid that while contemplating the illustrious deeds of this worthy man on our behalf, we have forgotten that they were achieved by the powerful hand and under the gracious providence of the God of armies—that while we have gratefully remembered Lafayette, we have forgotten the Lord. He it was, that in his kind providence, directed him across the ocean, to fight and conquer for us. He it was that taught his "hands to war, and his fingers to fight; so that a bow of steel hath been broken before him." He it was that led forth our armies to battle and to victory. To him we are indebted for our Washington and Lafayette, our Green and our Lee. And yet how few returns of gratitude to God our Maker! How few expressions of grateful remembrance of that God of hosts who was on our side, and who through the instrumentality of our Washington and Lafayette, and other illustrious leaders, achieved our independence! When I have seen the multitudes that have thronged out to greet the illustrious stranger and benefactor; I have been led to doubt whether the Lord himself, if he were to condescend to visit

*This was written when Gen. Lafayette was in the United States.

our land, as he did once the land of Judea, would be received with so general and so cordial a welcome. I doubt whether so warm an expression of grateful remembrance would be shown to the Saviour of sinners himself, who not only *shed his blood* for our nation, but died *for our world*—who conquered, not a Cornwallis, but *death and hell*—achieved, not our independence, but *our eternal salvation!*

I have been led away with these remarks until you have perhaps almost forgotten our subject. But it was my design to show that the heart of man is depraved—is turned away from God; and therefore needs to be renewed, before it can serve and enjoy him. And hence the propriety of the exhortation in our text, “Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit.”

Here it will be proper to take notice of the form of expression used in this passage; “and make you a new heart and a new spirit.” The exhortation is addressed to the sinner, as though he had the power to renew his own heart, without divine agency; whereas it is manifest from the whole tenor of the Scriptures that nothing less than the mighty power of God can effect this change. It is true, and it ought never to be left out of view, that the sinner only wants the moral power. By the moral power, I mean the will or disposition. Now this is the only reason why the sinner cannot be holy as he ought to be. It is not because there is any natural obstacle in the way, like that which hinders a lame man from walking, or a blind man from seeing; *but it is only the want of a will.* For in this case the will is the deed; and a man in reality is, what he really wishes to be. The sinner cannot be holy, for the same reason that a drunkard cannot be a sober man; or the thief, honest; because he has a strong and overbearing love and propensity to sin, and an unconquerable hatred to God and holiness. Now it is very evident that this kind of inability can never in the least degree excuse the sinner; and that he may be justly commanded and required to do, what he has no will or disposition to do, and in a moral sense, is unable to do. The sinner then may with propriety enough be exhorted to make him a new heart and a new spirit; although there is nothing short of the mighty power of God, that can effect the work. The divine agency in this work therefore must never be left out of view. For moral inability is as certain in its effects, and as impossible to be surmounted, as natural inability. The man who imagines that there is a lion in his way, will be as effectually stopped in his progress, as if he

were bound with a cord. The man who possesses an inveterate hatred to his neighbor, will be as effectually prevented from cultivating an intimate acquaintance with him, as if separated by brazen walls. The sinner will as certainly continue to hate God, and holiness, until he be renewed by the grace of God; as the man born blind, will continue without sight, until his eyes are opened.

It must not then, by any means be supposed, that this passage, in which the sinner is exhorted to make him a new heart and a new spirit, in any way contradicts the many other passages that ascribe this work to the sole agency of the Holy Spirit. The Scripture itself is the proper rule of interpreting Scripture, and when we wish to ascertain the sense of a particular passage, we must compare it with other passages and with the general tenor of scripture upon the same subject. If we take detached passages, without observing their connexion with other passages, and without comparing them with the general tenor of scripture, we may prove almost any thing by scripture. In this way you may prove that there is no God. "The fool has said in his heart, there is no God." You have only to disregard the connexion, and leave out the first clause, and you have the positive proof in so many words. In the same way you may prove that there will be no future state, and that men die and become extinct like brutes. "For," says Solomon, "that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have one breath; so that a man hath no pre-eminence above a beast." But by attention to the context, and to the general tenor of scripture, we find that the wise man here is only speaking of natural death, and of the animal body, without reference to the soul. In the same sense it is said in another place, "Like sheep they shall be laid in the grave; death shall feed upon them." It is in this way that one passage of scripture seems frequently upon a slight view, to contradict another. The same subject is spoken of, under different views; or the same words are used with a different meaning. Great errors have often been introduced in this way, by taking the sense of detached passages of scripture, without comparing them with others, and interpreting them according to the general tenor of the scriptures. In this way, and in no other, are proved the popish doctrines of celibacy, purgatory, transubstantiation, and many others. Upon this ground rest the doctrines of universal salvation, of Socinianism, &c. Indeed by interpreting scripture in this way, you may make it (to use a common phrase,) a nose of wax, to prove almost any thing you please.

We have already observed that the passage of scripture before us, is one of those which might seem at first view to contradict, what must be acknowledged to be the general tenor of scripture on the subject. Without comparing it with other passages, and with other texts of scripture, therefore, it might lead us into error—might lead us to conclude that the sinner is not dependant upon the Spirit of God for the renovation of his heart. But we are clearly told elsewhere, that, “it is the Spirit that quickeneth”—that christians are born of the Spirit”—that no man can come to Christ, except the “Father draw him”—that it is “God that worketh all our work within us,” &c. God claims the renovation of the heart as his work more than once in this prophecy. (v. 19, and 36, 26.) This is similar to what we frequently find in the scriptures, that the sinner is exhorted or commanded to do what he is morally unable to do. Thus he is commanded to repent, &c.

We come next in order to consider the following clause, “For why will ye sin, O house of Israel!” Here observe the kind and gracious manner in which God condescends to address sinners in his word. He not only gives them the necessary instruction, not only reveals to them the truths necessary for them to know, but also condescends to reason and expostulate with them and urge them by the most powerful motives to choose life that they may live. He addresses every feeling of the heart and touches every spring of human nature. A remarkable instance of tender and affectionate address we have in the words now before us, “For why will ye die, O house of Israel!” Why will ye act so foolish and so fatal a part? Why will you not turn from your evil ways, and live?

This expostulation implies that if the sinner dies it is because he will. It is not owing to any unavoidable irresistible fate in his case, nor to any injustice on God’s part. God had just before shown, as we have seen, that his ways are just and equal, and that he will judge every man according to his works. If then the sinner dies, it is not because of any irresistible fate, nor because of any decree of God, dooming him to sin and to death, whether he will or not. The scriptures teach no such doctrine. The uniform language of scripture is, that “if ye be willing and obedient ye shall eat the good of the land.” “He that cometh unto me, I will in no wise cast out.”—“Whosoever will, let him take of the water of life freely,” &c. It is true that we have been often charged with holding such a doctrine as this—that “the sinner may be ever so penitent, ever so willing and obedient; but if he be not of the elect, he must die notwithstanding.” And it is

possible that some persons may have expressed themselves in an unhappy unguarded manner, so as to give reason to believe that they held such a doctrine, who did not. But most certainly it is very far from the doctrine of Calvin himself, or of the generality of those who embrace his system. They hold that if the sinner be saved, it is because God saves him; and that if he die, it is because he will. Not indeed that the sinner chooses death in itself, rather than life. The love and desire of happiness is implanted in the breast of every man, and constitutes the first law of our nature. It is impossible therefore that the sinner should choose to be miserable, or should choose death in itself; but he does that which amounts to the same thing; he chooses the way that unavoidably leads to death: When the drunkard destroys his health, his reputation and his estate by intemperance; he does not choose sickness and disgrace and poverty in themselves; but he does that which is equally fatal; he chooses that course which will inevitably bring them upon him. Just so is it with the sinner; he chooses sin, and that inevitably brings death. There is a certain and absolute connexion between sin and death. "The soul that sinneth, it shall die"—"the wages of sin is death." Therefore God says, "they that hate me, love death."

But why will ye die, O house of Israel? Why will ye die, O sinner? Why thus madly bent upon your own ruin? Why will you make a covenant with death, and an agreement with hell? It is not because salvation has not been provided. No, sinner, you will not be able to make a plea of this kind. A full salvation has been provided. "God so loved the world that he gave his only begotten son, that whosoever believeth on him might not perish but have eternal life." Christ has died that the sinner might live; and if you will come upon gospel terms, in the way of repentance towards God, and faith towards our Lord Jesus Christ, his death will be available on your behalf. Salvation has been provided, and it is freely offered to you, O sinner! why then will you die?

It is not because you have not been apprized of your danger. No, sinner, you have been fully informed upon the subject. You have heard it solemnly announced from the oracles of God's truth, a thousand times; "The soul that sinneth, it shall die." "He that believeth shall be saved; but he that believeth not shall be damned." Nay, your own conscience responds to the same truth. You know and acknowledge that it is so. Why, then, will you die?

It is not because you have not been called and invited to come and be saved. The kind and gracious calls of the gospel have

been sounding in your ears, ever since you can remember. The ministers of the gospel have called upon you, your parents perhaps have called and invited; the providences of God have called you, and it may be that the Spirit of God has called you by his divine operations upon your heart. Perhaps you have sometimes had your eyes opened in some measure to see your guilt and danger, your hearts were melted, and like Felix, you trembled. This was a gracious call of the Spirit. Have you not had such feelings as these, when you have seen others go forward to the Lord's table, and leave you behind. Perhaps they were your parents or your children, or your brothers or your sisters, or your neighbors, or even it may be your bosom companion. Has not your language been on such occasions, Oh! that I could go too! shall all these go to heaven, and shall I be left behind? This was a powerful call to you to come to Christ. Why then will ye die? You cannot plead the want of invitations.

Nor can you have any plea upon the ground of inability. It is true, that you are unable to come in your own strength; i. e. you are too much in love with sin, and too independant; there is too much of the rebel in your heart; you cannot entirely submit, you must keep back some part of the price; you must be allowed to put into the account a few items of your own. But this inability is the very thing that constitutes your guilt. You can plead no excuse from this quarter. It is true that the sinner is not unwilling to be saved, but he does not like the way of salvation; he is not opposed to the end, but to the means; he would like very well to get to heaven, but he does not like the strait and narrow way; he would be willing to wear the *crown*, but he does not like the *cross*. He may therefore frequently persuade himself that he does really desire to be righteous, when it is only to obtain the righteous man's reward. You frequently hear persons say that they do really wish to be religious; but you must rather understand them to mean, that they do really wish to have the comforts and hopes that religion affords. In this sense there are many persons who wish to be religious, and perhaps regret much that they cannot be what they wish to be: just as the drunkard wishes to be a sober man, and perhaps sobs and cries and talks much about the ruinous course he is pursuing, makes many promises that he will never drink again, which he keeps only till the next opportunity. Just so with the sinner. He loves happiness well, but he loves sin still better. "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds

are evil." You will not be able to plead any excuse on account of inability; why then will you die, O sinner?

We come now to consider the last clause in this passage of scripture; "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." The goodness and grace of God which are so fully displayed in the salvation of the gospel, abundantly prove that God does not delight in the death of sinners. He was under no obligation to provide such a salvation; but might justly have dealt with the whole race of man as he did with the angels that kept not their first estate, and reserved them in chains under darkness unto the judgment of the great day. But he has by a wonderful device, and at great expense, provided salvation for them; and he not only offers it to them freely, without money and without price; but urges them, in the most persuasive terms to accept of it; saying, why will ye die? So our Saviour tells us, that there is joy in heaven even over one sinner that repenteth.

But although God does not delight in the death of him that dieth; yet he is a just God, and a righteous judge, and will by no means clear the guilty. He delights in the execution of his righteous law, so that he can by no means suffer the impenitent, incorrigible sinner to escape. He is like a righteous, but compassionate judge, who will not suffer the guilty to escape; but at the same time that he passes sentence upon them feels tenderly for their miserable condition, and takes no delight in the punishment which he inflicts.

But if it be presumptuously inquired why it is that God does not save all—why he does not make the grace of the gospel efficacious in the salvation of every sinner—why he makes some vessels unto honor, and others unto dishonor; we frankly acknowledge that we cannot tell. No doubt he has wise and benevolent reasons for it; but they are secrets of state, which he has not been pleased to reveal to us; which we therefore cannot know, and about which we have no concern. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." "What if God," says the apostle Paul, speaking upon this subject, "What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" Instead therefore of presumptuously inquiring why he does not save all, when he is under obligations to save none; we should rather in humble silence

adore the riches of his grace, in that he saves any. They that are saved, owe their salvation to the riches of his unmerited grace; and they that are not saved, will have no right to complain, for the reward of their hands shall be given them, and God will judge every man according to his works.

What arrogance is it to impeach the wisdom or the goodness of God, because he bestows his favors like a sovereign, according to the good pleasure of his own will—because he does what he will with his own? Is thine eye evil because he is good? “Is it fit to say to a king, thou art wicked? and to princes, ye are ungodly? How much less to him that accepteth not the person of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.” And if we presume to impeach the wisdom and goodness of God upon this ground, where shall we stop? In all his dealings with his creatures, God acts as a sovereign. He raiseth up, and putteth down whom he will. We might ask upon the same principle, why he provided no Saviour for the fallen angels—why heathen nations are left without the light of revelation—why one man is born to enjoy greater privileges than another—why some men are so much more highly gifted by nature than others; and a thousand other such questions. God is not more sovereign in the gifts of grace, than in the gifts of nature, and if we undertake to impeach the wisdom and goodness of God, on account of the sovereign dispensations of grace; we must go farther and impeach his wisdom and goodness for a similar dispensation in the gifts of nature and of providence. But away with such thoughts. The righteous judge of all the earth, will do right. The only proper and rational answer to such questions as we have mentioned is, “Even so Father, for so it seemed good in thy sight.”

—The passage before us concludes with an exhortation to sinners to turn, “wherefore turn yourselves, and live ye.” Although God delights not in the death of him that dieth, yet there is no hope for the impenitent, incorrigible sinner that goes on his course. He must turn, he must repent, he must believe. If he will not turn, if he will continue to go on in his downward course, he must die without remedy, but if he will turn he may live. Why then will you die? “Life and death are set before you, blessing and cursing; therefore choose life that you may live.” Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon; and so iniquity shall not be your ruin.

Miscellaneous.

A LETTER TO A FRIEND WHO IS IN DANGER OF BECOMING INTEMPERATE.

WAS it a dream I have just had? Was it a disordered fancy, or was it indeed faithful memory which placed you before me in such alarming circumstances! You seemed to be at sea, with all you possess on board, and already within the influence of your Norwegian Whirlpool. I thought I saw your vessel circling your destructive centre, and attracted towards it by some secret influence, until your revolutions became so rapid, and your danger so near, that I could not endure it. I started, and would know from memory if you had been ever seen so situated, or if it was only a fiction of my own fancy; but I find it hard to determine.

Some years ago, I recollect, that youth, health, respectability, influence and usefulness cheered your path. You had many friends, and prospects of the fairest kind, and were then far off from vice, and quiet from fear of evil. But I have heard—I hardly know what. It was exceedingly painful. It was said, that at this very time, your mind is subject to an influence, as strong and as dangerous to it, as the attractions of that whirlpool to your vessel. That it is suffering under the pressure of a habit, fixed and powerful, which is degrading it to death. You cannot conceive the painfulness of my feelings, when a couplet, which I can scarcely endure to write, was applied, by a thoughtless acquaintance to yourself.

O'er William's mind, the flowing bowl,
Holds secret, constant, strong control.

'Tis this information, I doubt not, which has filled my mind with such horrid imaginings about you. Sometimes a whirlpool seems to have you on its outer circles, and to be dragging you irresistibly into its vortex. Sometimes you are standing carelessly on slippery rocks, whilst fiery billows are rolling below you. And at other times you seem to be sporting thoughtlessly in a frail canoe, although the hastening current distinctly warns you of a cataract below. But still, in every dangerous condition, there seemed an angel of mercy near, who was proffering you deliverance upon the easy condition of resolutely seizing and clinging to the arm he offered you, and this encourages me to write.

I wish I had also the encouragement of knowing that you,

would read, with a serious and friendly spirit, what the most friendly interest in your welfare is about to dictate, I trust you will. It may profit, and it cannot injure you.

That the free and habitual use of ardent spirits has appeared so dangerous to you, I do not suppose. You consider it perhaps an indulgence, innocent and safe, and contributing very much to your enjoyment. The taste may be pleasant; the glow of heat, the excitement of body and mind, and the consequent relief from reflection, languor and lowness of spirits may all be desirable. But allow me to say, that if the gratification is thus pleasant and necessary, your character, be assured, is becoming awfully definite. The habit is already past its *forming* state, and there is the most urgent necessity for you to consider, with reference to your own case, the terrible consequences of intemperance. If I might assist you in such a consideration, I would say,—

1. That *you will suffer in your pecuniary interests*. Injury here is almost inevitable, and the process is simply this. Lost time, lost opportunities of gain, neglect of business, and bad bargains, will be followed by loss of custom, of employment and of credit. Debts will accumulate, your creditors will presently become impatient, and the sheriff dispose of your property. In many an unhappy case, this has been the brief history, and it may be in yours. That *the drunkard shall come to poverty: that he who loveth wine shall not be rich*, are maxims, the truth of which you will not, I hope, venture to test by personal experiment.

2. You may however escape poverty, through the abundance of your resources, but the loss of *reputation* you cannot prevent. To respect you, when you become an habitual drunkard, will be impossible. We may pity and honor the remains of former respectability, but even the recollection of what you *were*, will soon cease; and disgrace, derision, and “perpetual shame” will be yours. In your paroxysms of drunkenness you may soon become the sport of fools and blackguards. And as to men of reputation, you will be shunned by some, as degraded and unworthy of notice; you will be pitied by others,—but respected and beloved by none. Your prospects of worldly advancement you must now renounce, and as to influence and useful employment, you are to be laid aside and forgotten. “I will ask him for my place again, but he shall tell me, I am a drunkard.” “The drunkard shall be trodden under foot.”

Nor must you complain of this, for indeed you will be unable to respect yourself. You will have destroyed the feeling

of self-approbation, and the consciousness of worth, and being humbled and disgraced in your own estimation, you will think yourself so in the estimation of others. And should you thus have to feel that you have lost a character, and to fear that you cannot regain it, then alas! "the lowest line of human infamy" will soon be passed. Vice, in every hateful form, will rush in to prey on the remains of fallen greatness, and of ruined virtue. You will begin to avoid the associates of your better days, and to look for companions in a lower circle. As your habits shall continue to degrade you, you must continue to descend, until your intimate fellowship is with the offscourings of the earth.

3. This, however, in your case could not take place, were it not that drunkenness had previously *debased your mind*, and destroyed that virgin delicacy, that tenderness and refinement, and all those noble sentiments which I know you once possessed. And this effect it does have, and will have in your case, be assured, as well as in others. Any man, in proportion as he advances in this vice, will find his mind filling up with rude and gross conceptions: his manners will become indecent and disgusting; his feelings sensual, sour and devilish, until in his propensities he is almost a brute, and in his passions a demon, execrating his friend, his wife, his child, his parent.

Your intellectual strength, too, will be as much impaired, as your moral feelings will be debased. Whatever may be said about an increased capacity and force from stimulation, the *ultimate* effect to the mind is weakness and destruction. The memory, the judgment and all the other faculties of the mind, are enfeebled by the excessive action excited in the brain; and presently the trifling and foolish conduct and conversation of a once sensible man, will show that idiocy and madness are no impossible results of habitual drunkenness.

4. This fearful vice, again, while it steals your senses, is at the same time *undermining your constitution*. How long it may be sustained against the noxious tendencies of spirituous liquor, it is impossible to say. But it is the recorded and reiterated opinion of medical men, that to receive it habitually into the stomach, is to create disease and to hasten old age. The whole nervous system and the highly sensible coats of the stomach are powerfully affected. At first the poisonous alcohol is resisted, of which dyspeptic symptoms are the early and certain signs, until at length nature is overcome in the struggle, and disease commences. The liver, stomach and bowels become inflamed: then follow indigestion, gout, jaun-

dice or dropsy ; excessive debility ; emaciation of body ; tremors and paralytic affections ; melancholy or madness, and premature death.

Its name is misery,
In the intoxicating bowl diseases reign ;
And in its train, you see
Shame, horror, and destruction.

5. And destruction, my dear Sir, which ends not with the dissolution of the body. Beyond the grave, for the unhappy inebriate, *the second death*, and *all its restless agonies are waiting*. The word of God has classed the drunkard with the thief and the murderer, and has excluded them all equally from heaven. And if heaven is the habitation of holiness, this decision is not more the decision of the Bible, than of your own conscience. That conscience in any honest hour, will tell you that for "murder, drunkenness, revellings, and such like," the "Holy of Holies," is not the place.

But why do I attempt to enumerate the horrid evils of intemperance, when they are more than can be numbered? Let what has been said suffice, although the half has not been told, and let me ask if the loss of property and of character, of moral feeling and mental strength, of health, life and happiness, temporal and eternal, is not to be seriously dreaded? And if this terrible ruin should be yours, let me again ask if you will be the only sufferer? You have a wife and children ; you have parents, sisters and friends, whose condition and temporal comfort must be continually affected by every act of yours. And can you deliberately reduce that wife and family to poverty? Can you bring upon them the infamy and wretchedness which you bring upon yourself? Can you bear to exhibit yourself before this family with the indecent and disgusting manners of a drunken man? Can you blast the fond hopes of your father, when he rejoiced over a son, and deliberately break your mother's heart? Must your friends blush at the mention of your name, and study to forget their relationship? Will you, in the utter disregard of every consideration, continue in your habits of intemperance? If you *will*, then retire from the world, and drink with diligence. The earth is groaning to be delivered from your influence and example, and hell is waiting.

If one kind friend remains to wish you well,
He wishes you in heaven.
Despised, unwept you fall.

Pardon me for speaking as if I could think you capable of such a course. It is not your intention to live and die a

drunken sot. If you have read thus far, it was with the secret hope that the cords of your sin, would, after a while, be broken, and the sweetness of an approving conscience be yours again. I pray you to indulge the pleasing hope, until not only the *wish* but the *purpose* of your soul shall be **FREEDOM FROM THIS ENSLAVING VICE.**

You need not be driven to despair by the infrequency of such reformations, and by hearing it continually taught, as with special care, that the drunkard is incurable. If the unhappy inebriate has been less frequently reclaimed than the murderer, the thief, the gambler, or even than the fraudulent dealer, it may be greatly owing to the opinion which others have entertained of him, and which he has been led to entertain of himself. Dr Rush asserts that hundreds have been cured of their desire for ardent spirits, by a practical belief in the doctrines of the christian religion. The Apostle of the Gentiles, in speaking of thieves, revilers, *drunkards* and others, adds, to the Corinthians, and such were some of you, but *ye are washed*. I have lately turned my attention to this subject, and the result is, that in a few weeks, I have *seen* several, and *heard* of more than *fifty* who have been reclaimed; and to you also, I must believe, temperance, prosperity and happiness are entirely possible. Indeed, in the way of reformation and improvement, at this favored period, "all things are possible." No Indian is found so savage, no Hottentot so barbarous, no Hindoo caste so strong, no sailor so thoughtless, but the spirit of this age reduces him down to the obedience of Christ. Even the tongue of the stammerer now speaks plainly; and is the drunkard alone left, in these dispensations of mercy to perish without hope? My Dear Sir! As you will not, I trust, allow yourself to be ruined by presumption, so you need not be ruined by despair.

If by the use of medicines discovered by the late Dr Chambers of New York, and others, you can be "rendered averse to spirituous potations," so much the better, but with or without that assistance, I propose to you to **RENOUNCE, AT ONCE, WHOLLY AND FOREVER, THIS RUINOUS VICE.** *From ardent spirits, except they are prescribed by a Physician, I entreat you now, and while you live, WHOLLY TO ABSTAIN.*

Do you hesitate on account of health? Are you told that among the unhealthy exhalations of your low and swampy country, spirituous liquors are the best preventives of fever? Nothing certainly can be farther from the truth. The system whilst you keep it excited, may indeed resist contagion better than before, but so soon as that excitement has passed, it is

more susceptible of disease than ever. This remark, so far as the opinions of medical men would go, I could abundantly support. But it is sufficiently evident, as it seems to me, upon the simple statement. Add to this that all sound observation and experience will certainly go to establish this fact, that "a fever, when epidemic, will generally *select* the intemperate." That, in other words, hard drinkers, scarcely ever escape.

Allow me here to transcribe the opinion of Dr Rush, as to the times when ardent spirits may be given with advantage.

1st. "When the body has been suddenly exhausted of its strength, and a disposition to faintness has been induced. Here a few spoonfuls, or a wine-glass-full of spirits, with or without water, may be administered with safety and advantage. In this case we comply strictly with the advice of Solomon who restricts the use of "strong drink to him who is ready to perish." 2dly. When the body has been exposed for a long time to wet weather, more especially if it be combined with cold. Here a moderate quantity of spirits is not only safe, but highly proper to obviate debility, and to prevent a fever. They will more certainly have those salutary effects, if the feet are, at the same time, bathed with them, or a half pint poured into the shoes or boots. *These, I believe, are the only two cases in which distilled spirits are useful or necessary to persons in health.*"

In the endurance of heat, cold and fatigue, spiritous liquors are declared to be worse than useless. Just in proportion to the excitement and the gain from this cause, so is the consequent debility and loss. *In cold weather*, the writer just quoted, recommends warm dresses, a plentiful meal, and eating occasionally a little bread made of wheat flour, molasses, and ginger, commonly called gingerbread. In warm weather, eat acid fruits, as lemons, oranges, apples, &c. or with the Roman soldiers, drink vinegar and water. *To endure fatigue*, eat substantial food and drink cold water. As to the opinion that you should continue to drink for the preservation of health, you will not, I trust allow it to be mentioned.

But perhaps the effects of *sudden* abstinence are dreaded. You fear to leave off at once. Here too, I would say, that so far as science and experience can direct to an opinion in your case, immediate abstinence, instead of destroying, will alone preserve you. Dr Trotter presses with special earnestness the point of renouncing ardent spirits *at once*, as the only safe course. "My opinion is," he observes of intemperate persons, "and it is confirmed by much experience, that wine, malt liquor, and spirits, in every form, ought at once to be ta-

ken from them.—That dangerous debility which has been said to follow the subtraction of vinous stimulus, I have never met with. Let us," he continues, "suppose a person for years, living in a dungeon, unwholesome and unventilated, till diseases appear from these causes; would any rational being hesitate a moment to bring forth the squalled sufferer into the light of day, that he might have the full benefit of pure atmosphere? The case is exactly in point. The confined person has been breathing poison, and the drunkard has been swallowing it. He has drank poisonous spirits, till it has brought him to the verge of the grave, and yet it is held dangerous to take it away!" He elsewhere remarks that "if at any time, an inebriate dies, after being compelled to temperance, his death is not to be attributed to the want of spirituous potation, but the too long continuance of it, which rendered his disease incurable."—The direction of Dr Rush, is, in coincidence with this, to abstain at once and entirely; and he adds "I have never known the transition to sober habits, to be attended with any bad effects."

But I need not multiply authorities to prove that immediate and total abstinence is not unsafe. It is the universal declaration of all science and experience that abstinence, immediate and entire, is the *only* safe and certain course to health and peace.

If your belief in these statements is as firm and full as mine, nothing, I think can prevent your temperance, unless it be the painful cravings of an eager and spoiled appetite. And these you no doubt will feel. In the absence of the accustomed stimulus, languor and lowness of spirits, and a mind ruffled by nervous and hypocondriacal feelings, you must expect. There will be an involuntary longing for the accustomed gratification; It will be strong and painful, and as natural as the longings of a traveller, in a parched desert, for some cooling stream.—But, my dear sir! what of that? Are you not a man and free? And can you not shake off any habit, and repress any desires which might endanger your health or reputation or family or fortune? Do you indulge any and every unreasonable and ruinous appetite and passion, merely because it is craving? Are you content to be led captive by the devil at his will? Are the temptations to self-murder and the attractions of hell not to be resisted?—You *must* resist. Everything you hold dear is at stake. Save yourself, I entreat you from going down into the pit. Lift up your heart to God for strength and this moment resolve that you will be free. The angel of mercy is waiting for your prayer. Oh retire, and breathe it forth in the sincerity of your soul.

“Have mercy upon me, O God, for thy names sake. I will declare mine iniquity, and be sorry for my sin. I do feel and confess that I am one of the vilest of thy creatures. I have abused the faculties with which thou didst endow me. My temporal and eternal happiness, I have put to hazard. My conscience, my understanding, my body and my soul, I have been destroying. I have injured myself; I have injured my friends; I have grieved thy spirit; I have merited perdition; and it is of thy mercy that iniquity has not already drawn down final ruin. I praise thy forbearance. I pray for its continuance.—And now, Lord, help me to cease from this evil. I feel myself weak and strongly tempted, but I know it is high time to burst asunder the cords of my sin. I must, I will attempt it. In thy strength I do resolve to be a sober man. I will not touch the poisonous bowl. I will avoid the places, employments and society in which I have been betrayed. Thou God of Jacob! stand by me. “O strengthen me, help me, and cause me to stand!”

The prayer was proper, and the resolution good. And if it was sincerely made, and in dependance on God, he *will* help you. Be assured he will. He hath no pleasure in your death. It is his pleasure, and his command, that you should turn from evil, and live, as he made you, a rational creature.

May the God of mercy set you free, and then put you forth to the active resistance of this mystery of iniquity!” Do not remain idle or indifferent—the steps from indifference to indulgence, are few and natural. But raise your voice and exert your influence against this vice, and you will strengthen your purpose of abstinence, and increase your safety. Let your example and influence, therefore, discourage the use of ardent spirits. Let your authority, where that may be exerted, prevent it. Read and circulate well written tracts and newspapers, such as “Dr Beecher on Intemperance,” “Kittredge’s Address,” “Sprague’s Sermon” “the National Philanthropist of Boston,” devoted to the promotion of temperance. Enter into the plans of Temperance Societies. But above all, *pray continually for the supporting grace of God.* And now, with the hope and the earnest prayer that *he may keep you from falling, and present you faultless before the presence of his glory,—I am your friend,*

AQUINO.

LETTER FROM Dr FRANKLIN TO THE Rev. GEORGE WHITFIELD.

MR EDITOR:—I send you the following letter from the late Dr Franklin to an eminent servant of Christ, as a curiosity which possibly you may think worthy of a place in your valuable Magazine. Whatever may be thought of the Doctor's Theology—and to me it appears to be radically defective—he professes in this letter *one important truth* which is taught by the gospel; viz. *that no man can merit the favor of God, or deserve eternal happiness on account of his good works.* The Doctor appears to have been so far convinced of sin, and of the unworthiness of man's best works as to be sensible that *these* could not secure for him the happiness of heaven. And this conviction ought to have led him, as it has thousands of others to the Saviour who has atoned for the sins of men by the sacrifice of his own life, and who in virtue of that sacrifice, creates their hearts anew,—fills them with the love of God and thus prepares them for *every good work.*—To expect the good works of “kindness, charity, mercy and public spirit” of which the Doctor speaks—to expect *real good works* from men, while they have not the love of God in them, that love which is kindled in the heart by the exercise of faith, is certainly *very unphilosophical.* It is to expect effects without an adequate cause to produce them. It is as preposterous as it is to look for figs on thistles, or to go to a bitter fountain for sweet waters.

Had the Doctor known more of the nature of that *faith* which he wishes “more productive of good works,”—he would undoubtedly have wished and prayed, like Paul, that men may possess it in a more eminent degree, and that “Christ may dwell in their hearts *by faith*; that they being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God.” Had he known fully the nature of this faith he would not have spoken lightly of reading and hearing sermons or of public worship, in which David and Solomon and all believers in the true God have in every age delighted. Had he told us explicitly on what promise or what act of divine goodness he rested his *hope* of future happiness—for he expressed this hope—he would have left us more decisive evidence of his religious character. His faith, it seems, was grounded on the “*goodness of God*”—but whether it was ever raised to that amazing act of divine goodness which eclipses all others—TO THE

UNSPEAKABLE GIFT OF GOD, the only object on which a sinner can safely rest his hope of Heaven, he has not told us.—There is a good lesson however which the reader may draw from this letter.—Philosophers as well as others, expect—and they have a right to look for—good works, works of kindness, charity, mercy, and public spirit from those who make a profession of their faith in the religion of Christ. They are sensible that the nature or tendency of this religion is to produce such works.—The Doctor's letter is dated,

PHILADELPHIA, June 6, 1753.

SIR,—I received your kind letter of the 2d inst. and am glad to hear that you increase in strength. I hope you will continue mending till you recover your former health and firmness. Let me know whether you still continue to use the cold bath, and what effect it has.

As to the kindness you mention, I wish it could have been of more service to you. But if I had the thanks I should desire, it is that you would always be equally ready to serve any other person that may need your assistance, and let good offices go round; for mankind are all of a family.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favors; but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men, I can therefore only return on their fellow men; and can also show my gratitude for these mercies from God, by readiness to help his other children, and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those of our Creator.

You will see in this my notions of good works—that I am far from expecting to merit Heaven by them. By Heaven, we understand a state of happiness, infinite in degree and eternal in duration.—I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect a plantation, would be modest in his demands, compared with those who think they deserve Heaven for the little good they do on earth. Even the mixt, imperfect pleasures we enjoy in this world, are rather from God's goodness, than our merit; how much more, such happiness as Heaven! For my part, I have not the vanity to think I de-

serve it, the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the affliction that I may at any time suffer, shall tend to my benefit. The faith you mention, has certainly its use in the world: I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it was more productive of good works, than I have generally seen it: I mean *real* good works.—works of kindness, charity, mercy, and public spirit; not holliday-keeping, sermon reading, or hearing; performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty, and hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Your great master thought much less of these outward appearances and professions, than many modern disciples. He preferred the doers of the word, to the mere hearers; the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work; the heretical but charitable Samaritan, to the uncharitable though orthodox priest and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard his name, he declares shall, in the last day, be accepted; when those who cry, Lord! Lord! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance; which implied his modest opinion, that there were some in his time who, thought themselves so good, that they need not hear even Him for improvement; but now-a-days, we have scarce a little parson, that does not think it the duty of every man within his reach to sit under his petty ministrations—and that whoever omits them, offends God. I wish to such more humility; and to you health and happiness, being your friend and servant.

B. FRANKLIN.

HISTORY OF UNITARIANISM.—BY SIMON PETER.

THIS is an invaluable work and very just. Witness the following, which is *ad rem*.

“There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.” See his writings 2d Book, chapter 2d, at the beginning. Who can say that he is not a faithful historian? That word, “privily,” corresponds precisely with the method, in which Unitarianism was introduced into the United States. It was done “privily,” secretly, by religious stealth. They have “many” who “follow their pernicious ways.” They used “feigned words,” not plain, open speeches. They show no little “covetousness.” They think it much easier to prevent the charities of others, than to bestow charities themselves, to seize on professorships, than to endow them. They have records on records respecting the will and intention of the founder of a certain professorship; and if they will not believe them, neither would they be persuaded though “Hollis” should rise from the dead. His voice would not produce as much effect as that of a ghost “shrieking on the hollow wind.” Christians! Pray for them, that God may open their blind eyes to behold the loveliness and majesty of the eternal Son of God.

JOEL,

Literary.

PROFESSOR STUART'S LETTER ON THE STUDY OF THE CLASSICS.

THE study of the Greek and Roman Classics has been generally considered in the Presbyterian church, as an important part of the education of candidates for the work of the ministry. During the infancy of our church in this country, provision was made for their instruction in classical literature. The rules adopted by our church Judicatories on this subject, have given existence to many schools and colleges, contrib-

uted essentially to their prosperity, raised the standard of education and done great good by disseminating its blessings among the people. The amount of the influence which this branch of the church has thus exerted on the progress of education, is not duly appreciated. This influence has been as the spirit of life to many of the most respectable Institutions of learning in our country; it has been a source of increasing knowledge and intelligence to the whole community. Those who think lightly of our holy religion, would do well to examine the history of the American Colleges—and learn how much the public are indebted to our church for the Seminaries which have been planted and reared under her influence, for the valuable knowledge which they have widely disseminated among the people. We do not speak of this, however, as matter of congratulation but of gratitude. And we would be truly grateful to the Author of all good, that our church has at this time the means of disseminating, more extensively than ever before, the advantages of liberal education. These we trust will be faithfully applied to promote the prosperity of the church of Christ and the welfare of our country.

But while the importance of the study of the Greek and Roman classics has been generally acknowledged, there has not, we think, been that degree of attention given to this subject which it demands. Formerly, in many parts of our southern and western country, there was a great want of *good* schools. The facilities for obtaining a thorough classical education were inadequate, and in some wide districts of country they still remain so. Candidates for the ministry in these places, must enter upon their work, destitute of the advantages of a thorough knowledge of classical literature, or they must go far from home to obtain it. Other circumstances have had a tendency to withdraw the minds of candidates and of ministers from this subject. Owing to the numerous and urgent calls for more laborers to enter the vineyard of the Lord, and to that impatience so natural to young men while passing through—what appears to them—a *LONG* course of discipline, and to the fact that they *can* not at this early period in life duly estimate the importance of the studies in question, which they think may be dispensed with, as they do not seem to be immediately connected with Theology—owing to these and other circumstances, too many have entered upon the responsible work of the ministry without due preparation—or perhaps we should say that too few of them possess that degree of knowledge of Classical and Sacred Literature, which thoroughly furnishes them for the arduous duties of their office.

Having once entered the field of labor few have leisure, and very few are disposed, to renew their acquaintance with the ancient worthies of Greece and Rome. Hence after a few years they regard the classical attainments which they *thought* they made in their youth, with almost as much interest as they do the tales they heard in the nursery, and derive from them about as much benefit. Facts of this kind will account for the declamation that has been heard about the misapplication of time and expense in devoting several years to the study of Greek and Roman authors. But we cannot stop here to answer declamation with arguments: this will be done in the extracts from Professor Stuart's Letter, which we shall presently lay before the reader. There are evils growing out of the state of things just noticed which ought to be removed. We shall but just mention them—and leave the reader to finish the sketch from his own reflections, or from the recollection of what he has observed.

In acquiring a superficial knowledge of the Classics, the student forms, what we call a *superficial habit* of study; that is, he reads and studies every thing to which his attention is directed *superficially*. The habit once formed, follows him through life and he becomes almost imperceptibly, a superficial thinker, a superficial writer, a superficial theologian, reasoner and preacher. He may, perhaps contrive means to make a great noise in the world, and after all be a very superficial man. If a minister, he will be tempted by self-love to encourage others to pursue the same course which he did, and which he probably approves. The influence which his example may exert, if he is of much account in the church, may be extended to thousands—may retard the progress of education and religion long after he has gone to his rest.

We are glad therefore of an opportunity of laying before our readers some of the considerations which illustrate the importance of classical learning to a minister of the gospel. This is a subject in which, not only ministers, but all the members of the church are interested. For ministers in respect to their literary attainments, will generally be what the church requires them to be. If the church is satisfied with illiterate, untaught teachers—there are many who are willing to teach in their way without submitting to the self-denial and vigorous mental exertion and expense of obtaining a good classical education; and the church can have teachers of this sort in abundance.—If, on the other hand, she calls for the services of those whose minds have been enlarged and enriched with the treasures of classical and sacred literature—of men

who by patient study and mental discipline, have learned how to concentrate all the powers of their minds on a given subject, if she requires talents of this order as well as holiness in her ministers—*her influence must be felt in training them.*

Our limits require us to break off our remarks in order to leave room for the copious extracts which we shall offer the reader from Professor Stuart's Letter, which was recently published in the Quarterly Journal of the American Education Society.

"The question," says Mr Stuart, "is not, whether every youth of our country, who receives an education at all which may in any tolerable sense be called liberal, must study the Greek and Roman Classics. For one, I answer most fully and clearly in the negative. Many youth may be well educated for departments of active life, to superintend the affairs of agriculture, of manufactures, of commerce, of various arts, and of some of the practical sciences; nay, of the army and of the navy, in some departments; who never read a Roman or Greek author, in his original language. I will not say that in any of these theatres of action, he would not be *better* prepared for his business, by a knowledge of the classics, than without that knowledge; for I do not believe this to be true. Other things being equal, the man possessed of this knowledge, independently of the source of high and rational pleasure which he has within his own power in consequence of it, and which no adverse fortune can wrest from him, must always have his mind more enlarged and liberalized, than it would have been without attention to the studies in question; so that whether he is an agriculturist, a merchant, an artificer, a soldier, or a seaman, he will have more influence over others: more satisfaction in himself, and more power to make improvements in his department of action, than if he were entirely unacquainted with classical studies. **KNOWLEDGE IS POWER**, in every department of human life and action. The necessary consequence of it is, more or less expansion of mind; and as the sequel of this, more enlarged powers of reasoning, of comprehending, of communicating thoughts to others, and of making improvements.

"I think it will not be denied by any enlightened man, after the lapse of so many ages, and the experience of all the civilized world, that the study of Greek and Roman Classics does *enlarge* the minds of youth; nay, such an one will not deny, that even the study of Cherokee, or of any language which gives no access to literature, would enlarge the distinguishing powers of the mind, and render stronger and more

tenacious the faculty of the memory. Other things being equal then, a youth liberally educated for any department of action, must be a gainer by a knowledge of the Classics.

“Still, as it is averred, that the sacrifice of time necessary to make the acquisitions in question more than overbalances the advantages derived from them; and as there are very many youth in our land, who aspire to a good education, but whose circumstances do not allow them to consume much time or money in acquiring it; so I would not at all insist that the study of the classics should make an essential part of their education. My sincere wish is, to see schools, in every part of our country, adapted to train youth in the best manner, for all the various departments of human action and usefulness. I do not even wish them all to be run in one mould. I delight in seeing all the varieties of taste, and all the diverse phases of understanding and feeling which different employments, circles of action, education, and objects in view, give to the various classes that compose a mixed and well organized society. I must explicitly, therefore, acquit myself of being understood as disapproving of agricultural and scientific Gymnasia, or of any other kind of institution whatever, by which the means of communicating knowledge useful to any class of our citizens, may be obtained. I do most sincerely rejoice to see them rising up in various parts of our land; and I hope, that ere long they will be so multiplied by public and private beneficence, as to afford opportunity for a liberal education, in every honest branch of human employment.”

After some other introductory remarks on the judicious course pursued by the American Education Society and on the usefulness of *lay teachers* in the church, he comes to the question in hand. “*Is the study of the Latin and Greek classics important to those who are educated for the ministry? And on what grounds, does an affirmative answer to this question rest?*”

“It were easy to write a volume here, but I must content myself with presenting a mere synopsis of contents which might be expanded into one. This I shall do, with as much brevity as possible; appealing to those who may read this communication, with a request that they would supply the thoughts to which the hints that I shall give may lead; and then weigh the whole maturely, before they pass sentence upon the doings of the Education Society.

“The study of the Greek and Roman classics, as now arranged in our country, usually occupies a good portion of the time that elapses, between the ages of 9 and 14 or 15 years,

i. e. it occupies some 5 or 6 years, for boys; but much less than this, for young men who come to it at a more advanced age. But whether more or less time be devoted to it, between the ages of 7 and 25, it will be allowed by all, that the time is precious; for this is the golden age of life, in regard to the means which it proffers of laying the foundations of future acquisition and usefulness broad and deep. Is the pursuit of classical literature worth the time expended upon it? In particular is it important enough for one who designs to become a minister of the gospel, to justify the expending of so much time and money upon it?

“Without hesitation, and from the deepest and fullest conviction of my heart, I answer, Yes. I would I could answer so loud, as to be heard in every part of my country, and that even the recesses of the wilderness might listen, and consider well the subject.

“My reasons for such an answer shall be now stated.

“(1) It will not be denied, that *the study of any foreign language improves the faculty of the memory in youth*. Certainly, then, the study of Latin and Greek will aid in such improvement. Nay, it will do this in a manner that is peculiar, on account of the deep interests which are connected with the knowledge of them, and which make them an object of desire to every youth, who wishes to become eminent in usefulness. The memory, like every other faculty of body and mind, is directly improved by exercise; exercise habitual and often repeated. And as language is a gift which distinguishes man from all the creation around him, and the acquisition of it a thing consonant with our nature and adapted to our faculties; so the exercises necessary to acquire it, are peculiarly suited to the powers of which we are possessed. They improve and strengthen them.

“These considerations are so obvious, that I need not dwell upon them. Equally so is the

“(2d) Consideration, which I shall now suggest; viz. *that the faculty of making nice distinctions between things that differ, is greatly improved by the study of the Classics*. No one, at all acquainted with any foreign language, can be ignorant of the fact, that there are, in such a language, a multitude of words of almost all sorts, which can never be exactly translated by any words in our own tongue, that directly and fully correspond to them. The obvious reason of this is, that every nation has more or less of habits, manners, customs, laws, modes of thinking and reasoning, natural objects, climate, soil, productions, government, foreign relations, &c. that are

peculiar to itself. Now as all the language which is current among any people, arises from the necessity of communicating their thoughts, feelings, and desires to each other, and as these are most intimately connected with, and dependent upon, the *peculiar* objects, &c. existing among them; so it follows, of course, that the language of each nation will have more or less in it, which cannot be translated literally and verbatim into the language of any foreign nation, because this language has not been modified by the peculiarities which have operated on the language of another nation. One single example will show what I mean. Let any one translate into English, the Roman *tribunus, consul, praetor, aedilis*, etc; and on the other hand let him translate into Latin, *the brig was hulled by a broadside from a man of war*. A very few experiments of this nature, will throw full light on what I have just affirmed, and will serve to satisfy any reflecting mind, that great care, and great power-of making nice distinctions, must be requisite, in order to translate out of one language into another, especially when the second is very different in its character, and remote as to time and place, from the first.

All must admit, now, that the power of making nice distinctions, of separating things which to the ignorant and inexperienced appear to be alike, but which are truly diverse, is one of the most important powers ever acquired and exercised by the human mind. I must believe, that linguistic study, directed as it should be, viz. to acquire a knowledge of *things* that are designated by the words of a foreign language, is one of the most important means of improving and strengthening the faculty of nice discernment, that is within the reach of any young man. If I might be permitted to add my own personal testimony on this point, I would say, that I owe more to it, as to what little of acquisition I have made in this way, than to all my other studies. In early life, I was enamoured with mathematics, and pursued them with great delight, and (unless my instructors flattered me) with some success. Afterwards I engaged in the study of law, and read with deep interest and unabated ardor, among other books, *Fearne on Contingent Remainders*; a book which is yet, I believe, without a parallel in its department for acuteness, profoundness, and nicety of distinctions. I derived sensible benefit from this study. It created a thirst for works of a solid nature, in which discussion and reasoning were employed. I have read also, with much pleasure and improvement, *Brown's philosophical works*, which have lately been spread over our country. But after all, I must say, from the

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fullest conviction, that the modicum of improvement which I have made, is to be principally attributed to the study of sacred classics, and in connexion with these, the classics of Greece and Rome. It is not so much the *information*, that I obtain from the Latin and Greek classics, which I prize, as it is the stimulus to the mind which the study of them affords, and the discipline in making nice distinctions, in matters of taste, and language, and thought, which this demands. It is not all the arguments, nor all the confident assertions, nor all the authority of men in any station or credit on earth, that can alter my conviction on this subject. What I feel and am conscious of, I cannot be led to deny by any assertions, however confident. What I know from experience, I cannot renounce, out of complaisance to theory. I can only add, here, that I am utterly astonished to see and hear those, who have professedly devoted themselves to the study of the classics, come forward and avow that it is comparatively worthless. I can only say, that as they have studied them, this may be true, for aught that I know; but a mistaken and empty pursuit of classical knowledge can never prove, that one well directed, may not produce a harvest truly fruitful.

“(3) *The study of the Classics greatly improves the ability to command words adapted exactly to express the shades of ideas, which one wishes to communicate.* The difficulties of translating rightly, that have been suggested under my second head, afford a ready solution of this problem. How can one transfer ideas from a foreign language to his own, to which there are no words in his own that exactly correspond? He cannot, without periphrasis; and periphrasis, in order to be accurate, requires the greatest nicety of attention. He will ordinarily make a great number of trials, in translating a very difficult word or phrase, before he succeeds to his satisfaction. This very trial, often repeated, is that discipline above all others, which leads him to a nice and exact choice of language, in order to communicate ideas; and this is one of the most important acquisitions made by education, either for a speaker or a writer.

“I have never yet engaged in any exercise, which afforded more salutary discipline of this sort, than that of translating difficult passages from a foreign language. I have sometimes spent whole hours, on even a preposition or an adverb; but I am very certain, that few of my hours have been spent to better purpose, in their influence over the habits of the mind.

“(4) *The study of the Classics, is one of the best means of improving the taste for good writing and speaking, and thus of promoting an important purpose in respect to improvement in*

eloquence. Who would not send a young man, entering upon the business of a painter, to study the works of Raphael, of Michael Angelo, of Correggio and others of a similar character? Who would not send a young statuary to study the models of the Grecian artists? I hold it to be useless to bring forward arguments, after the lapse of so many centuries, during which all men have been agreed, to shew that some of the finest and most perfect models of style and eloquence, are found in the Greek and Roman classics. I may take this for granted.

“The same common sense, then, that would send a young painter to study the works of Raphael, would send a youth who is aspiring to be a public speaker and writer, to study the Greek and Roman Classics. We are creatures of imitation. We need excitement, powerful excitement, in order to develop the talents which we have. Both of these principles act upon a young man, who engages in a proper manner in the study of the Classics. How can the influence of such exquisite models upon a susceptible youth, be otherwise than beneficial in regard to style? It cannot. This influence may be lost by studies ill directed. It may fail in some cases, where it finds no adequate understanding and native taste on which it can operate. But this is no argument against the nature and beneficial effects of the thing itself. If it be said, now, that the study of modern European languages may answer the same purposes, which I have enumerated under my first, second, and third heads; yet here is a distinction, under my fourth head, which separates the Roman and Greek classics widely from most modern languages. The German, the French, the Italian, the Spanish, though all abounding in works worthy of perusal, do not afford, in point of taste and eloquence, any thing that will compare with the finest Greek and Roman models. I know some will dissent from this opinion; but I believe those who have studied both the ancient and the modern, will in general agree with me.

“(5) *The study of Latin and Greek authors is necessary to a good knowledge of the nature and structure of our own language.* Our language is confessedly made up, in a great proportion, of Latin and Greek words, i. e. of words derived from those languages, I venture on the assertion, therefore, that our language cannot be *radically* understood, as to its grammar and etymology, without a knowledge of those languages. Nay, I challenge all those who disapprove of classical study, to point out one good grammarian or lexicographer, in the English language, who was or is ignorant of the Classics. I call

on them to shew the possibility of acquiring and sustaining this character, without such a knowledge.

“(6) *Our own English classics cannot be read, and thoroughly understood, without the knowledge in question.* Nothing is more certain, than that all the best writers and speakers in our language, have been, and are, classical scholars. Shall I name Milton, Pope, Dryden, Cowper, Addison, Steele, Johnson, Gray, Goldsmith, Hume, Gibbon, Robertson, and others of the present time, standing with or near them? Shall I go into the departments of theology, of law, or of medical science, and name standard authors? And need I say, that not one of these can be found, who was destitute of the knowledge in question? How then are their works to be understood, I mean *radically* and *fully* comprehended, without a knowledge similar to theirs? Where is there (I had almost said) a single page in the whole, which does not contain some implied or express reference, in some shape or other, to the classics, or which has not received some modification from this source? Can any man understand the *Paradise Lost*, for example, who is not read in the classics? The thing is impossible. And it is as really true, of a great part of the highest and best models, in English Literature. An entire comprehension of them is out of question, to a man not furnished with a store of classical knowledge.

“I am aware that I shall be told here, that such knowledge may be acquired by reading *translations* of the classics, without spending one's time to acquire a knowledge of the *originals*. Of this I shall take notice in the sequel, under another division of my subject.

“(7) *The study of Latin and Greek is important to the young theologian, because they are the key necessary to unlock the stores of theological learning.*

Of the Greek this is plainly true; because the New Testament was written in Greek, and one of the most interesting and important of all the versions of the Old Testament, is in Greek. Of Latin it is true, because a great part of all the theological learning in the world is in that language; and in books, too, which never have been, and probably never will be translated. Besides this, nearly all the most important *Lexicons*, *Grammars*, and *Commentaries*, that have respect to the original languages of the Bible, have been, and still are, composed in Latin. Unless then the student in theology is to renounce forever all hopes of access to these rich, boundless, and overflowing sources, he must acquire a knowledge of Latin.

What student in theology, too, who has it in his power, will

neglect to acquire the ability to peruse the Greek and Latin fathers, those burning and shining lights of the ancient Christian world; a great part of whose works never have been, and never will be translated? Who that has opportunity can neglect this, without subjecting himself to the condemnation of the slothful servant in the parable?

“Then as to a knowledge of the Hebrew, it is next to impossible to get even a smattering of it, without some good knowledge of Latin and Greek, particularly of Latin. Almost all the best helps, as has just been stated, are in Latin. They will long be so, if not always. And besides this, the discipline which results from the study of the Greek and Roman Classics, is altogether necessary in order to make a due proficiency in the Hebrew.

“Here now is so plain a case of the absolute necessity of Latin and Greek studies, that I should be willing to rest the whole cause upon it, in respect to vindicating the measures of the Education Society. The common allegation, that we may read classical authors in good translations, will not apply here. Translations do not exist, of a great part of the books which a student must peruse, who pursues the study of the original languages of the scriptures. Plainly, then, he must either dispense wholly with this study, and content himself with such translations of the Bible as he can get, or he must be acquainted with classical languages in order to pursue the study of the originals for himself.”—*To be continued.*

From the Spirit of the Pilgrims.

REFLECTIONS OCCASIONED BY THE DEATH OF LORD BYRON,
WITH SOME ACCOUNT OF HIS CHARACTER.

IT is easy, in this sinful world, to acquire celebrity by splendid perverted talents; but it is not easy to perpetuate that admiration through succeeding ages. If dazzled by the nearness of the luminary, cotemporaries worship it; but to succeeding generations, beholding it without passion, and seeing it through the mists of its own pestilent atmosphere, it will seem rather a baleful comet than a genial sun. On the contrary, great talents, associated with moral worth, are magnified by the increase of distance, and shine more and more through succeeding generations.

This decline of evil greatness, and this increasing estimation of consecrated talent, is the result of a divine constitution which none can set aside. It would seem, at times, as if powerful minds, in their eccentric flight, would bid defiance to the laws of the moral world; but as time passes, and distance in-

creases, they blaze less fiercely, until they set at length, in the darkness of their own creation, leaving to the world the regret only that such "glory should be obscured."

There is an obvious allusion to such a constitution of things, in the Bible. Solomon, the inspired observer of men and things, as the result of his own observation, has made the following record:—"The memory of the just is blessed; but the name of the wicked shall rot." The one becomes fragrant by age, the other putrefies.

If we appeal to facts furnished by history, or by our own observation, we shall find them confirming abundantly the operation of the same unrepealed law of the moral world. There may be a limited immortality of estimation in particular circles. On the turf, some worthies may be as immortal as their horses; and in the theatrical world, a few persons of perverted greatness may be always known, who have never been known in any other world. The musical world may have also its luminaries, which, in that hemisphere, never set, and were never seen in any other. But where the character is of universal notoriety, and the appeal is made to the common principles of our humanity, there is a feeling which awards honor to virtuous greatness, and pours contempt on perverted talent.

We here use the terms virtue, and moral worth, not as synonymous with holiness, but in their more extended, and not less common acceptation, to indicate the useful application of the human powers in accordance with the eternal principles of right in human actions,—actions, not as they are qualified by motives, but as they affect the interests of society in the present life.

In this view of consecrated greatness, how is the name of the good Alfred embalmed, while those of Henry VIII. and Charles II. are hung in gibbets, spectacles of shame and abhorrence through all generations!

The great conquerors of the earth, who kindled in their day, a temporary lustre, are fast sinking amid the dense vapors which their cruelties and crimes have caused to ascend around them. The transcendant talents and successes of Bonaparte, will not exempt even him, from the common lot of perverted greatness; while the character of Washington, will expand and brighten as it goes down to other ages. Voltaire possessed a vivacity and versatility of talent, and power of execution, sufficient to make a library of books, and to turn the heads of a capricious and inconstant people. But the inspiration of his genius, and the spring of his industry, were hatred of christianity. He charmed to destroy. The poison of his writings

circulating for half a century in the political body, produced, at length, convulsions and death. And already his sun has passed its meridian. Already human nature has begun to pronounce the sentence, which will render him soon a man of light estimation. Rousseau, a man of deleterious ingenuity, has received his award; and Hume and Gibbon are fast descending from the bad eminence to which their perverted talents, in an infidel age, had raised them. Swift, once a popular author, and really a man of talents, and a fine writer, has nearly exiled himself from respectable libraries, by his obscenity, and irreligious levity. And if Shakspeare holds on his course, it is because his are more the faults of the age than of the man. But even he, adored as he is in the theatrical, gravitates in the moral world; and in spite of its powerful wing, sinks by the moral gravitation of his irreligion and his obscenity. Not such is the fame of Locke, and Howard, and Jenner. And Milton, too, will hold on his course, with no 'middle flight,' to the end of time; and Cowper hath arisen also upon the earth, as "the light of the morning, when the sun ariseth, a morning without clouds."

But if the fact is undeniable, how shall we account for it? We should think that an evil world, would love always, and all ways eulogize its own. How is it then, that the breath of contemporaneous applause dies away with the death of the wicked, while it rises in full chorus over the grave of the righteous?

It may be accounted for, upon the principle of the natural fitness which there is in the overt duties of Christian morality, as God has constituted the various relations and duties of life. This tendency of the divine requirements, men see and feel, and in spite of the obliquity of their hearts, admire! Independent of personal obligation to be good, and of punishment for doing evil, men approve of good conduct in others, upon principles of mere selfishness. No man approves of pride in other men, or of selfishness, or of dishonesty, or of envy. It is only those that are, themselves flagrantly immoral, who take pleasure in those that do the same things; and this, chiefly, on account of the countenance it gives them in their own evil way. Wicked men are cowards, and are, like children, afraid to go in the dark ways of sin alone. Conscience troubles them, and is quieted by the multitude who go with them to do evil. It is, of course, the example of the living wicked which helps men to sin fearlessly; and it is the example of living excellence that alarms and offends them. The example of the dead, good or evil, is too distant to aid or to

irritate. When, therefore, another generation comes upon the stage, it judges with comparative impartiality, of departed greatness. This is the reason why the wicked, in works of fiction, take the side of virtue, and condemn vice. It has been inferred from this fact, that there is some innate virtue in all men; whereas it is the inherent difference between good and bad conduct, seen in such distance as brings no aid and no remorse to a guilty conscience. But let a preacher of righteousness come forward at the close of this goodnatured sympathy with afflicted virtue, and the heartless condemnation of crime, and press home upon the consciences of these self-complacent weepers at virtue in distress, their own obligations and sins; and by the terrors of the Lord, call them to repentance, and their tears would soon stop, and their applause be turned into hissing. A fire in the house would scarcely empty it sooner, than such an application of the obligations and sanctions of Christian morality.

By these remarks, we would apprise young men of promising talents, of the importance of moral worth. Too many confide in their talents and learning, exclusively. These may acquire money, and a momentary estimation; but like the gourd of Jonah, a worm is at the root, or like the mushroom which comes up in the night, it will wither before the sun. No hosannas of the living, to the living, can place disastrous greatness in permanent honor. Even in a man's lifetime, often this law of posthumous efficacy commences its operation, and many are the instances, in which a man of great talents and bad morality, has outlived his ill earned fame. The admiration of perverted talents may corrupt the living, but it cannot avert the condemnation of the dead.

The preceding reflections have been suggested by the life and death of Lord Byron, one of the geniuses of the age. We do not profess a critical acquaintance with him or his writings, but from all we have read and learned, we give the following as the result of our judgment.

He seems to have possessed a mind of the first order, saw with intuition, almost, the properties and relations of things; saw with precision, and grasped and wielded what he saw, with a power seldom given to mortals. To this power of intellect, was added a vivid imagination, and in reference to literary propriety and beauty, a discriminating taste; and to all these, were added, strong passions. All his natural and all his moral affections, moved in a broad, deep, precipitous channel, and rolled, and dashed, and foamed, alike fearless and impatient of restraint.

Such was Lord Byron by nature; and though his intellectual powers had received from early life appropriate culture, his passions and affections had been abandoned to their impetuous career. He was never governed, it is presumed, from his childhood upward; and it is especially manifest, that he was not "trained up in the nurture and admonition of the Lord." Born for high life, his will was never curbed, but was rendered more furious and inflexible by indulgence. His pride, fed to the full, would brook no insult; and this, coupled with his decision of character, made him reckless of consequences in any course he had taken, if it were only because he had taken it. He felt his superiority to most men, and despised their judgment, even when his own was in the wrong, and he knew it. He is one of the few literary despots who compelled both admiration and fear, and caused even his enemies to be at peace with him. His passions made powerful demands for gratification, and in his ample resources and unrestrained mind, found a ready and ample indulgence. He pushed his course early through all the mazes of criminal enjoyment, and found them to be vanity, and was ferocious at the disappointment, and cursed his Maker, for limiting his capacity of vicious enjoyment, and not allowing, with impunity, the perversion of his powers. With all his intellectual greatness, then, and capacities of moral worth, Byron set at nought his Maker, and trod under foot his Redeemer, and all his salutary laws. A star of the first magnitude, he refused to obey the central attraction, and to rejoice in the central light of the universe; but broke indignantly away, to wander, as we fear, in blackness of darkness for ever.

In saying these things of Byron, we have not 'set down aught in malice.' We have been among the thousands who have gazed upon him with admiration and regret, alleviated only by the hope, that prayer might yet prevail, and, in him, be given to the world, at length, a pattern of the long suffering and patience of God. But the scene is closed, and we weep to think that we have no evidence that he repented of his wickedness, and found forgiveness through the blood of Jesus. But while we mourn, we cannot but indulge the reflection, What had Byron been, had he enjoyed a religious education, and his heart been touched with the love of Christ! What godly sorrow, what carefulness, what indignation, what vehement desire, what zeal, and O! what a harp had he strung, and what notes of admiration had he flung upon the ear of a listening world!

Literary and Philosophical Intelligence.

THE COMET OF 1832.—There is nothing like what is now termed *Sensation*. The French delight in any occurrence which may gently affect the feelings of joy or sorrow—a public funeral, a marriage, a *Giraffe*, or Lord Cochrane. John Bull has hardier nerves, and is less sensible to milder impressions; he requires a stronger dose—the fall of the Brunswick Theatre, Williamson, Thistlewood, Bellingham, and Thurtell, can alone make him feel properly; while the Germans are even striving after the *sublime*, and nothing will content them but the “wreck of matter and crash of worlds.” A blundering Teutonic astronomer discovered, recently, that the Comet which will be seen in 1832, would come in contact with the earth; but, like a true German comforter, he would persuade us that the injury it would cause our globe would not be general. Part of Russia, Poland, Prussia, Germany, and Constantinople might go perhaps; or we might lose our East India possessions, and have to give up the use of the tea from China; the labors of Bolivar and General Jackson might be rendered unnecessary—however, at all events, the world would gain a very considerable *addition of territory*.—This idea might be congenial to the gloomy fancy of a German, but its expression spread terror and dismay in neighboring countries; and within my own observation, its effects were neither trivial or pleasing on the mind of many.—The comet of 1832 will certainly approach within 14,000 leagues of the earth’s orbit; and as Salande had calculated that a comet, at that distance from the globe, might produce sensible disorder on earth’s concerns, the German threw down his pen, with being enabled to horrify the nations; and fearful by entering on further detail, he might but spoil a good story. Were the globe to be at the point of its orbit at which the comet will be at the period of its greatest approximation, it would be dangerous: but when its vicinity to the earth will be closest, instead of 14,000 leagues, its least distance will be sixteen *millions* of leagues,—a slight difference, calculated to calm the fears of the timid and nervous, and to disappoint the expectations of the sublime German.—*Athenæum*.

LIGHT OF THE MOON.—When we look at the full moon in a clear night, the light in a short time, becomes painful to the eyes; because, say some philosophers, reflected light has more effect upon the eyes than direct light. M. M. Bonguer and De La Hire found the proportion of the moon’s light, to that of the sun, to be 1 to 300,000. When concentrated to a focus by means of a burning glass, the moon’s light gives no heat.

THE VULTURE’S POWER OF SIGHT.—Professor Lichenstein remarked, when travelling in South Africa, that if an animal chanced to die in the very midst of the most desert wilderness, in less than half an hour there was seen, high in the Zenith, a number of minute objects descending in spiral wheels, and increasing in visible magnitude at every revolution. These

are soon discovered to be a flight of Vultures, which must have observed, from a height viewless to the human eye, the dropping of the animal immediately marked out for prey.

CURIOUS STRUCTURE OF THE EYE OF THE BIRD AND OF THE HORSE.—The following account of the structure of the eye of the Bird and of the Horse affords a fine illustration of the design and benevolence of the Creator, in adapting their visual powers to the exigencies of their condition.

Birds flying in the air, and meeting with many obstacles, as the branches and leaves of trees, require to have their eyes sometimes as flat as possible for protection: but sometimes as round as possible, that they may see the small objects, flies and other insects, which they are chasing through the air, and which they pursue with the most unerring certainty.—This could only be accomplished by giving them the power of suddenly changing the form of their eyes. Accordingly, there is a set of hard scales placed on the outer coat of their eye, round the place where the light enters; and over these scales are drawn the muscles or fibres by which motion is communicated; so that, by acting with these muscles, the bird can press the scales, and squeeze the natural magnifier of the eye into a round shape, when it wishes to follow an insect into the air, and can relax the scales when it wishes to see a distant object, or move safely through leaves and twigs.—This power of altering the shape of the eye is possessed by birds of prey in a very remarkable degree. They can thus see the smallest objects close to them, and can yet discern larger bodies at vast distances, as a carcase stretched upon the plain, or a dying fish floating upon the water. A singular provision is made for keeping the surface of the bird's eye clean, for wiping the glass of the instrument, as it were, and also for protecting it, while rapidly flying through the air and through thickets, without hindering the sight. Birds are, for these purposes, furnished with a third eyelid, a fine membrane or skin, which is constantly moved very rapidly over the eyeball by two muscles placed in the back of the eye.—One of the muscles ends in a loop, and is fixed in the corner of the membrane, to pull it backward and forward. A third eyelid of the same kind is found in the horse, and is called the *haw*—it is moistened with a pulpy substance, or mucilage, to take hold of the dust on the eyeball, and wipe it clear off; so that the eye is hardly ever seen with any thing on it, though greatly exposed from its size and posture. The swift motion of the haw is given to it by a gristly elastic substance, placed between the eyeball and the socket, and striking obliquely, so as to drive out the haw with great velocity over the eye, and then let it come back as quickly. Ignorant persons, when this haw is inflamed from cold, and swelled so as to appear, which it never does in a healthy state, often mistake it for an imperfection, and cut it off; so near do ignorance and cruelty produce the same effect.

Religious Intelligence.

REVIVALS IN VIRGINIA.

It is known to many of the readers of this Journal, that several congregations within the bounds of the Hanover Presbytery, have been richly blessed with the effusions of the Holy Spirit during the last six months; and that the Lord is still present in some, if not in all these congregations, accompanying his word and ordinances by the energies and transforming influences of his spirit, causing his people to rejoice in his salvation. It is not our object, in mentioning this Revival to give an account of its progress and fruits. This has already been done in part, in the columns of the Visitor and Telegraph. Our design in speaking of this work, which ought to awaken feelings of devout gratitude to God in every part of our church, is to direct the attention of the reader to a parallel instance of God's special grace to his church in our state, which was witnessed about 80 years since.

Revivals are no new thing in Virginia. When the Spirit of the Lord was poured out in rich effusions on many of the churches of our land in the memorable period of 1740-50, Virginia shared in the blessing. The following brief notice of that work of divine grace we find in a weekly publication, abridged from Gillie's Historical Collections. We lay it before the reader to revive his recollections of God's gracious care of his heritage in our southern land.

Previously to the time just mentioned, there had been a surprising negligence in attending public worship, and an equally surprising levity and indifference in those who did attend. Family religion was a rarity, and a solemn concern about eternal things a greater.—Vices of various kinds were abundant, and even the form of godliness was not common. Before the revival in 1743, some few were awakened by reading several authors of the previous century—particularly Boston, Baxter, Flavel and Bunyan. A young gentleman from Scotland in 1743, had got a book of sermons preached in Glasgow, by Mr Whitfield. Considerable numbers, destitute of a minister, met on the Sabbath and on week days, to hear these sermons read. The indications of religious concern were manifest. At length when a dwelling house was too small for the assemblies, they determined to build a meeting-house merely for reading. For as none of them had been used to social, extempore prayer, they durst not attempt it. In this way, several were awakened, who afterwards gave good evidence of a radical change of heart. For a short time, they were supplied with preaching by a Mr Robinson. After he left them, they continued their meetings for reading—and one gentleman was frequently sent for, thirty or forty miles, to go to read.—Several other meeting houses were soon erected, for the same purpose, and readers chosen from among the congregation. Soon after, the Rev. John Blair paid them a visit, and his preaching was with power. Once, in particular, the whole crowded congregation was quite melted by the word.

Messrs Tennent, Samuel Blair and Mr Whitefield afterwards spent a few days in this region. Of an administration of the supper, here, at this time, says one, "We have reason ever to remember it, as a most glorious day of the Son of Man. It appeared as one of the days of heaven to some of us—and we could hardly help wishing we might, with Joshua, delay the revolutions of the heavens to prolong it." In 1747, Rev. Samuel Davies went among them—and a divine blessing rested on his labors. Multitudes, many of whom were negroes, crowded to hear him. Conversions were numerous. One man, deaf and dumb from his birth, was evidently a subject of renewing grace, made a profession of religion, and was said, in 1754, to walk as becometh the Gospel.

Mr Davies extended his labors to Maryland, where a work of divine grace in and about Somerset county, beginning in 1745, had continued several years. "I was there, says he, about two months, when the work was at its highest, and I never saw such a deep and spreading concern.—The assemblies were numerous, though in the extremity of a cold winter, and unwearyed in attending the word. Frequently there were very few among them, that did not give some plain indications of distress or joy. Oh! these were the happiest days that ever my eyes saw."

SUPERSTITION IN GUATIMALA.—Mr Henry Dunn, an Englishman who visited Guatimala to establish schools and distribute Bibles, and spent about a year there, is about to publish at New York, in an 8vo. volume of 300 pages, some of the results of his observations. For the following extracts from the work we are indebted to the New York Observer:

"Perhaps there is no country in the world where religious processions are so numerous, or the great mass of the people are so fanatical as in Guatimala. In Buenos Ayres, Colombia and Peru, the revolution has in this respect effected an important change; and even in Mexico, where the power of the clergy is still considerable, this superstitious frenzy is considerably repressed. But here every thing remains as before; not a priest has been ejected, or a friar displaced; and although their temporal influence has been somewhat lessened, their spiritual authority remains undiminished.

"In July, 1826, the supreme government, in imitation of the other republics, passed a law fixing the age at which young people should be permitted to enter religious houses. The clergy resisted the enforcement of it, and in September 1827, the present party abrogated the former law, and mere children are again permitted to immure themselves for life.

"In number they are fewer in proportion to the population than in Mexico. From a statement issued by the government, it appears that there are not more than 300 friars in the United Provinces, of whom about 200 reside in the city; while the different female convents do not contain more than 150 nuns. Of the secular clergy no census has been published. Although considerably more numerous than the regular, they bear no proportion to the clerical body of Mexico, nor does there exist amongst them that enormous disparity of revenue which Humboldt describes as disgracing the

church in New Spain. The peculiar privileges of the ecclesiastical courts remain untouched."

NEW RELIGIOUS SECT.—One of the London papers gives an account of a new religious sect, which has lately sprung up in Dublin, and is more remarkable for the singularity and eminence of its adherents than for their number.—They call themselves *Primitive Christians*; but some of their doctrines are as well adapted to the Jewish and the Pythagorean systems, as to any denomination of Christians. Thus, for example, they keep the Jewish Sabbath, and abstain altogether from animal food, subsisting for the most part on raw vegetables. Like the early christians, they have all things in common, and dwell altogether in one house.—This is managed with the less inconvenience, as there are but *three* of them; and of these it will hardly be believed that the *majority* have been ministers of the Established Church.—The principal ascetic of the triumverate is a very celebrated orator, who, in his day, made a great noise in the field of controversy. The other Reverend Gentlemen was sometime a Chaplain in a floating ark on the river; and the lay brother is a physician. This last personage is a religious phrenologist, and professes to point out the organs of electiveness and philo-reprostativeness on the skulls of Christian men. He gives lectures on the science in Dublin; but so strictly does he observe his adopted tenets that he will not suffer the booksellers to sell his tickets on a Saturday.

SPIRIT OF INQUIRY AMONG THE JEWS IN POLAND.

The following statements, illustrative of the spirit of inquiry said to be waking up to some extent among the Jews in Poland, are derived from the journals of Messrs Hoff, Becker and Miersohn, published in the London Jewish Exposition.

At Lublin, Mr Hoff gave to some Jews a number of Tracts. "By this means (he remarks) our arrival was made known, and thus our room came besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of Tracts were distributed."

The next day he was visited by an old Jewish acquaintance, who communicated some interesting statements concerning what had happened in favor of christianity among the Jews in that place.

On the third day, a Jew, apparently sincere, called at his room, and after some conversation retired, taking with him a copy of the Jewish German translation of Isaiah. On reaching home, he spoke to his father-in-law of the fine translation he had received, and directed his attention to the fifty-third chapter, "Who hath believed our report," &c. The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, "The prophet speaks of a person who shall come, be rejected and despised, but who shall nevertheless be the Redeemer from sin." After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming this is a difficult matter; adding it is quite

favorable to the christians. Then he asked his son-in-law what we, the missionaries, said on the chapter? The latter observed that we expounded it in the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, "Perhaps the missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original: this they did, and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the commentary of Rashi. After a critical examination, however, of the chapter, the ill grounded explanation of Rashi contributed only to confirm the old man in our view of the chapter, and he pronounced Rashi's explanation to be wrong.

Two years ago, says Mr Becker, when coming from Czersker, I heard of a Jewish female in this place [Coshinize] who was inclined towards christianity. On our arrival we inquired for her, and heard the following particulars. By some means which we did not learn, but probably from reading different books, as she has received a good education, her mind had been led to consider the religion of christians some years ago. The Roman Catholic clergymen of this place spoke to her, and she was brought into the house of the nobleman who resided there. By some stratagem of the Jews, she was got away from the nobleman's house. Her father then went to the nobleman, and protested against his receiving her again, declaring that he would rather be beaten to death, than see his child apostatise from the Jewish faith. On his obtaining a promise that she should not be taken away from him, he put her for several weeks into a cellar, where her only allowance was bread and water. But notwithstanding this, she remained firm in her purpose, and was the means of bringing another Jewish girl to the same persuasion with herself. From this time she was constantly watched. One of the few Tracts we have distributed had found its way to her, and we could see her reading it all the morning. In the afternoon we gave away a Christian book, and this she also found means to obtain. The book was entitled, "Jesus the Friend of children." It was evident that she wanted to come to us. In the course of the evening she with her companion, passed before our house, as if to speak with us, and we therefore wished her good evening. After the moon got up, the Jews collected in front of our house, to pay accustomed homage to the moon, and she with the other girls, came and sat down near the house. When the Jews retired. Miersohn went to her, and was grieved to see the marks of suffering impressed upon her countenance. She poured out her heart in few words, and he comforted her by directing her to look to the Lord Jesus. But we were soon interrupted by the Jews, and were obliged to leave her. Her firmness amidst all her sufferings affected us.

At Koszeniec, one afternoon, upwards of fifty Jews collected in the room of Messrs Becker and Miersohn, to whom they spake alternately. Mr Miersohn stood on a box and addressed them for three quarters of an hour. The chief points were, that Messiah had come and that Jesus of Nazareth is the

true Messiah, but that they could have no part with him till they believed in him and repented truly, and amended their lives, and acknowledged that through him only they could obtain salvation and be reconciled unto God. They paid great attention. A Chasid of Pshesucha, however exclaimed; "Why do you go to these unbelievers; why do you attend to them? Let us go home." But the others became angry with him, and said, "Why do you make a noise? Come hither and speak with them, if you are able to refute them. As he did not attend to this, they cried out "Drive away the Chasid of Pshesucha let him depart and goto Rabbi" When M. had finished speaking, he called upon any one to come forth, and prove that what he had said was contrary to the Scriptures.

They all said, "The gentleman has spoke nothing but truth."

M. You all then will confess that Messiah has come?

They were silent.

M. And that Jesus of Nazareth is the true Messiah?

Most of them were silent, and a few said we cannot believe that."

B. Let us in love examine the matter, taking the word of God for our guide, and let us ask God to teach us the truth.

They pointed out a Chasid, saying "That is a very learned man." M. desired him to come near, and asked him, "Where is He in whom the prophecies have been fulfilled? Where is he of the tribe of Judah, of the family of David born of a Virgin, during the time of the second temple, who gave Himself a sacrifice for sin, who is risen from the dead and sits at the right hand of God, to whom all the nations of the earth do gather?"

H. I have no time at present.

And so he went away, and the rest cried, "The gentleman is learned in the Bible, and speaks the truth," Meanwhile the number increased, and many children came in, and the noise at length became so great, that we were obliged to give over speaking. We then distributed several portions of the New Testament and Tracts, and copies of the book of Genesis.

ORDINATIONS, &c.

On the 6th day of August, the Presbytery of Oneida ordained to the work of the Gospel Ministry, Rev. *Luther Myrick*, and installed him pastor over the congregation of Litchfield.

At the same time, the Presbytery ordained as Evangelists, Mr *Ulric Maynard* and Mr *Luke De Witt*, whose object is to be employed as missionaries in the western states. Mr *John C. Smith* was also licensed to preach the gospel.

Theology.

BRIEF ILLUSTRATIONS.

Col. iii, 12.—Put on therefore, as the elect of God, holy and beloved, *δουλοῦς* of mercies, kindness, &c.

THE word *εκλεκτος*, means, according to Parkhurst, *chosen, chosen out, elect*; and is derived from the verb, *εκλεγομαι*, which has already been examined. In the current version of the New Testament, it is rendered, *elect, the elect, or elected, or chosen*. It occurs in twenty-three passages, in the following order; viz.

1. Matt. xx, 16.—“For many be called, but few *chosen*,” *εκλεκτοι*. This is the inference from the parable of the *laborers in the vineyard*; the intention of which is to illustrate the kingdom of heaven. Jesus Christ, who is represented by the *householder*, in the administration of his government, will give to none of his subjects any cause of complaint; for he will do injustice to none. If they do complain, it will be of his goodness, and because their eye is evil; because they view his dispensations through the medium of their own sinful passions. But while all will be left without cause of complaint and without excuse, some will receive unmerited favors from his hands. If these favors are bestowed, not on all, but on a part, those who receive them are chosen for this purpose; and are thus laid under infinite obligations to gratitude and love. This seems to be the meaning of this passage.

2. Matt. xxii, 14.—“For many are called, but few *chosen*,” *εκλεκτοι*. The kingdom of heaven is here illustrated by the king who made a marriage for his son. The same general truth is here taught as in the preceding case; some are chosen to enjoy privileges and to receive blessings which they do not deserve, while all are left without excuse. In this parable Christ is represented by the king; and is evidently the person who makes the choice and bestows these favors.

3. Matt. xxiv, 22.—“but for the *elect*'s sake, *εκλεκτους*, those days shall be shortened.”

4. v. 5. “For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible they shall deceive the very *elect*,” *εκλεκτους*.

5. v. 31. “And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect*, *εκλεκτους*, from the four winds, &c.

6. Mark xiii, 20.—“but for the *elect's* sake, *εκλεκτους*, whom he hath chosen, he hath shortened the days.”

7. v. 22. “For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the *elect*, *εκλεκτους*.”

8. v. 27. “And then shall he send his angels, and shall gather together his *elect*, *εκλεκτους*, from the four winds, &c.”

These passages are taken together, because they relate to the same subjects; the explanation of one, therefore, is that of the others. The person who chooses, or elects is *the son of man*. He it is who shall send his angels, and shall gather together *his elect*, &c. The son of man is the same, who, in v. 20 is called *Lord*, by whom the elect are chosen, and who, for their sakes hath shortened the days. The purposes for which they are chosen, and the character they possess, are not otherwise specified than by the privileges which they enjoy, the protection afforded them, and the high distinction, at last conferred on them. They are preserved from the seductions of false Christs and false prophets, which prove fatal to others. *If it were possible*, evidently implies that it is *not* possible to deceive them. This safety is not the result of their own power, but of His who has chosen them, and who *keeps them through faith unto salvation*. For their sake the days of calamity, of unparalleled affliction shall be shortened. Even the guilty inhabitants of Judea enjoy some mitigation of their sufferings on account of the elect. At the end of the world, these elect shall be collected by angels, sent for this special purpose, who shall present them faultless before the *Lord of glory*, with exceeding joy. These are the *children of the kingdom*, the *good seed*, sown by the Son of man, who shall *shine forth as the sun in the kingdom of their Father*.

9. Luke xviii, 7. “And shall not God avenge his own *elect*, *εκλεκτων*, which cry day and night unto Him?” Here it is God who chooses. The elect are not otherwise characterized, but as crying day and night unto him; that is, praying without ceasing; and as having God himself for their avenger; that is, the hearer of their prayer, and their protector.

10. Luke xxiii, 25.—“let him save himself if he be Christ, the *chosen of God*,” *εκλεκτος*. This is spoken of Christ, in derision, by the rulers of the Jews. There is a reference to Isa. xlii, 1. *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth*. It is God, the Father, who elects; and Christ, the Son, is the elect. The purpose of this election is, to be the Redeemer of sinners.

11. Rom. viii, 33. "Who shall lay any thing to the charge of God's elect?" *εκλεκτων*. Here it is God who elects; and those of whom the Apostle speaks are the elect. Christ has been delivered up for them, has died, yea rather, has risen again, and now maketh intercession for them. It is God who justifies them, in which the pardon of sin, and acceptance to the divine favor are included. Nothing, therefore, shall be able to separate them from the love of God which is in Christ Jesus, their Lord. They are predestinated to be conformed to the image of Christ, and therefore, walk, not after the flesh, but after the Spirit. They are led by the Spirit of God, and are, therefore, the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ. This is the character of christians, and of none else. All true christians are bought with the same price, are sanctified by the same Spirit, are heirs of the same heavenly inheritance, and shall enjoy the same everlasting blessedness and glory.

12. Rom. xvi, 13. "Salute Rufus, chosen in the Lord," *εκλεκτον*. It is God who chooses, as it is Christ, the Lord, in whom Rufus is chosen. There are but two ways of understanding this: he is either chosen that he may believe in Christ, and enjoy eternal salvation as the consequence of this union with the Saviour; or he is chosen because he has, before the choice is made, believed in Christ. But, left to himself, he never would believe; for he is sinful by nature, and the carnal mind is enmity against God. He is, therefore, chosen that he might believe in Christ that he might be saved.

13. Col. iii, 12. "Put on, therefore, as the elect of God, *εκλεκτοι*, holy and beloved, bowels of mercies, kindness, &c." These are the chosen of God; he is, therefore, the author of this election. Those who are elected, are inhabitants of Collosse, and, perhaps of its vicinity. They were once *dead in their sins and the uncircumcision of their flesh; were sometime alienated and enemies in their minds by wicked works*. But God hath quickened them together with Christ, having forgiven them all trespasses. This is not spoken of all the Collosians, and still less of all the Gentiles; for all these were not quickened, were not reconciled. But it is spoken of those who are saints and faithful brethren in Christ, who are at Collosse; of whose faith in Christ Jesus, and the love which they have to all the saints, the Apostle had heard. These, and these alone, he could characterize as the elect of God: others might be such, in the divine purpose; but he knew it not.

14. 1 Tim. v, 21. "I charge thee before—the elect angels," *εκλεκτων*. As God is the only being superior to angels, and having control over them, by him this election is doubtless made; but

for what purpose we are not here informed. We know that while a part of the angels sinned and *kept not their first estate*, another part worship the Son of God, and are subject to his authority.

15. 2 Tim. ii, 10. "Therefore I endure all things for the *elect's* sake," *εκλεκτων*. It is not stated here by whom this election is made; nor who they are, whether Jews or Gentiles, who are the elect. But as the less is chosen as well as blessed by the greater, the choice is no doubt of God, who alone can bless. The Apostle knew that salvation could not be attained without faith in Christ; and that they could not believe in him of whom they had not heard, nor hear without a preacher; he was, therefore, willing to labor and suffer in preaching the gospel, leaving it with God to give the increase in all those whom he had in his good pleasure, *appointed to obtain salvation, through our Lord Jesus Christ*.

16. Tit. i, 1. "Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's *elect*," *εκλεκτων*. Who these elect are, whether Jews or Gentiles, is not here mentioned; but they are the elect of God, whom he has chosen; in consequence of which they exercise the faith of the gospel, according to which Paul is the servant of God, and an Apostle of Christ. This faith, wherever it is found is to men, the evidence of this election of God.

17. 1 Pet. i, 2. "Elect, *εκλεκτοις*, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." This is an election of God; therefore he foreknew their faith in Christ. The elect are *the strangers scattered throughout Pontus, Galatia, &c.* The purpose, or object of this election is obedience and sprinkling of the blood of Christ; and as the means of this, the influences of the Holy Spirit. This obedience is, in the view of men, the proof of this election. Even an inspired Apostle is not authorized to call those elect, who do not manifest their election by holiness of heart and life. Peter does not, therefore, include in this election all the inhabitants of Pontus, Galatia, &c. His epistle is directed to the *strangers*, or as it is in the original, to the *elect strangers of the dispersion*, in Pontus, &c. that is, to those Jews who have embraced christianity in these different regions. He calls them afterwards, chap. ii, 11, by the same term; *Dearly beloved, I beseech you as strangers and pilgrims, &c.* He represents them as living among the Gentiles; *having your conversation honest among the Gentiles, &c.* as begotten again to a lively hope, kept by the power of God through faith unto salvation, as living and believing in the Saviour. All who manifest this spirit, Peter believed them to be, as he calls them, the elect of God.

18. 1 Pet. ii, 4. "To whom coming as unto a living stone, disallowed indeed of men, but *chosen*, *εκλεκτον*, of God and precious." This is spoken of Christ, chosen of God from all eternity to be the Saviour of all who shall believe in him.

19. v. 6. "Behold, I lay in Zion a chief corner stone *elect*, *εκλεκτον*, precious." This is the same election which is mentioned in the preceding case.

20. v. 9. "But ye are a chosen, *εκλεκτον*, generation, a royal priesthood, &c." Peter here speaks of the strangers to whom he wrote, though dispersed through different countries, yet as forming a community, or nation, distinct from those among whom they lived. The whole population of these provinces, whether Jews or Gentiles, is not included in this community; the greater part of these were disobedient, stumbled at the word, and rejected the Saviour. Those who are now believers in Christ, were themselves once in the same state;—*which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.* These are distinguished from others, or are a peculiar people, by their election of God; and in consequence of this, by their faith in Christ; and in consequence of this again, by their obedience to God. If they are chosen out of those among whom they dwell, it is that they may *shew forth the praises of him who hath called them out of darkness into his marvellous light.*

21. 2 John v. 1. "The elder unto the *elect*—*εκλεκτη*—lady, whom I love in the truth." By whom this lady is elected, or for what purpose we are not particularly informed. Her character is that of a christian; one of the excellent of the earth; beloved with christian affection by this venerable Apostle, and by all who have *known the truth.*

22. v. 13. "The children of thine *elect*—*εκλεκτης*—sister greeteth thee." Nor are we informed by whom, or for what purpose this lady is elected. She is more probably a sister by a spiritual, than by a natural relation; born again of the same spirit, rather than of the same parents. Some suppose that the word in both these passages means *excellent.* But in what did this excellency consist? No doubt in the image of Christ, in the features of the christian character; which are the gift of God, and the work of the spirit, accomplished according to a design, previously existing in the divine mind.

23. Rev. xvii, 14. "And these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called and *chosen εκλεκτοι*, and faithful." This election is doubtless made by God, or by Christ, or rather by both; for in the salvation of

sinner they are one in design, and one in operation. The elect are all those who, in the conflict mentioned, are with the Lamb, who fight under his banner, who contend with him for the truth. The victory over these enemies is sure; Christ himself is omnipotent; and those who are with him are called, chosen, and faithful. If it should be supposed that they are chosen because they are faithful, the inquiry may be made, is not their faith the work of God; and were they not chosen to be the subjects of this work? All, in every age and nation, who are the disciples of Christ belong to this election, and shall share with the Lamb, in his final triumph and glory.

There is another word, *εκλογη*, derived from the same verb with the preceding one, which remains to be considered. It signifies *a choosing out, or an election*; and sometimes the *person, or persons chosen*. It occurs *seven* times in the New Testament, in the following order, viz.

1. Acts ix, 15. "But the Lord said unto him, go thy way; for he is a *chosen—εκλογης*—vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Ananias is directed to go and salute Saul as a brother in Christ, and to treat him as such. Having heard of the evil done by Saul to the saints at Jerusalem, and of his intention in making this visit to Damascus, Ananias hesitates and excuses himself. His difficulties are at once removed by the assurance that this same Saul is the choice of Christ, for the important purpose of preaching the gospel to the Gentiles. The word vessel, in this place, means *instrument, or agent*. He is a chosen instrument to me, that is, he is chosen by me for this purpose. Christ had chosen the twelve, so now Saul is his choice. He who knew the difficulty and importance of the work, was alone competent to select the agent best adapted to the object. In truth it is said of God, *his thoughts are not our thoughts*. Had the disciples at this time been required to elect an agent to advance the cause of their Master, Saul would have been the last whom they would have thought of for this purpose. But in the thoughts and designs of God he was *separated unto the gospel* before the foundations of the world. The Saviour does not employ in his service instruments chosen by others:—"for this person is a vessel which I have chosen." Thompson.

2. Rom. ix, 11. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to *election—εκλογην*—might stand, not of works, but of him that calleth." This is an election of God, choosing Jacob in preference to Esau. The promise made to Abraham is to be fulfilled in Isaac. Two sons are born to this patriarch, in but one of whom

the promise is to be accomplished. Who is to make the choice? As God alone can fulfil the promise, he alone has the right to make the choice in which of them it shall be fulfilled. The custom of the age would have given this distinguishing honor to the first born; the younger, however, is the election of God for this purpose. This election did not depend on the character, or the works of the children, for they were not yet born, nor had they done either good or evil: but it depended on the good pleasure of him who made the choice.

3. Rom. xi, 5. "Even so then at this present time also there is a remnant according to the *election*—*εκλογην*—of grace." It is the Jews, the peculiar people of God, to whom this language relates, and from whom this election is made. To ascertain by whom this election is made we must attend to the period of their history, to which there is a reference. The prophet Elijah, to escape persecution, fled to a cave in the wilderness. There in deep solitude, mourning over the prevalence of idolatry, he considered himself the only worshipper of the true God now left. While indulging these pensive reflections, the word of the Lord came to him, assuring him he was mistaken: I have *reserved to myself seven thousand men, who have not bowed the knee to the image of Baal*. Such is the present state of the Jews; the great majority have rejected the Messiah, and are about to be cut off from the blessings promised to Abraham; yet there is a remnant, a small minority of this people who acknowledge the Saviour, and will be retained in the christian church as the children of Abraham by faith. This remnant is, therefore, the election of Jehovah, who reserved to himself the seven thousand in former times. The purpose for which they are elected is, to believe in Christ, and thus to inherit all the spiritual blessings, included in the promise made to the patriarch.

4. v. 7. "What then? Israel hath not obtained that which he seeketh for; but the *election*—*εκλογη*—hath obtained it, and the rest were blinded."

5. v. 28. "As concerning the gospel, they are enemies for your sakes; but as touching the *election*, *εκλογην* they are beloved for the father's sake."

The election in these verses is the same with that in the preceding case. In Abraham, Isaac and Jacob the whole nation of the Jews had been elected to be the peculiar people of God; and for many ages they were thus distinguished above all other nations.—The election, here mentioned by Paul, is from this same people. The Jews sought and expected to be continued in this honorable distinction, as the people and church of God, because they were

the descendents of Abraham according to the flesh, and had the law which was given by Moses. They denied, however, that Jesus was the Messiah, and obtained from Pilate the sentence of death against him. Therefore, Israel hath not obtained that which he seeketh for : but the election hath obtained it ; and the rest were blinded by their own prejudices, sinful passions and unbelief. To be the natural descendents of Abraham, and to obey the letter of the law, given by Moses, will prove that they were included in the first election ; faith in Christ, and obedience to the gospel are necessary to prove that they are included in the *election of grace*.

6. 1 Thes. i, 4. "Knowing, brethren beloved, your *election—εκλογην*—of God." This is an election of God, who is its author ; and it includes *the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ*. It is known to *Paul, Sylvanus and Timotheus*, by their faith, love, patience and hope ; effects of the gospel, received not in word only, but also in power, and in the Holy Ghost. These *fruits of the spirit* sufficiently designate the purpose for which this election is made. Some, by a different penetration, read the passage thus ; *brethren beloved of God*. This cannot, however, alter the nature of their election.

7. 2 Pet. i, 10. "Wherefore the rather brethren, give diligence to make your calling and election sure." *εκλογην*. This epistle is addressed to *them that have obtained like precious faith with us through the righteousness of God and our Saviour, Jesus Christ*. These, of course, and these only, are included in this election. It is not stated by whom it is made ; but from its connexion with faith and other fruits of the Spirit, there can be no doubt it is God. The brethren, and through them all christians, are exhorted to make their election *sure*. As an act of God, it cannot be made either more or less sure at one time than it is at another. To suppose that it could be made sure in his view, would imply that it was not so before ; that he had become doubtful whether or not he had performed this act. But as they themselves could know their election only by their faith, repentance, love, &c. and as these features of christian character admit of degrees and of increase ; by increasing in these, the evidence of their election becomes clearer and stronger, in the same proportion. The exhortation is of this import ; follow holiness, grow in grace and in the knowledge of the Saviour, and you will increase your joy and peace in believing. *Add to your faith, virtue, &c.* and thus scriptural evidence will be furnished to yourselves and to others, that you belong to the election of grace ; and that finally *an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ*.

UNION THEOLOGICAL SEMINARY.

[By order of the Board of Directors of the Union Theological Seminary, the following Report, with the accompanying plan of study, is published. The design of the publication is, that the members of the Synods of Virginia and North Carolina generally, and of the Board in particular, may have an opportunity of seeing the plan, and considering the reasons on which it is founded.]

REPORT

On the Course of Study to be pursued in the Union Theological Seminary.

There is no subject in which the country and the church have a deeper stake, than the character of the ministers of the gospel. All human interests are more or less connected with religion; and the particular nature of its influences, depends much on the intellectual and moral character of its teachers.

I. It is a matter of great importance in all the concerns of civil and social life; especially where the utmost freedom of conscience is allowed by law, and the man who interferes with the rights of conscience in the religion of his family is reprobated by common consent, as a domestic tyrant.

1. All observation and history show, that the education and morals of the great body of the people, depend almost entirely on their religious instructors. They communicate that impulse to the mind, which wakens up the spirit of improvement; they teach the lessons of morality, which fix the standard of right and duty; they obtain a hold on the affection and confidence of their flocks, which gives an influence of great extent and mighty power. So true is this, that an intelligent observer can easily determine the general character of a neighborhood, by knowing that of the minister of religion.

2. Where freedom of conscience is secured, the influence of the teacher of religion is felt in the family circle, and in the most retired apartments, the most secret recesses of domestic life: the coarseness or refinement; the learning or ignorance; the cold formality or fervent devotion; the dark fanaticism or enlightened piety of the preacher, is felt in its influences on a man's wife and children, on his friends and neighbors.

3. Religion as it is true or false, affects all the duties of man as a citizen; and loosens or enforces the obligation of justice; weakens or strengthens the authority of civil law; secures or disturbs the peace and order of society. In a word, it bears with mighty force on all the interests of man, in every department of life; and is therefore a matter of universal concern. Every citizen ought to wish that his religious teachers should be men of delicate and refined feelings, of great prudence and circumspection, of enlarged and liberal views, of unsuspected and unimpeachable virtue, of genuine and fervent piety.

II. But if a wise regard to temporal interests requires that such

should be the qualifications of ministers of the gospel, how much more important is it, that they should be well prepared to afford instruction on a subject, which concerns the life or death of the soul?

It is entirely unnecessary to spend time in proving, what all admit, the *indispensable necessity of true piety*. But it ought to be "written with the point of a diamond," that it is by no means sufficient for a minister of the gospel to be *barely pious*—HE MUST BE VERY HOLY: he must have the entire spirit of the Lord Jesus—be unreservedly devoted to the service and glory of God; prepared to practise great self-denial; to exhibit at all times a meek and quiet spirit; to deal gently with gainsayers and opposers; and render good for evil, blessing for cursing. But such a state and temper of mind is not attained, without submission to a wise course of discipline; without much suitable instruction, applied to the conscience by much earnest prayer.

It is not sufficient, however, that the preacher should know, and be able to state what religion is. He must *also be able to prove it*.—But this he cannot do, by retailing his own experience. The true religion was revealed from heaven—God originally taught it; and the only way in which the minister of Christ can prove that he teaches God's religion, is, that of stating and *proving* the true meaning of the Bible. He who is best able to do this, and most clearly to present scriptural truth to the understanding and the conscience, is the best preacher.

These remarks contain all the general principles, which it is important to embody in this Report. But the present state of the church and the country seems to require a detail of various particulars.

A cursory examination of Ecclesiastical History shows, that the church has been disturbed by many and great evils, which have very much impeded the progress of true religion in the world.—Now it is the indispensable duty of every christian minister to do all in his power to make the religion of the gospel, in doctrine and practice, just what it was as taught by Christ and his apostles.—The interests of mankind call for this reformation. But it can be effected only by showing what the error has been, that it may be avoided; and what the truth is, that it may be received and obeyed. A wise course of Theological instruction ought to have reference to both of these important matters.

The abuses and corruptions of the church have been both in government and doctrine. And they may all be attributed to the neglect or wrong use of the Bible.

1. During the dark ages the word of God was taken away from the people; and in effect from the common clergy too:—for they were at liberty to teach nothing but what the *church* had decreed to be true doctrine: human authority took place of the authority of the Bible; and the vital principle of religion was smothered under the rubbish of human inventions. And such is the case, even now, in far the largest part of the christian world.

The history of religion proves, that men are ever ready to substitute form and outward observance for genuine piety. And it suited well the design of artful and ambitious churchmen, to make strong impressions on the senses of the people. The original corrupters of christianity, therefore, borrowed much of the splendor and magnificence both of Judaism and Paganism. Thus many a patch of scarlet and purple was sewed to the plain, seamless robe, which was worn by Jesus Christ. Many an addition was made to the simple forms of primitive worship, to please the poetic taste of the refined, and strike powerfully on the senses of the vulgar.

The Reformation stripped off many, but not all of these superfluous ornaments. And subsequent events have shown that, where proper care is taken to supply a well trained, pious and faithful ministry, the people whose religious worship is most simple, are most intelligent, virtuous and pious. On the other hand, where religious teachers are unskilful expositors of the Bible, even the most absolute simplicity is insufficient to check the propensity, to lay an undue stress on external forms; so that submission to a single rite has often been made evidence of conversion, and a substitute for a life of piety.

2. The principles of Ecclesiastical Polity, which have been received and adopted, have been the occasion of grievous evils both to the world and the church. Jesus Christ and his apostles, as ministers of religion, depended for the accomplishment of their benevolent purposes, on nothing but the *truth*. And Christ himself, as Head of the Church, intended that his ministers should be simply teachers of truth. He invested them with no Legislative power; he clad them with no weapons for their warfare but those of truth and love. They who are at all acquainted with Ecclesiastical History know how great was the change introduced in a few centuries. The ministers of the meek and lowly Saviour claimed to be his vicegerents on earth, and as such to decree rites and ceremonies, to make laws to bind the conscience, and prescribe the terms of salvation. This yoke is broken as yet but in part.—The right of private judgment is even now to a great extent, denied; and of that portion of the world, which goes under the name of Christian, by far the largest part is still subjected to a frightful ecclesiastical tyranny. The man of sin has never yet relinquished the purpose of recovering his lost dominion.—Nor will the effort cease, until HE WHO IS COMING, shall come, and by the brightness of his glory destroy that evil one.

Now these abuses and corruptions never could have taken place, had the Bible always been put into the hands of the people; and had the teachers of religion been sound expositors of the word of God. Nor can the evil be removed by any other means than those which would have effectually prevented it in the beginning.

3. But there are errors of another class, more injurious even than those already mentioned.

a. During the period of the Reformation, the powerful causes which were set in motion, produced great excitement: and it is not to be wondered at, that, in the profound ignorance which prevailed, many persons should make religion to consist altogether in *feeling*. This error, in many instances, led to such terrible excesses, as, for a time, brought shame on it, and on its advocates. In every age, however, and in every place where there is great religious excitement among ignorant people, the error is revived, and does incalculable injury to the interests of true religion.

b. But as circumstances existed between Catholics and Protestants, the great and good men, who conducted the Reformation, were under the necessity of contending for DOCTRINE, as they would have contended for life. They firmly held, indeed, the *sufficiency* and sole *authority* of the scriptures; published them in vernacular languages; and composed many learned commentaries on parts, or the whole of the Bible. Yet, in the eagerness of the contest for *Doctrine*, many protestants unhappily neglected *practice*. The evil was greatly increased, by intermingling political considerations, with the affairs of religion.—Hence, in too many cases, their conduct was at variance with their principles. The consequence of all this, was, that religion at length degenerated into a heartless orthodoxy, which spread its benumbed influence through a great part of the protestant world. The vital principle of religion was frozen up. It was like a man embalmed in ice.—The form was perfect; but all was motionless and cold. To add to the misery of the case, among the parties which rose up in the church, orthodoxy was determined by the apparent congruity of this or that set of religious principles, with this or that set of political opinions. The church has not yet recovered from the desolations, wrought by these causes of evil. And there are thousands now in the visible kingdom of the Redeemer, who, while they see a world perishing around, will not open a lip, or move a finger, except for the support of what *they* call orthodoxy.

c. Again: the Protestants, in framing their *Theological Systems*, unhappily for them, and for the cause of truth, modified their doctrines by the philosophy which prevailed in their day. But in different schools, different systems of philosophy were adopted. Hence have originated many pernicious things, under which the cause of religion has suffered, and still suffers not a little.

Theologians, instead of receiving and resting on the facts which God has revealed, have endeavored to explain and modify them according to their philosophy. Thus due honor has not been given to the word of God. Thus, too, fierce contests have arisen, on questions not settled by the Bible—contests, which none have been able to put down; because, instead of determining them by the plain meaning of the word of God, men have attempted to effect a decision by their own philosophical ingenuity.

But every age has had its own philosophy. The subtleties of

the schoolmen gave way to the profound speculations of Locke. Reid succeeded—then Stewart—and then Brown. Similar changes have taken place on the continent of Europe. New theorists are excogitating new systems: and now we often see on the title pages of books composed expressly for the use of students, "*Theology ACCOMMODATED to the present times!*"—As though the truth, which God has revealed for the salvation of sinners, were a plastic substance, which might be moulded into any shape suitable to the ever varying notions and prejudices of men.

In this way, as before, the vital principle of religion is destroyed; and at length, all that distinguishes Christianity from *Naturalism*, is rejected: a refined system of Deism is introduced: it becomes grosser and grosser, and the result at last is *Atheism*; or what, as far as religion is concerned, is just as bad, *Pantheism*.

4. General principles adopted in relation to the clergy, have also had an evil tendency, and on many occasions have inflicted great injury on the cause of Christ.

a. Of these one is the principle of clerical celibacy. The effect of this has been to form a body of men, unconnected with the rest of society by the bonds of relationship, and the charities of domestic life; pervaded by a strong *esprit du corps*; and of course, negligent of the general interests of society, while passionately devoted to those of their own order. Other evils too gross to be mentioned in this place, sprung up in rank luxuriance, and spread poison through the whole body of society. A lesson was thus so plainly taught, that it is surprising, that all the world did not learn it.

b. Protestants saw the evil, and restored the primitive truth, in relation to this important interest. But when preachers of the Gospel became connected with general interests by conjugal and parental ties, another evil grew up in the church. The ministers of religion became involved in worldly concerns; entered prematurely into family connexions; and spent much of that time in making provision for wives and children, which ought to have been employed in the discharge of pastoral duties.

Now the state of things in this country is such as to require some special attention to this subject. There must be a set of ministers, wholly given to the interests of religion, to the discharge of official duties: men who so love the gospel, as to resolve that all which they have and are, shall be devoted to its diffusion; and if they cannot "live by the gospel," will be content to die: men, who, wherever they go, shall hear the voice of conscience, whispering, woe unto us, if we preach not the gospel.

It has already been suggested, that the Bible furnishes the only means of remedying and preventing the evils under which the church suffers, and to which it is exposed. It is only necessary that the true meaning of the word of God should be known, and heartily received and all these hurtful things will be far removed from the

church. For the Bible contains truth without mixture of error: it teaches the most fervent piety, without the least tincture of fanaticism: the soundest orthodoxy, united with the most active zeal.— And they who regulate their minds, and order their lives by the Bible, will love the truth with all their hearts, and carry into practice its precepts. They will never dare to add their inventions to the ordinances of heaven; nor will they mix the religion of heaven with the politics of the world; nor will they make it consist in mere feeling, or orthodoxy, or external observances, or moral duties: nor will they presume to modify the doctrines revealed from heaven, by human philosophy; much less will they refine them away, and become Deists under the name of Christians.

In conformity to these views and principles the BIBLE is to be in the Union Theological Seminary, the GREAT SUBJECT OF STUDY; and the ONLY SOURCE OF AUTHORITY.

I. But the Bible *must* be studied in the *original languages*. It is not sufficient that the teacher of religion should *hit on* the true meaning of the scriptures, and *tell* the people what it is. For they are not obliged to believe his assertions. No one ought to wish; no one who has the true spirit of the gospel *can wish* that his fellow men should believe without evidence. Because implicit faith in man is injurious to all the interests of genuine religion. The religious teacher must *prove* the soundness of his expositions, and thus convince his hearers of what God requires them to believe and to do.

Farther: it is a fearful thing for a minister of the gospel to say that the Bible means, what it *does not* mean: to affirm that the God of truth has said, what he *has not said*. First of all then, the preacher ought to be a sound expositor of the Bible. But this he cannot be, in the extent plainly required by his office, without a competent knowledge of the languages in which the Bible was written.

But in the preparatory schools of our country, the Greek language is learned very imperfectly, and the Hebrew not at all. Hence, it is in the highest degree important that there should be established at the Union Seminary, a professorship, for the purpose of affording to the students in the institution, thorough instruction in these important branches of learning.

II. This preliminary information having been acquired, it is necessary that the student should, in the next place, apply himself to the study of *Sacred Criticism*; that is, should pursue all those branches of knowledge, by which the genuineness of the divine writings is proved, and the correctness of the text is ascertained. He must, then, carefully study the principles of *Interpretation*, connecting with them all that is included in *Biblical Antiquities*. And the whole must be applied in the perusal and exposition of the Bible under the special direction of a professor. And here is full employment for the time and talents of any one man.

III. The Bible, although, for wise purposes, not written in systematic order, contains a system of truth. It is so in nature: and

while common observation and experience afford a sufficient guide in the affairs of common life, it requires careful experiment and laborious instruction, to draw out, and establish a system of philosophical truth. So the great principles without which one cannot be a christian, lie open to observation; and he that runs may read; but it requires careful study, laborious instruction, and strong powers of discrimination, to draw out, and arrange in just order, the truths contained in the word of God. The professor of Christian Theology, then, has two great duties to perform.

1. By a careful induction to establish the *Theological Facts* recorded in the Bible.

2. To give them a clear, scientific arrangement: that the mind of the student may embrace the whole truth revealed in the word of God; and thus be able to present it, in lucid order, and with distinctness, to the understandings of those whom he may be called to teach.

3. But, as this institution is established primarily, though not exclusively, for the benefit of the Presbyterian church; and, as every minister of this denomination is required to adopt the "Confession of Faith of the Presbyterian Church in the United States," as containing *the system of doctrine* taught in the holy scriptures, it is entirely proper that the professor in this department should present a distinct analysis of this Confession, that the student may compare the received doctrines of the church, in which he expects to be a minister, with the Bible, which alone has authority to bind the conscience.

IV. As the Christian Church is an association, founded on the principle of *obedience to the laws of Jesus Christ*; it is necessary that the Christian minister should, by a careful study of the Bible, learn by what rules Jesus Christ intended that his people, in their associated capacity, should be regulated. A professor then is needed, who shall teach the great *principles of Ecclesiastical Polity and Church Government*, as they are laid down in the BIBLE.

But, inasmuch as there have been great differences of opinion among christians on this subject; and as the laws of Christ have been sadly misinterpreted and abused, it is very important that the Professor should give to his students a clear history of Ecclesiastical Polity—showing the origin of abuses, and the evils which have come on the church, and on civil society through their means. But because the Church has been more corrupted, and society more injured by error in doctrine than in polity: and because the state of religion has always been, and always will be closely connected with the state of Theological Doctrine, it seems to be indispensable, that the Professor in this department should furnish a faithful history of Doctrine in every age of the church. The student wants a clear analysis of the systems of *Augustine, Pelagius, Luther, Calvin, Socinus, Arminius, Hopkins, &c. &c.*, that he may compare all with the Bible: he wants a teacher, who will enable him to trace Theologi-

cal systems to the causes which gave them existence, form and colouring; and to pursue them in their various consequences, as evinced by the prevalence or decline of true piety, in every age of the world.--All this is needed, not for the purpose of vain speculation, and ostentation of learning, but for instruction in the best methods of avoiding past evils, remedying the present, and promoting the kingdom of Jesus Christ in the world.

It seems necessary to add to this Report, already sufficiently extended, a number of other topics, of subordinate importance indeed but still worthy of particular attention.

1. Nothing has been said on the necessity of furnishing the student of Theology with the means of defending his religion against the assaults of Infidelity, because the case is too obvious to require a formal statement.

2. While it is necessary that those who teach, should be themselves instructed, it is equally necessary for the conversion of the world, that preachers of the gospel should be men of unwearied activity, and capable of doing a great deal. To ensure this, it is necessary that attention should be paid to their *physical* as well as to their *intellectual* and *moral* education. A young man, who, after his constitution has been weakened by a course of preparatory study, spends three or four years in the Seminary, taking little more exercise, than is afforded by walking three times a day to his boarding house, or turning out to hard labor in the Lord's Vineyard, is just *ready to die soon*. A difficulty is felt in recommending particular measures, in reference to this important subject. But in prescribing a course of study, it certainly deserves very serious attention.

In forming a *spirit of action*, in addition to the knowledge of duty derived from the Bible, it is very important that the student should have constantly before him, the example of those holy and devoted men, who at home and abroad, are laboring with unwearied zeal and with all their might in the service of their glorious Redeemer. In this way it is possible to waken up a passion for doing good in the bosoms of candidates for the ministry, which will effectually prevent those premature entanglements, which have so often limited the usefulness of young preachers.

It deserves consideration, whether the Directors of the Seminary will leave this subject entirely to the voluntary exertions of the Professors and Students, or will adopt any measures to facilitate, and ensure attention to it, by providing suitable books, and prescribing examinations on them.

3. Another topic, apparently of minor importance, but well deserving attention, regards singing as a part of divine worship. Through the whole Southern country, sacred music is very much neglected; and the value of it, as a means of doing good, is greatly underrated. This is so much the case, that almost every where, missionaries are obliged, themselves, to lead in singing. It is very important, then, that candidates for the ministry should cultivate

their voices! and acquire skill sufficient to enable them to perform well a service, which often they must perform; or omit it, to the great detriment of their usefulness. It is therefore recommended that the Board pass an ordinance, requiring every student in the Seminary, unless prevented by physical impediments, so to study and practice singing, as to be able to lead the tune, when called on to pray in the chapel or lecture room.

4. The great business of the minister of religion is to *teach*. Not only must his mind be stored with knowledge, but he must have a facility in communicating it; he must be "apt to teach." This aptitude is acquired by careful practice, carried out to the formation of correct habits. The exercises usually prescribed for this purpose are *writing* and *speaking*.

The value of the first of these is by no means sufficiently appreciated among us. Perhaps the reason is, that public sentiment requires the *delivery of sermons without notes*. But, whatever may be the cause, the fact is undeniable, that when the service of the church calls for the use of the pen, few are prepared to answer the call. Thus the interests of religion often suffer. Preachers speak in a loose, declamatory style; they think with less accuracy than their office requires: they provide no theological literature for the use of the church, but leave her dependent on foreign supplies.—Through the whole course, then, particular attention ought to be paid to the exercise of *Composition*.

In regard to the subject of *Declamation*—it is thought to be one of great difficulty. As *oral instruction* is the great business of the preacher, it may be supposed that the pronouncing of orations ought to occupy a conspicuous place in the exercises at a Theological Seminary. But serious doubts are entertained on this matter: certainly, no man can speak well, what he does not feel; it is, of course, more difficult to express properly, the thoughts of others, than our own. Now, in this part of discipline, half of the work to be done, is the unlearning of bad habits contracted at school, when one is taught,

———"How he must stand,
And stare, and start, and stretch his hand."

Bad habits of this kind, are perhaps more easily and effectually broken, by the colloquial discussions of the lecture room, than by declamation on the rostrum. It is therefore, with diffidence suggested, that exercises of this kind, had better be omitted: but that frequent opportunities be afforded to the student of expressing his own thoughts and feelings, with a view of persuading and exciting others. This, together with occasional recitation in presence of the professors, with the view of correcting errors in pronunciation, tone, accent and emphasis, is perhaps the best way of forming natural, and agreeable speakers.

5. Partly in subservience to this object, but more to one of a

higher character, it is recommended, that the Professors be directed to give out to the students every day, a suitable number of texts of scripture, either of a *doctrinal* or *practical* character; and on the next day call on them or any particular number of them, at option, to recite these texts. This recitation, accompanied with appropriate remarks, may aid in forming many good habits, and correcting many bad ones. Besides, the student will thus treasure up in his memory, and have ready for use, all the most important passages of the Bible.

This is a summary of the principles on which the following scheme of study is founded, and with unaffected diffidence is recommended to the consideration of the Board:

1. It is earnestly recommended, that the Board, with the advice and consent of the Synods, should aim at the establishment of Four Professorships in the Seminary, with the view of ultimately requiring a four years course of study.

This recommendation is founded on the following reasons, very briefly stated.

a. That thorough discipline of the heart, which is all important in a minister of the gospel; by which the spirit of the world, and of college is expelled, and the spirit becoming the pulpit is cultivated, requires a considerable time.

b. A man thoroughly qualified for his work, can effect much more when once employed, and can more readily find employment than one imperfectly prepared.

c. The credit of religion in a community, can never be raised above the character of the ministry. And christianity will suffer just in proportion as its teachers fall in intellectual attainment and mental power below other professional men.

d. Considering these things—and the progress of the country in improvement—and the various knowledge necessary to fit a man for the sacred office, the time mentioned above is by no means too long to be employed in preparation for the most important work, in which man can engage.

e. The whole instruction contemplated in the preceding part of this report cannot be afforded by fewer than four professors, without laying on them burdens, which no man can bear, for any length of time.

In the prospect of such an arrangement the following might express the titles of the respective foundations.

1. Professorship of Greek and Hebrew.
2. Professorship of Biblical Literature.
3. Professorship of Christian Theology.
4. Professorship of Church History and Polity.

The chief business of the first professor would be to teach thoroughly the languages of the Bible—of the second, Sacred Criticism and Interpretation,—of the third, the Theology of the Bible,—and of the fourth, the History of the Church and of Religion; Ecclesiastical.

tical Polity as laid down in the Bible, and the History of Church Polity from the beginning to the present age.

To each of these Professors should be committed in the way of equal distribution, other branches of study, such as may be thought necessary to perfect the system.

2. It is respectfully recommended to the Board, to require of every Professor, who may be inducted into office in the Seminary, an engagement; that all his teaching shall be in conformity to that spirit of religious liberty, which is embodied in the constitution of the Presbyterian Church, and in the constitution of the State and General Governments of the country.

3. At present, it is understood that the order of the Board contemplates a course of study for three years, to be conducted by three Professors, namely:

1. Of Oriental Literature.
2. Of Christian Theology.
3. Of Ecclesiastical History and Polity.

Under *Oriental Literature* are included the following studies, which until the proposed arrangement can be effected, must be brought as far as possible, within

THE FIRST YEAR.

Part I.—Oriental Learning.

1. Hellenistic Greek—Difference between the language of the Greek Classics, and of the New Testament—in the meaning of words—Grammatical forms—Government of Words—Construction of Sentences—and especially the use of the Greek article. *Lectures*—with the use of such Authors as Winer, Middleton, &c. as books of reference.
2. Hebrew Language.
3. Elements of the Cognate Languages, namely: Syriac, Chaldee, Arabic and Ethiopic—so that the student can understand Philological reasonings from those languages, and find out words in a Lexicon.

Part II. Biblical Criticism.

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|---|---|
| 1. History of the Hebrew and Greek Testament until the discovery of Printing. | } Lectures.
Horne with copious lectures. |
| 2. History of Editions of Hebrew and Greek Scriptures. | |
| 3. Nature and Sources of Various Readings. | |
| 4. Classes and Character of Manuscripts. | |
| 5. Rules for ascertaining the True Readings. | |

Part III. Biblical Literature.

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|---|-------------|
| 1. History and Character of those Books in the world, which pretend to be divinely inspired; and comparison of the others with the Bible. | } Lectures. |
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|---|---|--|
| 2. Canon of Scripture.
Authors and dates of the various books.
Scope and Analysis of them.
Inspiration. | } | Alexander on
the Canon--
with Lec-
tures. |
| 3. Hebrew Poetry. | | Lectures. |
| 4. Prophetic Style. | | Do. |
| 5. Quotations of Old Testament in the New. | | Do. |
| 6. Cognate Languages—Value and Mode for
using them in Criticism and Interpreta-
tion. | } | Do. |
| 7. Jewish and Rabbinical Writings. | | Do. |
| 8. Connexion of Sacred and Profane Literature. | | Do. |
| 9. Antiquities of the Jews. | | Jahn's Archæology. |
| 10. Sacred Geography. | | |
| Part IV. Biblical Interpretation. | | |
| 1. History of Sacred Exegesis. | | Lectures. |
| 2. Canons of Sacred Interpretation demon-
strated. | } | Ernesti and
Lectures. |
| 3. Means of discovering and proving the sense
of the Sacred Writers. | | Do. Do. |
| 4. Character of Lexicons and Commenta-
tors. | } | Horne with
Remarks. |
| 5. Practical Interpretation of the Hebrew and
Greek Scriptures, with daily Recitations and
Monthly Reviews. | | Heb. Bible
and
Greek Test. |
| As a change in exercises—Compositions on prescribed subjects
once in a month, through the year. | | |

SECOND YEAR.

CHRISTIAN THEOLOGY.

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| Part I. Natural Theology—as Introductory to the study of Revealed. | | |
| 1. The existence and attributes of
the Deity. | } | Paley's Nat. Theology,
with Lectures. |
| 2. Nature of man, and his duties,
as a subject of religion. | | Lectures. |
| Part II. Revealed Theology. | | |
| 1. Evidence that the Bible is the
Word of God, with an answer to
the various objections of Infid-
els of all classes. | } | Lectures, and Referen-
ces to suitable authors. |
| 2. The Theological facts recorded in the Bible,
in the order of the three dispensations,—Patri-
archal, Mosaic, and Christian. | | Bible. |
| 3. Classification of these facts, in the order
of a system. | } | Bible with Lec-
tures. |
| 4. Analysis of the Confession of Faith, and
comparison of it with the Bible. | | Con Faith. with
Lectures. |

5. Pastoral Theology, including the composition and delivery of sermons, and the other duties of the Pastoral office. } Bible, with Lectures, and Exercises.

THIRD YEAR.

HISTORY AND POLITY.

Part I. a. History of Theological Doctrine, and its influence on Religion and morality, from the foundation of the church, unto the commencement of the Christian Era. } Lectures with Bible.

b. History of the External form of the church, and of the Principles of Ecclesiastical Polity, during the same period. } Bible, with Lectures.

Part II. a. History of Theological doctrine, and its influence on Religion and morals, from the Christian Era to the present time. [In this department, the professor is expected to give an analysis of the prevailing systems of Theology, in every age, that the student may compare them with the Bible. He must also trace them to their causes, and point out their effects on the state of Piety in the Church] } Lectures

b. History of the external form of the Church, during the same period. [In this department, the professor is expected to show what was the form of the primitive church; and state the principles of Ecclesiastical Polity laid down in the Bible. Also to give the history of Church Government in every age, and show the effects of the changes which took place, on the interests of religion, of learning, and of civil society in general.] } Bible. Manual of Ecclesiastical History. Lectures.

Exercises in speaking, and composition, according to the discretion of the Professors.

NOTE. The subjects belonging to this department, have never yet been treated in such a way as to afford to students the full instruction, which they ought to derive from it—especially in the means of promoting religion; and the best way of avoiding all those errors which have in every age afflicted the church.

When it is considered what slow progress the truth has made in the world, the little which (comparatively) is effected by the ministry of reconciliation, it seems obvious that some new methods of advancing the cause of the Redeemer are called for. No new truths in religion are to be discovered—no new offices are to be instituted—

no new means unauthorised by the Word of God are to be adopted. But something in the spirit of the appointed ministrations; which was in the Primitive Church; which was lost during the succeeding ages of darkness; which was partially restored at the Reformation; and which now, occasionally gleams out, in one and another branch of the church, is most urgently needed in the whole body of Christian Ministers. Can it not be obtained by the prayerful study of the Bible, and the History of the religion of the Bible in the world?

Again, the church and the world have been so much injured by erroneous opinions on the subject of Ecclesiastical Polity: the ambition of Churchmen and the tyranny of rulers, have brought such oppressive burdens on men; that it is of the utmost importance to have, in an Institution like this, a professor, who shall state and establish those great general principles of Polity, which are recognised in the word of God; and then, with philosophical discrimination, investigate the history of the church, and show how and when the maxims of worldly policy were adopted, and what effect they have had in corrupting the purity of religion, and retarding its progress; and how even to this day, the evil influence is felt, and the interests of vital piety are injured.

All which is respectfully submitted.

PUBLIC MINISTRATIONS.—(CONTINUED.)

III. SUBJECT OF PREACHING.—The subject of Paul's preaching; and the theme of his epistles and conversation, was the *cross of Christ*. He expatiated on the love and wisdom of God so expressively displayed in it, and the blessed effects to be derived from it in purifying and exalting sinful man. The metaphysics, philosophy, and theology of the day, were all decidedly different from those of the Apostle. The followers of Aristotle, of Plato, of Epicurus, and the Eclectics, all found themselves in collision with him: the Pagan philosopher and Jewish worshiper were joined in opposition;—he had no coadjutors, but the followers of the Lord Jesus. Though in some points, all these opposers would undoubtedly agree with Paul, yet in the essentials and the spirit of their systems they so differed, that the Jews abominated him as an outcast, and the Greeks styled him a "retailer of scraps—a setter forth of strange Gods"—meaning a teacher of a new and despicable philosophy and religion. There is a philosophy, a divine philosophy, in the Bible: there are metaphysics, divine metaphysics,—divine, because they are from God—in the gospel. But they are not the essential systems of Plato or Aristotle or any of their modern Eclectic followers. The old Greeks felt and recognised the amazing difference; no alterations, or amendment, or ad-

ditions, but an entire new system was proposed. Metaphysics have ever distracted thinking men as well as theology, which has ever been and will ever be the subject of earnest inquiry and profound discussions. The moral philosophy of the ancients was as entirely vague and erroneous in its principles and applications as their popular systems of the natural world; and their metaphysics were as much at variance with the true condition of human nature, as their Pantheistic theology is with the Word of God. Paul's theology and metaphysics and philosophy are peculiar to the christian system; and this system is distinctly marked by its provisions which meet the necessities of the human soul. Religion concerns the soul and its intercourse with the heavenly world. We cannot discuss subjects of theology as relating to man without being busied with metaphysics, as we appeal to the mind and are busied about its operations; and we cannot think of them in relation to God without embracing philosophy, taking some partial view of the great system of things and the principles of nature. And begin at which point we may, we shall perceive their mutual dependance and connexion. Error in one will lead to error in the other. And it will ever be impossible, except in a low order of minds that think loosely and incoherently, to be altogether right in the one, and wrong in the other. Truth may be indistinctly seen and very imperfectly apprehended or expressed, while it is both essentially different and incomparably better than the most prominent and best defined and imposing error that ever beguiled or enslaved the human mind.

In Paul's theology the cross of Christ is the essential truth. The atonement by his blood, and the remission of sins, and the sanctification of the spirit, are its doctrines applied to sinners; wisdom and grace and purity and love which it teaches are the great truths respecting the Lord. This one point, with some or all of those connected truths are found in all his sermons, some skeletons of which are preserved in the history contained in the Acts of the Apostles. They are the subjects of his epistles which treating various questions of faith and practice, have the same general fundamental truths; and in all their details give a manifestation of the same spirit pervading and giving life to the whole, which would otherwise be a disjointed collection of unreasonable precepts and arbitrary moral rules, and senseless cautions and unintelligible reasonings. In his celebrated defences, the cross of Christ is set forth with its due prominence; his disputes in the synagogue were all about this matter and its legitimate consequences; in his admirable address on Mars-hill, this is the point to which he leads the proud and self-sufficient sophists. There can be discovered no other main principle in Paul's preaching but the *cross of Christ*, viewed in the light of *atonement by his*

blood: all other doctrines are but as concomitants or helpers. There is no instance given in all his various places of preaching, in which this subject, is not, in some of its different bearings, set forth as the main position of the speaker. When he preached repentance, it was because there is forgiveness to the penitent through the blood of Christ, and because there unspeakable misery awaits the unbeliever: if he preached peace, it was by the blood of Christ; if he enjoined benevolence, he pointed to the cross: when he preached repentance to the Jew, and deliverance from the ceremonies of the old dispensation and the bondage of sin, his plea was the blood of Christ: if he directed the awakened soul to the judgment to come, it was the blood of Christ that made that anticipated day both interesting and terrible: and when he pleads for the kind endearments of private domestic life, it is the same plea—"Husbands love your wives even as Christ also loved the church and *gave himself* for it: wives submit yourselves unto your own husbands as unto the Lord: for the husband is the head of the wife as Christ is the head of the church: and he is the Saviour of the body."—The sacrifice of Christ was to "the Jew a stumbling block and to the Greek foolishness." The Jew was incensed—"he will bring this man's blood upon us;"—the Greek was irritated and disgusted because there could be no compromise. The heathen would receive Christ as one new God, one new pantheatic emanation; but Paul so preached as to annihilate all their gods and their theology and much loved philosophy.

Paul's philosophy and metaphysics are as superior to those of the schools of the ancients, as his religion is to theirs—or—as the sacrifice of Christ's blood, to the bulls and goats required by the law of Moses.—Whoever, laying aside Aristotle and Plato, the masters of the modern as well as the ancient schools, shall, on these subjects, give up his mind, as he professes to do on the atonement, to the guidance of inspiration, and bring out the system of the Bible, will do as much for the church of Christ as he that gives the Bible to the millions of populous China. It is a plain and most interesting fact, that, in past generations, the philosophy of the day in its ever varying modifications, has influenced the interpretations of the Bible, sometimes judging it, and sometimes explaining it "by darkening counsel with words without knowledge." And every system or modification of one, that has been drawn from heathen sources, has nullified or corrupted the Bible in its interpretations. We might as well seek for the authority and illustrations of the atonement in heathen rites; or attempt to establish the Law of Moses, or the circumcision of Abraham by the laws and ceremonies of the old Egyptians, as to bring heathen

philosophy to illustrate or interpret the Bible and explain the peculiar doctrines of the gospel. The time must come when the philosophy of the Bible shall be used in interpreting the Bible—and that time will be the millennium. O that God would raise up some gifted ones to do in the *philosophy* of the Bible what has been done in the *philology* of the Bible. That company or race of men must rise, before the Millennium.

The grand contention which is now so agitating the minds of thinking men, and which must be settled before or by the Millennium is—whether we shall hold the atonement in the literal sense in which Paul taught it—or—whether we shall hold to no other interpretations of it than such as pantheistic or heathen philosophy shall teach. That the Apostle taught *the doctrine of atonement by the blood of Christ*, is acknowledged by the most learned Neologists of Germany; nevertheless they reject his doctrine in obedience to their philosophy which tells them such a thing cannot be. And who, that has read the theological discussions of the denominations which hold to the atonement by the blood of Christ while they differ on other points, does not see that their difference in a great measure arises from their using a modified system of heathen philosophy in interpreting the Bible? The difficulty, often, is not so much between each other as between their philosophy and the Bible. Paul rejected every thing, that was not in accordance with the teaching of the Holy Ghost. Like the prophets he had a *Thus saith the Lord*, and not thus saith *Plato* or *Aristotle*—or *Kant* or *Fichte*. When will men consent to teach what the scriptures reveal as the truths of God? When will they bow their minds, as did the Apostle, and become as children at the feet of Jesus?—of that Jesus, who brought life and immortality to light?

IV. HIS MANNER OF TEACHING.—Paul's manner of teaching was that of one who was desirous of communicating important truth; and who, also, knew how to communicate it. The public teaching of Christ Jesus appears to have been, generally, either *parables*, or by *explaining some passage of Holy Writ*. While his expositions of the Law confounded the Scribe and Pharisee—his parables awakened their consciences and exasperated their selfish hearts by their condemning application. The common people that heard him explain their lesson in the synagogue, "heard him gladly," and hung upon his lips when he spake in parables. All felt that "never man spake like this man." With the Jews, in public, Paul followed the example of his Lord in explaining the Scriptures, and showing them, that, the *atonement by Christ* was taught or implied, in the institutions of their nation—that it was the spirit of the precepts and laws and promises and prophecies

and rites and ceremonies recorded by Moses and the Prophets. With the Gentiles, he seized on some truth of Revelation, which commended itself to their common sense, and in existing circumstances, to their consciences, and from it, and by it, preached Christ, as *their Redeemer*, as well as the Redeemer of the *children of Abraham*. With converts, he dealt much, if we may judge from his epistles, upon the character, perfect example, gracious condescension and exalted glory of their atoning Lord—together with the hitherto unseen glory of God, shining forth in the cross of Christ, and beaming in the godly walk, and exemplary life of every chosen follower.

Something, that now forms the Bible, was his subject; and his effort was, so to explain and apply the truth, as to make it effectual unto salvation. What else is preaching—but to make known and explain and enforce the truth of the Bible received as the word of God? Paul's public addresses to the Jews appear to have been much like what are now called lectures—or discussions of a parable or -a prophesy. His addresses to the Gentiles in a good measure resembled a modern discourse from a short passage. The using of a text, merely as a motto, for a discussion, which would suit many other passages as well, and be a complete explanation of none, has no authority from Apostolic usage.—There was evidently great latitude taken, by the Apostles, as to the length of their discourses and of the passages which they read.—But whatever it was they explained and enforced according to the example of their Lord; and in doing this they had a *lucidus ordo*, even that taught by the Holy Ghost.

It does not appear that the Apostle delivered any *set speeches* or *previously written* discourses. The only cases recorded, in which it would appear probable that he had done so, are his defences which he was called to make at different times before the tribunals of Pagan Magistrates. They are beautiful specimens of their kind, and stand like the speech of Judah before Joseph, when he plead for Benjamin, models unique and inimitable.

The command which Christ gave his disciples, in all probability well known to Paul, not to premeditate, or prepare set speeches, when they should be called to answer for their religion before rulers because it would be given them at the time what they should speak, stands in the way of believing that Paul's speeches were previously composed; though it is evident from his epistles that Paul could write plainly and energetically and sublimely. We read of Paul's discussing questions of faith and practice—of his explaining, illustrating and pressing home upon the conscience the sacred truth;—but we never read of *his declaiming*. His

discourses were not loose disjointed harangues;—there was a beginning to them, and an end; there was a point to them all, to which he travelled and to which he carried his hearers. He appears to have *studied* the great subject of the atonement, constantly;—and to have seized upon some circumstance, of time, or place, or situation of his hearers to give direction to his ideas, and promineny to some subject connected with the great one of all his preaching—the glory of God in the salvation of men by Jesus Christ. The state and situation of his hearers impressing his mind, he brought forth from the treasury of truth, things fitting for their necessities. He appears to have been *so* meditating as to be always ready to seize any occasion for proclaiming divine truth;—and with a mind so well trained by previous culture and by constant use, and a heart so warmed in his cause, he required little previous notice. A part of the interest of his discourses lay in their being so well timed;—not indeed to the caprices of his hearers, but their real necessities. From praising Christ, in the dungeon, for his great salvation, he goes to preach it to the jailer, who was trembling with guilt and anxiety. In such circumstances, and in such a state of feeling, who could not preach?—Acting under the special mission of the spirit, he warns an opposing company to beware, lest that spoken by the prophet come upon them—that though despisers, they should behold the progress of the gospel, and wonder and perish. His sermons and exhortations were just what the time and circumstances called for. But it was only the *coloring* that came from the circumstances in which he spoke. Every thing was well arranged in his well-trained, well stored mind. Constant practice kept his armour bright and made his shafts strike with a true aim. And was he not truly eloquent?—had *much learning made him mad?* or does he not exhibit a richly stored, well prepared mind, and a heart yearning to communicate truths of the greatest consequence, and a judgment and discretion to choose the most fitting time and manner?—*To be continued.*



Miscellaneous.

HISTORY OF THE PRESBYTERY OF HANOVER.

DEAR SIR,—

I have determined to furnish for your Magazine, a brief History of the Presbytery of Hanover, with such notices of the members of that body as I may be able to furnish. If others will perform the same service in relation to the several Presbyteries in the Sy-

nods of Virginia and North Carolina, your Publication will be, for a time at least, a Repository of information interesting and important to the members of our denomination in the Southern Country.

I have to request that if your readers have any information respecting individual ministers; any letters which will throw light on their biography; or any facts respecting the foundation of particular churches, they will confer a great favor by furnishing me with them through you.

I am, &c.

MINIMUS.

INTRODUCTION.

An account of the origin of the Presbyterian Church in Virginia has been given, in the second volume of this work. To that we refer the reader for many very interesting particulars.

It may, however, be acceptable to present the following very brief summary of facts.

Although most of the original settlers of Virginia, were members of the Episcopal Church, there were scattered through the colony a respectable number of Presbyterians, from Scotland, and Dissenters from England. The Church of England, however, was established by law; and was protected by some very severe statutes. As early as 1618, as we learn from *Stith*, it was ordained, that "every person should go to church on Sundays and holydays, or lie neck and heels that night, and be a slave to the Colony the following week; for the second offence, he should be a slave for a month; and for the third, a year and a day." (Page 148.) In the year 1642—3, the following law was passed. "For the preservation of the puritie of doctrine and vnitie of the church, It is enacted that all ministers whatsoever, which shall reside in the colony are to be conformable to the orders and constitutions of the Church of England, and the laws therein established, and not otherwise to be admitted to teach or preach publicly or privately, And the Gov. and Counsel do take care that all non-conformists vpon notice of them shall be compelled to depart the colony with all convenience." [*Hening's Statutes at Large*, vol. 1, p. 277.] These, and similar statutes, have been called "the blue laws of Virginia." But, it ought to be observed, that the temper of the age was intolerant; that men had not learnt the folly of an attempt to force uniformity; and in a word, that the spirit of the Reformation had not so pervaded the hearts of Protestants, as to make them act consistently with their own principles in departing from the Church of Rome.

From the settlement of the Colony, until sometime after the revolution of 1688, and the passage of the "Act of Toleration," Dissenters made no attempt to organize churches in Virginia.—The first effort of the kind was made between 1730, and 1743.

About the former period, *John Organ*, a pious schoolmaster from Scotland, settled in the *Northern Neck*. Finding no place of worship in his immediate neighborhood, and that a large portion of the people wholly disregarded the ordinances of religion, and were sunk in carelessness and profligacy, *his spirit was stirred within him* to attempt something for the spiritual advantage of his neighbors. Accordingly, he collected, in private houses, such of them as were tolerably decent and sober, and had any sense of religion, and read to them the Scriptures and other pious writings, accompanied with prayer and singing. These exercises were much blessed, to the awakening and conversion of a number of souls.— For several years nothing more was attempted, especially as the frowns of the government were soon directed towards this little flock, and the laws against Dissenters rigorously enforced against them. In a short time, however, after the formation of the Synod of Philadelphia, the people of Organ's neighborhood made an application to that body for supplies. This request was granted, and the Rev. Mr Anderson, who had before resided in New York, but was then settled in Pennsylvania, was sent by the Synod to preach among them, to organize a church, and to intercede with the government on their behalf. Mr Anderson succeeded in obtaining all these objects." [Miller's Life of Rodgers, p. 30.]

This was the first Presbyterian organization, as far as History affords any information, in Virginia.

About the same time, a religious excitement took place in Hanover, in the manner stated in vol. 2, page 345 of this work.

The circumstances of this awakening were very extraordinary, and deserve to be kept in remembrance, inasmuch as from this beginning originated the Presbyterian Church in Virginia, a sketch of whose history we are now attempting to draw out.

At the time of which we write, the laws of Virginia in regard to Ecclesiastical affairs, stood thus—

Every county in the Colony was to be laid off in Parishes; and where there was no parish church, and of course no settled minister, every "Poll" was required to pay annually fifteen pounds of Tobacco, for the purpose of building a church, and purchasing a glebe for the settlement of a minister.

"Every Poll" was required to pay ten pounds of Tobacco annually for the support of a minister, clerk and sexton, where the parish was supplied. This was afterwards changed for an annual allowance of 16,000 weight of Tobacco, with an allowance of 4 per cent for shrinkage.

Every minister was required to preach every Sabbath morning, and catechise every Sabbath afternoon, on the penalty of paying

five hundred pounds of Tobacco—and the like penalty was incurred by masters and heads of families, who should fail to cause their children and servants to attend for that purpose.

Every person was required to attend church, or pay one pound of Tobacco for the first failure ; and fifty pounds if absence were continued for a month.

No person was allowed to preach in the Colony, unless ordained according to the rites of the Church of England. Violation of this law was punished by the transportation of the offender.

None had lawful authority to celebrate marriage, baptize, or bury the dead, but ministers ordained according to the church of England. For attending a funeral, the minister was allowed by law forty shillings ; and half that sum for celebrating marriage. [Hening's Statutes at Large, passim.]

In turning over the valuable publication referred to, I have found, in the Statutes of Virginia, no token of any mitigation of these laws, until the period of the Revolution. But of this matter notice will be taken hereafter.

This statement of facts has been made, and authenticated ; not for any invidious purpose, but solely that the reader may understand the situation of the country, at the time when a singular train of providencies brought the Rev. Samuel Davies into Virginia, and caused him to settle in the county of Hanover. [See Memoir of Davies, vol. 2. of this work.]

It will readily appear that the condition of Dissenters was one of great difficulty and delicacy. And while Presbyterian preachers answered the call, addressed to them by the members of their own denomination, scattered through the Colony, they had to perform their services in the midst of a people, filled with prejudice, and a clergy, who had a very ardent attachment to the church, indeed, but generally, it is admitted, no love to the gospel. This is a case which occurs very frequently in religious establishments ; and is a possible one, wherever a man associates his prejudices, his interest, or honor with any particular form of religion. When the power of religion is felt, and men are moulded into the image of Christ, then they love the gospel so much, that *little things* pass with them for *little things* ; and they take delight in all who bear the image of Jesus Christ. There is no surer sign of little or no religion, than excessive zeal for *matters not essential to religion*. There was much of this, in the times of which we write—and the law was in the hands of those, who had substituted zeal for the church, in place of love for the gospel.

The Presbyterian ministers who came to the Colony of Virginia, did not come without being called. They have been repre-

sented, indeed, as actuated by a restless spirit of proselytism, and by hostility to the church. But, there is not a tittle of evidence in support of these allegations. Previous to the organization of the Presbytery of Hanover, there were very considerable settlements made on the east of the Blue Ride, by Presbyterian emigrants from Pennsylvania, and by the Huguenots, (Presbyterians) from France. And it was the hardihood of members of this denomination, which subdued almost the whole country west of the mountains. These men were legally entitled to all the privileges granted to British subjects by the Act of Toleration. Indeed, after years of contention and bloodshed, this Act, passed under the influence of a Presbyterian king, (William III) was that alone which gave tranquillity to the British Empire. Yet it was pretended by some, that the provisions of this law did not extend beyond the limits of the mother country; and that the Presbyterians when they came to the Colony, came in violation of law, to overturn the Established Church. But in the first place, the Act of Uniformity was a violation of natural right; a cruel and arbitrary statute, passed in utter disregard of religious liberty; and no man's conscience ought to have been bound by it. Secondly, if the Act of Uniformity extended to the colonies, so also did the relief afforded by the act of toleration. And thirdly, the Presbyterians came, on invitation, and earnest entreaty to Virginia, and carried the gospel to those who eagerly desired to receive it of them.—Of this sufficient evidence will be adduced, in the course of this historical sketch.

In the year 1743, the Rev. William Robinson had been sent by the Presbytery of New Brunswick, to preach and administer ordinances "in the frontier settlements." In the course of his mission, he visited, as was his duty, the Presbyterian population in Virginia. At that time, the counties of Charlotte, Prince Edward, Campbell and Bedford were frontier counties, and Robinson was engaged in ministerial labor, in this region, when a deputation was sent from Hanover, to entreat him to go and minister to the people there. He did so, as has been related in a former volume of this work; and the result was, the coming of Samuel Davies to Virginia, in 1747.

On this visit, however, Davies remained only a few weeks, and then returned to New Castle, in Delaware. He was, for a number of months, thereafter, employed in that State, Pennsylvania and Maryland, preaching the gospel with very great acceptance.

In the spring of the year 1748, he was regularly *called* to be the pastor of a church, which had been formed in the county of Hanover, about twelve miles from Richmond. Induced by cir-

circumstances before recorded, he accepted this call in April of the same year, and immediately set out to the scene of his future labors.

Davies made it one condition of his accepting the call just mentioned, that his friend Rodgers, afterwards the Rev. Dr Rodgers, the father of the Presbyterian Church in New York, should accompany him to Virginia, and assist him in his evangelical labors for a time. The condition was accepted, and about the last of April, the two friends arrived in the Colony.

Davies, who, on his previous visit, had learned what the state of feeling was among the members of the established Church, had the precaution to qualify himself for preaching according to the provisions of the Act of Toleration, and to obtain the licensing of four places of worship for the Dissenters. Preachers of other dissenting denominations, who came into the Colony before the Revolution, refused to do this, and suffered fine and imprisonment for preaching contrary to law. Davies thought it the part of prudence, as a christian, and of duty as a citizen to obtain his rights according to the laws of the land, rather than to claim them in violation of law—and therefore took the course just mentioned.

The reason which induced him to adopt this measure of prudence, was this. After the visit of Mr Robinson, a Mr Roan^o of New Castle; and after him, Messrs Tennent and Finley visited the Presbyterians in Virginia, to preach and administer the sacraments to them. These ministerial visits soon excited the jealousy of the established clergy; and the inhabitants of the colony, who failed to attend church according to law, were harassed with frequent fines and persecutions. At length a proclamation was issued, strictly requiring all magistrates to prohibit, and suppress, as far as they lawfully could, all itinerant preachers.

On the arrival of Davies and Rodgers in Virginia, they repaired to Williamsburg, then the seat of government, for the purpose of getting a license for other places of worship, and legal qualifications for Mr Rodgers as a preacher. In this, however, there was a complete failure. The General Court, who had assumed the authority into their own hands, threatened hard to revoke the license of Davies; and positively refused to grant it to Rodgers. He was even forbidden "to preach in the Colony, under the penalty of a fine of five hundred pounds, and a year's imprisonment,^o without bail or mainprise." [Miller's Life of Rodgers.]

Rodgers, instead of appealing to the King in Council, as many thought he ought to have done, retired from Virginia, and left Davies to maintain the cause of truth alone, among an intolerant clergy, and bigoted rulers.

In 1747, he procured the licensing of four places of worship. "In October, 1748, the people petitioned for the licensing of three more, which with great difficulty was obtained." Three of these seven were in the county of Hanover,—the other four, in the counties of Henrico, Caroline, Louisa, and Goochland. The extremes of this extensive charge, were about forty miles apart. The people, who attended these various places, were sufficient, if compactly settled, to form three distinct congregations, but they were scattered, so as to live, some of them forty miles from the nearest place of worship. The activity and zeal of Davies, and the success with which he labored, have been detailed in the memoir published in a former volume.

From 1748 to 1752 it is not known that he had any assistance from others, in carrying on his work. But probably in this period some of his brethren visited him. In 1753, he went on a mission to England, for the benefit of the College of New Jersey. During his absence, his friend and classmate, the Rev. John Todd, supplied his place in Virginia. While in England, Davies laid the subject respecting the rights of Dissenters in the Colonies before the proper authorities, and succeeded in getting an official declaration, that the provisions of the act of toleration extended to all the subjects of Great Britain. This put an end to the difficulties of Presbyterians on the subject of licensing houses of worship, and qualifying ministers.

It is not known precisely at what time Davies returned from Europe; but in the year 1755, there was a sufficient number of Presbyterian clergymen in Virginia, to organize a Presbytery. Accordingly, at a meeting of the Synod of New York, on the 3d September, 1755, it was resolved, that the Synod "appoint the Rev. Samuel Davies, John Todd, Alexander Craghead, Robert Henry, John Wright, and John Bre^{ter}, to be a Presbytery, under the name of the Presbytery of Hanover, and that their first meeting shall be in Hanover on the first Wednesday in December next, and that Mr Davies open the Presbytery by a Sermon; and that any of our members settling to the southward or westward of Mr Hogg's congregation, shall have liberty to join the Presbytery of Hanover.

Where, precisely Mr Hogg's congregation was located, is not known by the writer of this article; but it is believed to have been north of the Potomac. From this location, the limits of the Presbytery were undefined to the South and the West. In this region there are now seven Synods, containing several hundred ministers of the gospel, and many thousand professors of religion, according to the doctrine and discipline of the Presbyterian church.

And a very considerable part of this great result may very clearly be traced to the settlement of Samuel Davies, in Hanover county, Virginia.

The writer thinks, then, that he has undertaken a work, worthy of his time and labor; and that a History of the Presbytery of Hanover, made out of the very scanty materials in his hands, will be read with interest by the Presbyterians of the South, and by others of liberal curiosity and enlarged views, who will naturally wish to become acquainted with the progress of a society embracing a considerable portion of their fellow citizens.

It is earnestly requested that any one, who may have letters, journals, or any kind of authentic information, respecting this general subject, or individual members of Hanover Presbytery, will communicate the same to the Editor of the Magazine, to be transmitted to the writer. Any valuable, or valued manuscript that may be sent, will be preserved with the most scrupulous care, and returned to the owner, in due time.—*To be continued.*

THE PASTOR.—No. I.

To every young Clergyman, and to every one that loves the cause of the Lord, the inquiry concerning the best mode of preaching the gospel, is one of much interest.

There are three separate modes in common use, namely, to write and read the discourse,—to write, commit and recite it—or to deliver it without writing. Among these every preacher is obliged to choose; for he that endeavors to pursue all, will generally fail in all. He not only ought to choose, but he ought to make a practical selection—that for which his talents are best adapted. It is therefore the dictate of sound wisdom, ^{that} he should investigate the subject early, and closely, so that he may select with intelligence, and thus be encouraged to hold on his course with confidence, perseverance and increasing success.

The plan of reading sermons is generally followed by the established church in England, and the Episcopal and Congregational churches in this country. The custom of reciting from memory generally prevails in the Presbyterian church, except in the south. Presbyterians in the southern states, and Methodists and Baptists throughout the country commonly preach extempore.

In examining the arguments by which each mode is defended, it will be convenient to compare reading and reciting singly, as they both require writing. In favor of *reading* it is usually urged,

1. *That it saves the time and labor of committing to memory.* But this time is of no great importance, because it is diminished by every effort. A clergyman in New York, when he just commenced preaching, was obliged to devote two whole days for the purpose of com-

mitting his discourse. Yet in less than two years a single perusal enabled him to recollect it perfectly. And this is the common result of continued practice. It is generally conceded that every effort of memory, rewards itself, by strengthening that mental power, whether the thing remembered be valuable or not. The labor therefore, is not lost. It is a sort of labor which literary men very much need, for the power of verbal memory can be preserved in its strength only by exercise. If it *is* labor, therefore, for any one to commit a discourse to memory, that very fact is a clear indication that he has great need of that labor, and he should neither avoid it, nor complain of it, till his verbal memory is so improved that it ceases to be labor.

2. *It prevents the mistakes, confusion, and distress caused by occasional forgetfulness.* It is true one may make a verbal mistake, in reciting from memory, but unless his writing is very plain, and his light very good, he will do so in reading. He may forget and omit a sentence or larger portion of his sermon; but if he reads he will as often turn two leaves at once and thus produce the same effect, and be liable to the same confusion.

3. *It leaves the mind more calm and unoccupied for the performance of the attendant services.* This is undoubtedly true, but it stands alone to balance all the evils of reading, and all the advantages of reciting. These evils are,—*the confinement of the preacher's eyes to his paper*, by which he is unable to watch the changing countenances of his audience, to observe when the truth makes a lodgement,—to see who seems to be interested, and who inattentive, and thus to learn how rightly to divide the word. Nor can the audience catch the spirit of the preacher from the light of his eye; to them it is nothing whether it flashes with genius, kindles with devotion, melts with tenderness, or lowers with reproof. Preacher and hearer mutually lose the immense power and eloquence of the eye. If one undervalues this power, let him try to interest any one in private conversation without allowing that one to catch a glance of his eye. Some may allege that they can, by a previous perusal of their sermon, so read it that their eyes shall not be confined: but this can happen only so far as they can remember and recite the closing words of each sentence. And that would be a concession of the point in question, for if a partial committal to memory is so useful, a complete recitation would be more so. And when one does read in this free manner, it is invariably attended with one of two disagreeable things. The preacher or reader either holds his head in that unchanging posture, where the mere motion of the eyes can command the whole field of vision, or allows it to oscillate continually between the best point for reading and the best for seeing his audience. The writer has known many who think, and even boast that they are not much confined to their notes, who are yet painfully addicted to one of these habits. As these hasty and generally unmeaning glances, are of little use to the preacher, and of none

to the hearer; and as no one can ever induce his hearers to think he is not reading when he is, it would be much better, if one *must* read, to do it openly.

Reading also confines the preacher's hands and prevents any free, natural, and impressive gestures. It is sometimes urged that this confinement of the hands is not *necessary*, and therefore ought not to be regarded as yielding any sound objection. But the fact is that every sermon reader whether constrained by necessity or not, does habitually use one or both hands, to keep the place where he is reading, and arrange the leaves for convenient inspection, and is often obliged to arrest a gesture, which native eloquence suggests, and which his subject requires, in order to turn the leaves of his manuscript.

Again, good reading is a much rarer attainment than good speaking. In reading, few persons can divest themselves of the reading tone, which seems to differ from the speaking tone in having less variety of sound, less melody, less emphasis, and of course less life and power. In most cases, if one attempt to read as he would speak, it seems to him so much like a burlesque that he soon abandons it, and confines himself to the tame monotony of a reading tone. He who recites may, it is true, fall into the same error; but he is far less liable to it; and the fact is apparent that this peculiar monotony is far less common even in reciting than in reading. The custom of reciting memoriter therefore seems to be preferable to that of reading.

In comparing extemporaneous preaching with reading or reciting, it ought to be remembered that those enlightened men who advocate the practice, do not intend to recommend *unpremeditated* preaching. By *extemporaneous* they do not mean, *unstudied* but merely *unwritten*. In favor of this mode of preaching compared with the practice of writing, it may be said:

1. *That every hearer feels a greater confidence that the preacher's eloquence is flowing warmly from the heart.* Almost every one is conscious of this feeling, and although a little reflection would teach them that one might feel as deeply, when writing in the study, as when preaching in the church, and that the feelings of a christian are no less fervent and sincere because he may have enjoyed the same feelings some days previously; yet most persons will still find it difficult, and undisciplined minds will find it impossible; not to *feel* that much of the animated eloquence of the preacher is assumed. Even those who have been long accustomed to hear only written discourses, and who have become fond of them, soon display a difference in feeling, when they hear an intelligent extemporary preacher. We are all prone to have a similar feeling when listening to a discourse which we know has been preached before, though we may have never heard it; we immediately suspect that the preacher cannot feel as he did at first. This feeling does and will exist, whether well or ill founded: and its value can scarcely be too

highly estimated when we remember what the main design of preaching is, and what human nature; is most persons who habitually listen to preaching already understand the principal truths of religion as clearly, and believe them as firmly as they ever will without increased attention and deeper interest. So that the preacher's object, generally, is not so much to show men what their duty is, as to persuade them to do it. In gaining this end, nothing that man can do affords more aid, than to produce and maintain in the hearer a confident belief that the preacher is in earnest in all that he says, for on most minds the power of sympathy and example is greater than that of argument. This leads to another great advantage of extemporaneous preaching, namely:

2. *That the style is necessarily more natural.*—Few men can write as they ordinarily speak; this is confirmed by the experience of every author,—by the fact that there is no species of composition in which writers so often fail, as in plain dialogue, or colloquial discourses,—and that many, who can tell a story, or anecdote, with life and interest, cannot possibly write, and read or recite it, without spoiling it. If any one doubts this, let him make the trial. This formality of written language never escapes the hearer. And he reasons thus, “the preacher does not speak *thus* when he is engaged in earnest conversation, when he talks of other things, and in other places. If he felt now as he does then, he would speak in the same manner.” This difference between the style of writing and speaking is so apparent that even children observe it. I was told of a child, accustomed to hear none but written sermons, who, after hearing an eminent extemporary preacher, said to his father, “papa, the man *talked* in church to day, and he talked all the time to me.” And this is not an uncommon occurrence. This extreme difficulty of writing in a natural style, is the chief cause, why the preacher, when his feelings are highly excited, and his heart deeply engaged, almost always casts away his paper, as if incapable of receiving “thoughts that breathe, and words that burn.”—Almost all ministers preach extempore in a revival of religion, and it is doubtful whether their labors, would be successful if they did not. If this view of the matter is true, it is one of high importance, and would seem to constitute a sufficient reason for preaching extempore.

But 3d. *Unwritten discourses have generally a closer logical arrangement than those which are written.*—This assertion may sound strangely, but it will bear examination, and prove true. Men have been accustomed to think differently, because the great mass of extemporaneous preachers are illiterate men, whose minds have never been trained, and who ought to hold no place, and have no influence in this comparison, for they would write as badly as they speak. The comparison, if made fairly, must be between the discourses of men of equal learning, equal mental discipline, and in similar circumstances:—and then it will be seen that the closest, and most lo-

gical reasoners in our country, whether in the church, the court-house, or the hall of legislation, are extemporary speakers. For this strange fact there are sufficient reasons. One is, that when thoughts and not words are to be remembered, it is much easier to recollect a discourse, which has a close connexion between its parts, and an intimate relation to its subject, than one which has not. Another, is, that when the whole *strength of the mind* is devoted to the collection and arrangement of thoughts, there must be more unity of design, and harmony of parts, than when it is diverted, and wasted in selecting words, and forming sentences. A farther reason is, that one who writes is less liable to perceive a want of logical arrangement, than one who does not, for on paper an *and*, a *therefore*, or a *secondly*, will constitute a connexion between thoughts which have really no alliance, and which would not long cling together, if those connecting particles were not written, but, being written, they often deceive the writer, and lead him to believe that there is a connexion, when in truth there is none.

4. The extemporaneous preacher, has it in his power to avail himself of casual circumstances, more than one who writes. He can prepare a sermon in much less time, than the other; and is therefore much less disconcerted by being called to preach suddenly; is less liable to wound the feelings of others by refusing, or his own by failing. He is better able to change his subject, if after his arrival at church he discovers, that weather or some other cause has changed his audience, so that his chosen subject ceases to be applicable; or that those are absent for whom he has specially prepared it; or that others are unexpectedly present to whom he wishes to preach particularly. He has the power also of repeating in another tone, a plainer form, or more forcible manner, what he perceives is not heard, not understood, or not felt. He is better able to arrest attention, and to regain it when it happens to be diverted. He can dwell on those parts of his subject which appear to have effect, and glide over those in which he finds there is no interest, and of course no benefit. He can often direct the train of his discourse so as to meet the case of individuals, of whom he would not think, if he was writing in his study. All this, some have said, the preacher, who reads or recites, can do as well as the other, if he has self-possession. True; but it should be remembered, that *he* seldom has this self-possession, except when reading or reciting; for the habit of writing discourses, is the surest way to keep one afraid to speak without writing. He will also usually find his mental powers too inactive for any vigorous, and sudden effort, for the idea of being *fully prepared* naturally induces supineness. And one who reads habitually, will be prevented from discovering these circumstances, and of course from making any use of them, if he had the power.

Another important advantage in extemporaneous preaching is *the possibility of saving time*. One of the greatest hindrances, to the

operation of reasoning and eloquence, is the slowness with which ideas can be communicated. Ideas and impressions are brought to the mind, by the vehicle of language, in such little portions, especially when they are complicated, that their power is often lost in mere verbiage. Every retrenchment is therefore a manifest advantage. In writing, many illustrations, and strengthening epithets must be used; which in speaking, are tiresome and useless, because their place is fully supplied by the tone, emphasis, look, and action of the preacher. The excitement of delivering a discourse, also often causes a brilliancy of imagination, an energy of intellect, a celerity of conception, and a clearness of expression, which, in the calm retirement of the study, is not often enjoyed. All these aids are lost by him who writes; for it is vain for him to attempt, in delivery, to change materially what he has previously written; and it is equally vain for most persons to try to enjoy those advantages by imagining their audience before them while writing.

Another very important consideration is, that the extemporary preacher is in a better condition to pray fervently and acceptably for a blessing on his labors. In the study, both kinds of preachers can equally pray for direction, in choosing the most appropriate text, in selecting the most important thoughts concerning it—and in arranging them in the wisest manner; and in the pulpit, can plead for the blessing of the Almighty to attend the preaching. Thus far the condition is similar. But when they offer up their silent petitions to God, before they open their lips in the name of their Master, their conditions will be different; the one can pray that he may read his sermon distinctly, or may repeat it accurately; and that is about all. I have known some attempt more, even to pray that God would "put thoughts in their mind, and words in their mouth;" and then calmly take out a sermon and read it; while every heart felt that it was a mockery. The other, on the contrary, when he rises in the name of the Eternal One to tell his fellow sinners the way to eternal life, can scarcely avoid feeling, in a peculiar manner, his utter helplessness: and casting himself, in his weakness, upon the strength of the Almighty.

Finally, the extemporary preacher, saves all the time expended in the mere manual labor of writing sermons, for writing other things, which may be of far greater importance. The value of sermons, which have been once preached, is very slight. For if the writer is making any moral, intellectual, or literary improvement, he is not willing to preach them again, though he may know that no one is present who has ever heard them. And the labor of correcting and re-writing is commonly greater than that of composing others. They are also usually not worth publishing; both, because writings composed in the haste that ordinary sermons always are, must exhibit many literary defects, and because the sermon form is decidedly the worst that can be chosen, for conveying doctrinal or practical truth, with interest or profit, to the mind. Since,

therefore, the value of written sermons is chiefly confined to the occasion on which they were preached, the manual labor, and the talent for writing, which has been employed upon them, is almost entirely wasted. But if these same men would *preach extempore*, and *write* for the *press*, then preaching would doubtless be as valuable; and their moral influence would be far more widely extended.

Though Sterne has made it one of the moral virtues, "to write a book" yet all know how sensitively most clergymen shrink from such a proposition, and how adroitly they shield themselves with objections. One says, "I have neither talents nor learning sufficient to write any thing worth writing;" well, if it be so, you can lose nothing by making an effort to write: for if your manuscripts do not pass the ordeal of judgment, and taste, they are still worth precisely as much as the same amount of old sermons; and remember also, that if, with time enough allowed, you can write nothing worth reading, you can certainly preach nothing worth hearing. Another may say "the world is already crowded with books, so that the libraries of the learned groan with the lumber; and where can be the need of more." It would surely be unwise to write a book merely to increase the number. But would it not be an essential service to the world, if one could so prepare one book as to supersede ten or twenty others, and save the expense of purchasing, and the trouble of reading them? for instance, there are more than sixty works on the evidences of the Christian Religion: all of which have their peculiar excellencies and defects, and none of which is perfect. Now, would it not be possible for one with sufficient research, reflection, and labor, to compose one work which should combine the excellencies, avoid the defects, and reject the redundancies of all these? This instance will find its parallel in all the valuable and old departments of knowledge. Another will object that of the time and labor which written sermons require, was all devoted in this way, it would amount to so little as to avail nothing.— But let us examine how great this amount would really be, suppose, a minister labors from the age of 25 to 65, forty years, and every week writes, upon an average, two sermons of the common length, he would have 4,160 sermons, which at 25 pages each, would amount to 208 octavo volumes of 500 pages each. Surely then, one might, in a whole life, prepare *one* volume that should be a perpetual treasure to the world, one perhaps equal to Baxter's "*Call to the unconverted*," which, during the author's life, was rendered instrumental in the conversion of more than three thousand souls; or if one will not write a formal volume, he can write *tracts*, which may be heralds of eternal life to thousands on the earth, and thousands yet to come. How many think you, have been convinced of sin by reading the "Swearers prayer," which might be written in an hour. And who would not rejoice to have been its author? Or, finally one can write for the periodical press, which has power to operate on the world with immense effect. Preachers in this region

commonly speak to but about three or five hundred hearers: but through a religious paper, they can speak to as many thousands, and if they speak well, their words will be copied and read by thousands after thousands. Who then will bury his talent for writing, in a pile of old sermons, when such a boundless field is open for its successful employment? This course of writing for the press, close and carefully pursued, will answer the only remaining objection against extemporaneous preaching; namely, that, by neglecting writing one acquires habits of loose thinking, and it then remains proved that this mode of preaching is decidedly to be preferred.
—*To be continued.* LAMY.

THE FALL OF POPERY AND MAHOMMEDANISM NOT JUST AT HAND.

It is an unquestionable fact, that the majority of the Christian public are at this moment, through the influence of some recent publications, and the present ominous aspect of political affairs in Europe, carried away by a delusive idea that some great event to the church, such as the fall of Popery and Mahommedanism, is just at hand.—This delusion is cherished in the minds of the people by speeches at public meetings, with a view to excite the feelings, and increase the contributions of the friends of Christ. A few years ago, we had ministers going about from pulpit to pulpit, proclaiming the commencement of the Millennium in the year 1822; and now it seems we have it announced from high authority, that it will commence, or at least that the western apostacy will terminate in 1847, or at farthest in 1866. The former period has proved delusive; and sure we are, that the latter periods will equally disappoint the hopes, and blast the expectations of those, who, confiding in them, anxiously wait for the predicted glory and prosperity of the gospel church. Thus a handle will be afforded, as in the former failure, for the triumph and scorn of the infidel; while the hearts of the righteous will be discouraged, and their faith severely tried by so many repeated disappointments. Nor is it unlikely that the impulse now given to the sacred and benevolent cause of Bible and Missionary Societies, will, on the discovery of the delusion, be followed by a reaction which will far more than counterbalance any immediate advantage that can accrue from nourishing it. We object to all *apocryphal* methods of promoting the cause of truth; and we do not think, that the Christian public will be discouraged, but rather stimulated to greater exertions, though we should announce to them, provided we can adduce satisfactory reasons, that the period of the church's universal triumph is yet very distant.

Two dates are usually fixed on by the expounders of prophecy for the commencement of the 1260 prophetic years of the reign of Anti-christ. The year 606, when the bishop of Rome became universal bishop, is one, and the year 756, when he obtained some temporal authority, is another. The former of these dates has, in our view no claim to the smallest consideration, because it is clear as noon-day, both from Daniel and from the book of Revelation, that it was not as a bishop, but as a beast, or as a spiritual and temporal power combined, that the pope of Rome was to reign 1260 prophetic years. The latter of these periods is more deserving of regard, because it is an historical fact, that the pope in that year became a horn, but we object to it on the following grounds, because the pope was not then a confirmed horn; because the three horns were not then subdued before him; because the ten horned beast, with whose reign of 42 months his was to be commensurate, had not then commenced his reign, and because it is impossible to reconcile it to the prophetic dates of Daniel, that eminent Old Testament prophet, whose authority in modern times seems to be little regarded. All these objections will vanish if we fix on the first day of the year 800, when Charlemagne was proclaimed emperor of the modern Roman empire, or ten-horned beast, in the church of St Peter at Rome,—when the pope was confirmed by him in that capacity in his temporal power—when three horns were subdued before him—when the ten-horned and the two-horned beast, supported by each other, started their regal race of 1260 years, and to which period we can satisfactorily make all the dates of Daniel correspond. Embracing this date, and reducing the 1260 prophetic to civil years, we come to the conclusion that the western Anti-christ will expire in the year of our Lord 2042. The eastern apostacy will not expire till 30 years subsequent to that date. The Jews will not be converted with the fulness of the Gentile nations, till 75 prophetic years after that most important event.

What probability is there, without a miracle, that the eastern and western apostacies can be overthrown, and all the pagan nations converted within twenty or forty years? We attempt not to limit the power of Jehovah; but if he himself has limited his power, as we know he has, to a particular mode of exertion on our part—we mean, to his rich and effectual blessing on that mode of exertion,—it would be the extreme of folly, of enthusiasm, of madness, to expect the church's deliverance by miracle without the use of the appointed means. Now is it not a fact, that these means have not yet been applied to a great proportion of the human race? Is it not a fact, that both our Bibles and Missionaries

are carefully excluded from many great and populous kingdoms? Is it not a fact, that though much has been accomplished within the last thirty years among the rude and barbarous tribes, yet nothing at all, comparatively speaking, has been done, we mean effectually, among the more enlightened Pagan nations, in Mahomedan countries, and in kingdoms purely Popish? What progress have we yet made in China, in Tartary, in Hindostan, in Persia, in Turkey, and on the southern shores of the Mediterranean, in Spain, Italy, or Austria? Or what probability is there, that in twenty or forty years, our Bibles and Missionaries shall be enabled to bring their batteries to play with effect against these bulwarks of sin and Satan, defended as they are by a brazen wall of invincible superstition, and inveterate prejudice against Christianity? It is not enough to tell us, that God will do wonderful things when the appointed time arrives: we grant it; but we contend that he will also do wonderful things before the appointed time approaches; aye, far more wonderful things than have yet been performed. We repeat it, and we repeat it fearlessly, that the nations are to be converted by a gradual process; and that the leaven of Bible and Missionary Societies is to work, till it has gradually leavened the whole earth.—*Relig. Mag.*

Literary and Philosophical Intelligence.

INVENTION OF THE CHEROKEE ALPHABET.

The invention of the Cherokee Alphabet is worthy of a record in the annals of Science. As a discovery it is an astonishing one—as an exertion of mind, it is a proof of native intellect of the highest order, and as a favor conferred on the Cherokee Nation, it entitles Mr Guess, the inventor, to their warmest gratitude; his fame will be transmitted as long as the Cherokee Language shall be spoken.

The following statement respecting his efforts, given by a particular friend of Mr Guess, who lived near him at the time he made his invention, was communicated by a Correspondent to the Cherokee Phoenix.

Mr Guess is in appearance and habits a full Cherokee, though his grandfather on his father's side was a white man. He has no knowledge of any language but the Cherokee; consequently in his invention of the alphabet, he had to depend entirely on his own native resources. He was led to think on the subject of writing the Cherokee language by a conversation which took place one evening at Sauta. Some young men were making remarks on the superior talents of the white people. One said that white men could put a talk on paper, and send it to any distance, and it would be understood by those who received it. They all agreed that this was very

strange, and they could not see how it could be done. Mr Guess, after silently listening to their conversation for a while, raised himself, and putting on an air of importance, said, "you are all fools; why the thing is very easy; I can do it myself:" and, picking up a flat stone, he commenced scratching on it with a pin, and after a few minutes read to them a sentence which he had written by making a mark for each word. This produced a laugh, and the conversation on that subject ended. But the inventive powers of Guess' mind were roused to action; and nothing short of being able to write the Cherokee language would satisfy him. He went home, purchased materials, and sat down to paint the Cherokee language on paper. He at first thought of no way but to make a character for each word. He pursued this plan about a year, in which time he had made several thousand characters. He was then convinced that the object was not attainable in that way: but he was not discouraged. He firmly believed that there was some way in which the Cherokee language could be expressed on paper, as well as the English: and, after trying several other methods, he at length conceived the idea of dividing the words into parts. He had not proceeded far on this plan, before he found, to his great satisfaction, that the same characters would be comparatively few. After putting down, and learning all the syllables that he could think of, he would listen to speeches, and the conversation of strangers, and whenever a word occurred which had a part, or syllable in it, which he had not before thought of, he would bear it on his mind until he had made a character for it. In this way he soon discovered all the syllables in the language. In forming his characters, he made some use of the English letters, as he found them in a spelling book, which he had in his possession. After commencing upon the last mentioned plan, I believe he completed his system in about a month.

During the time he was occupied in inventing the alphabet, he was strenuously opposed by all his friends and neighbors. He was frequently told that he was throwing away his time and labor, and that none but a delirious person, or an idiot, would do as he did. But this did not discourage him. He would listen to the expostulations of his friends, and then deliberately light his pipe, pull his spectacles over his eyes, and sit down to his work without attempting to vindicate his conduct. After completing his system, he found much difficulty in persuading the people to learn it. Nor could he succeed, until he went to the Arkansas and taught a few persons there, one of whom wrote a letter to some of his friends in that nation, and sent it by Mr Guess, who read it to the people. This letter excited much curiosity. Here was a talk in the Cherokee language, which had come all the way from the Arkansas, sealed up in paper, and yet it was very plain. This convinced many that Mr Guess' mode of writing would be of some use. Several persons immediately determined to try to learn. They succeeded in a few days, and from this it quickly spread all over the nation, and the Cherokees (who, as a people, had always been illiter-

ate) were in the course of a few months, without school, or expense of time or money, able to read and write in their own language.

CURIOUS ANCIENT MANUSCRIPTS.—M. Champollion, Jun. who is about to embark at Marsailles for Egypt, having inspected a valuable collection of ancient manuscripts in the possession of M. Sallier, an inhabitant of Aix, has discovered two rolls of papyrus relating the "History and Wars of the Reign of Sesostris the Great." These manuscripts are dated the ninth year of that Monarch's reign. Sesostris Rhames, or the Great, according to the calculations of the German chronologists, lived in the time of Moses, and was the son, as is supposed, of the Pharaoh who perished in the Red Sea while pursuing the Israelites. This remarkable document, which, after a lapse of more than three thousand years, M. Champollion has discovered, as by a miracle, may contain details, the interest of which will be readily imagined, on some of the grandest incidents of Sacred History. On the 2d instant, the Academical Society of Aix received the report of M. Sallier, relative to this discovery. A third roll has also been found, treating either on astronomy or astrology, but more probably on both these sciences combined. It has not yet been opened; but it is hoped that it will throw some additional light upon the conceptions of the Heavenly system entertained by the Egyptians and Chaldeans, the first people who devoted themselves to that study.—*Paris paper.*

TEMPERATURE OF THE EARTH.—Professor Cordier of Paris has published a new theory on the Temperature and internal structure of the earth, which must be contemplated with interest by all who will give his reasonings a candid hearing. According to this theory, our globe, with the exception of the external surface is *a mighty mass of liquid fire.* His essay on this subject has been translated and published by the Junior class of Amherst College. The following preface is prefixed to the work by Professor Hitchcock, a gentleman whose knowledge of Geology and Physical science entitle his remarks to consideration.

"Having received from Professor Cordier his essays on the Temperature of the Interior of the Earth, I put it into the hands of the Junior Class in this College, who were then attending my lectures in Geology. The class soon presented me with the following translation, which, according to my recommendation, they concluded to publish; and I cannot but believe that it will prove an acceptable present to men of science and intelligence in our country. The leading inference which the author deduces from his premises, is, that our globe, with the exception of an external covering less than 130th part of its diameter in thickness, is a fluid mass of melted and ignited matter—a mighty abyss of liquid fire—is so striking an idea, that every man must feel a curiosity to learn what are the facts on which so able a philosopher bases his conclusions. Without avowing a settled belief in so remarkable an inference, I may be permitted to observe that the particular branch of evidence examined in this Essay, viz. the rap-

id increase of temperature observed on descending into deep mines and excavations, establishes one of the most curious facts in modern science; and if we once admit the existence of internal heat and fluidity, so natural and fertile is the application to the explanation of the most difficult phenomena in geology and physical science, that an air of probability is thrown over the hypothesis, which will at least rescue it from the ridicule and contempt that have been cast upon so many fanciful theories of the earth in former days.

EDWARD HITCHCOCK."

Amherst College, 1st Aug. 1828.

RUINS OF THEBES, (EGYPT.)—It is difficult to describe the noble and stupendous ruins of Thebes. Beyond all others they give you the idea of a ruined, yet imperishable city; so vast is their extent, that you wander a long time confused and perplexed, and discover at every step some new object of interest. From the temple of Luxor to that of Karnac, the distance is a mile and a half, and they were formerly connected by a long avenue of sphynxes, the mutilated remains of which, the heads being broken off the greater part, still line the whole path. Arrived at the end of this avenue, you come to a lofty gateway of granite, and quite isolated.—About fifty yards farther, you enter a temple of inferior dimensions, which Drouetti has been busy in excavating; you then advance into a spacious area, strewed with broken pillars, and surrounded with vast and lofty masses of ruin,—all parts of the greater temple: a little on your right is the magnificent portico of Karnac, the vivid remembrance of which will never leave him who has once gazed on it. Its numerous collonades of pillars, of gigantic form and height, are in excellent preservation, but without ornament; the ceiling and walls of the portico are gone; the ornamented platstone still connects one of the rows of pillars with a slender remain of the edifice attached to it. Passing hence, you wander amidst obelisks, porticos, and statues; the latter without grace or beauty, but of a most colossal kind. If you ascend one of the hills of rubbish, and look around, you see a gateway standing afar, conducting only to solitude,—and detached and roofless pillars, while others lie broken at their feet, the busts of gigantic statues appearing above the earth, while the rest of the body is yet buried, or the head torn away.

Religious Intelligence.

In filling this department of the Magazine, we have long since relinquished the attempt of giving any thing like a summary of *all* the Religious intelligence which is laid before us in the weekly and monthly Journals. So many facts are now reported from week to week respecting the progress of Christ's kingdom, that it is impracticable for us to offer the reader even an *abridgement* of all that is going on. We must, then, continue to select such articles of intelligence as will be highly acceptable to those who view with

deep interest the spiritual wants of the destitute, and the rising glories of the church on earth. The following extract from the Christian Almanac for 1829, affords a very general and brief view of the various means which the Lord is now using to disseminate the blessed gospel among all nations, and subdue the world to Himself.

WHAT IS NOW GOING ON!!!

Who, indeed, can witness what is now going on in the religious world, and not be excited to effort? When we reflect, that, forty years ago, although *Paganism* reigned over three-fourths of the families of the earth, scarcely a single Bible was seen, or the voice of a single Protestant Missionary heard in all her wide domain; and that now, there are more than two thousand Missionaries and Assistants scattered over this vast territory, constantly employed in preaching and teaching from the Book of Life, that their schools contain 170,000 pupils; and that already 300,000 of their hearers have renounced idolatry, of whom 25,000 have become members of Christian churches:—When we consider that *Religious Tracts* were scarcely heard of, thirty years ago; and that now, two Associations in Britain and America have sent one hundred and twenty millions of these little messengers into all parts of the world, while every year adds fifteen millions to the number:—when we reflect, that twenty years ago, only one in six young men in our colleges were preparing for the Ministry; and that now, through the influences of the Holy spirit on the Churches, and the divine blessing on *Education Societies*, the proportion is one in three:—when we consider, that only fifteen years since *Sabbath Schools* were scarcely known in this country; and that now, one Society has under its care 260,000 children:—when we reflect, that only four years ago, a few Christians in Monroe county, N. Y. resolved to supply every family in that district with a *Bible*; and that since that time a similar resolution has been adopted in districts embracing more than half of the population of the United States, in many of which the work is already done: when we consider that although *Intemperance* rages to such an extent in the United States, that more than 50,000,000 gallons of ardent spirits are consumed annually, a Society has nevertheless been formed, within two years, on such principles and backed by such a tide of public opinion and prudent zeal, that it has already given a serious check to the progress of this evil in some parts of our land:—when we consider, that although the *Sabbath* is profaned by the travelling of stages through all our principal towns, and by the passage of steam-boats, canal-boats, and other conveyances, along the lines of our most flourishing villages, a band of devoted men have, within one year, resolved, in the spirit of Nehemiah, to build again the broken wall, and restore the fallen glory:—when we consider these things, we ask again, who, that calls himself a Christian, will not join with his whole heart in the glorious enterprise of delivering the world from the thralldom of sin and Satan? and who that has faith but as a grain of mustard seed, does not see in the movements to which we have adverted, the approach of that day, predicted in Holy Writ when the “deserts shall rejoice and blossom as the rose,” when “the moun-

tain of the Lord's house shall be established on the top of the mountains and all the nations shall flow into it," when "the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever?"

MINISTERS IN KENTUCKY.

We learn with pleasure, from the *Western Luminary*, that the Presbyterian Education Society of Kentucky are laying out extensive plans of usefulness. Their Committee, several months since, purchased a farm near Centre College at Danville, containing 111 acres, of which 63 are well timbered. To pay for it the Committee, as individuals, become responsible for \$2000. Not long after, two gentlemen pledged themselves to pay this sum; and thus to establish two permanent Scholarships in the Society. The Committee are now erecting substantial log buildings, to accommodate a steward and his family and about 30 young men. They have received 8 beneficiaries, who have hitherto been boarded chiefly by the contributions of the citizens of Danville and the vicinity. They have received subscriptions for 24 scholarships. The two already mentioned are permanent; and 22 are annual subscriptions of \$60 each. Of these, 12 are given by as many individuals; 2 by Danville Church Session; 2 by Springfield Church; 2 by Harrodsburgh and New Providence Churches; 3 by companies of 6 persons each; and one by a company of 9. A few annual and life members have also been obtained. The Committee appeal to the Churches for aid; and invite all the pious and indigent young men of Kentucky, who can bring the required recommendations, to repair to Danville to commence their studies.

WESTERN REVIVALS.

It gives us pleasure to state on the authority of the *Luminary*, that the work of the Lord which we have repeatedly mentioned, is still making progress in the Western States. Cheering reports are heard from Kentucky, Ohio, Indiana and Missouri. In Hamilton county, Ohio, twenty-five persons were added to the church at a four day's meeting held in August. In Mount Vernon, Ky. there was but one member of the Presbyterian Church six months ago;—there is now in that place a Church consisting of *fifty-four* members. In Mercer county, *fifty-three* have recently professed to believe in Jesus Christ as their Saviour, and a still greater number are inquiring what they must do to be saved, being burdened with a sense of their guilt. *Thirty-three* have recently been added to the church planted in the wilderness, in Crawfordsville, Indiana; and *twenty-six* to the church in Decatur. And at Ewingsville, Missouri, the Lord is also present by his spirit, reconciling sinners to himself, and causing them to rejoice in him as their God and Saviour.

CHEROKEES.

Haweis.

The following account of a recent meeting at Haweis is copied from the *Cherokee Phoenix* of June 4. The progress of religion at that station has been very uniformly encouraging. Something of the nature of a revival has existed ever since the church there was organized, and it is still in progress. Scarcely a communion season has passed without some addition to the church.—*Miss. Her.*

At a sacramental meeting held on last Sabbath at Haweis, one of the missionary stations of the American Board, we were gratified to see a large assembly of people, most of whom were, what are commonly called, full Cherokees. A meeting of 150 or 200 persons is considered large in this country, and it is so in truth, when our scattered population is considered. Many had come from the distance of 10 and 20 miles to hear the word of God proclaimed to them. An interesting discourse was delivered by the Rev. Mr Chamberlain, a missionary at Wills Town. Immediately after sermon, ten came forward as candidates for the holy ordinance of baptism, who were accordingly baptized in the name of the Father, the Son and of the Holy Ghost. The sacrament of the Lord's supper was then administered to about forty communicants, most of whom were members of the church at Haweis, some belonged to the Methodist Episcopal church, and we saw a few who were members of the Moravian church. It was a pleasing sight to behold professing christians, of different denominations, uniting in celebrating the dying love of their common Redeemer. At twilight we attended a Cherokee meeting, conducted by John Huss, (or Spirit) who is an uncommonly interesting man. He understands his native language only. His exhortations are heard with pleasure, as they are always fraught with good sense and energy. As a speaker, he has perhaps few equals. His knowledge of the bible we thought remarkable, considering his limited means of information. He is now in the service of the American Board.

We cannot but consider the church at Haweis in an interesting state.—God has evidently blessed it with his own hands. Its increase has been gradual, and we trust it will continue to increase and have a happy influence on the surrounding people. It is now composed of thirty members, exclusive of the ten who were baptized. As respects those who are admitted into church-membership in this nation, it becomes us to speak in a very cautious manner, for it is not to be expected that all those who unite themselves with the people of God, will continue steadfast to the end. It is therefore no wonder, particularly in this country, where the people are comparatively ignorant of the doctrines and duties enjoined in the religion of Jesus Christ, that some of those who make public profession, should go back to the world. All that a minister of the gospel can do, before receiving persons as church-members, is to use necessary and scriptural precautions, and to receive none but such as appear to give evidence of a change of heart. We are happy to say that such precautions have been used by the missionaries of the Board.

CHICKASAWS.

MONROE.

It was mentioned in the number of the *Missionary Herald* for February, that the mission among the Chickasaw Indians, formerly under the care of the Synodical Missionary Society of Georgia and South Carolina, had been transferred to the Board. Mention was also made of a pleasing attention to religious instruction, which had been for some time witnessed at Monroe, one of the stations in the Chickasaw nation.

The church at that station was organized in June, 1823; and then consisted of members of the mission family, and one colored woman who was the first fruits of missionary labors there. From that time till the commencement of the present revival, the Lord had blessed the preaching of the Gospel in an encouraging manner, and 16 had been added to the church.— Since March, 1827, 42 more have been added, so that the church now consists of 58, exclusive of the mission family.

The school at Monroe has been suspended nearly a year, because no suitable person could be obtained to teach it. The schools at two of the other stations are seriously embarrassed for the want of regular and devoted teachers. The station is in the most populous part of the nation, there being according to the best estimate, more than 8000 souls within 10 miles of the mission family. Five-eighths of them are Chickasaws, and the remainder colored people of African descent, with a few white men having Chickasaw families.

“The annexed account of the revival was recently received in a communication from the Rev. Thomas C. Stuart, superintendent of the Chickasaw mission, and contains dates as late as July 5th.

The season of refreshing with which it hath pleased the Lord to visit our church, commenced about the 1st of April, 1827. The first Sabbath in that month being the time of our quarterly communion, brother Kingsbury and brother Gleason were with us. Having had a time of reviving at Mayhew, their hearts were warm in the good cause, and they seemed earnestly to desire that the Lord might here also display his mighty power and grace in the conversion of sinners. During the meeting the spirit of God was evidently present in a peculiar manner, exciting in his people a deep searching of heart, and a spirit of prayer for the prosperity of Zion. On the succeeding Sabbath, brother Byington was providentially with us, and preached once in English and once in Choctaw to crowded assemblies.

A spirit of inquiry began now to be manifested by some who had been the most careless; and from this time it became evident that the Lord was in our midst. A solemn stillness seemed to pervade the assemblies which met for the worship of God: our weekly prayer meetings, which had been for some time suspended, were again revived and crowded; and in a few days we were encouraged to appoint a meeting for anxious inquirers. At the first of these meetings, which were weekly, eight attended; at the next seventeen, and soon twenty and twenty-five, which was the average number through the summer. By the first of July the revival became general, the

whole country seemed to be waked up, and persons came 30 and 35 miles to inquire what these things meant. Some of the most hopeless stubborn sinners were the first subjects of the work.

There was nothing very remarkable in the character of the revival. A solemn stillness marked its course: there was no noise, no excitement of animal feeling: the deep sigh and silent groan might occasionally be heard, and a few cases of conviction were so pungent as to bring the subjects to sink down upon the ground and cry for mercy. This, however, was not in the public assemblies, but in private interviews and secret places.

Perhaps it should be noticed as a remarkable fact, that in almost all cases of conviction, the individuals were peculiarly concerned lest they should grieve away the Spirit, or settle upon a false foundation. A Gospel hope, 'a good hope through grace,' was what all desired and earnestly sought for, and short of which they could not rest. The good work continued without any apparent abatement until the middle of the winter, when it seemed to decline for a few weeks; but since the opening of the spring, it has been gradually growing in interest, and at this time I rejoice to say, appearances are very encouraging. The season for another communion is close at hand: six new members have already been admitted. Two of these are native young men of standing and influence: one of them is from the neighborhood of Martyn. We expect to admit two or three more on the approaching occasion. Besides these, there are six or eight others who give hopeful evidence of a change of heart, but we think it prudent to defer them until another communion.

Under date of July 8, Mr Stuart adds:

The meeting above referred to has passed. We had a solemn time: about 200 persons were present, and I believe God was in the midst of them by his holy spirit, operating in a special manner upon their hearts. We have indubitable evidence that some deep impressions were made. One young man in particular a native, and a prominent character in the nation, was deeply wrought upon.

The people of God in this place are much stirred up. The late season has been a time of refreshing to their souls. A spirit of earnest prayer seems to be poured out upon them. A few of the young male converts in the neighborhood have resolved to meet together on every Tuesday evening, to pray for the continuance and increase of the good work.

Our need of a meeting-house is every day becoming more pressing.—Our school house will not now contain the people. On the last occasion we had to occupy the forest. A convenient place in a beautiful grove of timber, was prepared for the purpose. Our communion table was 45 feet long and well filled.—*Miss. Her.*

SANDWICH ISLANDS.

Extracts from letters of Messrs Thurston and Bingham, dated Kairua, (Hawaii,) Oct. 10, 1827.

The past year has been one of uninterrupted prosperity in the prosecution of our labors among the heathen. A knowledge of the word of God has increased, portions of Scripture have been translated, and schools have been multiplied. Opposition, at this place, has also nearly ceased. There are now about 100 schools in operation in the three districts of Hamakua, Kohala, and the northern half of Kona, all under our inspection. During an excursion for this purpose, thirty couple were united in marriage. The missionary was every where received with hospitality and kindness. On the Sabbath spent at Kohala, he preached morning and evening, to congregations of not less than 5,000 people. In the district above named, the Sabbath is observed by abstaining from all labor and diversions. The people assemble in their respective school-houses, and repeat the catechism, decalogue, and such hymns and texts of Scripture as they have committed to memory. The meetings are then concluded with prayer by the teacher.

The precise number of scholars in the schools under our inspection, we have not been able to ascertain, owing to a failure on the part of the teachers to make returns, but we should suppose there are no less than six thousand.

Thus these islands have externally embraced Christianity, and are rapidly coming under the influence of its rules and sanctions. "You have obtained," said Mr Young to us one day, "You have obtained in 3 years by the preaching of the Gospel, what I have labored in vain for more than 30 years to accomplish." Alluding to the usages of christian countries, which are now taking the place of their former practices, he said, "These are the very customs, which I have so often attempted to persuade the king and chiefs to adopt; I have set before them in the plainest manner the superior advantages of civilized over savage life, but could never gain their assent: the uniform reply of the king was, '*Pela i Hawaii nei,*' '*These are the customs of Hawaii;*' but as soon as you bring them under the influence of the Gospel, you can mould them as you please." It was observed to him, that no country since the promulgation of Christianity has become civilized, but through the preaching of the Gospel. He replied, that in his opinion the Gospel alone is able to save his people from extinction, for till the missionaries came, they were going to ruin as fast as possible.

In the month of August last, the teachers under our jurisdiction were called to Kairua to receive instruction in reading and writing. The school consisted of 80 members. The rapid improvement made by the teachers fully evinces the utility of such a school, and it is our intention to establish a permanent one at this station so soon as a suitable house can be fitted up for the purpose, in which all the teachers under our care shall be instructed, from time to time, in those studies which may hereafter be introduced into the schools.

A writing-school has just been commenced at this village by governor Adams, composed principally of his own people, of which he is the patron and one of the teachers.

The translation of the Scriptures has occupied the greatest share of our time, since we last wrote you. In connexion with Mr Ely of Kaavaroa, we have translated the Gospel by John, which we have twice revised, and it is now nearly ready for the press.

Our congregations on the Sabbath consist of between two and three thousand. The weekly lecture on Wednesday is still continued, and is well attended. There are also three social meetings held during the week, which are frequented by the more serious part of the people.

LIBERATION OF THE CONVERTED JEWS AT CONSTANTINOPLE.

It is known to many of the readers of this work that several Jews at Constantinople have suffered severe persecution and imprisonment for their faith in Jesus Christ. The following extract of a letter from the Rev. H. D. Leeves, copied from the London Jewish Expositor, gives an account of the deliverance of two converts who had long been suffering for the name of Christ. It will be read we doubt not, with unfeigned gratitude to him who overrules the devices of sinful men to accomplish his own wise and holy purposes. After promising more ample details at a future time, Mr Leeves adds—

For the present, I will content myself with giving you the gratifying intelligence, that I have received letters from Constantinople, announcing the deliverance of the two converts, and of the Armenian, their fellow sufferer, from prison. This has been effected through the exertions of the Armenians, to whose care I had confided them on my departure, and who have been long and zealously laboring to effect this object. One of them thus writes to me:

“On Thursday, March 15, at four o'clock in the evening, by order of his Majesty the Grand Seignior, the two poor Christian Jews and the Armenian, Bagtasar, were liberated from the Bagnio. Bagtasar went to his own house, and the two others were sent to our Patriarch, who received them with great pleasure, and with paternal affection. On Friday morning I had the honor of going to see them, and of clothing them in their new clothes with my own hands. I consider it as a favor of Almighty God to have seen and ministered to the wants of these persons, and I thank him for that moment.

“You will learn more at length from the Vertabet Joseph the circumstances of the liberation of these now happy men. With how many trials has the good God proved them. His holy will be praised!”

I must just add, that the unhappy backslider Peter still remained in prison, when the letters were sent off. Having professed himself to be again a Jew, the Armenians did not, and could not, interest themselves about him. Providence has very remarkably ordered this matter. May he be made sensible by this additional trial, of his guilt in denying his Saviour, and may grace and pardon be in store for him also!

PROTESTANTISM IN FRANCE.

Notwithstanding the thoroughly Catholic sentiments of the French king, there appears to be at the present time, a remarkable degree of indulgence extended to his Protestant subjects. The February number of the *Archives du Christianisme* mentioned with exultation, that the religious affairs of the Protestants in that country had been committed to a Protestant, viz. the celebrated Baron de Cuvier. "We expect from this measure," says that respectable journal, "the most favorable consequences."

The April number of the same publication remarks, that the Minister of Public Instruction has appointed the worthy Baron to watch over the execution of the laws and regulations relating to the principal Protestant Schools throughout the kingdom: and that in the execution of his trust, he addressed a Circular under date of February 28th, to the Presidents of the Consistories, requesting them to communicate exact and detailed information of the actual state of the schools under their inspection. "It is the intention of the government," says the Circular, "to promote, by all possible means, the progress of primary instruction."

Another fact of kindred import, is the "wresting of the public schools [Catholic, we presume] from the hands of the Jesuits," by a royal decree, as mentioned in our last.

All these things, especially when viewed in connexion with the removal of the censorship from the public press, and the triumph of the liberal party in the National Chambers, indicate a progress in correct principles and enlightened legislation, which is truly gratifying.

France is a noble nation; and nothing is wanting to place her in an attitude which shall command the admiration of the world, but a continuance and increase of the liberal policy which seems now to pervade her Councils.—*N. F. Obv.*

RELIGION ON THE CONTINENT OF EUROPE.

At the late Anniversary of the British and Foreign Bible Society, the Rev. R. W. Sibthorp stated that there is a considerable degree of real piety on the continent. There are a vast number, he said, (vast, compared with what some suppose in this country) of truly pious and excellent persons; and the number of these is increasing. It is important to observe, that those individuals who most readily concurred in promoting the circulation of the pure Scriptures were such as were most distinguished for true piety.—These felt most deeply the importance of our object; these entered most fully into the propriety of those principles which now regulate the labors of our Society. I could not but experience a peculiar pleasure when at Wittenburg, the town where Luther dwelt and the chief scene of his labors where lie Luther's bones on one side of the church in which I worshipped, and Melancthon's on the other; where Luther's statue graces that market-place, and that spot on which he commenced the Reformation by burning the Bull of the Pope, in whose street is seen the house yet standing, on which is written "Here lived and died Melancthon." I found in the very

convent which Luther inhabited, (and where yet remains his room, with the very table, chair, and stove he used,) treading the court he trod, looking out of the windows he so often looked through, going in and out through the same gateway he so often passed through, an excellent minister, partaking of Luther's spirit because he knows Luther's God, and entering cordially into Luther's zeal for the universal circulation of the Holy Scriptures.

A SCENE IN IRELAND.

At the late anniversary of the Baptist Irish Society, the venerable Dr. Rippon, minister of Carter Lane Borough, London, who has held his post as a watchman in Israel for more than 54 years, or longer than any other baptist minister in England, spoke as follows:

If it were necessary, I could lead you back to Ireland thirty years since. Myself and Mr Birt, sen. were the two first Baptists who visited that country. The first sermon I preached was at St. Mary's. Mr Hutton said to me, "we will go and preach in the villages:" I replied, "I am very little accustomed to village preaching, but I will do what you direct." Fourteen or fifteen friends took me beneath their wings to Leixlip; we went there to preach, and that blessed man; Henry Hutton, and another person, went through the streets to find a place where we could stand. Before we commenced, I retired with a blessed minister of the Moravian church, and with Mr Wilson, of the parish church, and we shut up ourselves in an assembly room, and we knelt down and endeavored to pour out our souls to God:— After we had concluded, we went to the door steps of a gentleman, and commenced by singing a hymn; the people immediately flocked down in an intimating attitude, but the persons who accompanied us from Dublin, formed a barrier, and preserved us from injury. The master of the inn came with his wife, and took their stand very near the place where we stood.— The text upon which I preached was, "This man receiveth sinners." Neither before or since, did I ever attempt to describe the crucifixion literally. The sermon produced a great effect, and I saw the tears trickle down the cheeks of the landlord and landlady. I mentioned this as one of the peculiar circumstances in my history. After the services were concluded, I asked the assembly if they were desirous to hear the same truths made known on the following Sabbath day; if so, I could provide one or two ministers to address them. The people replied in the affirmative; the work went on, and I would tell you, with cheerful gratitude to God, that at that time twelve months they sent me a letter to say, they had built a little meeting-house, and would be glad if I could go over and open it. Circumstances transpired to prevent my compliance with this request, and I said to my friend, Mr R. Hill, (who never had been in Ireland,) "duty requires you to go:"— "God sparing me, (he replied) I will go." He went and opened the meeting. The events which are now taking place in that country are truly gratifying; the finger of God has been there, and the same grace and mercy which has hitherto attended the society, I hope, will continue from year to year, until the Jews are called in with the fulness of the Gentiles. While I stand here,

I can hardly help saying "Hallelujah, Hallelujah to God and the Lamb!" But what an Hallelujah will be sung when the great outpouring of the Spirit takes place. I think many people take a wrong view of the term proselytism. I remember Rowland Hill was once speaking upon this subject, and he said, "I do not want you to change your religion, but I want religion to change you." That is all the proselytism this society wishes to effect.—*N. Y. Observer.*

ORDINATIONS.

July 24, the Rev. Benjamin C. Taylor was installed, by the Classis of Bergen, as Pastor of the Reformed Dutch Church at Bergen, N. J. Sermon by the Rev. Mr Ogilvie, of Monteville, from 1 Cor. iv, 10.—Aug. 3, the Rev. Gustavus Abeel was installed, by the same Classis, as Pastor of the Reformed Dutch Church at Belville, N. J. Sermon by Mr Ogilvie.

In Winslow, Me. August 28, Rev. William May, as Pastor of the Congregational Church in that place.

Ordained, at M'Donough, S. C. by the Hopewell Presbytery, Rev. Messrs Harrison and Patterson, as Evangelists. Sermon by Rev. Mr Moderwell, from Acts xxiv, 25.

Sept. 17, the Rev. Bennet Tyler, D. D. late President of Dartmouth College, was installed as Pastor of the second Church and Society in Portland. Sermon by the Rev. Dr. Beecher.

Sept. 10, the Rev. Ichabod S. Spencer, was ordained at Northampton Mass. as Colleague Pastor of the 1st Congregational Church and Society, with the Rev. Mr Williams who was ordained in June 1778. Sermon by the Rev. Dr. M'Auley of New York.

Sept. 18, the Rev. Moses Lawyer was installed Pastor of the second Church and Society in Scarborough, Me. Sermon by Rev. Mr Fitz, of Ipswich, Mass.

Sept. 3, the Rev. David Turner, jr. was installed Pastor of the Church just organized at New Vineyard, Me. Sermon by Rev. Mr Rogers, of Farmington.

The Rev. Gordon Hayes was ordained at Cambridge July 30th, by the Presbytery of Troy, N. Y. and installed Pastor of the First United Presbyterian Congregation of that place. Rev. Amos Savage, jr. preached the sermon from Romans xiv, 8.

The Rev. Amasa A. Hayes was ordained by the Londonderry Presbytery, Pastor of the Presbyterian Church and Society in Londonderry, June 26th. Rev. Leonard Woods, D. D. preached the sermon.

On Wednesday, the 13th instant, the Rev. Henry Benedict, was installed as Pastor of the Congregational Church and Society, of Norwalk. Sermon by Rev. Dr. M'Auley, of New York.—Right hand of Fellowship, by all the Ministers present.

Theology.

BRIEF ILLUSTRATIONS.

II THES. ii, 13.—*Because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.*

HAVING examined all the passages in which the three words occur, which relate to the doctrine of election, we will close the subject with a few remarks.

1. If we were so disposed we cannot erase these words, and others of similar import from the Bible. They are employed, by the inspired writers, to teach us a part, and a very important part, of that truth received from the Holy Spirit. It is, therefore, our duty, our wisdom and our interest to ascertain, as near as possible, the very doctrine, the very ideas, which the Spirit intended to convey to our mind by the use of these words. One of them signifies to choose, to elect one or more from a greater number. The person, or persons, thus chosen are called the *elect*, or the *elect*. The last of the three words which have been examined, expresses the election itself, and sometimes those who are *elect*, as Rom. xi, 7. The choice is always made to answer some important purpose; for there is no sense in a choice supposed to be made without some design to be answered by it. This purpose, as we have seen, is generally mentioned; when it is not, however, it may be easily ascertained from the context, and from other similar passages. The choice is always made by an agent or agents, whose design it is which is to be accomplished by those who are chosen. The election is sometimes made by men; as in the case of the seven Deacons, and the Messengers to the church at Antioch. When Christ, or God is the author of this choice, it is always for the accomplishment of some part of the great scheme of man's redemption. Sometimes the purpose to be answered is subordinate to some ulterior and more important part of the great plan. Thus the Hebrews were elected to be the peculiar people of God; but this was in subserviency, as a preparatory measure, to the introduction of the gospel. Peter was chosen to preach to the Gentiles, to promote their salvation. In some instances the choice has no necessary connexion with the final salvation of those who are chosen. Judas was elected to be an apostle, by the Saviour himself, though he never was a pious man, and went to his *own place*. The election of the Jews to be the peculiar people of God, did not imply the piety of the whole nation, nor even of a majority of them. The purpose, for which this election was made, was not inconsistent with piety; but their piety and their salvation were the result of a different election. For we think it a truth as plainly taught as any other, that, in some instances, the special purpose for which this election

is made is, the final salvation of those who are chosen, including all the means and all the qualifications necessary to this salvation. This doctrine, we think, is plainly and designedly taught in the following passages: Eph. i, 4. Rom. viii, 33; xi, 7. 1 Pet. i, 2. 1 Thes. i, 4. 2 Thes. ii, 13. Also in the following, though some may think less clearly; Mat. xx, 16; xxii, 14; xxiv, 22. Mark xiii, 20. The same doctrine is taught with equal plainness, in other passages, where neither of the words, now under consideration, occur.

The only question here is; are they elected to eternal salvation, because they receive the gospel, believe in Jesus Christ, and repent of their sins; or, do they receive the gospel, believe and repent, because they are elected, and as the consequence of this election? The latter, we believe, is the truth. Take the case of a single individual; of Paul, for instance, who is one of the elect. Moved by the spirit of inspiration, he assures us that he was chosen before the foundation of the world; that is, from all eternity. It cannot, therefore, be supposed that his election did not take place until after he believed and repented. If he was elected on account of his faith, it must have been, because it was foreknown that he would believe and repent. The language of God, respecting the case, would be this; "I foresee that this man, Saul of Tarsus, after years of the most daring wickedness, will as certainly repent as if he was now in existence, and now a penitent; therefore, for this reason, and for this alone, I elect him to eternal life; if there was not an absolute certainty that he will repent, I would not elect him." For it is evident that if his repentance is uncertain, or contingent, his election will also be uncertain, in the same degree. His election will not be absolutely certain, while his repentance, on which his election depends, is uncertain. But his election is an act of God; and was either performed before the foundation of the world, or it was not. If it was not, then Paul's declaration is not true; but if it was performed, then his repentance was absolutely certain before the beginning of time, even from all eternity.

Another inquiry is worthy of attention: Will Paul repent of himself, without the special agency of the spirit? There is no truth more clearly taught in the Bible, nor more fully confirmed and illustrated from experience and observation, than that the heart of man is so totally depraved, so utterly opposed to the spirituality and purity of the gospel, that the offers of mercy will meet the most decided rejection, while that heart is not influenced by divine grace. To suppose any thing else of the sinner, while left to himself, is to suppose that he does not need the gospel. If Paul had been left to himself, would he ever have believed? We think it equal to demonstration that he would not. And what is true of Paul, is, in this respect, equally true of every child of Adam. Faith is the gift and the work of God: Eph. ii, 8. Col. ii, 12. 2 Thes. i, 11. Repentance is the gift of the exalted Saviour; Acts v, 31. If then it was certain, before the foundation of the world that Paul would re-

pent and believe, it was equally certain that God would bestow on him these gifts, and perform in him this work; and equally certain that God did choose him to receive these gifts, and to be the subject of this work. His election, therefore, does not depend on his faith and repentance; for he never would believe without the special agency of the spirit: but his faith and repentance are the certain consequences of his election. If God bestows these gifts and performs this work, it will not be by chance, or at random; but with design. This design is the *purpose* of God, according to which all believers in Christ shall finally be saved. This is the view of the subject, if we are not mistaken, which Paul himself has given.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Here are the gifts bestowed, of which faith and repentance are the most important. They are given, not at random, but according to design, to a choice of those who are to receive them, deliberately made. *According as he hath chosen us in him before the foundation of the world,*—the purpose for which this election is made, is then distinctly stated; *that we should be holy and without blame before him in love.* Not because we were holy; but, as M'Knight and Thompson both render it, *that we might be holy;* that we might be brought to the exercise of faith and repentance. The phraseology denotes the connexion and dependence of cause and effect. He hath chosen us that this effect might result from the choice. The same language both in the original and in the common version, occurs in James i, 18. Of his own will begat he us with the word of truth, *that we should be a kind of first fruits of his creatures:* Not, because we were a kind of fruits; but that we might be such. Eternal salvation will be the consequence of their holiness; and their holiness will be the consequence of their election in Christ; and the whole will be *to the praise of the glory of his grace.* What is true of Paul and the Ephesians, is equally true of all, in every age, who are *born of God;* they have all been chosen in Christ. According to this choice they have been united to Christ by faith, pardoned for his sake, adopted into the family of heaven, and shall finally enter into the joy of their Lord.

2. But it is alleged that there are difficulties connected with this doctrine. We admit that there are; but they are not insuperable. How, it is asked, can the purpose of God in election, be carried into complete effect without destroying or suspending the free agency, and of course, the accountability of man? We cannot tell how; and yet we believe it is done, by the wisdom and power of God, in perfect consistency with the free agency of man. That which is incomprehensible, if it be indeed revealed, presents no insuperable difficulty to our faith. There is something, connected with all the operations of divine power, which is incomprehensible to us. Those who allege that the doctrine of election, as we understand it, should be rejected on account of this difficulty, believe assuredly that, it is

✓ God, by his spirit, who converts the sinner, enlightens the mind and purifies the heart of the believer, without destroying free agency or accountability, in accomplishing this work. On this part of the subject, our belief and theirs is precisely the same. We both believe that conversion, with all the preparatory work of conviction for sin; that the christian's subsequent progress in holiness, is the special work of the spirit. We both believe that, in accomplishing this work, the Divine Agent, instead of destroying or suspending the free agency of the sinner, excites to the most vigorous action all the faculties and powers of the mind, which constitute a free agent. The only difference is this; we believe that those whom the spirit regenerates were designated, were chosen for this purpose, before the foundation of the world; that this whole work, from first to last, is according to a design, deliberately formed and existing in the divine mind, before the work commenced. The whole work which these brethren believe is accomplished by the spirit, we believe is accomplished according to this design. They are, therefore, as much concerned with the difficulty, now under consideration, as we are. If, according to their views, the work of the spirit does not suspend free agency, neither does it according to ours: for on this subject, our views are the same. They believe that the spirit convinces of sin, regenerates the soul, and purifies the heart; we believe that he is an intelligent agent and acts according to design and not at random, and that he intended before hand to perform this same work. We cannot say, because we do not know, whether they believe that the spirit works with, or without an intention or design; if they believe that the spirit regenerates the heart without an intention to do so, we do not know how they dispose of his wisdom and intelligence; if with an intention, we do not know when they believe that intention was formed; whether a moment, an hour, a day, or a century before the work is commenced. We believe this intention existed before the beginning of time, and that it is what the Apostle calls, *the purpose of God according to election*. This purpose of election is the rule according to which the operations of the spirit are directed, in performing his work; and that in no other way does this purpose influence the mind in which this work is accomplished.

These brethren pray earnestly that God would convert sinners; sinners who hear the gospel, enjoy its privileges; and often attend its ordinances. In this prayer we cordially unite with them. If they offer it with the *understanding*, as well as with the *spirit*, it is in perfect accordance with our views of election. It implies that God alone is the author of conversion; otherwise it would not be so especially directed to him. It implies the belief that God is able to accomplish this work; otherwise it were vain to offer the prayer to him. It implies that God is not bound to grant the petition; that if it is answered, it will be the bestowment of a favor, not the payment of a debt, an act of mercy not of justice, it is a *request*, not a

demand that is presented. It implies, therefore, that if the prayer is answered, it will be acknowledged as a favor; if it be not answered, there will be no cause of complaint. This prayer is offered, as all prayer ought to be, with entire submission to the will of God. Such was the prayer of Christ, in a very interesting case: *not my will, but thine be done*. The meaning of the prayer is; if it be thy holy will; if it be according to thy good pleasure. Now, those who offer this prayer do not believe that they are asking God to do that which is inconsistent with the free agency of man, or that will, in the least, affect his accountability. They believe that God can operate on the mind with such decisive effect as to convert the soul, to change the will, to new model the whole moral character, consistently with free agency and accountability.

But farther; if this prayer is taken as a correct exposition of their faith, they believe, as we do, in the doctrine of election; though they do not employ this word in expressing their views. For the sake of illustration, let it be supposed that there are fifty persons in an unregenerate state attending public worship. The preacher prays that God would convert every one of them, and that he would do it *now*. He offers, in the name of God, and through a crucified Saviour, with equal earnestness, life and salvation to each one of them. He believes that God is able to convert the whole of them. Ten of these are converted. This is considered as a distinguishing favor, and excites the liveliest emotions of gratitude. But *forty* are left in their unregenerate state; left, not according to the will of the preacher; for he prayed for these forty, with equal earnestness, as for the ten. Had he possessed the converting power, these forty would have been the subjects of this change, as well as the ten. In accounting for this difference, there is no way but by cherishing the devout spirit, and using the language of the Saviour; *even so, Father, for so it seemed good in thy sight*. The preacher may say; My will, my desire is expressed in the prayers which I have offered up; I learn the will of God from the event; ten are *born of the Spirit*, forty are left. *Many are called, but few chosen*.

These ten were not better by nature than the forty: perhaps some of them were more notorious for wickedness, and in human view, more hopeless than those who were left. Had these been left to themselves, they would as certainly have rejected the offered mercy as the others. These are laid under infinite obligations to the mercy of God; the others are left without the shadow of excuse; the blessings of the gospel were sincerely offered to them, and they might have accepted of these blessings if they would; for God had passed no decree to prevent this acceptance. These ten are given to the preacher, in answer to prayer, as seals to his ministry, to encourage his hope, to rejoice his heart; the others are left to excite his compassion; to exercise his patience, and to call forth, still longer, his persevering prayer. Who makes this difference? Not the preacher; for his preaching and prayers are alike for all, and to

all: not the subjects of this change; for they were as decidedly opposed to the gospel by nature as the others. But it is God, who, while he leaves all without excuse, bestows his unmeritted favors according to his good pleasure, which he hath purposed in himself. As no man shall glory in his presence; so no man, on account of injustice, shall have cause of complaint.

3. How is this election to be known, either to the elect themselves, or to others? We answer; by faith in Christ, and obedience to the gospel; by holiness of heart and life. Paul mentions that, himself, Sylvanus, and Timothy knew the election of *the church of the Thessalonians*; and he accompanies this declaration with a statement of the evidences on which his belief was founded. These were, their *work of faith*, their *labor of love*, their *patience of hope*; and that when the gospel came to them, *it came not in word only, but also in power, and in the Holy Ghost, and in much assurance*: 1 Thes. i, 1—6. Also in 2 Thes. ii, 13, Paul uses this language; *But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth*. His obligation to be thankful rested on their being chosen to salvation. But unless he knew their election, he could not feel this obligation, nor offer this grateful acknowledgment. He knew that if they were chosen, it was that they might be holy; their holiness, therefore, was satisfactory proof to him of their election.

The evidence, therefore, on which we may believe that others are elected to life, is precisely that on which we may believe that they are christians. If they are elected, it is that they may be delivered from the guilt and dominion of sin; that their heart and their life may be conformed to the will of God. Paul, as he informs us, was chosen before the foundation of the world; yet this was not known, except to God, until it was said of him, in truth; *behold he prayeth*; until he was actually heard *preaching the faith* which once he destroyed.

No person has, or can have reason to believe that he is one of the elect, who has not reason to believe that he is a christian. In proportion as his faith is practical, as the love of God is shed abroad in his heart and leads him to cheerful and uniform obedience, as his repentance issues in greater watchfulness and more earnest desires to be delivered from sin; in the same proportion he has reason to believe, and rejoice in the belief, that he is a christian, of course, one of the elect. But if his heart is cold and dead, and no devout and spiritual affections stir his spirit within him; if his life is at variance with the precepts of the gospel; though he may profess the religion of Christ, and stand high in the estimation of men; yet he has no reason to believe that he is one of the elect, because he has no scriptural reason to believe that he is a christian. It is dangerous in the extreme for a man to rest his hope of salvation on the professed belief of his election, unless this belief is supported by

satisfactory evidence of piety. He, who claims to be received and treated as a christian merely because he supposes himself to be one of the chosen of God, deserves to be viewed and treated as he does, who says *he has faith, but has not works.*

4. But what effects may be expected from this doctrine; what is its tendency, in those who correctly understand and believe it? In those, we say, who understand and believe it; for it were absurd to look for its effects in those who either do not understand, or do not believe it. None can believe that they belong to the elect who do not exercise repentance towards God, and faith in the Lord Jesus Christ. In all such, the powerful and uniform tendency of this doctrine is, to promote holiness. For the christian to believe that he is one of the elect, is to believe that God intended, before the foundation of the world, to bestow on him the *gift of eternal life*; to save him from the everlasting anguish of the *second death*, and raise him to the joys of heaven. This cannot but excite in his heart the liveliest gratitude, the most ardent love, and the purest joy. That such is the tendency of this doctrine is evident from scripture. Eph. i, 4. *According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.* This language not only expresses the end which God had in view in making the choice, but it also contains the motives which become effectual, through the spirit, in producing holiness of heart, and a life of sincere obedience, flowing from love. *We love him, because he first loved us.* No greater exhibition of divine love can be given than is furnished in this design of mercy, and in calling him, by his spirit and his truth, *from the kingdom of darkness into the kingdom of his dear Son.* That christian spirit which characterizes every child of God is promoted by this doctrine. Col. iii, 12. *Put on therefore, holy and beloved, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, &c.* that is, as your election is now made known to yourselves and others by your faith and repentance, or, because you are the elect of God, therefore, cherish all those heavenly tempers and dispositions which correspond with your high and holy calling. Such is the use which the Apostle makes of this doctrine; he derives from it powerful arguments to enforce on them their duty. From this he derived encouragement to pray for them, that they might be *fruitful in every good work, and increase in the knowledge of God.* Motives to perseverance are derived from this doctrine; 2 Thes. ii, 13 — *because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth;—Therefore brethren stand fast; be steadfast, immoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.* The husbandman endures all the toils of his laborious occupation from no greater motive than the probability of success; how much more cheerful and vigorous would be his efforts, if this probability was increased into certainty? The physician prescribes

for his patient with but the probability of success; would he be less attentive if he had the assurance that his prescriptions would be the means of restoring health? This doctrine furnishes the christian not only with the probability, but with the blessed assurance that, his labor is not in vain. *If God be for him, who can be against him? He who hath begun a good work in him,—and begun it, too, according to an eternal purpose,—will carry it on till the day of Jesus Christ.* The man who refers to this doctrine as authorising the hope of salvation, while he is deliberately living in sin, publishes a libel on the gospel, proclaims his own ignorance of the plan of redemption, and exposes himself to the doom of those who pervert the truth. The fact is, that no unregenerate man can understand this doctrine, of course, he cannot believe it. *For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* If he has no spiritual discernment of this doctrine, if he does not know it, if he does not receive it, it is, therefore, impossible that it can have any influence on his mind. No cause can produce its effects where it does not exist, and where it does not operate. He may speak of it, as a blind man does of colors, without ideas, and without meaning. We repeat, *this doctrine can have no influence on the mind of an unregenerate man; on the mind of the regenerate, its influence is consoling, strengthening, animating, and thus powerfully conducive to holiness.*

To the following extract we give our cordial assent; and with it, will close these remarks. “As the godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the workings of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and in drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God’s Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness no less perilous than desperation.”

HERMEN.

Miscellaneous.

ON MYSTERY.—BY MARK HOPKINS, A. M.

WE may well suppose that the first feeling of Adam was a feeling of mystery. With the conviction, elementary in every mind, that there can be no effect without a cause; with the consciousness of his own inexplicable being; creation in its original brightness, bursting at once upon his view, and indicating itself through all his senses, he must have felt that mystery enveloped himself and all that he beheld. Accordingly,

“As new waked from soundest sleep,” said he,
 “Soft on the flowery bank I found me laid,
 Straight toward heaven my wandering eyes I turned,
 And gazed awhile the ample sky.

Thou Sun, said I, fair light,
 And thou, enlightened earth, so fresh and gay.
 And ye that live and move, fair creatures, tell,
 Tell if ye saw, how came I thus, how here.”

That was a sublime moment!—Such an one as none of his descendants, under the deadening influence of the familiarity attendant on gradual perception, can ever enjoy. But his descendants have shared largely of the emotion; and who of us, as we too have gazed on the bright earth, and the ample sky, has not found himself insensibly falling into this original feeling, and one bewildering sense of the mystery of being and its phenomena, engross his soul? But it is not only in these moments of higher and intenser feeling that it arises; life is full of it, and to a thoughtful mind it is constantly springing up.

The philosophy of our emotions consists in a knowledge of the occasions on which they arise: and as the exertion of great power is essential to the sublime, and slight incongruities to the ridiculous, so there must be somewhat in mysterious facts which render them mysterious. To ascertain what this is, and how far mystery can be solved, will be the objects of the present inquiry. Some remarks will also be made on the nature, extent, and practical bearing of the emotion.

I shall first speak of the mystery of particular facts, and of the solution which it is ordinarily supposed to admit; and then of the mystery of general laws. To discover the true foundation of this emotion, it is necessary to distinguish it from ignorance with which it is often confounded. Mystery does indeed imply ignorance, and in the removal of both, the principle of curiosity is involved; but there may be ignorance without mystery. In an ignorance of any disconnected fact, or class of facts, as of topography, or chronology,

there is, and can be no mystery. One may be ignorant of the year in which the battle of Actium was fought, and unable to ascertain it; but it is simple ignorance, there is no mystery about it; it may have happened, and no reason can be given why it should not have happened, in one year as well as another. One may be ignorant whether Actium was in Europe or in Asia; but he has only to consult authorities, and his curiosity is satisfied, but no mystery is solved.

Further, though there be a connexion between facts, yet, if the rule by which their cause operates be entirely unknown, there can be no mystery. This is the case in the blowing of winds; and for the most part in human conduct; which last, however, is so much governed by known principles, that it may become mysterious when conduct runs greatly counter to its ordinary course.

I am now prepared to observe, first, that those events *are* mysterious which apparently conflict with a general law previously known, or with a theory, which, as a ground of reference, is equivalent to a general law, or in other words, that mystery lies in the apparent contradiction between particular facts and general principles, where we conceive that there ought to be agreement; and second, that the only solution of which mystery admits, is a discovery of the manner in which the mysterious fact conforms to the general law. These positions I proceed to illustrate.

For these facts which can be referred to a general law, a reason can be given, and they are not generally deemed mysterious. If we inquire the cause of sound, we are referred to vibrations, and our inquiry is satisfied. It is a general law that vibrations produce sound. If we inquire why heavy bodies descend, we are, in the same manner, satisfied by a reference to gravitation. But let a fact conflict with the general law—let vibration come to an organ seemingly perfect, and no sound be produced—let a stone, thrown into the air, be suspended, and there is a mystery at once; there, curiosity and wonder are blended together, and these form mystery, as expectation and desire form hope.

But to mention instances which actually occur. We are informed that the north star has no actual motion; we observe that it has no apparent motion; but since the earth moves, this fact is mysterious, till we learn the effect of distance in destroying parallax; then the mystery vanishes. On first learning the tendency of all matter to all matter, the ascent of smoke and light bodies is an apparent exception, and a mystery to him who is unacquainted with the weight of the atmosphere; but when this fact is known, the mystery is solved, and the general law confirmed. Again: a pendulum of a given length vibrates seconds at the equator. It is found that a longer one is required at the poles. This is a mystery till it is discovered that the earth is a spheroid, flattened at the poles, and then the mystery is solved. Such apparent exceptions to general laws are the mysteries which nature presents, and which it is

the business and delight of philosophers thus to solve by shewing their conformity to the general law.

In the origin and growth of a new science, the general principle is the same, though somewhat modified. Suppose we have hitherto known of motion only as communicated by impulse and gravitation—by accident a magnet is applied to a piece of iron, and the iron approaches it. It is mysterious. Experiments are performed, and a bar of iron magnetized and balanced on a pivot, is found to point invariably north and south. This is another mystery. These facts are published, and philosophers over the world are in commotion. Experiments, dissertations, and treatises succeed, till the facts are all ascertained, a science formed, and a name given to it—and now, if we are asked why the iron approaches the magnet, we say that it is by the influence of magnetism, and the mystery is solved. This sketch applies with perfect truth to the formation and growth of every physical science. If the facts can be reduced to no order, as was long the case in astronomy, no science is formed, and philosophers continue to observe, form theories, and make experiments till they affect it. If they succeed in some measure, as in electricity, but many facts still remain anomalous, the science is imperfect. If no anomalous fact remain, as in astronomy, the science is perfect. What the facts are, and the manner in which they conform to the general law, is all philosophy can know, all it can teach. This physical science is but a history of facts which take place in a certain determinate order, and differs from other history in nothing but the assurance which it brings with it, that in this, past and future experience will invariably accord.

In theology and morals, our theory, or the obvious dictates of the understanding, are in place of the general law; and facts that conflict with these are mysterious.

Our whole nature leads us to the conclusion, that the object of God in his creation and government, must be happiness. The extent to which evil and misery prevail is a mystery. When we shall see the bearing of all this on the general and greatest good, then will this mystery be "finished." Our practical feelings tell us that we are free and accountable agents; but the possibility of this is to some minds a mystery. Upon them the conviction of the contrary comes with all the force of a demonstration, drives out the belief if not the sense of guilt—beats down the natural sense of things—destroys the force of motives, and in the fierce struggle of feeling and conviction, prostrates the best powers of the man. This mystery would be solved by a knowledge of the manner in which motives act upon us. Of this kind are most of the mysteries mentioned in the Scriptures. "That you may understand," says St. Paul, "my knowledge in the mystery of Christ, that the Gentiles should be fellow-heirs and partakers of the promise." To a Jew, whose conviction it had been, from childhood, that the Gentiles were to be excluded, their reception was a mystery.

It is obvious from the above, that facts may, in our present sense of them, be mysterious to one person and not to another, may be so to ourselves at one stage of our inquiries, and not at another.— Anomalous facts are distressing to a well constituted and philosophic mind, and few pleasures are greater than the unexpected reconciliation of a perplexing phenomenon with our theory, or what is the same thing, if our theory be true, with the general rule. But when, by an induction of particulars, we infer the law itself, as did Newton that of gravitation, it is a discovery in the highest sense, and no earthly pleasure is more sublime. It is no wonder that his frame trembled, as the mystery that had brooded over a chaos of facts was solved at once; and that he relinquished to another the details of the calculation.

But could all facts be thus reduced, and every science, in the sense above mentioned become perfect, would mystery cease, and our knowledge become perfect? To all practical purposes it would. Nature is uniform, and we have the most entire conviction that as she is to-day, she will continue till her dissolution. If then we know perfectly the laws by which her sequences are regulated, facts would become emphatically of the nature of language, announcing what was to come. It would enable us to exercise far more perfectly the high prerogative of man, as the interpreter of nature, and to consult more surely for our happiness as prophets of future events. It would confer upon us the "*nil admirari*" of the wise man, and nothing could surprise us. Humble as it may appear, it is the only true and practical knowledge, and if we think of attaining farther, we are ignorant of our powers and pursue a phantom.

But the human mind does not rest at this point. Men of every age, have felt as we do, that there was a higher and deeper mystery beyond, and asked after the mysterious power which carried the general law into effect. To the mystery of general laws, therefore, we now proceed. I have before alluded to the fundamental principle of conception, by which it is absurd to suppose an effect without a cause, and by which Adam was susceptible of the emotion of mystery: and it is by the operation of this that we feel the mystery of general laws. A permanent and universal tendency is obvious, but the cause is concealed. To solve the mystery of these, it is necessary to find some cause still more general, to which they may be referred. With regard to such a cause, various hypothesis have been formed, all of which, however, are entirely unsatisfactory, except that which resolves all effects into the immediate agency of one mighty and intelligent Being. This would doubtless have been generally adopted, were it not, that though the cause at work, in general operates like a wise and intelligent agent, yet if it be artificially thwarted, it will still go on, and form ludicrous abortive, and monstrous combinations. If then we suppose it to operate otherwise than by a sure necessity, we must conclude that such operations are called for by the general scheme of Providence, to an-

nounce (which is of great importance) the stability, in all cases, of the general rule. If this hypothesis be adopted, we may consider every general law as a single fact, and all general laws, as a class of facts, referable to the simple volition of the Deity as their cause. In such a case, the volition takes the place of the general law, as being that to which every thing is to be referred; and the mystery remains in the fact that volition can communicate motion at all, and the existence and infinite energy of the will exerted. This sublime view of the universe and its Author, we may hereafter fully take in and enjoy.

In all this, however, it will be perceived that we have merely traced causes more limited to those more general, but have not proceeded one step in removing the obscurity which hangs over existence, and the nature of causation. It will also be perceived, since a general law is only an abstract name for a uniform mode of operation, which name can have no efficiency, that the power which operates according to the law, must be immediately exerted in producing every individual effect; and that if the law be mysterious, the particular facts, from an observation of which the law was inferred, must, truly and philosophically speaking, be equally so. It will then follow that every event is in fact equally mysterious, yes, every event, and it is familiarity alone that deadens the sense of it.

From this universal mystery, it results, that the creation of the world, the resurrection of the dead, the mode of God's being, and all those facts, which from their nature, admit to us, of no experience, or analogy, but still involve no contradiction or absurdity, are to be believed on good testimony, however far they may be removed from the course of our experience, or seem strange to our manner of conception. Since all events are equally mysterious, we ought, as philosophers, on equal testimony, to believe one thing as well as another, and upon sufficient testimony, to believe any thing that is not absurd. Pure spiritual existence is much more simple in the conception, than the complex manner in which we exist; and we may easily suppose that when the rumor of man's creation reached the other world, some skeptical spirit may have entered into a disquisition on the possibility of such a mode of being. It must have appeared, if not impossible and absurd, at least highly improbable, and testimony alone could have been appealed to, by his fellows, who knew as little of the *nature of the case* as himself.

The feeling excited by mystery is, as I have said, a union of wonder and curiosity, and when the mystery is deep, becomes a sublime, and at the same time a humbling, emotion. Having as we have seen, its foundation in a principle of order, and always implying the conviction of this, it necessarily involves the higher powers of intellect, and affords, what philosophers have sometimes been at a loss to find, a ground of distinction between man and the brutes. We may, therefore, esteem it, notwithstanding it implies ignorance, and evidence of our dignity. It is obvious also, that it must most frequently arise in contemplative and philosophic minds.

Of its uses, we may say, that as it is, in great minds, a deep and absorbing feeling, it gives a powerful stimulus to physical inquiry; that it enters largely into the devotions of the pious, and affords an occasion for the exercise of the highest possible faith, and the most sublime confidence in the divine administration; and that without it, the present state, as a scene of discipline, would be essentially changed. Even in the way of argument, important conclusions may sometimes be deduced from it, as that for a future state of rewards and punishments from the mystery of the present mode of administration.

Of the essence of mind and matter we have not, and perhaps no finite being can have, the power of forming an elementary conception. But aside from this, we see from what has been said, that the intelligence and experience, which we may hope for hereafter, may enable us to solve all those difficulties, which we now term the mysteries of Providence, to reduce every physical fact to its general law, (consequently to behold the universe without an anomaly,) and to refer all general laws immediately to the volition of the Almighty. That will indeed be a noble elevation of being to attain unto, when, as clearly and as directly as the rays of the light emanate from the sun, every being and event shall seem to flow from the energies of Omnipotence, and the depth of ineffable love. But though all mystery may thus far be removed, clouds and darkness must still rest upon the existence, creative energy, and attributes of the Great Cause, uncaused, and the darkness of "excessive bright, forever encompass his throne."—*Professor Silliman's Journal.*

FASHIONABLE PREACHING.

MR EDITOR—The following remarks on preaching—which I have copied from a late number of an English Journal—are not unworthy of a perusal in the fashionable world on this side of the Atlantic.

A man whose voice is melodious and striking; whose address is pleasing and gentlemanly; whose manners are refined, whose attention to the established form and ceremony of polite life is unceasing; and who, as a preacher, is "bland and graceful" in his utterance, and accomplished with regard to a number of "little trifling things," which a wise man deems almost undeserving of notice; is often preferred before an individual of extensive learning, of sound and vigorous judgment, of solid and powerful, though not showy understanding, and who considers a multitude of idle and unmeaning forms beneath the dignity of a minister, and quite out of character when viewed in relation to the sacredness, the responsibility, and the ineffable importance, of the ministerial undertaking. "I hate a blind and foolish attention to fashion *every where*," observed a good man; "but when I perceive it in the pulpit, I find every feeling of honest and manly indignation powerfully and instinctively aroused: *there*, every thing should correspond with the solemnity of

divine worship—with the vast magnitude and fearful responsibility of the office of the priesthood." I never see what I may be allowed to designate a fashionable preacher in the pulpit, displaying a number of "puerile and improper affectations," without inquiring—Is this in character? is it rational? is it expedient? is it conducive to the honor of God? is it at all calculated to win souls? Has the ministry of the gospel been instituted for such an exhibition of foolery? can such "child's play," be at all pleasing in the estimation of him, with whom we have to do? Is not the ministry unspeakably degraded? Are not the inestimably precious souls of men most wantonly and criminally trifled with?

These are the inquiries which a wise and good man, who feels solicitous for the advancement of the Divine honor, and for "the regeneration of the world," will immediately propose, and the unequivocal and unhesitating replies are at once anticipated. In the sanctuary of God every thing should be accordant with the sacredness of divine worship. We want no show; no "pomp or circumstance;" no studied effort. Elaborate splendor is quite out of place. Every thing should be beautiful and "majestic in its own simplicity;" and it is peculiarly important, that he who discharges ministerial duties should discover "the simplicity of Christ." All his plans, arrangements, and efforts, should exhibit the simplicity and unaffectedness of his character. He has *one* object to accomplish, and he will secure *that*, unless *all* his energies be aroused, and all his resources be levied; but if he devote his regard to "the empty and fleeting fashions" of this world, his energies will be crippled, and his resources will be exhausted. He will find it utterly impossible to accomplish any thing with the *heart*. Besides, it is the uniform and inextinguishable desire of every Christian congregation, to perceive a minister cherishing an unfeigned solicitude to bring sinners to Jesus.

But when the people see a fashionable preacher in the pulpit, one who may be appropriately termed a ministerial dandy, and who exhibits most clearly his full approval of "a thousand fashionable follies of the day," they, in a moment, question his sincerity, and his qualifications for the work of the ministry. They think they see one, who is singularly unfitted to be a guide, and an example for the benefit of others; and the admonition, or cutting reproof, is instinctively administered—"Physician, heal *thyself*." A plain man in the pulpit, showing, in every possible way, that he rises above "terrestrial considerations;" that he has been called by God to the work of the ministry; instructed and qualified by Jesus for the discharge of its arduous and momentous duties; concentrating his powers of thought, feeling, and expression, that Christ may be glorified in the salvation of sinners; is the man whom the genuine disciple of the Saviour likes to perceive in "the sacred desk." He does not want to ascertain whether the preacher be the finished gentleman; whether he be attentive to the etiquette of polite life,

and be deemed "the accomplished man;" nor does the christian feel desirous of knowing, in the first place, whether he be a man of classic taste, of discursive fancy, of vigorous and towering intellect: but whether he is emphatically, "the ambassador of Christ;" whether he weeps over the mournful condition of a ruined world; and whether, to employ an ordinary expression, "he is laying himself out for general usefulness," Put such a man as this in the church, what wonders will he accomplish! what impressions will he be rendered instrumental in producing! what an alteration, in the moral and spiritual condition of many, will be effectuated! what an impulse and elevation will be given to the tone of holy and devout feeling! Put such a man in "the field of the world," with *twenty* mere fashionable preachers, as ignorant and volatile as their efforts are faint and powerless; and while *they* will be surrounded by a sterile and arid desert, with no "green and sunny spots" to remove the complete dreariness and deformity which every where prevails, *he* will be encircled by a lovely scene, smiling in all the charms of moral cultivation and beauty; where the sun of righteousness pours a flood of pure and celestial light, and imparts his warm, benign, and inspiring influences.

"Fashion in the pulpit is quite out of place; indeed, it is at once idle and pernicious: *there* I want to find devotion breathed, and the love of God in Christ commandingly developed and transcendently exalted."

T. W. PASTOR.

CUSTOMS IN SYRIA.

THE following sketch is from a native of this country who has found a home in Western Asia, where he is laboring to promote the cause of truth and holiness in the land where Jesus Christ lived and labored and suffered and died.

"Every letter we receive from our friends makes us feel how very different every thing is in this country, from that to which we have been accustomed in America. To come directly from Boston to Beyroot is almost like coming to another world. If there are people in the moon, as learned doctors would have us believe, their customs can hardly be more unlike ours, than the customs of America are unlike those of Syria. *There*, for instance, one reads and writes from left to right, but *here* from right to left. *There* the ladies in company cover their feet and uncover their face, *here* their face must be covered and their feet bare. *There* the gentlemen are taught to wait upon the ladies, but *here* the ladies wait upon the gentlemen. *There* the best seat is offered to the female sex, but *here* none at all, or, if any the lowest. *There* the lady in a genteel and becoming manner rides *laterally* on horse-back, but *here*, whether she rides alone or behind her husband, whether on a horse or an ass, both her feet are never found the same side of the animal. *There* it is an object to have good

roads, *here* for security in war it is an object to have those which are scarcely passable. *There* men make roads for their animals, *here* their animals make roads for them. *There* it is indispensable that a speaker or writer be intelligible in order to be popular, but *here* to be unintelligible is the perfection of good writing. *There* the bridegroom goes after the bride, *here* she goes to him. *There* no one appears more happy and lovely than the bride, *here* no one appears more sad, she not being permitted to speak, or even open her eyes, for a whole day. *There* truth has great influence over men, *here* men have almost entire influence over truth. *There* the boundaries of right and wrong are distinct, *here* they are wholly imperceptible. *There* every kind of improvement is encouraged, but *here* discouraged. In fine, *here* one mounts the wrong side of the horse, milks the wrong side of the cow, tells lies even when the truth would answer his purpose much better, values his time as nothing worth, is disgustingly and servilely cringing to his superiors, makes every one below him feel his power, and while he is exhausting the rich stores of the Arabic language in compliments, in the warmest expressions of friendship and of the most vehement longing after your society and prosperity, his cloak conceals the dagger which he intends to plunge to your heart. Oh what would I not give for one such peaceful, pleasant, industrious, intelligent and pious family as are scattered over the United States, and such as I could name to you. But one such family, I fear, all Asia does not contain, among her native population. Such abodes of innocence and industry and quietness have no existence here even in idea. And were the government the best in the world, and were the best means that could be employed put in operation to raise the people of this country from their degradation, one generation at least must pass away before they could be elevated to any thing like New England virtue, knowledge, and happiness.



Literary.

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As the publication of this letter was commenced in our Sept. No. and suspended in the No. for Oct. it may be proper, in order to exhibit a connective view of the argument, to recapitulate the reasons adduced by the author, which make a thorough and critical knowledge of the classics indispensable to the theological student. These reasons are,

1. The study of any foreign language improves the faculty of memory in youth.

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1. The study of any foreign language improves the faculty of memory in youth.

2. The faculty of making nice distinctions between things that differ, is greatly improved by the study of the Classics.

3. The study of the classics greatly improves the ability to command words adapted exactly to express the shades of ideas, which one wishes to communicate.

4. This study is one of the best means of improving the taste for good writing and speaking, and thus of promoting an important purpose in respect to improvement in eloquence.

5. The study of the Latin and Greek authors is necessary to a good knowledge of the nature and structure of our own language.

6. Our English classics cannot be read and thoroughly understood without the knowledge in question. And

7. The study of Latin and Greek is important to the young theologian because they are the *keys* necessary to unlock the stores of theological learning.

Before we proceed with the letter, we would offer one or two remarks suggested by the seventh and last position of Professor Stuart, viz: that "*the classics are the key necessary to unlock the stores of theological learning.*" "There is an opinion of this kind prevalent, not only with many of the people, but entertained even by some candidates for the ministry, "that it is entirely unnecessary for every candidate to spend his time and money in laboring to become thoroughly versed in the original scriptures;—that, if one in five or one in ten is able to penetrate deep into ancient lore and bring up weapons for defending the common faith, it is enough;—that it is in vain for one who never expects or hopes to be more than an *ordinary* preacher, to attempt to accomplish the same round of study as those who aspire to, and whose talents and fortunate circumstances enable them to rise to the high eminence of a critical and profound theologian." The advocates of this opinion would give the keys of the casket containing their richest treasures, entirely into the hands of the *few*, whose genius and application had raised them highest in point of knowledge; to these scattered few, as leaders in the conflict with infidels and the numerous hosts of Satan, they would entrust the keeping of that faith which was "once delivered to the saints." This opinion may flatter the indolence of the scholar who advocates it; it may at first appear unexceptionable to all who entertain it. But in this age of the church, when its prosperity is so much endangered by a certain sect whose history has been faithfully recorded by Simon Peter,* it is necessary that every soldier of the cross should have his armour about him, and not locked up at an inconvenient distance from his post, with the key—he knows not where, nor in whose keeping. As well might the soldier on the battle field say

* See 2. Pet. II.

that because his general and those above him in authority, are armed in full panoply, with sword and spear and shield, he has no need to encumber himself with a weight of armour; since, when endangered, he can find a chance of protection under the buckler of his leader. To return to the former illustration, it will readily be perceived that to give the keys of knowledge into the hands of a few, might answer some tolerable purpose, if those who had not the keeping of them, could always find admission to the golden stores, when most they needed to draw from them. But this could not be the case; and it is probable they would often find themselves in the condition of the miser in the fable, or in that of the foolish virgins in the parable.

We cannot close our remarks on this head in respect to the uses of classical learning to the theological student with any thing so pertinent to the subject, as the following extract:

“The student should be thoroughly taught the ancient languages from his eighth to his sixteenth year, or thereabouts, in which time he will have his taste formed, his love of letters completely, perhaps enthusiastically awakened, his knowledge of the principles of universal grammar perfected, his memory stored with the history, the geography and the chronology of all antiquity and with a vast fund of miscellaneous literature besides, his imagination kindled with the most beautiful and glowing passages of Greek and Roman poetry and eloquence; all the rules of criticism familiar to him—the sayings of sages and the achievements of heroes, indelibly impressed upon his heart. He will have his curiosity fired for further acquisition, and find himself in possession of the golden keys, which open all the recesses where the stores of knowledge have ever been laid up by civilized man. The consciousness of strength will give him confidence, and he will go to the rich treasures themselves and take what he wants, instead of picking up eleemosynary scraps from those, whom, in spite of himself, he will regard as his betters in literature. He will be let into that great communion of scholars throughout all ages and all nations—like that more awful communion of saints in the Holy Church Universal—and feel a sympathy with departed genius, and with the enlightened and gifted minds of other countries, as they appear before him in the transports of a sort of Vision Beatific, bowing down at the same shrines and glowing with the same holy love of whatever is most fair and pure, and exalted and divine in human nature.* After commenting on the several positions which we have placed at the beginning of this article, and exhibiting in a very clear and lucid manner, the uses of classical study, he comes

* Southern Review, No. I.

to the main question designed to be discussed in his letter, viz: *Whether the young men patronized by the American Education Society, should be expected and required to make themselves acquainted with the original Hebrew and Greek Scriptures.*

INTO this question, he says, my limits forbid me to go at large. A few hints only, and I pass on to other topics.

In the first place, then, I ask every man who has read Homer and Virgil, whether any *translation* of them in our language furnishes him with a complete likeness of the originals? There never has been but one answer to this question; and there never can be but one, unless it be made out under the influence of feelings excited by dispute, and a determination at all adventures to carry a point. Pope's Homer is *Pope's*; and Dryden's Virgil is *Dryden's*. The Greek and the Latin author are both invested with modern costume, and drawn in the coloring of the present day. Even Cowper has not given us the *old* Homer, but a kind of *new* one. And surely, if the talents and enthusiasm of such translators, and the extraordinary powers which they had as to command of language, and the deep acquaintance which they had with the classics, and with the true nature and spirit of poetry; if all these combined were not adequate to give us a true portrait of Homer or Virgil; then what must be said of the many inferior translators, who have labored to present us with a correct view of the other classics?

What is true here, is true of all the translations of the scriptures, which have yet appeared in our language. I am not speaking now, of the *sentiments* which the Bible contains—of its precepts and its penalties—which are so plain, that even the worst translation that ever was made of the Scriptures has not rendered them, for the most part, either obscure or dubious; and certainly, our venerable and excellent English translation has made them very plain. What men could do, in their age and with their means, our English translators did accomplish. Their work remains, to the present hour, one of the noblest in its kind which has yet been accomplished. But all the divine features of the original, no translator has ever conveyed; perhaps, nay probably, none ever will be able to convey them. There are ten thousand thousand tints of light and shade, in the original picture, drawn by a hand that was guided by the power above, which no copyist has yet possessed ability to transfer to his imitation.

I advance a step farther. I aver, that there are some passages in our English Version of the Scriptures, which are dark; nay, some absolutely without meaning, to a mere English reader. For example; what will such a reader understand by this expression, "For this cause ought a woman to have power on her head, because of the angels? 1 Cor. 11:10." I might easily swell the list of passages dark like this, and then ask, how is a minister of the Gospel, unacquainted with the original Scriptures, to solve such difficulties?

I shall be answered probably by the declaration, that he may consult Commentators, in case of difficulties like these. But this is not a satisfactory answer. Those Commentators, who give an *adequate* explanation of obscure phraseology, give one grounded in *philology*, and intelligible only through the medium of philology. He may consult, then, in vain. He cannot understand either what they speak, nor whereof they affirm. And even if he could, without a knowledge of his own, how can he judge whether the explanation given is probable, or improbable? It is impossible; and all his inquiries, therefore must end in disappointment, or be almost altogether nugatory.

Nothing can be plainer, than that any one unskilled in the original Scriptures must cast himself, almost if not quite implicitly, upon the credit of those whom he consults, for the meaning of the word of God. If an enemy of evangelical truth avers, when a passage is cited from our Version in defence of such truth, that the original does not mean so or so, according to the interpretation given by the advocate for evangelical sentiment, how is the latter to contradict this? Shall he apply to Commentators? He may; but then they give reasons which he does not understand; or they may be controverted by critical reasons, of which he is altogether unable to form a correct judgment. Shall the young men preparing for the ministry, aim at freeing themselves from such a state of dependence, from such a bondage, as this?

I answer, **Yes**. If I had a hundred voices, I would answer **Yes** with them all. If I were a Roman Catholic, I could then take the exposition which an *infallible* church or Pope has given, of any and every part of Scripture. I should never need any other argument in favor of my interpretation, excepting evidence that an *infallible* expositor had decided in favor of it. But being a Protestant, and having as yet never been able to find an infallible expositor, since the days of inspiration have passed away, I value the privilege of examining opinions advanced upon the meaning of the Scriptures, more than all the treasures of the earth. I do most ardently desire that every minister of the divine word should enjoy the like privilege, who can by any means attain it.

“But if the English Translation of the Bible be obscure, in many places, how are the common people to understand it? And how can they be said to have any bible?” Questions often put, in order to silence such reasoning as I have been advancing; but which do not at all embarrass my own mind. My answer is, that the common people are to understand the difficult passages of the Bible, by having them explained by their ministers; and that their ministers will be able to *explain* them, only when they study and *understand* them. So the great head of the church designed it should be; for he instituted the ministry for this very purpose.

I shall be asked again, “If no translation of the Scriptures can be made, which will give an adequate view of the Original, then what

good purpose will the study of that Original answer, since you yourself aver, that it can never be fully represented by any Version?"

An answer is not difficult. A proper view of the original will inspire feelings and views, which will give birth to many thoughts and reflections leading the reader himself to new and better apprehensions of the meaning of the sacred word, and enabling him to communicate them in a manner at once more interesting and intelligible. I will communicate my ideas of this important part of our subject, by an appeal to other things, which will be intelligible to all your readers.

Suppose a person is to lecture on the art of painting; and in particular, on the works of the great masters of this art. Shall he prepare himself, by the study of mere *copies* of Raphael, Michael Angelo, and Correggio's works; or shall he go at once to the originals in all their exquisite beauty and perfection; with all their light and shade, with all their finished touches and graces that cannot be copied? The whole world can give but one answer.

Again; I want to describe the beauties of nature—the glories of the visible creation around me—the heavens decked with shining worlds—the earth covered with fruits and flowers, adorned with copse and field, variegated with hills and mountains, intersected by rivulets and majestic streams; shall I go now to the celestial globe for the one; and to the landscapes of even Reubens and Van Dyke for the other? The merest child, who gazes on the azure vault of heaven with rapture, and ranges with delight the fields, and flowery beds, and hills, and dales, of the natural world, will answer this question as correctly as the astronomer, the botanist, and the geologist.

Apply these principles to the case before us. I want to make a copy of sketches drawn in the book of God. Shall I go, now, to the Original, drawn by hands guided by skill divine, painted in colors of heavenly origin, and finished with all the exquisite light, and shade, and symmetry, which the pencil of an Omniscient Artist has given; shall I gaze on this, until my whole soul is stirred within me, and I am rapt into admiration, and wonder, and love, and my feelings catch something of the enthusiasm which the original author felt; and in this frame make an effort to draw a sketch for others; Or shall I limit myself to an imperfect, a more or less untrue, copy of a divine Original, and sit down contented with the belief, that I have a competent view of the Original itself? I need not, and will not answer this question; because I know there can be but one opinion respecting it.

In a word, (for I must cut short this topic,) who will communicate the most intelligible and impressive view of what the Scriptures contain, to the people who are to be instructed; he who has surveyed, with his own eyes, all the beauty and glory of the original; or he who has seen them only in an imperfect copy?—Who

will defend the meaning of the Scriptures in the best manner; he who can appeal to the Original, and make others to feel the weight of his appeal; or he who is obliged to take things at second hand, and to cast himself on the assertions and the belief of others?

If the answer to such questions is plain, then it is equally plain that *classical* study must be required of young men, designed for the ministry; for without this, to attain to proper and adequate knowledge of the original Scriptures is really out of question, if respect be had to the apparatus for study which has as yet been furnished.

But I am going on to make a book. I will stop short, then, and leave the thousand interesting topics connected with what is here briefly hinted, in order to proceed in my task. I observe then,

(7) That as the young men, who enter upon the ministry, at the present time, are considered as volunteers to go where the interests of the church require them to go, and consequently to embark in missionary enterprises to foreign countries and nations, *a knowledge of the Original Scriptures, and consequently of the Classics, is absolutely essential to them.*

When converts are made among the heathen, the Scriptures must be translated for them. How? Shall they be translated from our English Version? The very idea is absurd, to a man versed in the nature of this business. All translations made in this way, will speedily go into desuetude, and at most, can never be considered as any thing more than a preparation for a Version of the Originals. But shall not our Missionaries translate the Scriptures? Yes, they may; they must. Then they must prepare for this, by a previous course of discipline in linguistic study; i. e. they should study the Classics,

(8) *The very nature of the Christian religion, and the duties of a Christian minister, demand of him that he should be as enlightened and learned as his opportunities will enable him to be.*

If he is "to call no man *Master*, on earth," he must at least become, in some good measure independent of human *authority*, as to matters of faith. He should himself be qualified to examine, and to judge. No greater evil can befall the church, than an ignorant ministry, who can be swayed by the cunning and craft of designing men. From this very source, the dark ages of Romish superstition flowed. May God defend his church from the return of times like those! An ignorant Clergy must always be exposed to superstition, and misrepresentation of the Scriptures. A learned and pious ministry, is the most effectual of all human barriers against these evils.

It is the duty of Christian ministers, to strive after all the *moral* (not political) influence which they can attain to, in behalf of the cause of their divine master. If they sustain a good character for piety, classical knowledge will greatly increase this influence. Say what we will, KNOWLEDGE IS POWER. And the belief among a people, that their minister understands the classics, sacred and profane, must always increase the respect which they will pay to his opinions and views of the doctrines of religion.

(9) *Who are to be the instructors and guardians of youth? Who are to be the principal actors in our Schools and Colleges? Ministers of the gospel.* They always have been so; I trust they always will be, in every Christian land. But how is an unlearned ministry to teach? Some one may say, perhaps, "The study of the Classics is to be given up, and then this knowledge will not be needed."—But this I will not, cannot, believe. So long as there is taste in the world, and a proper sense of the most successful discipline of the human mind, it will not be given up. It will no doubt, be extended. *Classics* will not, I trust, at some future day, mean merely *heathen* authors. It will comprize the SACRED BOOKS; It will embrace more or less of the Latin and Greek *Fathers*. It is indeed a singular thing that Christians should talk of a *truly* liberal education in the languages, which overlooks these most important of all Classics.—But better days are coming upon the church, and new views on this great subject, I think, must ultimately prevail among all reflecting Christian men. The time will come, when Moses, and David, and Isaiah, and Paul, and John, will be regarded as worthy of as much attention in colleges, as Horace, and Virgil, and Pindar, and Homer; nay, when the immortal christian worthies, Origen and Chrysostom, and Basil, and Gregory Nazianzen, and Eusebius, and Cyprian, and Lactantius and Jerome, will enforce their claims on the attention of the young men in our colleges, who are desirous to make heathenism a *subordinate*, and not an exclusive study.

Should this happy day speedily dawn, the rising ministry ought to prepare for it. They are not to give up one of the most important of all influences which they have, that of instructors, for want of a little effort, and a little expense.

I know that those who decry the study of the languages, aver that they do not mean to have all candidates for the ministry abandon it; they would have some critics and commentators, and defenders of the church educated on an extensive plan. But how is this to be accomplished if our public Institutions cease to pursue classical studies, and they become unpopular. It is idle to think of this, for it would be impossible, in a little time, to procure the necessary means for the higher education in question; and if they could be procured, what inducement would there be to become critics and commentators, when no readers of such authors, could be found?

It were easy to proffer additional reasons; but want of time and of room prevent. I cannot close however, without making some remarks of a miscellaneous nature, on the subject which has been discussed.

My first remark is, that the same kind of reasoning, in most respects, which I have employed above, may be very justly employed with regard to the professions of Law and Medicine. Thousands of valuable books, in both of these professions, are in Latin; and some, in Greek. An *original* investigator, then, can no man ever be in either of these sciences, who is destitute of a classical edu-

caution. He must always be dependant on his interpreters, and always be exposed, of course, to feel and to have others feel, that his intelligence is, in many important respects, merely *second-handed*. If the interpretation of a Latin or Greek source is called in question, he can never offer any philological reasons of his own, to shew that there is no good ground to call it in question.

I know it is said, here, that after all, the student in the classics is dependant for his knowledge, on his lexicons, and grammars, and commentaries, and virtually relies, at last, upon the opinions of others. But this is not the true state of the case. The child and the youth of tender years, does indeed rely on his nurses, and on his vocabularies, for the meaning of words in his own vernacular tongue. But when he has grown up, and has thoroughly studied his mother-tongue, he needs not Dr Johnson's Dictionary to tell him what the words mean, to which he is accustomed. And even if that Dictionary should give a wrong account of the meaning of a word, he will not feel bound by it, but be able to correct the error, from the sources of his own knowledge.

So will it be, in regard to those who study thoroughly the Classics, either profane or sacred. In due time they will be able to correct lexicographers and commentators, where they are erroneous. They will become fitted to make lexicons themselves; and therefore will only be *aided*, not *guided*, by those of others.

My second remark is, that all young men, who aspire to the office of the ministry, and neglect classical studies, do, by that very neglect, exclude themselves, through life, from being radical and profound investigators, in respect to any topic of theology or of exegesis.

This lies upon the face of what has been said above. Without such knowledge, they can never examine for themselves a great proportion of original sources. Nor is there one chance in a thousand, that they will ever acquire this knowledge, unless they do it before they commence preaching; as experience abundantly shews. The question, then, whether the American Education Society shall demand of the young men under its care the attainment of *classical* knowledge, is the question, whether their young men shall be fitted to investigate the original sources of theological knowledge, or be trained up for a more limited sphere of action and usefulness.

On this question, I do hope, I hope in God, they will never doubt or hesitate. Why should they content themselves with sending labourers into the vineyard fitted to cultivate a small field, when they may send those who can cultivate a large one? They have the means, certainly they *may* have them, of imparting the qualifications necessary for more extended action, and more important and widely diffused influence. The judicious and reflecting laymen of our country are even in advance of the clergy, in their views on this subject; and when their charity is asked, with a view to accomplish this end, experience has proved that they will not refuse it.

Hold fast then, my dear Sir, the position which you and your benevolent coadjutors have taken; and never doubt that the good sense of an enlightened community will support you in it.

I am fully aware, that some excellent men among us, have strong objections against studying the heathen authors with long continued diligence, from considerations of a *moral* nature. I respect their motives. There is no little reason to fear, that, as classical study is now arranged and pursued, the effects may, in some cases, have an unpropitious moral influence. But the fault lies in the *manner*, not in the *thing*. Until sacred classics, and religious patristical classics, shall claim a part of the attention of our youth at the colleges and schools, there will be ground for such objections. May the time soon arrive, when Christians shall think, that they are in duty bound to give their children at least as much knowledge of the true God and Saviour, as of Jupiter and his associates! There is too much good sense, and illumination, and piety, among the teachers and guardians of our Colleges, not to give this subject, sooner or later, a more thorough consideration than it has yet received.

I am aware, also, that the question is often asked, Have there not been many useful and eminent ministers, without a *classical* education? Without hesitation, I answer in the affirmative. But then, I may be indulged in asking another question, in my turn. This is, Would they not have been still more useful and eminent, with a more finished and thorough education? Deny it no one can, who concedes that knowledge is power.

In conclusion, I repeat it, that the Education Society have a right to appropriate their funds, in the manner in which they have done. It is my most sincere, my unalterable conviction, that it is their duty so to do. If ever a country needed a learned and powerful ministry, ours is the one. Our population is extending with a rapidity hitherto unexampled in the history of man. It is a population which needs the guidance of men thoroughly enlightened and substantially educated. We are forming our character for ages to come. Say not, then, that "a half-educated man will do for the West—for the new settlements." Nay, better keep such an one in the old settlements, where the habits are already established, than to send him into the new, where a world is to be formed out of the elements of chaos. Say not that a half-educated man will do for the heathen; for there chaos and eternal night hold their united reign, and a mighty power is needed to cause light and order to spring up.—Who shall translate the bible there? Who shall expel the demons of superstition? Can this be done without using the wand of prophets and apostles?

Hold fast, then, I would say with all my heart and soul, the vantage ground you have obtained, and get all in addition that you can by any future opportunities.

With much respect and affection, your friend and brother,

Theol. Sem. Andover, July 16, 1828.

M. STUART.

EDUCATION OF THE DEAF AND DUMB.

THE article here presented to our readers is an extract from a "Report of Mr C. Dillingham in relation to the instruction of the Deaf and Dumb, in the city of New York.—Made to the Senate, April 14th, 1828." It is on a subject in relation to which, but little has been said or done in the South. We believe, therefore, that it will be acceptable to the patrons of this Journal, as it furnishes a clear view of the various efforts that have been made and are now making for this unfortunate class of claimants on human beneficence.—The part of the Report which we copy, is a detail of facts collected, and observations made by Mr C. Dillingham of Mass.—Mr D. is well acquainted with the system of instruction for the Deaf and Dumb—having learned it in the Hartford School—and having been a teacher in the School at Philadelphia. He has also travelled much to gain information on this subject. There are four Schools for the Deaf and Dumb in the United States, one at Hartford Con.—one in the city of New York, one in Kentucky, and one in Philadelphia.—This article gives some account of their origin, history, and present operations.

THE first attempt at the instruction of the deaf and dumb, concerning which history informs us, was by a Spanish monk, who died in 1584; and the substance of his method was published at Madrid in 1620. Subsequently, attention was given to the subject by various persons in different parts of Europe, whose works were published. Nothing, however, like general or permanent success appears to have attended the efforts of any one, until the time of the Abbe de L'Epee; the fame of whose exhibitions excited the attention of the learned and philosophical of all Europe. His first work was published in 1776. De L'Epee, however, was very far from bringing the system to perfection, although to him is due the praise of having laid the foundation. He seems to have been conscious of deficiencies in his method, and to have foreseen that Sicard, who had already entered the same profession, would outstrip him. But although it is conceded that his instructions came short of imparting to the pupils the full power of using language, originally, still the celebrated instance which has been recorded and quoted as proof, quite satisfactory to many, of the deficiency of De L'Epee's method, is far from being, to my mind, equally convincing.

Mr Nicolai, an academician of Berlin, being present at one of De L'Epee's exhibitions, requested that a boy might write an original sentence; and having struck his breast with his hand, the boy was directed to describe that action. He immediately wrote '*hand breast.*' It is recorded that Mr Nicolai retired perfectly satisfied that the system was without any merit whatever; and this incident seems to have been tacitly received as a sufficient proof that De L'Epee was unable to make his pupils any thing more than mere imitators.

But may it not be possible that the boy was ahead both of his critic and his teacher, and that if he could have made explanations, it would have appeared that he used the word *hand* as a *verb*? If the academician had lived at the present day, when so many shining examples exist of completely developed and richly stored intellect among the deaf and dumb, he might find many among the younger and partly educated mutes, who would give to his action, a description very similar, perhaps, to the one mentioned, and who, if allowed to explain, would defend his right to use the word *hand* as a verb, particularly after using to *eye*, to *shoulder*, to *elbow*, to *finger*, &c.

But whatever may have been the degree of De L'Epee's merit, to him, certainly, is due the high praise of having paved the way for the improvement of the deaf and dumb. Of the transcendent merits of his illustrious successor, the Abbe Sicard, there can be no doubt. This great and good man succeeded the Abbe de L'Epee, in the administration of the Institution at Paris, and matured and brought to a high degree of improvement the best system which has yet appeared for the instruction of the deaf and dumb: A system, by which the intellect of the pupil may be completely expanded, and the power imparted to him, of expressing his ideas in original language, and of acquiring ideas by means of language, from others, and from books—always allowing that the natural talents of the pupil be good, and that he be kept a sufficient time at school. The only system which has divided with it the public attention in Europe, is that used in the schools in the Island of Great Britain.

A writer in the supplement to the fourth and fifth editions of the *Encyclopædia Britannica*, in an elaborate article on the deaf and dumb, has taken much pains to prove the inferiority of Sicard's system to the English, as it might be styled; but unfortunately, laboring under ignorance of the former, or an entire misapprehension of its principles, he, as might be expected, fails in the argument. Whatever may be a man's scholarship, or however sound and philosophical his views of subjects with which he is acquainted, yet for him to adventure in speculations on deaf and dumb instruction, without being acquainted with that profession, appears to me quite as absurd as for a chemist to quit his laboratory to discuss the superiority or inferiority of the common to the civil law. It is not my object, however, here to vindicate Sicard's system, as my limits will not admit it; neither is it necessary. It will best be tested, like all systems and all schools and all works, by the *fruits*. On its fruits, the system of Sicard may safely and proudly rely for vindication.

In the year 1800, after about twenty years of assiduous personal attention to the instruction of the deaf and dumb, Sicard published his work, entitled 'Course of Instruction;' and eight years after, appeared his 'Theory of Signs.' From the model of the School

in Paris, others have been founded in Russia, Germany, Sweden, Italy, Holland, and other parts of Europe.

The above recapitulation, will serve to give an idea of the time that this art has been cultivated, and of the extent to which the French system has become prevalent, and how highly it is appreciated in Europe. The brief statement of a few facts will serve, also, to shew what steps have been taken to introduce this excellent system into certain parts of our country.

For some time previous to the year 1815, the minds of several wealthy and liberal minded citizens of Hartford, Connecticut, were deeply interested in the subject of educating the deaf and dumb of our country; and the project of establishing an institution for that purpose, came under discussion. The exciting cause may be found in the circumstance, that an intelligent and interesting daughter of one of these gentlemen, was deaf and dumb. Some instruction was afforded to that individual, by the aid of works which had been published in Europe, and undoubtedly some partial progress might have been made in educating others; but these gentlemen, with a most enlightened policy, wisely determined, that as the art of instructing mutes had been for many years maturing under the culture of skillful hands, in Europe, it would be far better for the cause of the deaf and dumb in America, to obtain, if possible, complete possession of the art in its matured state, and convey it at once to our own country.

It was highly important in the view of these gentlemen, that in the selection of an individual to be employed on so important and interesting a mission, they should look for one possessed of superior literary qualifications, and fitted in other respects to do justice to the cause in which they were about to embark. Fortunately they were not without the means of filling this important post in an ample manner. The Rev. Thomas H. Gallaudet, the present principal of the institution at Hartford, was, even at that time distinguished among the sons of Yale College, for talents and scholarship, and had filled an important post in the department of instruction in that celebrated institution. As to the literary qualifications demanded, he was every way worthy, and what was more, his heart was deeply in the cause. And his character as a scholar, a philosopher, and philanthropist, has since reflected honor on those individuals who originally sustained his efforts, and gave efficacy to his zeal. Not less has the wise and ever to be praised caution of the founders of that institution, in securing the very best means of instruction for their pupils at the *outset*, been fully justified and rewarded by the transcendent success which has attended their course of instruction, and by the full confidence with which they have inspired the governments of most of the New England states, and the benevolent and literary public generally. This, I am aware, is not the place for eulogy, perhaps not even a passing tribute; although if an excuse should be found for me in the circumstance that two individuals, united to me by the nearest ties of blood, have been re-

leased from that dark and unhappy bondage of the mind by his means, then indeed I might be tolerated in pausing for a moment to testify those feelings of gratitude with which myself and all those of my family, must ever pronounce the name of Gallaudet, to be hereafter, I doubt not, adorned with the enviable title of benefactor of the American deaf and dumb.

In 1815, means being contributed by a few individuals in Hartford, Mr Gallaudet was enabled to visit Europe. Obstacles were found to his progress in England, and he resorted to Paris. He was hospitably received by the amiable Sicard, the doors of the school were freely opened to him, and with every possible facility for improvement, he commenced the acquisition of his new profession. While there he succeeded in effecting an arrangement with the celebrated Mr Laurent Clerc, to come to America, and labor conjointly with him in the task of establishing and conducting an institution for the deaf and dumb, on Sicard's plan. That gentleman was preeminently qualified to be the ally of Mr Gallaudet, in such an undertaking. Himself deaf and dumb, he had received a complete education under Sicard, and at the time of his leaving France with Mr Gallaudet, had been for eight years a professor in the school of his master. He is the most distinguished pupil of Sicard. Thus reinforced, Mr Gallaudet returned to America in August 1816. Contributions were obtained in various parts of the country, and the institution commenced its actual operations in April 1817, with Mr Gallaudet as principal, aided by Mr Clerc. The success which has attended the progress of that institution to the present time, is sufficiently well known.

Was it not far better thus expeditiously to introduce an improved system at once into the school than to keep the teachers groping their way with only the feeble light which they might strike out by their own exertions, aided by such treatises as are published on the subject? Will the candid and enlightened friends of the deaf and dumb believe, that written treatises can convey an adequate idea of those thousands of varying gestures and changing attitudes and evanescent expressions of the countenance, which form the language, so as to form a substitute for direct intercourse with the actual teacher, who is complete master of his art, or a course of study in an institution, where that art is in constant exercise?

Justice to the Hartford institution requires it to be stated, that what was originally freely received, it has always been ready freely to impart. Accordingly, the various applications which have been made to that institution for aid and instruction, have, to its lasting honor, been promptly and generously met.

In 1821, the directors of the Pennsylvania institution for the deaf and dumb, were in want of teachers; and not suffering feelings of local pride to have an undue preponderance over them while engaged in the cause of benevolence; and knowing that the institution at Hartford was in full and successful operation with a strong corps

of teachers, they determined to apply there for aid. That application was successful beyond their most sanguine expectations. Mr Clerc was released immediately for the purpose of taking charge of the school at Philadelphia, having in view the double object of instructing the pupils and of qualifying the other teachers in their profession. In 1822, Mr Clerc returned, and was succeeded by Mr Lewis Weld, who was a graduate of Yale College, and had for several years enjoyed the advantages of a residence in the same institution with Messrs Gallaudet and Clerc, and had acquired his profession from them. He has since presided over the institution at Philadelphia, with distinguished ability and success. The gentlemen who are associated with him as teachers, have all distinguished merit as scholars, and are graduates of our most respectable colleges, with the exception of one, who was a pupil of the Hartford Asylum. The directors and teachers of the Pennsylvania institution have always kept their standard high in the department of instruction, and the good effects are to be seen in the improvement of their pupils.

Concerning the institution for the deaf and dumb in Kentucky, I am acquainted with but few details; but the most happy results may be expected from the judicious course pursued by the directors of that establishment in sending the present principal, Mr Jacobs, to be previously qualified by a residence in the Hartford school.

I would remark, that it is by no means necessary for every teacher who may be employed in any one school, to be previously at the expense and trouble of going abroad to qualify himself. If the system is once fairly introduced, the teachers who come in afterwards can be qualified on the spot. Let the scion be fairly engrafted, and it will itself put forth new shoots.

It would naturally be expected by the friends of the deaf and dumb, that the directors of institutions, in giving accounts of their schools, would inform the public, concerning the qualifications of their teachers, and how and where they became possessed of their curious and interesting art. And in the reports of most of the deaf and dumb institutions, these matters are all set forth, and with a minuteness of detail which indicates a high degree of confidence on the part of the directors, that they have teachers whose qualifications will challenge investigation. In a publication, however, made by the New York institution professing to be a history of the rise and progress of that institution, there is a remarkable silence preserved on this subject. We are hardly told that at one date one person was appointed teacher, at another, another, &c. A reader would rather be led to infer, from passages in some of their publications, that no particular previous qualification was deemed necessary in those who may enter on the business of teaching the deaf and dumb.

In the passages alluded to, the public is informed, that any person possessing good sense and common industry, may make himself

a teacher, by consulting the books written by Sicard. We are assured that the teachers of the New York school, by following the path marked out by Sicard, have completely qualified themselves for their task, and have overcome all the difficulties in their way. We are repeatedly informed, that they have never been out of New York for instruction, and that they have pioneered the way through all the difficulties of the case, and those who would qualify themselves to be teachers, are directed to study the works of Sicard. I cannot conceive of doctrines having a more pernicious influence upon the cause of the deaf and dumb in our country, than the doctrines which I have alluded to, and which are promulgated in the publications of the New York institution. And some of the statements are to me, I confess, unintelligible. It is stated that the teachers of the New York school followed the methods pointed out by Sicard; and it is also stated, that they have pioneered the way. Is it meant that they are both followers and leaders? It is also stated, that with them, instruction is no more a matter of experiment, and that there are no more difficulties to overcome.

It has been my lot, from early childhood, to be intimately conversant with the deaf and dumb, and to witness the assiduous efforts of an honored parent, to impart instruction to two beloved children thus afflicted, with a success, which, though limited, was such as to excite the admiration of many intelligent friends, until those events took place, which brought to our country the means of affording ample and efficient instruction to the deaf and dumb. Subsequently to that era, I have been almost constantly in scenes, where the whole subject was a matter of deep solicitude and diligent inquiry; and have had much intercourse with gentlemen of acute and intelligent minds, who had enjoyed the best opportunities for acquiring this profession, and who are still engaged in cultivating it with the most untiring zeal and perseverance;—but never, before, did I hear of any who flattered themselves with having arrived at that point in their career, where there were no more difficulties to be overcome, no more improvements or experiments to be made. And I am sure I hazard nothing in saying, that the most intelligent teachers in Europe and America, would declare that they were at this moment engaged in overcoming difficulties, and studying improvements. As to the doctrine, that any person may make himself a teacher of the deaf and dumb, provided he have common industry and good sense, and studies Sicard's works, we may infer from it, that the only difficulty is the want of a translation of those works into English. If that is the sole obstacle remaining, why may it not be speedily removed, and instruction carried to the very doors of the people, in all sections of the country? If persons of good sense and common industry may make themselves teachers, why may we not expect to see schools opened in every village, where the population around would furnish a number of pupils? Surely, persons of sense and industry may be found, and the works of Sicard may be bought and read.

I have before alluded to the inadequacy of books to convey a knowledge of the language of signs, and do not intend to go farther into that subject now, but will barely remark, that any intelligent person will find himself beset with not a few difficulties, were he to attempt to learn, from written descriptions, only, all the motions of a fencing master or a teacher of gymnastics. But all these, sir, as your own observation may perhaps have shown you, are but a drop in the ocean, when compared with the countless numbers and ceaseless variations of the movements of the body, hands, head, eyes, countenance, &c. &c., which are required in the peculiar language of the deaf and dumb. But even the skilful and ready use of the language of signs, is far from being all that is required in a teacher. In the process of improvement which this art has undergone, a great variety of exercises have been invented, to be employed in the course of instruction. A teacher must not only know the language of signs, but if he would not be behind in his profession, he must be acquainted with all the various exercises, the contrivances which are resorted to, and the ingenious modes of illustration which have been devised to aid the pupils in the more difficult parts of their progress. The mere learning of signs is not sufficient. To learn signs is one thing; to learn the principles and practice of the system of instruction, is another. It may be inquired, whether these two distinct subjects are not distinctly treated by Sicard in his two works, 'Theory of Signs,' and 'Course of instruction.' The 'Theory of Signs' is theoretical, and not practical; and the 'Course of Instruction,' though it will always interest the curious reader, will be found insufficient to form perfectly qualified teachers. It may be asked, how then did the teachers at New York acquire signs? To a great extent probably, from Hartford. When it is asserted that the teachers acquired all their knowledge in New York, we must presume that assertion refers only to the teachers *now* in the school; as it is a fact that the gentleman who was first employed as a teacher in the New York school, was for a year connected with the Asylum at Hartford, in a capacity which led him to have daily intercourse with the pupils, which intercourse was of course carried on by signs. It is impossible to conceive that he could have been in such circumstances, without acquiring very many of their signs. As the sphere of his duties was not in the school room, but in a peculiar manner out of it, it is not at all probable that he acquired the system of instruction. It appears by the dates given in the New York reports, that the present teachers were associated with that gentleman nearly two years. Neither the statement that the teachers have pioneered their way, nor the statement that they have followed the plan laid down in Sicard's books, will allow us to suppose that the system was obtained from Hartford. Whence then has the knowledge which the New York teachers possess, been derived? They have arrived at it either by

pioneering the way themselves, or by following in the footsteps of Sicard as they are traced out in his works. But those works were published many years ago; the *Course of Instruction* in 1800, and a second edition in 1803, and the *Theory of Signs* in 1808. It is stated in one of the New York publications, that their system is substantially the same with that pursued in other schools for the deaf and dumb in this country. Are the gentlemen prepared to make such a statement, if, as they are very careful to inform us, they have never been out of New York to inquire? Is it probable that no improvements have been made in this department of philosophy in twenty years? Can we suppose, that with all the talent and labor which have been expended in this department of education, on both sides of the Atlantic, it has remained stationary? Is it not more probable that it has made very great advances? If that be the case, how can the gentlemen at New York possess the means of knowing what the present state of the system may be in other institutions, if they refuse to go away from home to inquire? I would respectfully ask, if this staying at home to teach ourselves as well as we can, is in accordance with the spirit of rapid improvement which marks the present age? Does the chemist, the surgeon, the naturalist, or the engineer, disdain to quit his own city to go in search of knowledge? Do not the votaries of science avail themselves eagerly of the knowledge and experience of others, and seize on every means in their power to hasten their own advancement? Is it in the instruction of the deaf and dumb that we may be indulged in staying at home, and gratify ourselves in attempting to pioneer our own way? On the contrary, in a benevolent undertaking of this kind, in which we must depend on the charity of individuals and the liberality of the government, are we not called on by true economy and an honorable regard to those whose charity we ask, to adopt the most efficacious and expeditious mode of making their contributions tell upon the object? Does not justice to the claims of other objects of charitable support, so numerous at the present day, warn us to be careful that we make the most of what is bestowed upon us, by sacrificing feelings of pride, and availing ourselves of all the light and aid within our reach? Is it not the dictate of humanity, that when we would extend relief in any quarter, and an excellent mode of doing it is pointed out, we should avail ourselves of that mode most expeditiously? If in the midst of darkness there has arisen a great light, shall we bid those who would be cheered by its beams, wait while we endeavor to kindle another for them? If a fountain bubbles at my feet, and sends forth its refreshing streams, at which my child is eager to slake his thirst, shall I bid him wait while I shall dig for water?

The instruction of the deaf and dumb, though it may appear mysterious, nay, almost magical to a spectator unacquainted with principles, may, notwithstanding, be acquired like other profes-

sions, if the proper means be used. It is not in itself more mysterious than any other philosophical pursuit. Every part of philosophy is a mystery to the ignorant. Until we make it our study, the *law* appears to us a mystery—so does chemistry—so does anatomy; and so it is with the instruction of the deaf and dumb. To the acquisition of any of these professions, there may be nearer and more circuitous routes. True wisdom directs us to that which conducts most expeditiously to the end in view.

The instruction of the deaf and dumb is a subject which has occupied very much of my attention; and I have been a deeply interested spectator of all the movements which have taken place in relation to it in our country, with the exception of some, in which I was an agent rather than a spectator. The measures which were adopted in the New York institution in the department of instruction, were such as excited in me feelings of deep regret, as I considered the tendency of those measures to be of a nature to depress the standard of a most interesting department of education; an employment every way worthy of the most brilliant talents, extensive learning, and profound philosophy. The feelings and opinions of a single individual, however, might be of small consequence in the community; and mine, probably, would never have been expressed in this manner, had I not been placed in circumstances which called on me to speak. In the conscientious discharge of this duty, I have laid before you my honest convictions on this subject, with frankness, well knowing that with you, sir, my *motives* will not stand in need of defence; and feeling assured that to you it will be quite unnecessary to be at pains to prove that I have the good of the deaf and dumb most deeply at heart. And permit me, sir, to close this communication with my sincere wishes that all the exertions which may be made for the benefit of the deaf and dumb in the state of New York, may be crowned with complete success.

All which is respectfully submitted by your
Most obedient humble servant,

CHARLES DILLINGHAM.

THE CRISIS.

A passion for studying prophecy appears to be prevailing at this time among the English Clergy. Several attempts have been recently made to pry into the things designated in the prophetic parts of the Scriptures. The *Western Review* gives the following account of the *Crisis*, a work which has been republished in this country. The *Crisis* is an Attempt to show from Prophecy, illustrated by the signs of the times, the Prospects and the Duties of the

Church of Christ, at the present period. With an Enquiry into the probable destiny of England, during the predicted desolations of the Papal Kingdoms. By the Rev. ED. COOPER.

Whether the views contained in this book are well founded or not, is a question which we shall not now discuss. The author—says the Review—attempts to prove from prophecy, and “The signs of the times,” that a period of unprecedented trouble is at hand—that the interval of comparative tranquility, which has succeeded the French Revolution, is but the stillness, which precedes the earthquake—that Napoleon was the “wilful king,” predicted by Daniel, who “should come to his end, and none should help him;”—that in the present Crisis, the church of God should promptly, and assiduously attend to the warning voice of Christ, “behold I come, as a thief: blessed is he that watcheth, and keepeth his garments; lest he walk naked, and they see his shame.” Dan. xi, 45—and Rev. xvi, 14. And finally our author inquires into the probable destiny of England, during the period of unprecedented trouble. In all this he is conscious and comprehensive. He has not approached his subject with temerity, nor grasped it with a rude hand. He is modest, respectful, solemn; but although he appears to commence in the middle of his theme, he suffers no obscurity to rest on the investigation. Whether his views be correct, or erroneous, no one can mistake his meaning. With a style classically neat and elegant, he conducts his arguments, arranges his proofs, and applies his illustrations with precision, perspicuity and force. He meets objections with that humility, deference and candor, which becomes an honest inquirer after truth. To crown the climax of the merit of the work, he mingles the whole examination with that sweet savor of piety and practical admonition, which cannot be unprofitable, should his views and applications of prophecy be even erroneous. The study of prophecy, in connexion with the history of nations, has always been interesting. It is becoming more and more important. Men must be blind to their own interests, and regardless of the happiness of others, if they will not hear the voice of Messiah, saying, “blessed is he, that readeth, and they that hear the words of this prophecy, and keep those things, that are written therein; for the time is at hand” Rev. i, 3.

The first American edition of ‘The Crisis’ has been published in this city, by the liberality of an individual, who has returned to England; and left the whole of the edition, to be sold for the benefit of the poor. He was a disciple of Christ, who did not his alms before men, to be seen of them; and we have no permission to publish his name. —But as we entertain no doubt, that *his prayers and his alms have come up, as a memorial before God*, we earnestly recommend his example to others, and say to every man of wealth, ‘Go thou, and do likewise.’ It has been to us a subject of deep regret, when we have heard booksellers complain, that theological works were of dull sale. We shall feel ourselves disappointed, if

the reading people of this country do not soon call, and call imperatively, for a second American edition of "The Crisis."—*Western Monthly Review.*

THE BOOK OF JOB.

THE REV. E. DAVIES has recently read a paper to the Royal Society, on the subject of this portion of the holy scripture. He contends that it is "no parable, but a true history;" and examines and refutes the hypothesis maintained by Warburton and Orton, that it is a poem of the dramatic form, composed by one of the prophets during the period of the captivity. Having adduced his reasons for receiving the book of Job as an authentic narrative, relating to a real historical character, he proceeds to establish the following points:—That Uz, the country of Job, was in the eastern part of Idumea, and contiguous to the southern border of Judea; that the particular city of the patriarch's residence was Bozrah; and that Job, whom we are led to seek among the Idumean princes, was the same as Johab, mentioned as one of the kings of that country in the 36th chapter of Genesis. This supposition being admitted, the era of the patriarch's affliction must be placed about 1923 years B. C. The instruments of those afflictions were four armies of Chaldeans and Sebeans, whose irruption is identified with the expedition of the four kings, related in the 14th chapter of Genesis. From these various coincidences, Mr Davies infers, that Job was no other than *that righteous king and priest of the true God*, to whom Abraham, after rescuing his brother Lot from the hands of those four kings, is stated to have paid tithes of all. The name *Melchizedek, King of Righteousness*, given to this person by Moses, or *King of Salem*, which St Paul interprets *King of Peace*, was not his proper or original name, but a little descriptive of his character, and is eminently characteristic of *the most patient of men*. The identity between this mysterious personage and the patriarch Job, is farther confirmed by several particulars in St Paul's account of him, and by the figurative epitome of his history which appears in the 100th Psalm. The date and author of the books are next considered. The result of an examination of the various evidence relating to these points is, that the work existed in an age long prior to the date of the principal prophecies; that it is not the production of any known Jewish writer, nor of Elihu, as some commentators have thought, but chiefly of Job himself; and that the whole was written very shortly after the occurrence of the events which it records.

FRENCH LITERATURE.

The following notices of two works which have been recently published in Paris, are copied from a late number of the London Magazine. As the information they contain seems to indicate the existence and progress of the Protestant or Evangelical spirit in the Catholic Church in France they will, no doubt, be highly acceptable to our readers.

One of the most curious works published in Paris within the last month, and distinguished for its learned research, is 'The Critical History of Gnosticism, and of its influence on the Religious and Philosophical Sects of the first Six Centuries of the Christian Era;' by M. Malter. Few of our readers require to be told, that the word 'gnostic,' which signifies learned, enlightened, literally *knowing*) was adopted by this sect of Christians, as if they alone possessed the true knowledge of Christianity. They looked upon other Christians as a common and simple race, who interpreted the Sacred Writings in a low and too literal a sense. The Gnostics were at first a class of philosophers, who had formed a peculiar theology, founded on the doctrines of Plato and Pythagoras, to which they had accommodated their own interpretations of Scripture. The name of "gnostic" became, in the sequel, a generic term, which was applied to several Christian secretaries of the earliest ages, who differing among themselves on certain points were, nevertheless, agreed on the grand principle. To the history of these secretaries M. Malter has directed his profound researches. His work, which forms two volumes, 8vo. and which has been rewarded by the Academie des Inscriptions et Belles Lettres, is divided into three sections. In the first, after taking a rapid survey of the writers, ancient and modern, who have treated of the Gnostic Philosophers, the author shews the origin of their brilliant speculations, by bringing to view some of the most celebrated doctrines of antiquity. The second section is devoted to the comparative examination of the divers systems established by the grand schools of Gnosticism—those of Syria, Egypt, and Asia Minor. In the third section he inquires into the influence which gnostic doctrines, in their conciliatory position between the other schools of Christianity and Paganism, have exercised over both parties. The work is accompanied by plates, and terminates with a general estimate of the labors of Gnosticism.

The history of this sect is connected with the origin of Christianity,—with the period when the Apostles and Martyrs of the new religion, imbued with the principles of Christ, "wise as serpents, and harmless as doves," preached to the people, "that their kingdom was not of this world." The pamphlet of the Abbe Barati, under the title of 'Sacerdotal Usurpations,' is, on the contrary, a rapid notice of the successive attempts of the successors of the first Christians to assume that temporal power to which they should

have remained strangers. It was, says the Abbe Cerati, in the midst of intestine divisions—of the fall of the Roman empire—of the invasion of the barbarians—of the ruin of the arts and sciences; it was in times of darkness and superstition, that the priesthood by degrees established its preponderance, and in place of the power, purely spiritual, which was destined for it, founded an earthly dominion. This good Abbe is a priest, it is true,—but he is one of the few among the many. He asks not for the Church either honor, or temporal power, or privileges, or convents, or jesuits. He shews, by proofs drawn from experience of the past, that the influence of the Catholic clergy ought to be brought back to a strictly spiritual and moral character; that its interests should remain distinct from all temporal concerns; and that the clergy, so far from dreaming of the re-acquisition of its ancient power, ought, in order to accommodate itself to the actual state of society, to retrace its steps, without hesitation, to the religion preached by the Apostles, and to abdicate its worldly kingdom. This advice, given to the clergy of France, might be of service to the ministers of our own church. Most singular ecclesiastic!—He requires, in churchmen, gentleness, simplicity of manners, and of life; morality in their sermons, and—mark this! *ye unco gude!*—tolerance and protection for the Protestant worship?

One of the wishes of the Abbe Cerati is, to see the priesthood deprived of their monopoly of public education. This wish, is joined in by the majority of the French nation, we find repeated in the 'Manual Populaire' of M. Alphonse C. This work, which has been honored with a prize by the Society of Elementary Education, and of which we shall have occasion to speak at a future period, in treating of the state of popular education in France, contains in about two hundred pages, in 18mo. all the most essential instructions for the laboring classes. Most wise political doctrines; notions of morality and philosophy, clearly and simply propounded; statistic documents derived from official sources; elementary notions of physics, astronomy, and natural history; and, lastly, reflections and counsels—all founded on reason and morality, and calculated to contribute to the amelioration of the people.

POMPEII.

THE fate of the ancient cities Pompeii and Herculaneum, is well known. The subjoined extracts from the Journal of a traveller in Europe, exhibit in a happy manner, the present condition of the splendid ruins of Pompeii.

The environs of Naples are all full of interest. Pompeii possesses attractions far above all the rest. Other places are celebrated in history as the scenes of great deeds, as the magnificent abodes of the mighty emperors of the ancient world, or the peaceful retreats of the Philosophers, the Poets and the Orators of antiquity.—A few faint ruins mark the outline of what once existed, and serve to

spread a charm of deep interest over the scene, after a lapse of 2000 years. But Pompeii exhibits a whole city as it existed in ancient time. A whole community is here presented actually dug out of antiquity. We seem transported back, as if by enchantment, to a former age of the world, and see temples, palaces, monuments, fountains, baths, houses, gardens, shops, furniture and utensils of every description, precisely as they were twenty centuries ago.

The memorable eruption of Vesuvius in the year 79, so completely buried Pompeii, as to preserve it all for the inspection of modern times. Atmospheric air, which operates so fatally in corroding every thing material, was entirely excluded by the volcanic matter, and consequently, the most minute objects have been preserved in all their pristine character. Pompeii is attractive, not merely to the antiquary, and the pedant profound in ancient trifles: it is full of interest to the simple mind of taste and reflection—to the philosopher, and the man of common sense. We cannot walk through its recently opened streets without feeling that we are on hallowed ground.

The city having been overwhelmed by the fatal volcanic eruption of 79, the people who were able to escape, fled and established a new city at Torre del Annunziata. From that period, Pompeii was neglected and forgotten. Centuries rolled by, and the location was utterly unknown. A vineyard had sprung up over the desolate city. About the middle of last century, some traces of it were accidentally discovered by the peasantry, who cultivated the soil. This led to further excavations, and excited a spirit of discovery, which eventuated in displaying the city as it now appears. Excavations are still going on, but enough has been developed to reveal to modern eyes, an identical city of the Roman empire. In ranging through the deserted city, and entering its houses, temples, and theatres, we are conscious that we walk the very streets, and tread the identical pavements and floors, that have borne the greatest men of antiquity.

Among the prominent buildings, are seven or eight magnificent temples. Those of Hercules, of Jupiter; Venus, Esculapius, of Isis, and some others have been recognised. Most of them are of the Grecian Doric order: they are spacious and elegant, of a quadrilateral form, and have their altars elevated in the centre. The pavements are of Mosaic. In the temple of Isis, the Sanctum Sanctorum is in good preservation, together with the secret staircase by which the Priests ascended to respond oracles for the Deity, and the hiding place where they were concealed. These are the more interesting, because they betray in the Pagan Priests, the same kind of craft, which in modern times, is practised with success all over Italy. Superstition prevails as much as ever, and Polytheism is at present as much the order of the day as in old times. The Madonna is worshiped with all the devotion that was formerly bestowed upon the great Diana of the Ephesians. And

the Calendar of Saints and Saintesses,—of men and women canonized and deified by mortal Popes, is as numerous as were ever the catalogues of the inferior Heathen Deities. We hear so much of miracles wrought by modern Saints, and become so accustomed to papal system, that it all seems well enough, while we reprobate in the most bitter terms, the same vague forms as practiced in other times.—But any religion is better than none, and perhaps the Catholic system, with all its abuses, is more adapted to the present state of Italy, than any other which could be devised.

The next objects that met our views were the remains of a spacious amphitheatre, a Tragic and a Comic Theatre. The first was evidently for equestrian sports, and for combats of the wild beasts; and perhaps also for contests between the Gladiators, an order of men taught to wage mortal combat for the amusement of the people, and their imperial masters. This building was of elliptic form, large, and adorned with statues and painting.

The Tragic Theatre was also large, and magnificently ornamented. It contained different apartments for the Patricians, for the Plebians and for the ladies. It argues not much for the gallantry of the Romans to know, that the females were postponed to the most remote places, behind the lowest order of the people. They were perched aloft in circles, corresponding to the upper galleries of modern Theatres. This was the universal practice all over the Empire.

The Comic Theatre is much smaller. Places for the different ranks of the people are recognised as in the others. They are not divided into different distinct rows of boxes as in our times. The seats rise gradually above each other, as in amphitheatres. The stages of both these Theatres are extremely shallow, and could have admitted but little variety of scenery.

But time, ink and paper would fail me, if I descended to every particular. We walked through many streets, and entered numbers of houses, baths and villas of different individuals. They seem to have been but one story high, and the rooms exceedingly small, with Mosaic floors, and pictured walls and ceiling, in good preservation. Some whole streets were filled with little shops for all kinds of merchandise. Large stone jars for wine and oil are still seen inserted in the counters, and when first discovered, the dipping ladles were found in them!

One of the largest private houses brought to light, belonged to one Diomedes. He perished with the city, and after having been inhumed for more than seventeen centuries, his body was found preserved, and holding a purse in one hand, and in the other a bunch of keys! About 20 other bodies were also discovered in a subterranean part of this villa. Close to the city walls are a number of stately sepulchres, many of which still contain urns; in one of which being broken, we saw the ashes of the dead, whose body, as was the custom, had probably been burned. These and num-

berless other objects of equal interest, we saw and handled, and without much aid of the imagination, we seemed actually carried back to the days when Pompeii flourished in meridian splendor.

Literary and Philosophical Intelligence.

TRANSLATION OF LA PLACE, BY DR BOWDITCH.—The scientific, and the friends of science in the United States, are mostly aware that a translation of Laplace's "Mecanique Celeste," with copious notes, was some time since completed, by that eminent mathematician and philosopher, of this city, DR BOWDITCH.

In the year 1820, the American Academy, desirous of giving to the public this rich treasure of science, and, at the the same time, of honoring itself by associating its own history with one of the most profound scientific productions of the age, proposed to Dr Bowditch to publish his translation and notes, at the expense of the Academy. This proposal he declined, from motives which need only to be understood to be honored, and which are in admirable keeping with his known independence and elevation of character. His translation and notes, which were commenced in 1814, and finished in 1817, he has lately fully revised, and we are now happy to be able to state, that he has made arrangements to publish them, under his own superintendence, and at his own expense. The notes are about equal to the text, and the translation and notes to the first part will make two quarto volumes of about 800 pages each. It is proposed to give on each page the translation of the text, and beneath the text, the notes necessary to illustrate it. No variation will be made of the text, except the insertion of numbers for reference, which of themselves, will be a great facility to the student. It will probably take from two to three years to complete the publication of the two volumes, as it is intended to make them most thoroughly accurate and, therefore, to proceed so leisurely as to enable Dr Bowditch personally to superintend the whole publication. The two volumes, which will be printed with a new type, and on fine paper, embrace the translation and notes of the first part of Laplace's work, which examines and settles the abstract principles of celestial mechanics. The translation and notes of the second part, in three volumes, which treats of the application of the principles ascertained in the first part, of the actual motions of the planetary system, will probably be also given to the public at some future day.

We have long desired that our country might be honored by the publication of this profoundly scientific work, and that it might be done during the life and under the eye of Dr B. This wish is about to be realized, and the whole work, we may now calculate, will be presented to the public in the manner most satisfactory to the distinguished scholar its author, to sur-

vive to late posterity, a monument of his genius and an honor to our country and the age.—*Boston Patriot*.

The subjoined articles of Literary and Philosophical Intelligence are from a late number of the *Christian Observer*.

Coal Mines of England.—Mr Bakewell, in his introduction to geology, states, that the coal of England will be exhausted in 350 years, but that South Wales will supply our posterity for 2000 years longer.

Theological Education in Ireland.—The Eighth Report of the Commissioners on Education in Ireland states, that, among one hundred and sixty divinity students in the Roman Catholic College of Maynooth, there are not above half a dozen copies of the Old or New Testament, and that very few students ever refer to the original text.

Newspapers and Magazines.—Mr Balbi has made the following calculation of the number of newspapers, magazines, and other periodical publications throughout the world.

	<i>Population in Millions.</i>	<i>Number of Journals.</i>
United States,	11	800
British Dominions,	142	578
Total of States having English Origin,	153	1378
Total of all other States,	583	1790
Europe,	227	2142
America,	39	978
Asia,	390	27
Africa,	60	12
Islands,	20	9
Total for the globe,	737	3168

The Mustard Tree.—Mr Frost, in his ingenious essay on the Mustard Tree mentioned in the New Testament, considers that it is not the plant *Sinapis Nigra*, but probably the *Phytolacca Dodecandra*, which is intended. His reasons are, that the seed of the former is not the smallest of seeds; and that it does not produce a tree; whereas the latter does produce one of the largest of the indigenous trees of Judea, and is the smallest of any tree producing seed in that country. It is also used like mustard, both as a condiment and a medicinal stimulant.

France.—M. Cuvier has issued a circular, in which he states, that the government are anxious to promote the elementary instruction of the people, and wish to know every particular relative to the schools in connexion with the Protestant church, with a view to favor their object.

Netherlands.—A prize has been adjudged to M. Hensmans, for proving that the spirit obtained from different substances,—as fruits, grain, roots, or sugar,—is substantially the same in all cases, the apparent differences arising only from the presence of some extraneous matters, which are not easily removed in rectifying.

Pyramids of Egypt.—Mr Landseer has offered a conjecture, that the remarkable fact of the pyramids being the only edifices in Egypt, which are destitute of hieroglyphic inscriptions, may be accounted for upon the statement of Herodotus, that they were built by the Cheops family, since both Cheops and his brother Cephrenes are spoken of by that historian as having shown contempt for the religion of their country, and shutting up the temples; whence Mr Landseer infers, that they were not likely to permit the sacred hieroglyphic language to be employed on the costly edifices which they founded as memorials of themselves. The popular conjecture is, that these structures were created by the labors of the children of Israel in bondage, who would not consent to record idolatrous inscriptions.

Curious Discovery.—It is a fact, as strange as it may seem, that a number of manuscript volumes (we believe 18) undoubtedly genuine, containing the journal of the British House of Commons during the Protectorship of Cromwell, has been discovered among a mass of books and manuscripts belonging to a literary society in New York, which for many years had remained undisturbed. This journal has heretofore been lost and no traces of it discovered by the British historians and antiquarians, who have been compelled to supply this gap in their historical records from other less authentic sources. The manuscripts were undoubtedly brought to this country by the Regicides, who fled hither on the restoration with a view to prevent the attainder of the council and to conceal the proceedings of the Rump Parliament. From these persons they can be traced with tolerable certainty into the possession of the society, among whose books they have been found by an industrious and intelligent searcher for the curious. The books have not remained so long concealed, but it is their contents which have now for the first time been discovered. Heretofore they have passed as some old manuscripts only curious specimens of the writing of an early period.—*Rhode Island American.*

MANUSCRIPTS.—The Hebrew Manuscripts of the Bible are divided into the rolled ones, or those used in the synagogues, and the square ones, or those which are to be found in private collections. The rules laid down by the Jews with respect to their manuscripts, have undoubtedly tended to preserve the integrity of the text. They are directed to be written upon parchment, made from the skin of a clean animal, and to be tied together with strings of a similar substance. These skins must be prepared by a Jew. Every skin is to contain a certain number of columns, which are to be of a precise length and breadth, and to contain a certain number of words. They are to be written with the purest ink, and no word is to be written by heart or with points: it must be first orally pronounced by the copyist. The name of God is directed to be written with the utmost attention and devotion, and the transcriber is to wash his pen before he inscribes it on the parchment. If there should chance to be a word, with either a deficient or a redundant letter, or should any of the prosaic part of the Old Testament be written as verse, or vice versa, the MS. vitiated,

No Hebrew manuscript, with any illumination, is on any account admitted into a synagogue, although private individuals are permitted to have them ornamented for their own use; but in the illustrations the resemblance of any animal denounced by the Jews as unclean, cannot be admitted. The MSS. for private use may be either upon parchment, vellum, or paper, and of various sizes.

MAMMOTH STEAM BOAT.—In the French Bulletin of Technological sciences for June, 1828, we find the following account of a steam boat, which is now being constructed by the government of the Netherlands. The vessel is 250 feet in length, and is to have four masts and a bowsprit. The machinery which is already on board, cost 400,000 Dutch florins, and the rest of the work, with the materials and construction, will amount to a similar sum, making the whole expense 800,000 florins. It has two furnaces for the production of steam, and three cylinders. The power will be equal to that of 300 horses. It will consume 2,400 pounds of mineral coal, per hour, or 57,600 pounds per day.

This boat is a three decker, of very elegant accommodations, unloaded, she draws only ten feet, loaded she will draw 16. She is intended to facilitate the communication between Holland and the Dutch East Indies; for this journey six weeks are the estimated time, during which she will consume 2,419,200 lbs. of coal. As soon as completed, she is to be sent to England to try her strength with the sea. She has been constructed at Rotterdam, where 4 large steam boats intended for the navigation of the Rhine, are now in a state of preparation.—*N. Y. Courier.*

Religious Intelligence.

SYNOD OF VIRGINIA.

The following, copied from the minutes of this Synod, will afford the reader a view of the proceedings of this Judicatory during its late sessions in Staunton.

Staunton, Oct. 22, 1828.—The Synod of Virginia met and was opened by the Moderator, the Rev. George A. Baxter, D.D. with a sermon on 1 Timothy iii, 15.

Constituted with prayer.

Members Present.—From the Presbytery of *Hanover*, Rev. Messrs James Mitchell, John H. Rice, D.D. William S. Reid, Benjamin H. Rice, Isaac Paul, William J. Armstrong, John M. Fulton, Amasa Converse and Thos. P. Hunt; with Messrs Moses Fuqua, Wm. N. Page, James Caskie, Wm. B. Harris, John Caskie, Nathaniel Price and James Morton, *Elders.*

From the Presbytery of *Lexington*, Rev. Messrs Wm. Wilson, Samuel Houston, Wm. Calhoun, G. A. Baxter, D.D. Conrad Speece, D. D. John Hendren, Andrew B. Davidson, James C. Wilson, John D. Ewen, James Morrison, Henry Ruffner, Joseph Smith, Francis M'Farland, Abner W. Kilpa

trick, John A. Van Lear and Wm. G. Campbell; with Messrs Samuel Bell, Wm. Bell, John Gazvin, Wm. Edmondson, Matthew Wilson, John C. Sowers, Robt. Herron and John Spotts, *Elders*.

From the Presbytery of *Winchester*, Rev. Messrs Matthews, D.D. Wm. N. Scott, Wm. H. Foote, John Lodor, James M. Brown and Septimus Tuston.

Rev. John Matthews, D.D. was chosen Moderator, and Rev. Messrs Henry Ruffner and William H. Foote were chosen clerks.

Synod then had a recess until half-past three o'clock.

After recess, the Rev. Francis Thornton of the Presbytery of *Winchester* and Mr Charles Patrick, Elder, from the Presbytery of *Lexington*, appeared and took their seats.

The minutes of the last meeting of Synod were read.

The Rev. John D. Paxton of the Synod of *New Jersey*, and the Rev. Hiram P. Goodrich, of the Synod of *Albany*, were invited to take seats as corresponding members.

Rev. Francis Bowman of the Presbytery of *Hanover*, appeared and took his seat.

The Rev. Jonathan Silliman of the *Middlesex Association*, being present, was invited to take a seat as a corresponding member.

A letter from the Rev. Clement Read, was read, stating his reasons for not attending the meetings of Synod: his reasons were sustained. Other members who were not present at the last meeting of Synod, were called on to give reasons for their absence, and were excused.

The following committees of review were appointed; to wit, Rev. B. H. Rice and Jno. Lodor, with Nathaniel Price, *Elder*, to receive the records of *Lexington Presbytery*.—Rev. A. B. Davidson and Wm. N. Scott, with Sam'l Bell, *Elder*, to review the records of *Hanover Presbytery*.—Rev. William S. Reid, and James C. Wilson, with Wm. N. Page, *Elder*, to review the records of *Winchester Presbytery*.

On motion, Resolved, that a committee of bills and overtures be appointed; the Rev. Conrad Speece, D.D. Wm. J. Armstrong and J. M. Brown, with Messrs John Caskie and Wm. Bell, were appointed said committee.

On motion, Resolved, that the Synod will, before the close of its present sessions, observe a season of prayer for the outpouring of the Spirit on our churches; and that Rev. J. H. Rice, D.D., J. Smith, and Wm. Calhoun be a committee to make arrangements for that purpose.

Presbyterial reports were called for—and those of the Presbyteries of *Lexington* and *Winchester*, were received and approved.

Adjourned till to-morrow morning 9 o'clock.—Concluded with Prayer.

Thursday Morning 9 o'clock.

Synod met and was constituted with prayer.

Rev. Samuel B. Willson of the *Winchester Presbytery*, Rev. John Kirkpatrick and Mr Charles B. Williams, *Elder* of the *Hanover Presbytery*, appeared and took their seats. Mr Willson was excused for absence yesterday; and Mr Kirkpatrick for not attending the meetings of Synod for several years.

The committee appointed to review the records of Lexington Presbytery, reported that they had attended to this duty, and recommend that said records be approved to page 27 vol. 9th, which report was accepted.

Mr Robt. M'Pheeters, *Elder* from the Lexington Presbytery, appeared and took his seat.

The committee appointed to arrange the exercises of the season of prayer, resolved on yesterday, made a report which was accepted.

On motion, Resolved, that the free conversation on the state of Religion, be the order of the day for to-morrow morning, and that the Rev. Dr Baxter and the Rev. Mr Goodrich be a Committee to take notes and prepare a connected narrative.

On motion, Resolved, that on Saturday morning 10 o'clock, Synod will consider the expediency of nominating another Professor in the Union Theological Seminary.

On inquiry of the Stated Clerk, it appeared that he had complied with the order of Synod, which required him to write letters of admonition to absent members, and to give the churches notice of the resolution of Synod, recommending to every member a contribution of 25 cents for the Union Theological Seminary.

Rev. J. Kirkpatrick and Mr Jno. Caskie were appointed to assess, receive and pay over the salary of the Stated Clerk, which was done immediately.

The report of the directors of the Union Theological Seminary was made the order of the day for 3 o'clock this afternoon.

Whereas the Synod in taking under its care the Union Theological Seminary in connexion with the Synod of North Carolina, had not before it a copy of the Articles of Union adopted by the Synod of North Carolina, but had only the substance of that document prepared from memory—wherefore, resolved that a correct copy of these articles of Union be entered on our minutes.

A communication from the Rev. A. Converse to the Presbytery of Lexington, and by that Presbytery referred to Synod—in relation to the Visitor and Telegraph and the Literary and Evangelical Magazine was read; and also a reference from the Presbytery of Hanover in relation to the latter Publication:—which were all referred to a Committee consisting of Rev. Dr Baxter, B. H. Rice, Samuel B. Willson and Wm. H. Foote and Messrs Wm. Bell and James Caskie.

Whereas the General Assembly have adopted a preamble and resolution in relation to intemperance, (See page 241, Minutes of the General Assembly)—Wherefore, Resolved, that Synod highly approve the same and do hereby cordially unite with the General Assembly in recommending the observance of the resolution by the churches under their care. The resolution referred to is as follows:

“This General Assembly do appoint the *fourth Thursday* of January, 1829, a day of *fasting, humiliation and prayer*; with special reference to this sin; and recommend to all the people of their communion its solemn

observance as such. Moreover, they give it in charge to all their ministers who may officiate on this occasion, by prayer and study to have their minds thoroughly impressed with a sense of the greatness of this sin; and to endeavor so to conduct the exercises of the sanctuary, that all the people to whom they may minister, may be brought most fully under the same impression, and aroused to a vigorous exertion of all the means which duty and sound discretion dictate for arresting this hateful and desolating abomination."

Also, Resolved, that it be hereby earnestly recommended to every minister, elder and member of the churches under the care of this Synod, to use all judicious exertions to discountenance the habitual use of ardent and intoxicating liquors, by the formation of Temperance Societies or otherwise.

Ordered that Synod have a recess till three o'clock.

After recess, the committee appointed to review the records of Hanover Presbytery, reported that they had attended to this duty and recommend that they be approved to page 38; which report was accepted.

Rev. Messrs Scott, Kilpatrick and Fulton, obtained leave of absence from the remaining sessions of Synod.

The Secretary of the Board of Directors of the Union Seminary read an unofficial report of the proceedings of the Board and the state of the Institution during the past year. From this paper, it appeared that at the time appointed for the last meeting there was not a sufficient number of the Board present to form a quorum.

On motion, resolved, that Synod will now proceed to the election of Directors of the Theological Seminary.

The following Ministers and Elders were elected Directors; to wit,

Ministers.—Wm. J. Armstrong; John Matthews, D.D. Francis M'Farland; Samuel B. Wilson; B. H. Rice; Wm. S. Reid; Stephen Taylor; Joseph Smith; and

James Caskie; James H. Fitzgerald; William N. Page; Wm. M. Atkinson.—*Elders.*

Synod then adjourned till to-morrow morning, 9 o'clock. Concluded with prayer.

Friday Morning, 9 o'clock.

Synod met and was constituted with prayer.

On motion, Resolved, that the Directors of the Theological Seminary now in office, be divided into four classes consisting of two ministers and one elder each; the *First Class* to continue in office *four years*; the *Second* to continue in office *three years*; the *third*, *two years*; and the *fourth*, *one year*; so that one fourth shall go out annually; and that future elections of Directors shall be for four years. The Directors were classed in the order in which their names stand in the above list; the two ministers and elders whose names stand first constitute the first class, &c.

Synod then proceeded to the order of the day, the free conversation on

the state of religion, and having made some progress therein, deferred the subject till after worship this evening.

Synod then had a recess till 3 o'clock.

After recess Synod resolved to suspend their ordinary business in order to engage in the devotional exercises previously arranged. These exercises being concluded, Synod had a recess until after public worship this evening. After public worship the free conversation on the state of religion was resumed; some progress having been made, the Synod adjourned to meet tomorrow morning at 9 o'clock.

Concluded with prayer.

Saturday Morning, 9 o'clock.

Synod met and was constituted with prayer.

The minutes of the last session were read. The committee appointed to review the records of the Presbytery of Winchester, reported, and the records were approved to page 110th, vol. 5th.

Rev. Francis Thornton obtained leave of absence from the remaining sessions of Synod.

The order of the day for this morning was postponed until the afternoon.

The committee appointed on the reference of the Presbyteries of Lexington and Hanover, respecting the "Visitor and Telegraph" and "the Literary and Evangelical Magazine," made their report which was annexed and adopted, and is as follows:

The committee appointed on the reference of the Presbyteries respecting religious publications report, that;

In the opinion of your committee, a religious paper or papers, are indispensably necessary for the interests of the church within our bounds. The church itself has many communications to make for the information of its own body; and besides, there are so many institutions in operation, throughout the church at large in the present day, and so many important achievements are continually making in behalf of the Redeemer's kingdom, that a vast body of religious intelligence is constantly presenting itself to the view of the people. To lay this intelligence before the public, and diffuse it as extensively as possible throughout the different branches of our own body, is considered as a matter of vital importance. This diffusion of information is the only way in which the public can be made acquainted with the interests and situation of the Redeemer's kingdom, and by which the whole body of the church can be roused as one man to partake in the efforts which are going on for the christianization of the world. The only question which seems to present itself for the decision of the Synod is, in what way can these objects be effected with most efficacy and economy, or whether in our present situation the patronage of the Synod should be confined to one paper, or extended to more than one.

We believe the choice of the Synod, in relation to this question, is necessarily more limited than it would be, if all our measures were now to be originated for the first time. There are two publications, the Visitor and Tele-

graph, and the Literary and Evangelical Magazine within our bounds, which have been for some years in the service of the church, and upon full consideration of the circumstances of the case, it does not appear expedient to abandon either of them. The Visitor at present enjoys a considerable patronage, and has received pledges of support from respectable portions of our church, and it would seem inexpedient to do more in relation to that paper, than to recommend it in its present form to the favor of the people.

The Magazine is in somewhat of a different situation; it has less patronage at present, and is therefore more susceptible of alterations as to its future course and character, and it is believed that this paper may easily receive such modifications, as will subserve the views of the Synod in accomplishing many important purposes for the church. It is understood that the Editor is willing to reduce the Magazine to forty-eight pages, and publish it quarterly at the annual price of one dollar and twenty-five cents, and also that he is willing to give it a decidedly Presbyterian character, by publishing such essays and communications, as may be necessary for defending with a christian spirit, the doctrines, the discipline, and the government of the Presbyterian church, and also for repelling all such attacks as the enemies of the church may make against it. It is also understood that the Editor will comprise in the Magazine such a summary of religious news as may be profitable for such readers as have not access to more expensive publications.

In consideration of the aforesaid facts and circumstances the committee recommend the adoption of the following resolutions.

1st. Resolved that the *Visitor and Telegraph* in its present form be and it is hereby recommended to the zealous patronage of the members of our church.

2d. Resolved that the *Magazine*, with the modifications and character just stated be recommended to the zealous patronage and support of the members of our church.

Synod resumed and concluded the free conversation.

On motion, Synod ordered the committee appointed to prepare a connected narrative, to prepare and publish the same after the rising of Synod, if they find it impracticable to finish it in time to submit it to Synod before the close of their present sessions.

Synod then had a recess until 3 o'clock.

After recess Synod proceeded to the order of the day.

On motion, Resolved unanimously, that the Synod instruct their Directors to elect another Professor; and to vote for the Rev. Hiram P. Goodrich to fill the office of Professor of Biblical Literature in the Union Theological Seminary.

On motion, Resolved, that the Synod of North Carolina be informed that this Synod have ordered their Directors to meet at the Union Theological Seminary on the 19th of December next at 9 o'clock A. M., and also that they have instructed their Directors to vote for the Rev. H. P. Goodrich to fill the office of Professor of Biblical Literature in that Institution.

The following preamble and resolutions were proposed and adopted.

The Synod have heard, with gratitude to the Giver of all good, of a resolution formed at the last annual meeting of the Bible Society of Virginia, to seek out all the destitute families in the State and supply them with the Bible in the space of two years by the blessing of God and with the aid of our auxiliary and sister institutions throughout the State; whereupon,

Resolved, 1st. That Synod express their high approbation of such local societies as have determined to supply all the destitute in their own towns and counties within a limited time.

2. That it be earnestly recommended to the ministers and sessions in connexion with this Synod, speedily to adopt such measures as in their view may be best calculated to carry into effect the resolutions of the Bible Society of Virginia.

3. That whatever may be done in conformity with the last resolution, be communicated to the Rev. Stephen Taylor, Cor. Sec. of the Bible Society of Virginia.

On motion, resolved that at each meeting of Synod, a collection be received to defray the expenses of the Directors of the Union Theological Seminary, in their attendance at the meetings of their board—that all such expenses as shall be incurred from this time, shall come under the purview of this resolution, and that the proceeds of these collections be transmitted to the Treasurer of the Board.

Synod adjourned to meet again at the First Presbyterian Church in the city of Richmond on Wednesday the 28th of October, 1829.

Concluded with prayer,

JOHN MATTHEWS, *Moderator.*

H. RUFFNER, }
WM. H. FOOTE, } *Clerks.*

**BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES
OF THE REFORMATION.**

The first anniversary of this Society was held at Freemasons' Hall, London, on Friday, May 23: the Earl of Winchelsea in the chair, supported by the Earl of Mountcashel and Viscount Lawton.

The following extracts from the report will serve to explain the nature and objects of this institution:—

“It was conceived by the promoters of the British Reformation Society, that the exposure of the errors of a corrupt and intolerant church should not be limited to the answering of such questions as merely casual circumstances or the operations of other institutions, might have a tendency to prompt. For if it be a truth that the church of Rome has substituted the daily sacrifice of the mass for the once perfected sacrifice of the cross; if it be a truth that she has joined to the mediatorship of Him who was alone in the redemption, and claims to be a alone in the advocacy of his church, the office of other mediators and other intercessors; and, above all, if it be a truth that she would offer the beggarly elements of human merits and human mortifications, in the room of the perfect and spotless righte-

cusness of the immaculate Lamb of God, she has fundamentally and practically subverted the doctrine of the atonement, and it is the duty of every believer in revelation to lift his unqualified protest against her existence.—The exposure of error in such a church becomes a christian and imperative duty; and proselytism from her faith should be avowed, and the conscientious employment of as many as believe that her doctrines are opposed to the life-giving gospel of the Son of God. In this view of the subject, and without any reference either to the practice of existing Societies, or the state of popular feeling in the country, the plan pursued by the British Society for promoting the Religious Principles of the Reformation, appeals to the understanding and to the conscience of every scripturally-instructed Protestant. It is simply a departure from the criminal apathy of modern indifference to the views and practice of the men who bore their testimony to protestant principles in the fires of martyrdom, and cemented the fabric of our christian privileges by their prayers, their toils, and their blood.

“Such are the grounds upon which your committee would rest the obligation to support the principles, the objects, and the exertions of the British Reformation Society; and it is now their privilege to report that experience has proved the practicability, as well as the duty and the importance of the undertaking.

“The first object of your committee was to collect authentic information respecting the state of the Roman Catholic religion throughout the empire; and the best mode of disseminating among members of that communion, in England as well as in Ireland, the religious principles of the reformation.—A form of queries, drawn up in a manner calculated for the purpose, was extensively circulated in this and the sister country, and much valuable information was obtained. One of the first answers to these circulars described the state of a parish in Somersetshire, where the Roman Catholic religion has upwards of two hundred converts from the protestant faith; and although this is the only instance where so many proselytes appear to have been gained within the same limits, the committee are called upon to report their conviction, that amidst the general ignorance and indifference which prevail upon the subject, the principles of Romanism are making the most alarming progress in many parts of protestant England.

“The total amount of funds received, from the establishment of the Society up to the 31st of March last, amounts to 1880*l.* 5*s.* 11*d.*, exclusive of the sum raised by twelve auxiliary societies in Ireland, whose returns have not been received. Of this sum, 978*l.* 5*s.* 8*d.* has been expended within the same time; and the balance at present in the Treasurer’s hands is reduced to 41*l.* 0*s.* 2*d.*, with the prospect of an expenditure which bears no proportion to its subscription list.”

STATE AND PROSPECTS OF RELIGION IN FRANCE.

The two following articles are abstracts from speeches delivered at the Anniversary of the Religious and Charitable Societies in London in May last.

A revival of true religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French protestant brethren. Yes, there is not only in England and America and other countries, but in France also, a religious movement—an apparent influence of the grace and blessing of God—making its way gradually among all classes of persons, and likely to produce results of no small moment. Permit me to mention a proof or two of this.

The pastors united for private instruction and prayer during the intervals which the various public assemblies allowed. I was present at four or five of these private meetings; where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the blessed Saviour, and to animate to the discharge of duty, and to draw closer the bonds of Christian love. This one circumstance is a pledge of the divine blessing. Again: the Bible Society at Paris is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country: it begins to be the centre of charitable activity: there is scarcely a design for the good of mankind, which is not taking root at Paris, and spreading through the Departments. The love of the Bible, and of the Saviour whom the Bible reveals, is producing its natural and beneficial effects.

And who, that knows the situation of France twenty years since, does not rejoice and bless God for such a change? The French protestants are a small minority; perhaps not more than one in thirty of the whole population. Infidelity and scepticism, and departures from the fundamental truths of Christianity, had too much infected many of them. I saw myself some who professed themselves to be protestants, but who, upon conversing with them, I found filled with doubts, and more than doubts, on the truth of Christianity itself. To see, then our fellow-protestants return to the faith and love of the holy Scriptures—to see religious societies multiply—to see young ministers animated with a pure zeal for the propagation of the Gospel—is surely the dawn of a better day, and is no small cause of sincere congratulation and joy.

There was another circumstance which I observed, and which appears to me of great moment. The public taste in France, generally, seems more inclining toward Christianity. The popular infidel writers are losing ground. Voltaire and Rousseau are less thought of. I had an opportunity of attending some of the lectures delivered at the Sorbonne, by the most distinguished scholars and philosophers of Paris. On one occasion there were, perhaps, 1800 youths assembled: I heard the professor make an avowal of his belief in Christianity; I heard him ascribe to Christianity the civilization of mankind: I heard him assert the immateriality of the soul. I do not mean to say that these avowals were so full as I could have desired, or that many other things were not said which I could have wished omitted; but I mention it, as a symptom of improvement which every Englishman

will know how to estimate, when he recollects the materialism and scepticism which have pervaded the French schools for so many years. I was present at another lecture, where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the professor exposed the scepticism and coldness of heart of our Hume, and pointed out distinctly how a regard to religion and a love to the institutions of his country would have proved and elevated his history. The same professor, in a preceding lecture, contrasted the sympathy produced by our English moral writers, who recognised the Christian religion and wrought it into the characters which they described, with that which Voltaire attempted to raise on the principles of infidelity. I am not intending to say, that every thing was stated by these professors which I could have wished: far, very far from it: but I mention these things as symptoms of that revival of religious feeling which I am persuaded is going on in France.

In such circumstances, the operations of the Bible Society are of inconceivable importance. The good that may be produced by the 14,000 Bibles and Testaments circulated by the Paris Society, and the 50 or 60,000 issued through the means of individual agents in France, during the last year is more than we can imagine. The public mind in France is turning towards religion. The Roman Catholics are beginning to examine: the influence of the priests decreases daily. The pure word of God is the most powerful and peaceful instrument of effecting the conversion of men.

In short, the impression which I received of the present state of religion in France was such as to encourage me to hope for the greatest results from the operations of the Bible Society. The position of that great kingdom, the genius and vivacity of its population, its influence over every part of the continent, the growing spirit of religious inquiry which is diffusing itself in every part, all led me to anticipate bright days of holiness and truth.—The number of actual conversions among individuals, and the spirit of humility and devotion which pervades their religious meetings, are pledges of the divine grace and blessing. We have only to aid them in the temper of kindness and fraternal affection, which is the characteristic of the Bible Society, in order to see the glorious things which the mercy of God may again, after two centuries, pour down upon France.—*Rev. Dan. Wilson—Bible Soc.*

STATE AND PROSPECTS OF THE BIBLE SOCIETY IN RUSSIA.

The Russian Bible Society has done more to fill the world with Bibles, than any other similar institution, your own alone excepted, and, in proof of this, let me state what it was able to perform during the fourteen years of its existence. In that period, we were enabled, by the divine blessing, to translate the Scriptures, or parts of the Scriptures, into seventeen languages, in which they never before were printed: we printed them, in all, in thirty different languages, and put them in circulation in forty-five. The

whole number of copies of the scriptures which were printed, was no fewer than 876,106; and, when I quitted Petersburg, in May last, to return to this country, I left in the depository of that city about 200,000 copies: so that making allowance for what may remain unsold, it will appear that 600,000 copies have been put in circulation. Let none say that this is a small number, compared with the millions of Russians: it is at least one copy to twenty families in that vast empire: and I trust that there is not a village in Russia, in which the leaven of the Gospel has not been deposited by the Bible Society. I am happy to be able to state, that the leaven of the Gospel has begun to ferment in that vast empire, it is diffusing its sacred influences far and wide; and we have reason to hope that its blessed effects will, ere long, be felt on the whole mass.

But, of all the great things which we were enabled, by the blessing of God, to effect in Russia, the greatest of all was, our having succeeded in giving the people the New Testament, the book of Psalms, and the first eight books of the Old Testament, in modern Russ; and, of these, we printed 324,000 copies. I am persuaded, that, if, the Russian Bible Society had done no more than this, and this Society had done no more than been instrumental in directly promoting this glorious result, that both they and you would have merited the eternal gratitude of the church of the living God: and I am persuaded that this circumstance alone will form an æra in the history of the church of Christ upon earth. I recollect in the year 1812, when I had the honor of presenting a memorial in your name to the great and good Alexander, praying his sanction to the formation of a Bible Society, in Russia, in which I had incidentally mentioned our design of giving the Calmucs the Scriptures in their language, he remarked to prince Galitzin—“I rejoice to see that the Calmucs are going to have the Scriptures in their own tongue; but it grieves me to see that nothing is to be done for my Russian subjects:” and it is to this feeling, in that august monarch, that Russia is indebted for the best boon ever bestowed on her—the holy Scriptures in her own vernacular tongue.

I regret to state that circumstances have taken place, which have much altered the appearance of things in that country, as it regards the Bible Society. I will not refer further to them; but take this opportunity of stating, that there are indications, that, ere long, the Bible Society in Russia will be restored in all its glory, and go hand in hand with you in making the word of eternal life to run and be glorified to the utmost ends of the earth.

It gives me peculiar pleasure to be able to state that his present imperial majesty has, on every occasion, shewn himself decidedly friendly to the circulation of the Scriptures in his country; and I hope, ere long, to be able to redeem the pledge which I gave him in May last, to return to my post, and assist in circulating the Scriptures through all the regions of that vast empire: and much as I am attached to my native country, and warm as my feelings are to many of its inhabitants, I hope, if health be granted me, that I shall not be backward to obey the call.—*Rev. Dr. Patterson—at the Bible Soc. Ann.*

STATE OF RELIGION IN PRUSSIA.

Mr Smith, one of the missionaries of the London Jews Society, writes under date of Berlin, Dec. 17, 1827, as follows :

I was much delighted to find so many truly excellent people in this metropolis. At a prayer meeting which I attended on the Sunday evening I was there, and which was held at a nobleman's house, I met above thirty persons of the first rank, among whom were the two aid-de-camps of the Crown Prince. "That which makes my residence so sweet in this town," said one of these aid-de-camps to me, "is the great number of Christians who are seeking salvation and holiness with their whole soul." The Professors at the University now are most of them men of sound piety and distinguished attainments; the Clergy are men fearing God and working righteousness, zealous for the glory of his name, and the extension of his kingdom upon earth.

CHINA.

Every thing relating to the introduction of the Gospel among the Chinese, must prove highly interesting to those who are at all acquainted with the immense extent of that vast empire. The following extract of a letter from Rev. S. Dyer, describes the commencement of a work which will, we trust, prove highly important.

"My teacher is hard at work, preparing for making Chinese metal types. I hope ere long, to be able to send some wooden blocks to England, with full directions to make the types. I shall be obliged to send them to Malacca to be cut; so that, perhaps a few months may elapse before I am able to despatch them.

"My two schools on the British system encourage me much. I am particularly pleased with Mrs Dyer's. This being the end of the Chinese year (nearly,) many children stay away to make their new year's clothes, and we are obliged to give the children twenty days vacation; after which, I hope to proceed with new vigor and several improvements. The children read nothing but Christian books, and not a single objection has been made to this. Not a word is said about their own classical works; indeed the system effectually remedies the evil which existed in my former schools. The teachers allowed the children to read their own books in my absence. The schools can also, be much more vigorously superintended on the British system, and they are tenfold more under my control.—*London Christian Guardian for September.*

ORDINATIONS.

On the 11th Sept. Rev. Ichabod Smith Spencer, was ordained colleague pastor of the first congregational Church and Society, in Northampton, Mass.

On the 16th Sept. Rev. Joshua Boyd was ordained to the gospel ministry, and installed pastor of the first and 2d churches in Rotterdam, in the county of Schenectady, N. Y.



Theology.

BRIEF ILLUSTRATIONS.

2 Cor. v, 10.—*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

THERE are not a few readers of this passage to whom the words convey no other idea than that of presence, supposing its meaning to be we must all be present before the judgment seat of Christ. If the original be correctly understood, our presence, indeed, will be implied; but a truth more deeply interesting will then be conveyed to the mind; that is, the great purpose for which our presence will be necessary, the manifestation of our character.

The verb, *φανερω* here translated, *appear*, signifies *to make manifest, shew forth, shew; to make manifest or known*. The word in this passage is *φανερωθηναι*, and literally signifies, *to be manifested, or made known*. The meaning of the original seems to be this; *It is necessary for us all to be manifested, or made known, before the judgment seat of Christ.*

This verb occurs in more than *forty* places in the New Testament, in none of which does it signify what we mean by mere bodily presence. It is used, indeed, to express the appearance of Jesus to his disciples, after his resurrection. The circumstances of this case, however, are peculiar. It was known to the disciples that their Master was dead and buried; nor did they expect his resurrection, though he had told them plainly that he would rise from the dead. His appearance, therefore, to them was, in part, if not chiefly, to *make known* to them the reality of his resurrection, to confirm their faith in this fundamental doctrine of the christian system. The great purpose for which the Saviour appeared to his disciples implied his visible presence; but, as in the passage now under consideration, this presence is in subserviency to objects far more important. Jesus manifested himself to them as the risen Redeemer.

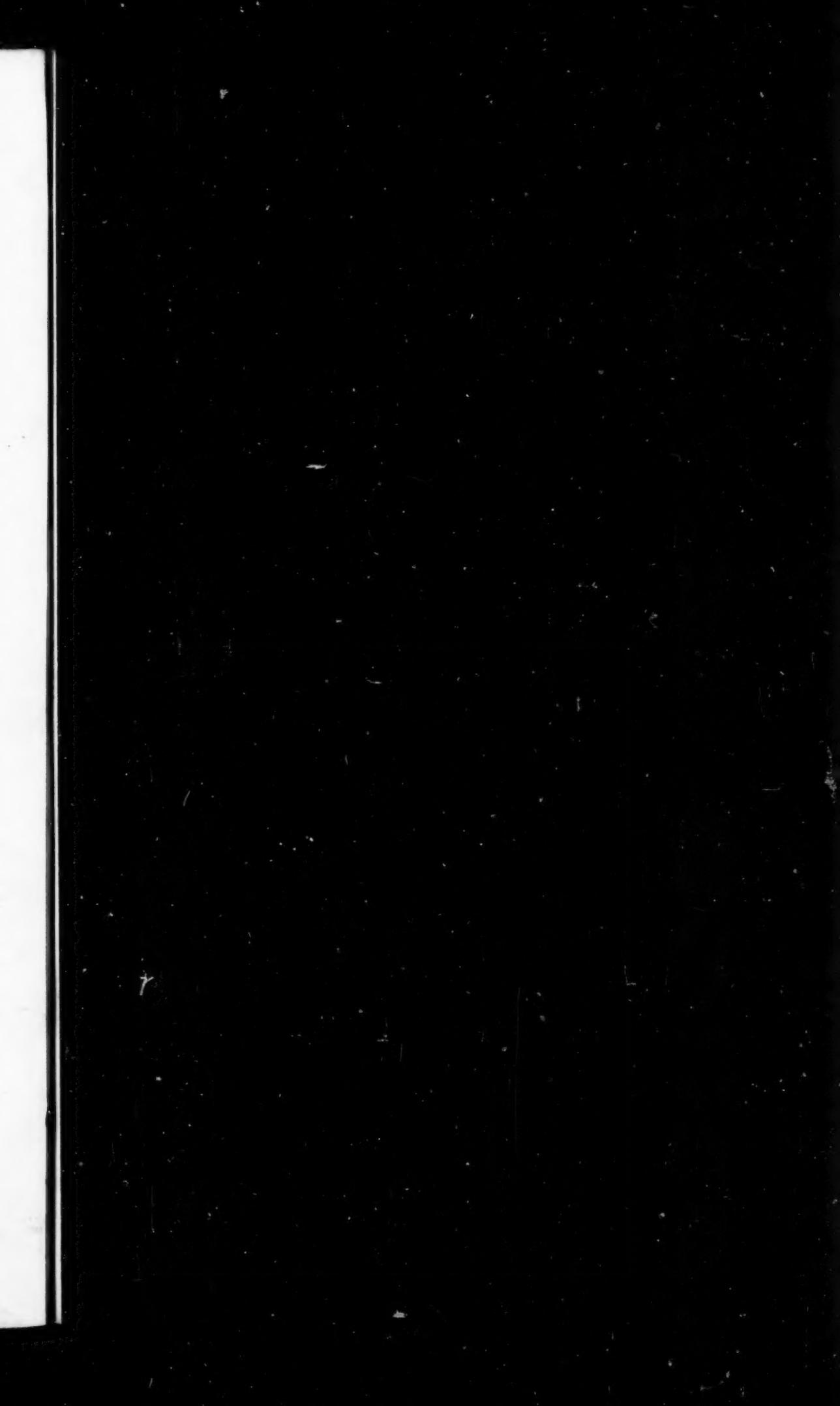
When mere bodily presence is the idea intended to be conveyed, another word, *παρειμι*, is generally used. Luke xiii, 1. *There were present at that season, &c. παρησαν*; Acts x, 33. *Now therefore we are all here present before God, τωρα εσμεν*.

In the greater number of the passages in which the verb, which we are considering, occurs, it is connected with things which have no visible appearance, and which, of course, can only be manifested, or made known to the mind. Thus it is connected with the

glory of the Saviour; John ii, 11. with the *name of God*; xvii, 6, *righteousness*; Rom iii, 21, the *counsels of the heart*; 1 Cor. iv, 5, the *purpose and grace of God*; 2 Tim. i, 10, the *love of God*; 1 John 4, 9. &c. In 2 Cor. vii, 12, the word, both in the original and in the common version, is the same which is used in the passage now under consideration: *that our care of you might appear, φανερωθηνα*. This care of the Apostle could not have a visible appearance, but was very clearly made known to the mind. His kind and condescending deportment towards them, and his sufferings for them, could, indeed, be witnessed; his earnest and affectionate exhortations and instructions could be heard; these, however, were but the out-goings from the principles of his heart.

This life is the probationary state, and the only probationary state of man. But, a state of probation necessarily implies an account to be given, and consequences to follow, at the close of this state. During the period of life the character of man is formed for eternity, and according to his character, will be his happiness or misery in the world of spirits. If his character is righteous, his condition will be happy; if his character, at death, is sinful, his condition must be miserable. *After death is the judgment*; that is, the sentence of the Almighty judge will be carried into immediate effect, without such investigation of character, and without such exhibition of evidence as would be calculated, in the view of intelligent creatures, to shew the justice of the sentence. This investigation will take place, and this evidence will be exhibited at the general Judgment.

This investigation is not necessary, nor is it intended to give information to the judge himself. He is the witness of all the violations of his law, all the abuse of his mercies, all the neglect of his ordinances, all the wilful rejection of his salvation, in wicked and impenitent sinners. He *knoweth also them that are his*. This knowledge is perfect. He knows their hearts, with all their thoughts, impressions, workings and aspirations; he knows their life with its difficulties and trials. This investigation, however, will be highly useful and important, if not indispensably necessary to the subjects of the divine government, who are creatures, of course limited in their capacities for receiving knowledge, and do not possess that omniscience which would enable them to search the heart. But without a knowledge of the heart, a correct and intelligent decision respecting the conduct cannot be formed. Many actions of men derive their character of good or bad, from the motive with which they are done. If we should witness the same action punished in one, and rewarded in another, our convictions of the justice of these different awards could not be intelligent, unless we knew the different motives with which this action was



done. Unless the knowledge of this motive is presented to our mind in a way that is adapted to our limited faculties, we must remain in ignorance. If this motive is of a complicated nature—and many of them are exceedingly so—this knowledge can only be acquired in succession, a part at a time, and in such order as the causes which formed this motive exerted their influence. Such a conviction, deep, intelligent and immoveable, will be produced in the mind of every intelligent creature, by the developments and decisions of the last day. Eternal silence respecting the justice of their sentence will be imposed on the wicked; and matter for ceaseless songs of praise, thanksgiving and joy, will be furnished to the righteous. Each man and angel will feel this conviction, not only respecting his own individual sentence, but also respecting the sentence of all other men and angels, who shall then be judged.

After the investigation is closed and the sentence is pronounced, the wicked, we are informed, *shall go away into everlasting punishment*; punishment which will bear an exact proportion to the guilt of the sinner. This guilt will arise from the sins of his whole life, of thought, of word and of deed. The guilt of each sin will be more or less aggravated, according to the means of spiritual improvement which have been enjoyed. Perhaps he has received a religious education, has been favored with the kind instruction and prayers of pious parents; he may have lived under the faithful preaching of the gospel, has often heard its plain and affectionate warnings, invitations and offers of mercy; has sometimes been visited by the powerful influences of the spirit of grace. But in the midst of all these restraints and advantages he has remained a rebel against God; perhaps has acted a conspicuous and high-handed part in wickedness, and dies impenitent. His example may have led others into the same rebellion and wickedness, and encouraged them to remain in the same impenitence in which he dies. These again, by their example, may have influenced others; and these again, others, &c. Thus the baleful influence of his sinful example may descend to unborn generations, spreading wider and wider as it descends, sweeping before its deleterious tide hundreds and thousands of human beings, till the end of time. But this is not all; he might have obeyed the first claims of the gospel; he might have accepted the first offers of mercy which were made to him; he might have cherished the first movings of the spirit on his heart; he might have been a christian; a christian, by prayer, and watchfulness, and the diligent use of the means of grace, eminent for piety and usefulness in the church and in the world. Thus his example, like a heavenly light shining around him, might have influenced and attracted, through the blessing of God, others to

the cross and service of Christ; and these again, others, &c. until thousands might be blessed with the happy effects of his example. It will not be denied that, what he *might* have been, and have done, he *ought* to have been, and to have done. It is equally clear, that he is criminal in not being and doing what he ought.—His punishment, therefore, will be proportioned to the guilt of these sins of omission.

Now, it is certain that no finite judge could form an accurate estimate of the guilt of this sinner: and, of course, he could not, if he possessed the power to inflict the punishment, proportion the punishment, with strict justice, to the actual degree of guilt. Hence the emphatical language of the Apostle; he "*must* appear before the judgment seat of CHRIST;" a Judge who, with perfect ease, and with perfect accuracy, can estimate this amount of guilt, and can measure the punishment accordingly. The criminal will not suffer a single degree of punishment, a single twinge of anguish which is not deserved, and for which such a reason will not be furnished from his sins as will justify the sentence before the assembled universe. Now, we think it equally certain that beings of limited faculties cannot receive the knowledge of these reasons unless it is given in parts, and in order. The sins of a whole life have a connexion with each other, as cause and effect. The first sin led to the second, the second to the third, the third to the fourth, &c.—If this order is observed, in the investigation, minds even of limited faculties, will receive a clear and deep conviction, at each step of the process, of the justice of the sentence. And although they will be unable to comprehend the aggregate of guilt, or the degree and duration of the punishment, yet progressing in this way, step after step, in order, their conviction will be clear that justice, and nothing but justice, is done. The guilt of this sinner arises in part, from neglecting the opportunities afforded him, and from disregarding the restraints thrown around him. If he is guilty for neglecting the instruction and prayers of his parents, then, not only this instruction and these prayers, but also the tenderness and perseverance with which the one was given and the others were offered, will be an important item in his account. If this tenderness and perseverance had been less, his guilt would be less; if greater, his guilt would also be greater. If he is guilty for neglecting the preaching of the gospel which he has heard, then, to form an accurate estimate of his guilt, the plainness, the affectionate earnestness and frequency of this preaching must be exhibited to view; otherwise, the tendency of this preaching will not be seen; and his guilt, of course, will not be known. If he is accountable for the influence which his example has on others, who live and die, like himself, impenitent; then the character of these others,

so far as it has been formed by this influence, must be made manifest; otherwise his guilt will not be ascertained. If he is guilty in not being a christian, then, that unbelief and impenitence which cut him off from the Saviour, with all their secret, diversified and powerful workings, together with all the causes which strengthened these principles of wickedness, must be investigated and brought to light. If he is guilty in not doing the good which he might, and therefore ought to have done, then, the opportunities and means of doing this good, might be brought to view, in order to the amount of his guilt from these omissions, in all their details, being accurately ascertained.

Let this one individual be the representative of all the millions who shall be condemned at the last day. The manner of investigation, and the reasons for it, will be, in all cases, the same. The great outline, and even the prominent features of their character, are the same. However diversified by the degrees of guilt, the subordinate events of life, and the minuter shades of feature; yet they all belong to the same class; the class of impertinent sinners.

There are hundreds and thousands in the world whose character would never be known to their fellow-men, if this investigation should never take place. The life of one is filled up with actions called great and splendid, and have procured for him the admiration of the world. Acknowledged to be a great man, it is forgotten that he may be, and perhaps is, a most hardened and daring rebel against God. The splendour of his actions seems to prevent the suspicion that his whole life will entail upon him nothing but deep and eternal disgrace. His admirers will be compelled to change their opinion of him, when they see his character fully *manifested* at the last day. Wealth may have the same effect, in some degree. He who is possessed of it may deceive himself by supposing that his influence may surround him in the world to come; and others who have flattered him here, may fall into the same delusion. Another is possessed of so much *natural* goodness, so much mildness and sweetness of temper, that others can scarcely admit the truth that this loveliness of disposition may cover a heart of the most inveterate enmity against the Saviour and his gospel. When the hand of the Judge shall draw aside the veil, and manifest the character in its true features, reasons for a sentence, widely different from that pronounced by men, will abundantly appear.—Some are self-deceived respecting their hopes of acceptance with God. Possessing the religion of Christ, and supporting a character which prevented detection, and even suspicion, amongst men, they have had a *name that they lived*, while in a spiritual sense, *they were dead*. Others are hypocrites in the Church; to answer

their own selfish purposes, they have assumed the *form of godliness*, while they *denied the power*. Judas does not appear to have been suspected by the other Apostles, until he betrayed his Master. Had he died before he committed this act of treason, they would, probably, have supposed him to be a *good man*. Nothing but the investigations of an omniscient Judge can set such characters in a true light. To do this, it will be necessary to *make manifest the councils of the heart*, to *bring to light the hidden things of darkness*; to shew that, though the conduct was right, in the view of men, yet the motive was selfish and wicked. Were these to receive their punishment without this investigation, others, especially those who had known them on earth, could not so clearly perceive the justice of their sentence.

For a variety of reasons it is necessary that the character of the Christian should also be impartially investigated. *The world knoweth him not*; but it shall know him, when his character is set in a true light. He has been suspected of hypocrisy, has been reproached with fanaticism; his faith has been derided as visionary, as foolishness; he himself has been hissed from society, as one whose touch was disgraced; he has been persecuted, even unto death, as one who deserved not to live. While bearing these reproaches, revilings and persecutions with meekness and forgiveness, he has comforted his heart by appealing to that judge who *knoweth all things*. Hence, with the most unshaken confidence, he *waits for the coming of the Lord Jesus Christ*. This day, so terrible to the workers of iniquity, presents a joyful prospect to his faith and his hope, when the purity of his motives, and indeed, his whole character shall be vindicated from the reproaches of men. For this reason he *looks for and hastens unto*, that is, *earnestly desires, στενδει, the coming of the day of God*. Although he can now say, in the sincerity of his heart, *Even so come, Lord Jesus; and come quickly*; yet, sustained by his faith and hope, he is *directed into the patient waiting for Christ*. The expediency, if not the necessity of this full investigation of character, appears from this; that the Christian's principles, according to which he will be rewarded, are unknown to men. In solitude he is left, with but one or two, as obscure and as much neglected by the world as himself, to witness the meek submission and un murmuring patience with which he bears the bereavements and afflictions which his heavenly Father has appointed for him. If his eternal blessedness will be in proportion to the piety with which he endured these trials; then, this submission and this patience will be *proclaimed in the light*, as the evidence that these rewards are deserved. The Christian is often limited, by the providence of God, in doing good. The poor widow could not have *cast into the treasury of the Lord*,





more than her *two mites*; for this was *all that she had, even all her living*. Had she possessed the wealth of some females of our country, and of our time, what would she not have done to promote the cause of her Redeemer! She will be rewarded, not in proportion to the two mites, but to the love of God and the spirit of active benevolence which she cherished. She will rise up in the judgment with thousands, who command the wealth of this world, and condemn them: she gave all, they give if any thing, but a very small part of what they have. *It was in David's heart to build a house for the name of the Lord God of Israel*: he will be rewarded for this pious intention, though he was prevented from carrying it into effect. Oftentimes Paul proposed to visit the Romans, but was hindered; though absent from the Colossians in the flesh, he was with them in the spirit. When the Christian engages in secret prayer, he does not choose for the purpose *the corners of the streets*, nor even the church, where he not only may, but he will be *seen of men*; but he enters into his closet, or finds some other place, from which the eye of man will be excluded. For this prayer, his *Father, who seeth in secret, will reward him openly*. To justify this reward, the humble importunity, the earnest wrestlings with which he prayed in secret, will be made known to the assembled universe. When he gives relief to the friendless and afflicted, his left hand does not know what his right hand doeth; he sounds no trumpet to engage the attention of men. For the first time it will be known at the day of judgment, at least to thousands, that he has *fed the hungry, clothed the naked, visited the sick, &c.* But because he has done these things for the sake of Christ, he shall be openly rewarded.

There is another important reason for this investigation of the Christian's character: He was known, by his companions on earth, to have been a sinner; to have, for a time, employed all his powers, and faculties in rebellion against God. These sins deserved punishment; why is he not condemned? Why is he, who deserved this condemnation, rewarded with the joys of heaven? True; he deserved to suffer; but Christ, who is himself the Judge, has suffered for him; and these sufferings of Christ are accepted instead of the sufferings which the Christian deserved. He is pardoned for Christ's sake; whose life and death merit the pardon of sin, and the joys of heaven for every one who believes in the Saviour. If it can be made evident that the Christian believed in his Saviour, the question reflecting the justice of his acquittal, is settled. His *good works* will be adduced for this purpose, to prove the genuineness of his faith. While these good works will be the measure of his reward, they will be also the proof that he is indebted for all his joys to Christ who died for him. Thus he will

be prepared to bear his part in that heavenly ascription; *unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

The question is sometimes asked; will the sins of the Christian be disclosed on that day? Let the scriptures reply. It is certain that the Christian will not be condemned in the judgment; for *there is no condemnation to them who are in Christ Jesus.*—His sins will not therefore, be disclosed, as in the case of the wicked, for the purpose of justifying a sentence of condemnation.—His sins are *blotted out*; and that which is blotted out, is no longer noticed as a charge against the debtor. God is represented as casting the sins which he has pardoned, *behind his back*, as things no more to be seen; as casting them *into the depths of the sea*, from whence they are no more to rise; and then, like the iniquity of Israel, and the sins of Judah, though *sought for, they shall not be found.*

If the sinner is to be punished for all his sins, how shall he be brought to the distinct recollection of them? and without such recollection, how shall he be convinced of the justice of his sentence? This, we suppose, will be effected by the power of God, *with whom all things are possible*, and who certainly does not forget those sins. This implies no natural impossibility. That impression which was once in the mind, can be revived: this accords with our own experience. And the power of God can accomplish any thing which does not involve an impossibility. In this sense we understand the language of Paul respecting the Lord, who will himself be Judge; *therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* It is the Judge who will do this; and do it when he comes, that is, at the day of judgment; for his second coming will be for this purpose. Both actions and thoughts, the outward conduct and the exercises of the mind are included. Those which are forgotten, are not excepted. But a very imperfect view indeed would be given of human character, if nothing but what is recollected, either by the person concerned, or by others, should be disclosed. Forgetfulness, with every other covering of crime, will then be drawn aside. No depths of oblivion will hide the crimes of the guilty from public view.

The hypothesis of the Rev. E. Irving, of London, will not answer. He supposes that the time between death and the resurrection will be spent in recollecting the forgotten actions and thoughts of life. Time sufficient for this purpose may be afforded to the antediluvians, to those who have died a thousand, or even a hundred years before the resurrection; but what time will those have, who shall die but a day, or an hour before that event? What

time will those have who shall not die, who *shall be changed in the twinkling of an eye?* These will have no time for this purpose. Among these will be some old, who will be as likely as those of any former generations, to have forgotten the sins of life. The recollection of these must be aided in some way different from that which Mr Irving has supposed.

Some, again, appear to be really concerned on account of the time which this investigation will require. All anxiety on this subject will be effectually obviated by recollecting that there will then be *no time*; when the judgment commences, time will have ended. The heavens and the earth, our present chronometers, shall then have *passed away with a great noise*. The terms *long and short* will have no more application to the mode of our existence in the world of spirits, than they have to that of God himself.— But on the supposition that a period should be required for each human being equal to what we call a year, or even a century, an eternal duration will still remain. The word *day*, in scripture, is often used to signify, not a natural day, from one rising or setting of the sun to another, but a long and indefinite period. The term, *day of judgment*, is to be understood in this sense, as designating such a period as the great and solemn inquest may require. No period in the whole range of human existence can be more deeply interesting than this. The awful sublimity, the majestic grandeur of the whole scene; the agonizing fear of the wicked, the joyous exultation of the righteous, the astonishing and unexpected developments of character which shall be made in quick and constant succession; shall render this, indeed, the **GREAT DAY OF THE LORD**; that day, “for which all other days were made.”

Although each individual shall give an account for himself, separately and alone; yet it will be one grand and universal inquisition, embracing the whole human race. Owing to the various relations of life, by which we are all connected together as one great family, the account of one will involve that of another, and this, again, of another. The relation of parent and child runs through and connects together the whole race of man, from Adam to his latest born son. The account of Adam will involve that of Cain, of Abel, and of Seth; that of Seth, again, will involve that of Adam, and also, that of his own children; their account, again, will be interwoven with that of their children, &c. down in unbroken succession, through the whole antediluvian world, to Noah, the second father of mankind. His account, in like manner, will involve that of his children, &c. down to the last child which shall be born. The account of Adam will involve that of Eve, his wife; and that of Eve will be inseparably blended with that of Adam, her husband. So will it be with husbands and wives through every age; the account of one cannot be given, without bringing with

it important parts in that of the other. The account of David, the king of Israel, will involve that of his subjects; and their account will involve that of the monarch, who reigned over them. Neither Philemon nor Onesimus can give in their account without that of the other; having sustained the relation of master and servant in life, they must appear together, to accuse or acquit each other, before the judgment seat of Christ. Paul, in giving his account, will have a constant reference to the account of those who enjoyed his labours as a minister of the gospel; and their account will, of course, involve his. If he is acquitted, it will appear that he had faithfully preached the gospel, had *declared the whole counsel of God*, had *kept back nothing that was profitable to them*, had *taught them publicly, and from house to house*, had *warned every one night and day with tears*; thus he will *take them to record that he is pure from the blood of all men*. If they are acquitted, it will appear that they had received the gospel not in *word only, but also in power, and in the Holy Ghost, and in much assurance*; if they are condemned, it will appear that they have *rejected the counsel of God against themselves*. The pastoral relation, in every instance, is of such vital importance, as to require the pastor and his flock to stand together before the Judge, as one community, having, as such, one account to give. Satan, who, ever since he found his way into Eden, has been employed in rebellion against God, must come to this grand inquest. He is *reserved in chains, unto the judgment of the great day*. With fatal success, in every age, he has employed his agency in deceiving the nations, in tempting to sin, in seeking whom he may devour.—The guilt of the world is now to be divided between this fallen spirit, this “archangel ruined,” and mankind. The question will now be decided, how far his influence on the minds of men will furnish an excuse for their sins, and procure a mitigation of their punishment. The Judge, with infinite justice, will decide the question, and distribute to each the deserved award.

Such will be the account of the last day. Like the providence of God, which is one great system, embracing, in one unbroken series, all the events of time, yet is constituted of ten thousand subordinate plans, each of which, while it is a whole in itself, is a part of the one great system. So this account will embrace details as numerous as the human family, as diversified as the circumstances of life, and the opportunities of improvement which have been enjoyed. These details, while each is a whole in itself, will be so intimately connected, will so run into each other, as to make one account. Such will be the close of the Mediatorial Kingdom: when this account is given; when the sentence is passed; the kingdom shall be delivered up to the Father, *that God may be all in all*.

HERMEN.

PUBLIC MINISTRATIONS.—Continued from page 531.

V. PAUL'S STYLE.—His style was fitting the great subject that occupied his mind; a subject of such importance to every sinner, as to require only to be seen by him, just as it, in reality, is, to awaken the strongest feelings of the human heart. His language and sentences were such, as to be easily understood, and to carry the sentiment, with force, to the conscience. There was no dissipating of the ideas, and clouding the subject, by an array of words and figures; nothing that is now commonly, though improperly, called rhetorical:—Though there was an abundance of true rhetoric. Read his speeches:—there is nothing gaudy—nothing of the flowery order—nothing superfluous or rude—nothing harsh:—but under the feeling, that for every idle word, and unmeaning sentence in his discourses, he must give an account unto God,—there is an ordering of his words in wisdom and plainness and kindness, that gives them a force irresistible. The great Roman orator might, perhaps have preferred the style of that certain Tertullus, who accused Paul; but the greater Grecian would have preferred the plainness and cogency of the resistless Paul. If one would see the power of plain words and simple sentences, when made the vehicle of important truth, let him peruse the public speeches of Christ and his Apostles. Simplicity and energy characterise all the family of Christ; while each one has something peculiar to himself. The common characteristic qualities, in their style, are those, which claim our attention at present, most particularly. The parade of words and figures, and the splendor of descriptions, which may help feeble sentiments, and grace a weak or unimportant cause, would have but encumbered these teachers in their holy employment of making men wise unto salvation. What would Paul have thought of the flowery rhetorical speeches, and the incoherent rhapsodies, and the heathen philosophical discussions, which are given to the churches and the world as preaching,—as preaching the gospel of Christ—that gospel in which he gloried? “*Lay hands suddenly on no man: not a novice, lest being puffed up with pride, he fall into the condemnation of the Devil.*”

A child would have understood Paul's words; a man would have been chained by his ideas and sentiment and feeling. After hearing his discussions on matters of faith and practice, and his illustrations of scripture, the congregations went away, not to criticise the *good or bad style* of the preacher,—but to discuss the *subject*; they forgot the style in the matter; decided evidence that he was truly eloquent, and that his style was the best for the purpose in hand.

The great subject of our preaching needs to be set forth just as it is, in its own grandeur;—all human ornaments but disfigure it; want of chasteness and simplicity debase it—want of correctness and clearness degrades it. When Paul spoke, his words were but vehicles of his thought, and the grace of the gospel pervaded them all.

VI. HIS SPIRIT.—He discovers the spirit of one, who felt an unquenchable desire to communicate to others that inestimable truth, of which he knew himself to be possessed,—and so to communicate it, that others should embrace it as he had done, most cordially. His proceedings every where manifest that the ardent desire he once expressed for one man, who was hearing him as a criminal, was the desire he felt for all; “I would to God, that not only thou, but all, who hear me this day, were both almost and altogether such I am, except these bonds.” He strove to make men *believers*. A sense of the glory of God, and of the love of his Lord and Master, shut out selfish feelings from the predominancy in his heart; he stood as the messenger of Christ; and desired to see as the fruits of his labors, the exercise of faith in his hearers, rather than their admiration of his addresses. He was greatly in earnest: his feelings being excited by the love of Christ and the glory shed around the cross—together with compassion for the souls of perishing sinners, clearly evinced the warmth and simplicity of native tenderness, refined by grace. He was greatly in earnest, and his hearers felt him to be so. They felt that he designed them to *act*,—not to praise or blame him,—not to discuss and dispute about his manner of handling the subject,—but to look into the subject, and *act*; in the exercise of faith to embrace Christ Jesus. They never doubted that he desired them to feel, and act, on the great subject of redemption, as he did himself. He himself, from mourning at the cross, calls them to mourning and weeping; and, under the influence of the love of Christ, he delights to dwell upon the expressions of his grace, as he saw them in God’s dealings with the patriarchs, as he beheld them on the cross, and as he felt them in his own heart, or saw them in the experience of fellow christians, or in the strugglings of an awakened soul.

He discovers a strong conviction, that he was decidedly right; and for his authority, he plead the authority and word of God. On all points of doctrine, in agitation, to this was his appeal, God’s word.

The peculiarities of the christian system of doctrine are all matters of Revelation; resting on the authority of God, they beg nothing from heathen philosophy or logic, and are not panoplied by

the authority of human names. Firm in this conviction of truth, he was uncompromising in his doctrines, and discipline.

No matter of *doctrine* was, in his view, unimportant; no *precept* indifferent. The truth of Christ,—the truth as it is in Jesus, he held, and followed in all its leadings. The things he counts unessential, and in which he would become all things to all men, were matters of civil forms and customs, in which there is not essentially any morality. He had none of that doubt and hesitancy about the truth of the gospel, that should make him backward in announcing the truth, and in urging sinners to believe and be saved, or incline him to a compromise with opposers, and under the guise of charity embrace those, who set at nought the truths of God, even to the denying the Lord that bought them with his blood. Perhaps some of his ardor was the natural consequence of his temperament of body and exercise of natural feeling. But the feelings of nature when aroused by the interesting concerns of the soul and the glories of Christ, unsupported and undirected by divine grace, either flag, or run into the extremes of enthusiasm or bigotry or licentiousness. Paul's strongest feelings were excited by the truths he proclaimed. Salvation by the cross was his great endearing subject; he looked upon it till his heart glowed; "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

Great disinterestedness appears prominent in his services.—When he disputes, it is evident, it is not *for victory*; though he wishes to overcome his adversary, it is, in kindness, to bring him to the enjoyment of that hope of everlasting blessedness, which he himself had by faith. He labored, not for enjoyment, or earthly honor, or possessions, but for the honor of his Lord, and the salvation of men.

He put on humility as a garment; not the humility of classic acceptance, for that implies meanness of spirit, but the humility of the gospel, which implies a bowing of his own mind and will, to the word and will of God; and a willingness to suffer any thing, and a readiness to undertake any thing, by which the Lord Jesus might be glorified. We will not now inquire, whether the men of classic days designed to call those things mean and base, which Paul calls humility; or whether ignorant of those feelings, they called those things humble, which we call mean. Paul could take an insult for Christ's sake without being angry: and, without being proud of his success, rejoice in the glory of Christ, which was manifested by his labours; "I can do all things, Christ Jesus strengthening me." There was no labor of the gospel, which was too low, or too arduous for him to undertake. He could labor, with his own hands, for the necessaries of life; and he could

plead the cause of the gospel at Athens, the mistress of literature and the arts, and at Rome, the mistress of the world. He could feel an interest for a converted slave, and write that beautiful epistle to his master; and he could plead for Christ before princes, and rejoice in bonds, while, by wearing them, he preached to nobles that, otherwise, would never have heard the message of mercy from his lips.

He felt an anxious desire for success; "my heart's desire, and prayer to God for Israel, is, that they might be saved." The prosperity of the churches, which he planted, and the welfare of those, for whom he felt himself an Apostle, he tells us, was remembered daily, when he bowed his knees before God. These are not empty declarations. He himself declares the labors, he had willingly undergone in the cause; "unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place: and labor working with our own hands; being reviled we bless, being persecuted we suffer it. Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a day and a night I have been in the deep: in journeyings often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils amongst false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—All this he could bear to win souls. It is true, he could and would bear all things for Christ's sake: but he felt a strong desire for the salvation of souls, as Christ was thereby glorified, and as his benevolent heart, warmed by the love of his Lord, desired the well being of fellow sinners. He bowed submissively to the will of God, when it was made known to him; while his heart desired the salvation of one company of sinners, he could, at the divine command, go cheerfully to preach to another; and while he believed that many would be lost, his heart was enlarged to desire the salvation of all.

He was eminently a man of prayer. He sought the special guidance of God, in all his ministrations, and he sought of the Lord blessings on the churches. For the prosperity of the cause, he daily bowed his knees before the Lord. He labored like one, who expected all to be accomplished by human effort; and he prayed like one, who expected, not only success, but the will and the grace to labor, to come directly from God.

From his daily communion with his Lord, he felt strong to do all things that He required, assured, that his strength should be according to his day.

VII. HIS SUCCESS.—He looked for the fruits of his labors; he

expected to see them; he felt confident, that the **Holy Ghost** would not send him where there was none of the promised reward for the travail of Christ's soul, and the record of his labors leads us to believe, that he preached not long, in any place, without seeing the work of the Lord prospering in his hands. The effects of his preaching were various; convincing some and offending others. When brought before the tribunal, his judges were convicted: in Cæsar's household he had converts. He met with great opposition. But such was the spirit he displayed, that the mob could be stirred up, only by an appeal to their prejudices and allegiance. The Jew fell before his argument, but accused him of moving sedition, as being a rebel. The heathen could not stand his truth; and one cried "*our craft is in danger! Great is Diana!*" some accused him of one thing, and some of another. On the ground of Scripture, and argument from Scripture, and illustration of Scripture, he drove all from the field. He kept judgment on his side; passion raged against him, and raged the more, because judgment was convinced, and conscience was awakened.

RELIGION AND POLITICS.—Religion was a state business. A change in one generally preceded a change in the other. And this political connexion gave Paul no small part of his trouble. His hearers acted on this principle, especially, if they were not pleased with his preaching. This has ever been the ground of persecution for the Gospel's sake. This interweaving of Religion with politics has given the opposers of the Gospel, an opportunity of shewing their hatred in something more than words or influence,—*in violence*. When we reckon up the number of churches, founded by the labors, and built up by the instrumentality, of Paul, we have evidence that he was eminently successful in winning souls to Christ. Though his labors were not equally blessed in all places, yet, at the close of his life, there was a noble company of believers, who were indebted to him inexpressibly more than they could tell. Aside from his inspiration, by which his Epistles have been the light of the Church, the work of his hands remained for generations. Should every preacher of the Gospel, in proportion to the time he preaches, bring as many spiritual children into glory, as did the apostle, the name of Christ would speedily rise, in accents of praise, from every kindred, and family, and tongue, under heaven. Paul labored for the glory of God, and the salvation of sinners; two objects, which separately considered, are of intense interest; and conjoined, unspeakably precious. He gained these objects; and felt assured that a crown of glory was laid up for him. Might not such a man, at the close of his ministry, *appeal unto God?*

VIII. NOW, HOW FAR, CAN PAUL BE FOLLOWED?—How far, can any one, that is in earnest to win souls to Christ, live, and act,

and be successful, as Paul?—As to the times, and places, and manner, and matter, of his preaching, and the spirit, with which he should engage in the work, ought not every preacher to be like Paul? And is he not utterly inexcusable if he is not? “Be ye followers of Christ as ye have us for an ensample.”—But then, what gave Paul his success? Why are not preachers, now, as successful, as he was?

Let us inquire for the means of his success; for it does not appear that it was owing, mainly, either to his time, or place, of preaching, or to his manner, or style; though, in a subordinate point of view, these were all necessary; neither does it appear, that the matter and spirit of his preaching though absolutely essential, were sufficient of themselves so to explain the matter, that we can say, the secret is in them. There must have been other things, in Paul’s experience, which led to his success. And what were they?

1st. *His success was not owing to his great talents.*—It will not be derogatory to the apostle to say, that though he every where discovers a discriminating and vigorous intellect, yet some, of the followers of Christ, have given evidence of equal, if not superior natural endowments, and more than this, the Bible, and our experience, both teach us, that, success in the ministry is neither in the direct, or inverse proportion, to the talents engaged: and that while great mental weakness in the office of the Gospel ministry is dangerous to the church, it is not necessary to possess endowments, above the common standard of sensible men, to be, like Paul, a successful minister of Christ Jesus.

2d. *It was not owing to his rhetorical powers.*—He spake with such *feeling* as to awake a kindred feeling of earnestness, on the matters of the gospel; but as he says, neither in matter or in manner, “in the words of man’s wisdom, but in the demonstration of the Spirit and of power.” His sermons were not according to the Metaphysical discussions, or Philosophical disquisitions of ancient or modern days. Neither did he use abundantly, or even seem to care for, those tropes and figures, and dazzling expressions, that load, with meretricious ornament, a plain subject, bewildering and confounding, leaving an impression, as violent perhaps, and as undefined, as was felt by the messenger to David, when he declared, “I saw a great tumult but I knew not what it was.” Paul’s eloquence was seen and felt in his urging home, upon the hearts of his hearers, a weighty subject, with great plainness and simplicity and earnestness. His heart spoke. Every man’s heart speaks in his addresses. And, in ordinary cases, he is likely to produce an impression kindred to his own feelings. And are there not the same weighty subjects for every preacher? and if he feels them can he not tell it? and tell it in plainness and simplicity and great earnest-

ness? It is very likely, were Paul to appear and preach to us, he would be reckoned, by many, a very ungraceful speaker, that sinned against many rules of oratory; yet he undoubtedly would be felt, by all, to be an intensely interesting orator. But did Paul never appeal to the imagination? Let any man peruse his writings, and what is left of his preaching, for an answer. They are full of *imagery*,—*moral imagery*. The brute creation, men, spirits, God, are brought forth to our view, *in action*—most interesting action. And while the power of using tropes and figures, and rhetorical phrases with propriety is possessed by few; and the power of enkindling the passions with an earthly flame, through the imagination, is possessed by a still smaller number, this *moral imagery*, which Paul used to touch the feelings, through the imagination, is quite within the sphere of every pious man. Yet the strength of the apostle, and of any successful coadjutor, is not laid there.

3d. *It was not owing to his Inspiration.*—Blessed with direct communications from God, he taught with authority; and what he taught has been the treasure of the church, and will be forever.—Yet Paul's inspiration is one thing and his success in the Gospel is another. In the one, he can have the chosen Apostles only as his equals, in the other, he may have many.

The truths of the Gospel, which he preached, were not inferences from his own reasonings; God gave them to him, and he gave them to us. We have, then, what Paul had,—a message from God. He could neither make a new Gospel, nor add to the communication sent by him: he could only announce, and explain, and defend what he received. This is every preacher's office. It required an inspired man to explain the rites and ceremonies of Moses, and also many of the declarations of the prophets. This Paul did, by the command, and by the spirit of God. On account of the variety of language, and the length of time since the communication was made, we labor under a greater difficulty in finding out what Paul meant, than was felt by his cotemporaries: But in other respects, we have the same message as Paul, and, while we preach Christ Jesus and him crucified, we have also equal authority with him. What matter is it, whether God speak to me audibly, or send me a message in writing? In either case I have his mind and will.

4th. *Neither was it owing to the ignorance of those to whom he preached.*—For the less intelligence, the less information, possessed by any people, the harder was it, for Paul, to bring them to be such Christians as he would have them to be. He wished all to understand the Gospel, and to be able, in some measure to commend it to others in obedience to the injunction in the Revela-

tions. "The spirit and the bride say come, and let him that heareth say come." The more intelligence and information the converts possessed, the better servants of the Lord Jesus would they become. Considering then the ignorance which brooded on the nations, and the superstitions, to which they were given up, we perceive that Paul needed all the endowments of the apostleship to produce any effect, upon the strong holds of sin; and with them all, he had no advantage over preachers in these United States, or in civilized Europe.

If then, Paul's success was not owing to his great talents, or his powers of oratory, or his skill in rhetoric, or his Inspiration, or to the ignorance of the people with whom he was engaged, circumstances, in which at first view, he seems to be singular, but on second consideration, not necessarily superior to the present race of preachers,—to what was he indebted for his success? I apprehend it will be found to be something quite within the reach of every man, who has the common sense of man, and the literary acquirements and mental training of a theological education.

1st. *Paul gave himself wholly to the work of the ministry.*—He would engage in nothing else. He was sent to convert souls to Christ, and build them up in the most holy faith. That he had entered into the spirit of his commission, was seen and felt, wherever he was seen and felt. The gospel truths were, in the minds of men, associated with the very presence of Paul. The discussions commenced in their minds, before he opened his lips, even when they knew not the doctrines he preached, they felt that he was about to declare something for their belief, something which, if believed, would revolutionize them in matters of religion. If he fled from his enemies in one place, it was that he might preach Christ in another place. He lived to labor for his Lord. When he labored, working with his hands, it was not for the wealth of this world, or even for what is called a competency, a little comfortable store laid up for old age, or some pressing emergency to come—but that the gospel might not be blamed by his being a tax on the labors of christians, who were in unfavorable circumstances. Paul's competency was what God should give him in the discharge of his duty; and his duty was to spend and be spent in the cause and service of his Lord. A woe was on him if he did not preach the gospel wherever he was sent. And if he could not stay in a place to which he was sent without working with his own hands, he would work, to preach. Paul laid up no money that we hear of; his treasure was the ingathering of souls. He had not time to spend from his daily preaching, to get rich; and he had not the disposition to take the time, which had been claimed by Christ,

when he met him on the way to Damascus, and had been devoted by Paul, when he trembling cried "what wilt thou have me to do?" He could not seek for the applause of men, or for other honor than what Christ should give in the declaration, "*Well done good and faithful servant.*"

It is not difficult to see, that all his actions, as far as the weakness of nature permitted, were designed to have, and did have a bearing, an immediate bearing, on the great object of converting souls to Christ. Christians felt that they had an unwearied Pastor, and an undiscouraged laborer; his opposers felt, that, they had a most untiring opponent, and determined preacher of the unaccommodating gospel: This aroused the enmity of one, and strengthened the attachment of the other.

2d. *This devotedness was accompanied with fervent prayer.*— In this he was importunate and particular. The account which he gives of himself is, that he prayed much by night and by day, for individuals, for particular churches, and for the cause of Christ in general. Fervent prayer accompanied his preparations; it accompanied his public efforts and his labors with individuals; and it followed them all, in confession of the weakness of human efforts, and the sufficiency and efficiency of the spirit of God. His engagedness in prayer made him more laborious than before, kindling new ardor, and bracing his heart; and his labors, but made him more prayerful, that, by the foolishness of preaching, sinners might be saved. When afflicted, he prayed; when distressed he prayed; when persecuted he prayed; when he preached he prayed; when he met with any of his brethren in *Christ*, he prayed; and when he parted from them, he prayed. Paul was emphatically every where, and at all times, a praying man. On these two points, the feelings and exercises of Paul, depended his success. While he was engaged night and day, and preached every where the unsearchable riches of Christ, and proclaimed simply, the gospel, which he had received from God, and taught in a plain manner with the spirit of Christ, longing for success, he found that success in this entire devotedness to Christ in preaching the gospel, and this exercise of the spirit of fervent prayer. Let not this be, by any means, understood as limiting, in any degree, the supreme efficiency and direct agency of the Holy Spirit in all conversions.

For we are speaking of the means the Holy Spirit uses, and we have expressed the feelings that were characteristic of Paul and of all successful preachers, the instruments the Holy Ghost most commonly uses, in the conversion of sinners. Paul, "counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord for whom he had most willingly suffered the loss of all things,"

strove to make all things help him in his work, and, in all places; was fervent in prayer. All his various knowledge and acquirements were tasked, and his mind kept in that state of prayerful meditation which is most fitting for preparation for public discourses, and for the delivery of Christ's message.

Paul was an educated man; but we have the means of obtaining a better education than Paul had. That gift of tongues so necessary for him in his situation, and missions, finds a substitute in our day, in the various means of communication we possess, by which, the necessity for that miraculous interposition is removed. The apostles heart was in his work; his time, his talents, his strength, his health, his every thing, were devoted to the gospel ministry. *He run his race and won his prize.* Let any man consider this matter, and see if his success is not in proportion to his possessing the acquirements, and devotedness, and prayerful spirit of Paul. In respect to the measure of success this one thing is to be considered; that in all probability it cannot be numerically, the same as the Apostle's; for the life may not be prolonged for an equal ministerial course, and consequently neither the opportunities of preaching may be as numerous, or the fruit as abundant. But Paul every where awakened a lively feeling on the subject of the gospel; his preaching produced an immediate action of some kind, and when not successful in one place, he went, and labored in another place, just as long as the Holy Spirit, in his wise providence, permitted. No considerations of property, or family relations, or convenience, made him remain in any station, or change his field of labor. The great interests of the church were paramount.

With this view of the matter, may not every minister, whom Christ has called, be as successful as Paul?

Let any man of suitable acquirements, possessing a common share of prudence and common sense, give himself as prayerfully and as devotedly, to the work of the gospel as did the Apostle, and when he shall come to leave the scene of his labors, or to bid farewell to his brethren expecting to see them no more in the flesh, or to draw near to his own dissolution,—then may he with the Apostle say, “I take you to record this day, that I am clear from the blood of all men:”—“*and the rest*” of such a man shall be glorious.

F. H. W.



Miscellaneous.

SKETCH OF CALVIN.

JOHN CALVIN, the celebrated reformer, was born at Noyon, a city of France, on the 10th July, 1509. At an early age he gave indications of distinguished intellectual endowments, and through all the stages of his education made very rapid progress in the acquisition of knowledge. As he exhibited in his whole deportment an uncommon degree of piety and moral virtue, he was early devoted by his parents to the service of the Catholic Church. But his almost intuitive apprehension of the corruptions and errors of the Church, soon led him to renounce the tonsure for the study of the civil law.

Light was now beginning to dawn upon the world, after a night of centuries. In Germany, the intrepid Luther had commenced his attack upon the prescriptive and exorbitant claims of the Papal power. In Switzerland, France and England, a few undaunted souls had arisen and resolutely espoused the cause of religious truth and freedom. At this important crisis in the most valuable interests of men, the enlightened and efficient mind of Calvin did not sleep. At the age of twenty-three, having become firmly established in those views of religion, now embodied in his institutes, he renounced his profession of the law, and devoted himself exclusively to the interest of the Protestant cause. Calvin was peculiarly qualified to act at the time and in the scenes he did. Luther had gone before. Possessed of a harsh and impetuous temperament,—a reckless energy of soul, he convulsed, agitated, roused the sleeping elements of society—stirred up the public mind to active and independent investigation. Hence, when Calvin came upon the stage, the whole mass of intellect about him was in a state of bold inquiry—of perilous agitation. An impulse had been given to society, it required the hand of a master to regulate the motion. The storm had been raised; some presiding energy was needed to control its rage, or it would have spread over the dearest interests of men, entire and unlimited desolation!

Calvin was the man for this delicate and difficult task. God raised him for the work. He was calm, intellectual, collected.—He had outstripped the world in the discovery and development of truth. As an expositor of the Scripture, he was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties and the rage and turbulence of the times, invincible against every species of assault,

give him, in this, pre-eminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his cotemporaries. In short, he exhibited in strong and decided development, all those moral and intellectual qualities, which marked him out for one who was competent to guide the opinions and control the emotions of inquiring and agitated nations. Through the most trying and hazardous period of the reformation, he exhibited invariably a wisdom in council, a prudence of zeal, and at the same time a decision and intrepidity of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty—nothing deter him from the path of rectitude. When the very foundations of the world seemed to be shaken, he stood erect and firm, the pillar of truth. He took his stand between two of the most powerful kingdoms of the age—resisted and assailed alternately the whole force of the Papal dominion—maintained the cause of truth and God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed on the arena of theological controversy, he was absolutely unconquerable by any power or combination of powers which numerous opponents could bring against him. He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world, but the publication of his institutes contributed in a wonderful degree to give unity of religious belief to the friends of the reformation, and of course to marshal the strength and combine and give success to the efforts of all the contenders for the faith once delivered to the saints. But we cannot, here, give any thing like a detail of the excellencies of this illustrious reformer's character, or of the invaluable services which he has rendered to society. He was a great and good man. To the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labor for the eternal interests of his fellow-men. He evidently brought to the great enterprise of the age, a larger amount of moral and intellectual power than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and at the age of 22 the most learned man in Europe. And the immediate influence of his invincible mind, is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church until the complete triumph of her principles.

But notwithstanding the noble virtues of Calvin's character, and the imperishable benefits which he has conferred upon the world, perhaps there never has been a man whose name has been the object of so frequent and so gross slanderous imputations as his. Catholic and protestant, infidel and believer, have often most cordially united in their endeavors to obscure the reputation of this illustrious man. Indeed, Calvin and Calvinism are sounds at which many stand aghast with a species of consternation, as expressions which import something unutterably barbarous and horrible. And it often happens that those who are the warmest in their hatred of him, and most plentiful in their reproaches, have never read a single line of his writings, nor known scarcely a fact of his life.— Now why it is that Calvin has been singled out from the rest of the reformers as a mark for the poisoned shafts of obloquy is very strange, not to say altogether unaccountable! He was plainly in advance of his cotemporaries in all those moral and intellectual qualities which conspire to form a lovely and dignified character. True, he had some of the harsh features, the irritable and impetuous temperament, and inflexible spirit of the times. Well for the world that he had. How could he have done the work assigned him without some of these severe ingredients in his constitution? Where every thing around combined to crush him down or thrust him from his course, how could he have stood erect and undaunted and invincible in his principles and feelings?

Calvin deserves the thanks and not the curses of posterity.— He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be esteemed, so long as high moral excellence and the stern majesty of virtue shall to any extent be objects of human approbation.

ON THE ADAPTATION OF CHRISTIAN CHARACTER TO THE EXIGENCIES OF THE AGE.

I ASSUME as the basis of these remarks the following proposition: *In every age and country, Christian character ought to possess just that form, and just that degree of energy, which shall correspond with the circumstances of the country and the age.*— That is to say, those particular traits of Christian character, which are more particularly demanded by the exigencies of the times ought always to be more particularly developed.

What I mean may be briefly illustrated. The period of the promulgation of the gospel, was a period of contempt and persecution. The exigencies of that period called for Christians of another stamp from those who are ordinarily found in times of quiet-

ness, for men of great simplicity of character and great fortitude of spirit—men of one idea, and that the cross of Christ, one passion, and that the love of their Redeemer—men, who would not shrink from being treated as the refuse of the creation, and who would be willing not only to be bound, but also to die for the name of Jesus. And such men were found. They were found not only when Stephen was stoned, and when James was slain with the sword, and when John was an exile in Patmos “for the testimony of Jesus Christ,” and when Paul “five times received of the Jews forty stripes save one ;” but also when Ignatius was devoured in the circus, and when Polycarp died amid “the glories of the burning stake,” and when thousands of martyrs gave such testimony to the truth, as won the admiration even of their persecutors. At that period such Christians were demanded by the exigencies of the times, and such men were found ; their spirit was the characteristic spirit of the church ; and thus the church lived on and flourished amid the tempest and the fire.

The period of the reformation was a period of excitement and convulsion ; the foundations of society were shaken ; the universal mind of Europe received a new impulse, and began to move in new directions. The circumstances of Christendom at that period called for great boldness and energy of character in Christians. The period demanded that Christians should be men of such character as to direct and control the universal agitation,—men who could sway the tide of public sentiment,—men whose voices would be heard with respect in the assemblies of mail-clad knights and feudal nobles, and whose unhesitating speech would ring upon the ears of royalty. Such men were found. They were found when Luther hurled defiance at the Pope, and when he declared that he would go to the diet at Worms though he were opposed by as many devils as there were tiles on the houses. They were found when Calvin, by the might of intellect, and by the reverence which could not be withheld from his acknowledged piety and force of moral character, wielded the factions of Geneva. They were found when Knox, in the presence chamber of the papal queen of Scotland, dared to reprove her with her oaths to God which she had violated, and with her solemn promises to an indignant people which she had trampled under foot ; and as the minions of the court marvelled that he did not tremble at her rising and unmeasured anger, answered that he “had ere now looked many an angry man in the face, and had not been afraid above measure.” These were indeed peculiar men, the master spirits of the age in which they lived ; but their determined energy and their intrepid bearing are only strong examples of a character which was then, in a greater or less degree, the general character

of Christians. The circumstances of the age called for such a development of Christian character; and such a development being had, the convulsions which might otherwise have wrought wide anarchy and ruin, resulted in the triumph of the gospel.

If I may advance one additional illustration, I will refer the reader, for a moment, to the period when Christianity became the established religion of the Roman Empire. A wily Emperor abjured the paganism of his ancestors, and undertook to make Christianity the handmaid of his political designs. The Circumstances of the church, relieved at last from external distress, and obtaining quietness in an age of boundless and barren disquisition, created within the church a strong tendency to meagre scholastic discussion and to the pursuit of profitless metaphysical distinctions.—The circumstances of this period demanded that Christian character should assume an attitude and put forth an energy adapted to counteract or control all the existing tendencies to evil. The period demanded that Christians should be men distinguished above the Christians of other times, by their elevation and firmness of principle, by the simplicity and power of their faith in God, by their attachment to the unsophisticated practical truth of Scripture, and by their indifference to worldly splendor and their abhorrence of worldly policy. The age demanded of them peculiar strictness in adhering to the evangelical conditions of church-membership, peculiar efforts to elevate throughout the church the standard of devotion and of practical godliness, and peculiar diligence to secure the wide and thorough diffusion of simple Christian instruction. Men prompt to efforts such as these, might have wrought out for the church deliverance from the perils that were then impending. But such men were not the Christians of those days.—Instead of resisting those tendencies to evil, instead of rising to that strength and majesty of character which might have controlled the circumstances that were so full of danger, the Christians of that period rested, as we find, in the merely external triumph of the cross. We find that the wordy disputant treading the mazes of unprofitable speculation, the mitred prelate grasping after power, and the courtly metropolitan rejoicing in the sunshine of imperial favor, fairly represent the spirit which characterised the Christians of that period. The result was that for a thousand years the gospel lay buried beneath the spoils of paganism.

What then is the application of a proposition so obvious in the nature of things, and so abundantly illustrated in all the experience of the church of God. *Christian character in this age and in this country, ought to possess just that form, and just that degree of energy which shall correspond with the circumstances of the country and the age.* We have before us now two questions.

What are the circumstances of our age and country? And, What sort of Christian character do these circumstances demand?

I. The character of the present age, and the condition and relations of our own country in particular, are the subject of abundant and ardent discussion in all places and on almost all occasions. That on this subject there has been misapprehension and exaggeration, sober men will hardly be disposed to doubt. It will not be readily conceded by cautious and inquiring minds, that the present age is distinguished above every other period of the world, either by individual instances of intellectual power; or by those improvements and discoveries which of themselves accomplish mighty changes in society; or by that enthusiasm which, as at the period of the crusades or of the reformation, agitates nations and continents; or even by the greatness of the results that are suspended upon its events. In all these respects, the times in which we live are no doubt remarkable; and yet the assertion may be extravagant which declares that in any of these particulars, the age is the *most* splendid which the world has ever seen.

It will be impossible within the limits to which these remarks are confined, to enter into the inquiry so minutely as might be done with interest in other circumstances. I can only attempt a hasty outline of a few among the most general and striking features of the age.

1. The first circumstance that demands our notice, is the fact that our times are distinguished by the *diffusion and general progress of knowledge*. Once, and for ages, the art of reading and writing was a mystery to which comparatively few were admitted. Less than four centuries ago, books were manufactured only by the tedious and expensive process of transcribing; and the price of an entire Bible was half the dowry of a princess. From the period of the invention of printing down to the present time, the facilities for the attainment of knowledge have been continually multiplying, and continually becoming more and more accessible to all the individuals of society. Less than three centuries ago, the reformers of Scotland first formed the idea of common schools which should secure the rudiments of knowledge to the entire mass of the community. Two centuries ago, a newspaper had never been heard of. From the day when the first newspaper was printed down to the present time, these vehicles of intelligence have been extending the sphere of their circulation, till now, in some countries, they penetrate weekly into the dwelling of almost every citizen to tell him of what transpires in every nation under heaven. From the time when the system of common schools was first established in Scotland and in New England, the system has been gradually though slowly gaining ground in other

countries; and in the countries where it was originally instituted, it has been accomplishing its object, in every succeeding generation, more surely and more thoroughly. And for a few years past the system has been spreading and improving with a rapidity entirely unexampled. The consequence of all this is, that at the present time, there is a greater portion of mankind entitled to be regarded as reading, thinking, intelligent beings, than there has been at any former period. And every thing which we see around us, and every thing which we hear from a distance tells us that the progress of improvement is but just commenced. The mind that has once begun to enjoy the liberty and power of knowledge does not usually relapse into ignorance, or remain satisfied with its first attainments. So is it with the public mind throughout the world. Having once begun to learn, and having begun to appreciate the advantages of knowledge, it feels a natural impulse bidding it go onward. And onward it goes. Every year extends the diffusion and adds to the stock of universal intelligence.

Peculiarly is this the fact within our own country. Here the means of education are probably more universally enjoyed than in any other portion of the world. Here the value of knowledge is more generally understood than in other countries, and more deeply felt. Here too the progress of knowledge, unless we have been much mistaken, is peculiarly rapid. Efforts are continually made to raise the standard of common education; and these efforts are rarely unsuccessful.

The result of this diffusion and progress of intelligence is, that our age and country are affording extraordinary facilities for bringing the truths and the claims of the gospel into contact with the minds of men. In our own country nearly all, and throughout Protestant Christendom the majority of the people, are reading and reasonable beings, capable of apprehending from books and papers hardly less distinctly or less impressively than from the living teacher, even the more abstract and the most exalted truths of revelation. Such advantages for swaying the public mind and promoting the cause of Christianity, the reformers never possessed. In their day the art of printing had just been discovered, and the direct influence of the press was confined to comparatively few individuals; yet they, by means of the press co-operating with the pulpit, were able to control the minds of nations, to make the agitations of their times subservient to the advancement of the truth, and to develop before astonished potentates, temporal and spiritual, the power of public opinion. What could they not have done with their spirit and energy, if they had possessed all the advantages which the present age, and our country especially, affords for the communication and wide diffusion of the truth?

2. Another remarkable trait in the character of the age is a *spirit of restlessness and innovation*. This is intimately connected with that universal circulation and rapid progress of knowledge, which we have just been considering. The advancement of general education has modified in no small degree the entire structure of society. Many ideas of legislation and of social distinctions, once deemed important, have in this way become inapplicable.—Many institutions, excellent in their day, have grown antiquated and have needed to be reformed. Thus the present age has been, and must be, like the age of the Reformation, an age of revolutions. These revolutions—in government, in manners, in opinions, in commerce, in public institutions—have fostered in the minds of men the natural love of novelty and change. In the public mind the idea of innovation and the idea of improvement have become almost inseparably associated.

Besides, the diffusion of a superficial and imperfect knowledge—such as all knowledge must be at first—naturally tends to produce restlessness and self-conceit. Take an individual who has been the slave of authority and the dupe of prejudice, and who is just beginning to get his eyes open on the fields of truth. The more entirely he has been satisfied with his former ignorance, the more conceited will he now become, and the more ready to rush into the opposite extreme. So jealous will he be of his fancied liberty of thought, that you may perhaps find him ready to reject every thing which others have ever received before him. Thus, in the public mind, the first tendency of the liberalizing influence of knowledge is to produce a distrust of every thing that comes enforced by the authority of former times,—a confident expectation of accomplishing in a moment the reformation of every abuse and the correction of every error,—and a confused notion that whatever is old is obsolete, and that whatever is new is at least so much the better. There is nothing in which men are generally more self-sufficient than in that about which they know a little and only a little. The merest smatterer is, generally, of all men the most incorrigibly bent on innovations and fancied improvements.

But whatever may be the occasion, the fact is beyond all controversy, that there is operating throughout the civilized world a restless spirit of innovation. Men are determined that they will acknowledge nothing to be useful, of which they cannot for themselves perceive the utility, and nothing to be true, of which they do not see the reasonableness. Such a spirit working in the minds of men, makes havoc of a multitude of long-received impressions, and deranges many a time-hallowed institution. Such a spirit is not of course infallibly discriminating in its operations; for there may be many things useful, the utility of which is not at

once obvious to common minds; and there may be many things true, the evidence of which lies deeper than the scope of superficial knowledge. Therefore this spirit not only perplexes monarchs with the fear of change, and overturns the tribunals of the inquisition, and curtails the honors and the exclusive privileges of nobility, and insists that government shall be administered for the public good and not for the pleasure or emolument of rulers, but it enters into every department of life and action to examine and to judge. Nothing can be too venerable, nothing too simple, to receive its notice. Neither the religious institutions which we admire, nor the doctrines which we receive, can escape its daring scrutiny. Formerly, men have regarded with much deference the authority of venerable and judicious fathers and learned doctors of the church; and they have relied much on the judgment of synods and assemblies of divines; and they have taken well digested creeds and catechisms as admirable rules of faith; and on the antiquated phrases of theological discussion they have looked with veneration, as a Jew would look upon the vessels of the temple, till in their memory and their faith, they confounded the words of men with the words of God. But in our day this innovating spirit is making great advances upon all these curious antiquities. Men value but little the names of departed worthies. If you present them a creed, no matter what venerable doctor framed it, no matter what assembly voted it, you must explain its technical expressions to their understanding, and you must justify its doctrines to their intellect and conscience, or there is no small probability that they will reject it, and look for some other system more correspondent in form—not to say more congenial in essence, with the spirit of the times. Or to make the illustration still more direct and special; it is in vain for us in New England, to tell the people that our religious system is the oldest in the land, its antiquity will not commend it to the spirit of the age. It is in vain to tell them that our churches were planted by the Pilgrims; it is in vain to tell them of the venerable “Platforms” on which our ecclesiastical systems are erected; it is in vain to thunder in their ears the votes of our consociations and our councils; “leviathan is not thus tamed” in these days; such “arrows cannot make him flee;” these “darts are counted as stubble” and “he laugheth at the shaking of a spear.” Our ecclesiastical system must be such as that all shall see its beauty, and its reasonableness, and its energetic usefulness; it must be thoroughly conformed to the wants of our state of society, and to the spirit of our country and our age; or it will only with great difficulty maintain its standing. So of our doctrines; you may tell the people how they have been defended by our Edwardses and Bellamys in other days; you may

express them in venerable words and phrases that have come down from the Westminster Assembly, or from Calvin, or from Augustine; but it will be to little purpose; it may be found that these ancient names have lost their influence, and that these words and technical phrases deemed by some essential to the truth have lost their influence too, and in the lapse of time have changed their meaning. Our scheme of doctrine must be independent of the embarrassment of antiquated technics, and must be so explained and proved, as that men shall see for themselves its meaning and its truth.

3. We come now to another feature of our times. Our age is an age *abundant in infidelity*. There are thousands who have but little reverence for the gospel. The infidelity of our times is not indeed that brazen-fronted infidelity which, some thirty years ago, was wont in every place to volley forth its blasphemies against the heavens; it is a sly and wary infidelity, lurking in secret places, and poisoning unseen the fountains of public thought and feeling. It is not that infidelity boiling up directly from the bottomless abyss, which lately overspread half Europe with its volcanic flood; but a more indirect and hidden infidelity, fermenting here and there like leaven, and gradually spreading till all Christendom is leavened. It is a kind of infidelity which springs in a measure from the restlessness of the times; an infidelity which regards religion with suspicion on account of its antiquity; which loves to smile obliquely at the old fashioned ideas of providence, and faith, and prayer; which loses no opportunity of ascribing to accident what the men of other times would have ascribed—in words at least—to God; which sneers at the quaint demeanour, and is most vehemently, and eloquently angry against the faults and foibles, of those men who stand renowned as Christians on the page of history; which delights to make expediency and policy the rule of conduct; which never addresses the greater and more honorable principles of human nature, but speaks always to selfishness alone; and which is in short the natural religion or rather the natural irreligion, of an “age of economists, sophists, and calculators.” With this infidelity, so kindred to the spirit of the times, must religion enter into conflict; and if religion have any thing among its weapons which is not ethereal, or any thing in its armour of defence which is cumbersome or imperfect, it may indeed come off victorious, but it will be a sufferer in the combat.

4. A fourth characteristic of the age in which we live is, It is an age of unparalleled *enterprise*. Look at what commerce is doing. It ‘leaves no sea unvisited, no region unexplored.’ It is binding together all nations, in ties of mutual intercourse and reciprocal advantage. In every land we find the citizens of every other land,

led forth by the spirit of adventure and following their gains. And every where we find the field of commercial competition crowded to excess. Every scheme that vigorous invention can devise, eager zeal stands ready to embrace and follow. Thus the whole civilized world is in perpetual activity. Thus, in the present diffused circulation of knowledge, the enterprising spirit of modern commerce pervades all walks of life and all departments of exertion. From every level of society ardent competitors are crowding into every field. Eminently is this the case in these United States. The consequence of this universal spirit of enterprise is that in our age, and especially in our country, there is a most unusual development of power, and an amount of excitability and energy which if properly directed may accomplish wonders, and which if undirected must be dangerous.

5. All the circumstances heretofore considered serve to illustrate another which is the most important characteristic of our times. The present is *a critical period* of the world. By this I mean that on the events of the passing age great results are depending. The age is distinguished, by the diffusion and progress of knowledge, by the love of innovation, by a secretly spreading infidelity, and by the spirit of boundless enterprise. This wide diffusion and rapid progress of knowledge, has accomplished much and will accomplish more. This restless desire of universal innovation is overturning dynasties, it is shaking the power of old opinions, it is changing long established customs, it is revolutionizing the total aspect of society. This infidelity—secret yet mighty—is either to be defeated or to triumph. This spirit of enterprise which is exciting and moving the entire mass of human existence, will have its great results—results as yet unknown. And the circumstances of the world all declare that the present is a crisis in the history of man. Look at our own country; its political institutions just coming to maturity; its population spreading out to fill a territory wide as the widest empire of the world; the light of its example held up for hope and guidance to the nations; its means of religious instruction far below its actual wants, and annually falling still farther in the rear of its ever growing necessities;—who shall rend the veil that hides futurity, and show us the result? Look to the southern republics of our continent, breaking loose from the claims of Spanish and papal domination, and either to be tossed for ages on the deep of anarchy and infidelity, or to rest in peace under the dominion of liberal governments, sustained—as *liberal* governments must be—by the pure gospel of Jesus Christ;—on the events of a few passing years, their destiny is turning. Look to Europe; her thrones tottering, her hierarchies trembling to their fall, and all the elements of society in that state of disorganization

which needs only a spark to produce a general explosion;—it is a crisis there; who shall measure the results that are at issue? Look to Asia; light is breaking in upon her darkness, commerce and the press are there; and there the preachers of the gospel, few indeed and far between, but powerfully operating with commerce and the press in the advancing work of revolution. Look to Africa; her sons, long carried captive and enslaved, are returning, and bringing with them the institutions of liberty and the light of the gospel; and wherever they plant themselves, there is the commencement of a revolution fraught with great results. Every thing proclaims a crisis in the affairs of this long agitated world.

And here the thought of the responsibility of living in such an age and in such a country, presses itself on the mind with a force too great to be resisted. Every man has an influence to exercise upon his fellow-men; and according to the amount and energy of the influence which he might exercise, is his responsibility. Every man is to serve God in his generation; and according to the opportunities for serving God which he enjoys, will be the strictness of his final account. Influence exerted at this critical period of the world, must be exerted with extraordinary tendencies, and unless counteracted, must be followed with extraordinary results. In this age and country every man is capable of doing great good or great evil. And this is the responsibility of living in such circumstances. Who is the man that best discharges this responsibility?

II. This brings us to the inquiry, What sort of Christian character is demanded by the circumstances in which we live. We believe that in the hands of the church, under God, are all the great results, connected with the present posture of the world. Or rather the question whether these results are directly to advance the true and best interests of the human race, depends on what is done in the present age by the great community of Christians. The church is the salt of the earth. The church—not the body politic of this or that particular denomination of sectarians, but the universal company of them that believe in Christ—is the light of the world. It is now for the church to exert its salutary influences, to send out those streams of light of which it has been made the reservoir. We believe that the present posture of affairs has occurred under the wise orderings of providence, to the intent that now, under the principalities and powers in heaven, may be seen, by the church, the manifold wisdom of God. What sort of men, then, must the Christians of this age become, if they are to conduct themselves in all respects worthy of the crisis?

1. The crisis calls for *intelligent* Christians. It demands that they be acquainted with the gospel, and acquainted with the world. They must understand the gospel,—not only its form but its spirit;

not only the creeds and systems in which the doctrines of Christianity have been heretofore embodied, but the Bible itself in its free and unrestrained interpretation, and in its complete adaptedness to the circumstances of our country and our times. They must be men liberalized by this free acquaintance with the Bible, and thus willing to meet each other upon Bible ground. They must be liberalized by the free spirit of the Bible, and thus made willing to see divine truth, delivered from the thralldom of antiquated forms and human expressions, and presented to the minds of men in such language, and by such illustrations, as modern men not only *can*, but *must* understand. They must be acquainted also with the world. They must have that degree of intellectual culture, in their various stations, which will qualify them to sustain their important part in an age of wide and ever growing knowledge. "Knowledge is power." The maxim is worthy of the illustrious and good man who announced it; and it has a peculiar meaning in an age like this. "Knowledge is power," and if Christians have not as much of it as other men,—nay, if in their respective walks of life, they have not more of it than other men, they are but miserably fitted to sway the agitations, and to take advantage of the changes of the times.

2. The crisis calls for Christians of *thorough piety*. By thorough piety I mean the piety that pervades the life and operates in every action. The idea that Christian character consists simply in occasional devout exercises of the mind is a false idea at all times, and will by no means answer for such a period as this.—The Christian who is fitted for this crisis, must be a Christian every where and always, not only in the Church, and in the prayer meeting, and in the closet, and on the Sabbath; but in the family and in the market, and in the place of daily business, and in the assembly of his fellow-citizens. He must be always serving God, and doing all things to his glory. In every relation of life—domestic, social, and political, as well as religious—he is to act as a Christian. And the way to act as a Christian in these relations is, not to avoid them, like an ascetic, because they may be fraught with temptation, but to perform every one of their duties in the fear of God and as the servant of the Lord Jesus. The Christian who has a lawful calling may not abandon that calling because he finds himself surrounded with temptations. He must exhibit himself an example of every duty in his appropriate vocation; and he must overcome the temptations by watchful discipline and prayer, and by the habit of doing all things heartily as unto God and not unto men. Neither is he to abandon any of his duties as a citizen because he finds them attended with temptation. For example, when the people are called to the election of their magis-

trates and thus to set the mark of their approbation or displeasure on the conduct of their rulers, the Christian may not abstain from giving his vote because he finds that in so doing he is exposed to the infection of party feeling. The duty must be performed, and the temptation must be overcome. His Christian character and Christian profession cannot exempt him. When he entered into covenant with God he was neither expatriated nor disfranchised. On the contrary, one part of his Christian character ought to be a conscientious performance of his duties as a citizen, and a conscientious use of his rights and privileges as a freeman.

3. The crisis calls for *active* Christians. I mean Christians active for the direct advancement of religion—Christians, who shall bring that enterprising spirit so characteristic of the age, to bear upon the interests of the church and the conversion of the world. It is—as we have seen—an age of boundless activity and daring adventure. All society is afloat upon the tide of restless enterprise. The enemies of God rest not. Error is abroad to derange and obscure the gospel. Infidelity is stealing over the world like a poisonous vapor. And at such a period may Christians be idle, or unenterprising for the cause of their Redeemer? Now is the time to settle the character and fix the destiny of this wide nation, by sending the Bible into every family, by circulating religious intelligence and religious tracts through every neighborhood; by securing and sanctifying the influence of every village school, and every academy and university; by carrying into every street of the cities, and every hamlet of the country, the simple yet mighty discipline of Sunday schools; by building in every settlement the temple of the Pilgrims' God, and by securing for all the people the adequate and faithful ministrations of the gospel. Here is a loud call for enterprising Christians. Nor is this all. The circumstances of the whole world call for vigorous Christian effort. How are the nations of the South to become enlightened by the word of God? How are the nations of continental Europe to receive the same illumination? How shall the truth become ascendant throughout Africa and Asia, and be made to beam on the green islands of the tropics? By well-directed effort taking advantage of the crisis which Providence is now developing. May Christians then at such a period stand inactive in the cause of their Redeemer? No. He calls upon them to awake. He bids them stand vigilant to desecry, prompt to undertake, energetic to accomplish every thing by which his cause may be advanced.

4. Once more: The crisis calls for *bold and determined* Christians. Men who are afraid to stem the tide of prejudice or fashion; men who are afraid to be singular, or to be sneered at as precise and puritanical; men who dare not speak above their breath

for God and holiness,—are not the Christians for the crisis at which we stand. God calls for Christians of a hardier spirit, for those who shall stand a living rampart for his cause, and who shall make their voices heard every where against wickedness in every station. The age and the country demand that Christians be decided and undaunted; and if Christians shrink from this responsibility, they must expect to be overrun and trampled down by the triumphant hosts of wickedness. Public opinion is not excited or directed by a faint and tremulous call. Men are prone to forget even those interests of truth and virtue which their reason acknowledges to be important. And at such a time as this, when there is so much that is changeable and revolutionizing in society, vice, immorality, the deadliest impiety may creep in—aye, may creep in even here; and while men stand oblivious of what they confess to be their better interests, may gradually gain a triumph over all our religious institutions, and all our social purity and peace. This triumph impiety may gain, while Christians are aware of its approaches, and are weeping over its progress, and are retiring before its strength, and are whispering against it their polite and timid expostulations. But if in the early stages of the evil they had sounded on the public ear one loud and long alarm, if they had taken courage to quit themselves like men, they might have found the moral energies mustering on their side, and the enemy might have been defeated and turned back with a long memorable ignominy. Faint-hearted Christians are not the Christians for such times as these.

Such is an imperfect outline of that development of Christian character which seems to be demanded by the circumstances of our age. But may we expect that such Christians will be found? And how shall the “host of God’s elect” be trained for the present exigencies of the warfare?

As these questions rise to our notice, we look round upon the church, and we see it undergoing a sort of moral discipline admirably adapted to this end. We see the heralds of religious intelligence visiting every church, penetrating into almost every Christian family, and bringing to the minds of thousands and ten thousands of the people of God every step of the advancement of the gospel. We see ten thousand associations for doing good—missionary societies—Bible societies—societies of every name—arranging under their banners the old and the young, the rich and the poor, and training Christians of every condition to those habits of activity and energy which the age demands. We see children and youth in our congregations, who are soon to be the members and the leaders of the churches, forming in Sabbath schools and Bible classes that character of intelligence which we so much desire. We

rejoice in the hope which such tokens are fitted to inspire. We cry, let all these operations of benevolence be carried on, for they are not only sending light to the benighted and salvation to the perishing, but they are silently accomplishing a mighty reformation in the character of Christians, till the church shall arise and shine, her light being come, and the glory of the Lord being risen upon her.

And while we look, behold the spirit of the Lord sets up a standard. Revivals of religion here and there are not only extending the dominion of the cross, and clearing up a thousand green spots, amid the desolations of sin, but are awakening Christians to new habits of thought and action. The churches, under the out-pourings of God's grace, are rising to shine with the splendor and beauty of holiness.

But is there nothing which *we can do* to aid the operation of these causes and accelerate the result? I can only throw out a few hints to be enlarged upon, *perhaps*, hereafter.

1. The circulation of religious intelligence ought to be assiduously promoted. Pastors should urge upon their people, Christians should urge upon each other, the duty of becoming acquainted, as extensively and minutely as possible, with all that God is doing for the advancement of the kingdom of Christ. Christian parents should deem this an indispensable part of the education of their children. Every individual should make it his study to know the successes and all the vicissitudes of the church. If the view which we have taken of the present aspect of the world, and of the sort of Christian character which the times demand, is correct, then every minister, and every Christian, is bound by his allegiance to the cause of Christ, to do what he can to promote the circulation of religious intelligence. There ought to be no Christian family without a religious newspaper—monthly or weekly.—The plea, "We can't afford it" is idle. Where they can afford to drink sugar in their tea and coffee, where the wife and daughter can afford to wear ribands, there a religious newspaper can be afforded.

2. The Christian character appropriate to the age may be promoted by plain and popular discussions of the doctrines of the Bible. These doctrines have been discussed in times past, it is true; and every bookseller's shelves—every village library, may furnish able treatises on almost every point of Christian faith. But the present age calls for new discussions of the truth. Many doctrines of the Bible are misrepresented by their enemies, and often, it is feared, misunderstood by their friends. The doctrines of depravity—of election, of regeneration—of perseverance—of dependence—of moral agency—what are they? Let them be stated, not in the language of the Westminster divines—let them be ex-

plained, not by the illustrations of Calvin; let us see these doctrines stated in language, and explained by illustrations, adapted to meet the prejudices and misconceptions current in these times.— And let the doctrines thus stated be proved by the plain testimony of the Bible. If my voice could have any effect upon our learned professors and doctors of theology, I would tell them, here is your vocation; define and prove the doctrines of the cross, make these doctrines clear in the light of common sense and of the Bible; combine your powers for this purpose, give the church one able theological journal adapted to the spirit and the exigencies of the times, and the church will sustain it, Christians will read it, and the cause of God and of salvation will reap great advantage from it.

3. Let the moral discipline of benevolent action be promoted. If there is any one circumstance in the present aspect of the church which promises much for the purification and increased energy of Christian character, that one circumstance is, in my opinion, the organization of the churches for the purpose of benevolent action. The principle of association which has been already so extensively introduced, and which is every year applied to new purposes, and operating with new energy, is not only accomplishing wonders for the defence and enlargement of the kingdom of God; it is doing hardly less by its indirect and reflex influence. It affords every Christian an opportunity of acting—it calls on every Christian to act—for the advancement of the gospel. Thus it affords a peculiar and powerful moral discipline, calling out, trying, strengthening, every principle of benevolence or devotion in the hearts of believers. The Sabbath School is as profitable to the teachers as it is to the pupils. The city or village tract society, the Bible or missionary association, every such institution, drills and disciplines the Christians among whom it is established, trying how much of the spirit of Christ they possess; showing how much faith they have in his promises, and how much they are willing to do for his cause; increasing their intelligence; making their piety more thorough and constant; teaching them more promptitude and scope of Christian enterprise; and giving them new energy of spirit in the service of their Lord. The Christian who barely contributes to these charities—if he does it with a willing mind—reaps an advantage to himself worth more than what his contributions cost him. The Christian who, in addition to bestowing of his substance, takes some agency in the promotion of the cause derives from it still more advantage. And therefore I say, that if we would raise the standard of Christian character, we cannot operate more powerfully than by promoting this moral discipline of benevolent action. The parish in which there are not found in operation branches of some two or three among the great

benevolent institutions of the times, is either a very small parish and a *very* poor one, or a parish in which there is some great and deplorable delinquency.

4. There ought to be more of Christian intercourse among Christians. Ministers and churches have their ecclesiastical business meetings all over the land. But these meetings are not the thing which we need, to raise the tone of Christian feeling and intelligence, and the standard of Christian enterprise.—Ministers and Christians may have their meetings for ecclesiastical business—such meetings are necessary; but ought they not also to assemble themselves together, that they may consider one another to provoke unto love and good works, and so much the more as they see the day approaching? Ought they not to have their meetings for devotion, that they may bind themselves together with new ties of brotherly affection—that they may warm each other's hearts and rouse each other's energies? The success which has attended what are called conferences of churches, wherever they have been introduced, and in whatever form, goes far to answer such questions. And if the experiment had not been tried, would it not be obvious, that stated meetings of ministers and brethren from a circle of churches expressly for mutual improvement must have a salutary influence? Let such meetings, organized after the models which wisdom and experience approve, become general; and then the healthful spirit of intelligence shall circulate like the life-blood through our Christian community; the piety of all our churches shall become more constant, fervent, and pervading; the stir of Christian enterprise shall rouse the languid, and urge on the backward; and Christians shall stand up like men, and shall act with the energy of combination and the boldness of devotion, for the cause of holiness.

5. Let me add yet one word more. Every Christian should bear in mind the responsibility of living in these circumstances, and should make great personal efforts to attain that measure of Christian character which the times demand of him. If any man lack wisdom let him ask of God. The Holy Spirit is given to earnest and unceasing prayer. What was it that fitted Luther for his work? What was it that furnished Brainerd with that holy unction which made his solitude so often a paradise, and with those graces which have made his name a watchword to the Christian? What was it that girded Martyn with the armour of salvation, for his warfare? What but prayer, and a high mark to aim at, and personal effort to attain it? By such means must every believer be furnished for the station in which his God has placed him; and if he does not attain that measure of Christian character which will qualify him for such responsibilities as God calls him to sustain, who will bear the blame of it in the great day?

INFIDEL COURAGE.

MR EDITOR,—The following *authentic anecdote*, from the Magazine of the Dutch Reformed Church, affords a fine illustration of the courage of Infidels,—I wish you would publish it for their benefit. Z.

It is an observation capable of philosophical demonstration, that infidelity and the grossest superstition, are very nearly allied.—This was manifested in the conduct of the super-refined and sublimated infidels of the French Revolution, who, after they had decreed that there was “*no God save reason*,” set up, and worshipped an immodest female; as well as by the fact, that some of them, afterwards, actually favored the enthusiastic reveries of Dom Gearl, an enthusiastic madman, pretending to have intercourse with heaven. It is stated by Sir Walter Scott in his Napoleon, that the infamous Robespierre, aspired to the honor of being high priest of this hopeful and very devout community. And he actually marched in his purple dress, at the head of the atheistic mob!

There are no men who affect greater contempt of superstition, than infidels. And there are no men, who are nevertheless, greater slaves to its power, than infidels, as shall be manifest in the sequel.

In one of those beautiful villages, every where seen embosomed in the fertile valleys of N. Jersey, there chanced, one evening to be an assembly of the *haut ton*. They had met at the tavern, or the hotel, just as you please to call it. The cup of death (in more familiar phrase, the *dram bottle*,) was briskly circulated. It seems as if hard drinking, and infidelity, are not much farther separated, than unbelief and superstition. In the midst of a glow of convivial feeling, many subjects of conversation were brought up, and discussed with profound wisdom. How could it be otherwise, among men, who are so wise as to know, that the world have been cheated out of their senses, by a few ignorant fishermen (themselves always being excepted,) blinded by a set of fables, and ridden, most horribly ridden, by a pack of lazy, ignorant, and designing priests!!

But we have said subjects were discussed with profound wisdom; and among other things of moment, the question concerning the existence of ghosts or “*spookes*,” was brought on the carpet. Several of the members evinced much learning in their arguments *pro* and *con*. And many others said some smart things on the subject of *childish fear*,” and “*old womanish superstition*.” In a word, they all reasoned, like wise men, who take nothing upon trust, but always render a reason. At length it was concluded, that there was no need of any man (much less an infidel)

being in the least afraid to pass by church-yards, or through dark woods; or even to go into old ruined houses, after night "It is all nonsense; (said one of these Solomons,) why the soul, if indeed man has a soul, is only matter—gross matter, and is dissolved and annihilated after death, like the body; so that, it cannot by any means be supposed capable of rising again, or appearing on the earth." Ghost and "*spooke*," stories, he very wisely concluded, "were only fit to frighten children, and superstitious old women—not your philosophers."

Now was the time for *our man*. He enlarged extensively on the former arguments, and growing warm with his subject, he pronounced a most elegant oration, on the folly, absurdity, and superlative silliness of believing in "*spookes*," concluding the whole with a solemn declaration, that he had *never, in all his life*, felt the least apprehension of *ghosts* or *will o'the wisps*. "He had," he said, "rode by all kinds of places, at all times of night, and day, and never had he been the least afraid: not he!"

It happened that there was a listener, who did not exactly believe our *hero*; or who, at least, thought his courage was rated too high, and he determined, in his own mind, to bring it immediately to the test. He knew, that the *brave man* was under the necessity of passing the grave-yard, just beyond the village, on his way home. He repairs thither *armed* with a *sheet*, and waits patiently for his return home. At length he heard the clatter of his horse's feet on the road. Now was the time to make his boasting good, and prove the mettle of his philosophy. The man, in the street, rose up slowly from behind a new made grave, and uttered a hideous groan. The hero on horseback, instantly heard, and saw him; for he had, all the while, kept an anxious look out, since he came in sight of the church-yard. Where was his courage? Gone with the breath that boasted of it. For the instant his eyes fell on the great white object, by the new made grave, his poor animal felt a furious dash of the spur, and sprang forward with all his might: and the next instant the hero of the tavern shut his eyes close; while a cold chill was running over his body, and his teeth were chattering in his head like a pair of castanets; and again applying his spurs with all his might to his flying horse, he began to repeat as he went—what? His philosophic arguments against ghosts? No no! he had forgotten them all. Terror had swept the last trace of them from his mind. He groaned deeply for a brief space, and then betook himself to the children's prayer.

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take!"

This was the only prayer which he knew; and, perhaps, the only one he ever repeated. He was saved from this "spooke," but could never afterwards tell *exactly* whether, it was by the virtue of his prayer, or the fleet heels of his gallant horse. But one thing is certain, he never was known, after this, to argue so *stoutly* against "spookes;" or to assert so *strongly* that he had never been afraid of seeing them at night!

HISTORY OF THE PRESBYTERY OF HANOVER.

In the 130th No. of your Magazine, for October last, I see with pleasure, the commencement of a History of the Presbytery of Hanover. This, I think, is a work that ought to have received attention, before this time; for a knowledge of many important facts, relative to the rise and progress of Presbyterianism, in Virginia, have already been lost, for the want of attention. But better late, than never.

I perceive that the author of this historical sketch, acknowledges his want of information, upon some interesting facts; I can render him some little assistance upon some of these points. In describing the bounds of Hanover Presbytery at its first establishment, he says, page 537, "Any members settling to the Southward or Westward of Mr. Hogg's congregation, shall have liberty to join the Presbytery of Hanover. Where precisely Mr. Hogg's congregation was located, is not known to the writer of this article; but it is believed to have been North of the Potomac." But the writer was mistaken in this last supposition. Mr. Hogg's congregation was located in this neighborhood, near to the place where Winchester now stands; although there was no town, of any consequence, here, at that time. Mr. Hogg had charge of two congregations; their names then were, and have been, ever since, Cedar creek, and Opeekon, congregations. These congregations still exist, but in a very dilapidated state. These congregations, together with Tuscarora, and Falling Water congregations, in Berkeley County, near Martinsburg, were organized before any stir was made, in Hanover, or any other parts in *old Virginia*, as those parts of the State, which lay below the Mountains, were then, and long since called.

So that it is presumed, that these were the first organized Presbyterian congregations in Virginia. Mr. Hogg was the first settled Pastor in Cedar creek, and Opeekon congregations; and the Rev. Mr. Vance was Pastor of Tuscarora and Falling Water congregations, as a cotemporary with Mr. Hogg, but whether he was the first Pastor of those congregations, I have never learned, but rather suppose he was. I became acquainted with Mr. Vance, just before his death, but Mr. John Hogg had removed from Virginia some years before I became acquainted with these parts. He was a relative of the Rev. Dr. Moses Hoge, and their names were spelt the same

way, when I first became acquainted with Dr. Hoge, which he afterwards changed from Hogg to Hoge. The Rev. John Hogg was a member of Carlisle Presbytery, when Winchester Presbytery was formed, and died but a few years before his relation, Dr. Moses Hoge.

In the year 1743, when the Rev. Mr. Robinson visited Hanover and the adjacent counties, he was forced to fly from persecution, and took refuge in Cedar creek and Opeekon congregations, over the Mountains, and I have heard some of the old members of those congregations say, they remembered well, to have heard him preach there, at that time.

Soon after this visit of Mr. Robinson, a congregation was formed in Augusta, near Staunton; the present charge of Dr. Speece.— I think it is stated upon the Tomb-stone of their first Pastor, that he organized that congregation, in the year 1745. All these congregations were formed by emigrants from Pennsylvania. After some years vacancy, the Rev. John Montgomery succeeded Mr. Hogg, and the Rev. Nash Legrand succeeded him. Those congregations in Frederick and Berkely counties, I think, belonged to Donegal Presbytery, in Pennsylvania.

A Charge, lately delivered to two young Evangelists, who were ordained, to the full work of the Gospel Ministry, by the Presbytery of Winchester. By Presbeus, a member of the Presbytery.

OBSERVATIONS INTRODUCTORY TO THE ORDINATION SERVICES.

As it is highly important, that the Ministry should not be committed to ignorant, illiterate, and unworthy characters; this Presbytery, did, at several meetings, institute a strict and particular examination, of the two young Brethren, who are now before us, and who are to be invested with the sacred office, as to their experimental religion; their Christian and consistent deportment, as members of the Church; their natural talents, and capacity for teaching; their literary attainments; their acquaintance with the sacred scriptures, theology, ecclesiastical history, and church government; and having sustained all these trials, licensed them to preach the Gospel as Probationers for the Gospel ministry. Having acted in that character, for some time, and the Presbytery being so far satisfied with their aptness to teach, did, upon the present occasion, renew their examination of their ministerial qualifications, according to our directory; and having sustained all these examinations, as satisfactory, have agreed, to ordain them, to the full work of the gospel ministry, as Evangelists, to preach the gospel, and administer its ordinances, wherever God in his providence may call them, to labour among the vacant and destitute regions of the world.

An Evangelist, in ancient times, was one, who answers in many respects, to a Missionary, in modern times. It is true, these offices differ in some respects. In primitive days, Evangelists were

endowed with immediate inspiration, and the gifts of working miracles, and speaking in tongues before unknown. They were often selected to attend the Apostles, as companions in travel, and served as their immediate ministers and co-adjutors; and were often sent to visit vacant churches, and districts of country, to organize churches according to directions given by the Apostles themselves. But many, if not most of these extraordinary offices, were performed by the regular Pastors of churches, and even private Christians, in those days, as occasion required. But although these extraordinary gifts of inspiration, miracles, &c. have ceased in the church, the offices of Pastors, and Teachers, and Bishops, have remained, and we conceive we have equal authority for retaining the office of Evangelist, (or Missionary if you choose) in the church, as that of Pastor, Bishop, &c.

It has invariably been the custom, among men, when any one was to be set apart, to an important office, and invested with high powers, to accompany that investiture with some peculiar formality, and to use some solemn and appropriate rite. This was the case, not only under the Christian, but Jewish and Patriarchal dispensations. And when this office, or its duties, partook of a religious nature, the distinctive rite, was, generally—the imposition of hands, accompanied by prayer, and often fasting. Hence, we find, that whenever the Patriarchs and Prophets of old, were moved by the Holy Ghost, to pronounce a solemn benediction, and impart a farewell benediction, upon individuals, they always laid their hands upon their heads, and addressed fervent prayers to heaven, on their behalf. Thus when Joshua was nominated, as the successor of Moses, the Lord spake unto Moses, and said, “Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hands upon him, and set him before Eliezur the Priest, and before all the congregation, and give him a charge in their sight, and thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.”

This was customary also, among the Jews, upon many other occasions, and it is needless to give examples of this kind. Our Lord Jesus Christ, when about to introduce the Christian dispensation, found this custom then in use, and adopted it, as a suitable rite, to be used in the Christian Church.

It was used, whenever any one was to be invested with a sacred office, or sent upon any important mission. It was also used in Apostolical days, immediately or shortly after, baptism, and was the ordinary mode, by which the Apostles communicated the Holy Ghost, and his miraculous gifts; and this is “the doctrine of the laying on of hands,” which Paul speaks of in the 6th chap. of the Epistle to the Hebrews.

It will readily be granted, that in the ordinary ages of the church when miraculous gifts have ceased, this rite cannot answer all the same purposes, as formerly. There is no such virtue, in the hands of the Presbytery, nor of a Prelatical Bishop, as to infuse miracu-

lous gifts, and ministerial qualifications; and pretensions to such power are too arrogant, and ridiculous, to be admitted by any one. Yet there are sufficient reasons, for the continued use of this rite in the church, to this day. It may still answer some important purposes, though it may not now, answer all the ends, it once did.— It may now serve, as well as formerly, as a significant sign of consecration to a sacred office; as a suitable ceremony in solemn ministerial benedictions; or the ordaining prayer of the Presbytery, in behalf of the persons about to be set apart to the sacred office; after the example of the Patriarchs, and Prophets, of Christ, and his Apostles; and it forms no inappropriate sign, and seal, of the ordinary gifts, and graces of the Spirit, which are the privileges of the church of Christ, in all ages.

But a question naturally suggests itself, here, who has the power of ordaining? Present circumstances will not admit of entering upon this much controverted subject. But as it is our fixed opinion, that a perfect equality, is ascribed to every *permanent clerical officer*, in the church of Christ, by the word of God; and that it requires an unnatural construction, and a wresting of the Scriptures, to make them speak any other language; as we read, that Timothy was ordained by the laying on of the hands of the Presbytery, in which Paul most probably joined, and presided; unless we are to suppose, that he was twice ordained; and as we find not a word respecting ordination by a Diocesan or Prelatical Bishop, nor any account of such an office at all, in primitive times, or the Scriptures; we believe that ordination by a Presbytery, or collection of Presbyters, is not only as valid as any other, but is much more agreeable to the Scriptures, and to the order established and preserved in the church of Christ, for about two hundred years after Christ; as well as much more acceptable to the great Head of the church.

But if any persons, should think otherwise, and prefer another mode, we are not disposed to censure, or unchurch them on that account; and we can live upon terms of charity, fellowship, and Christian reciprocity with them, notwithstanding this difference of sentiment. But to claim a divine and exclusive right, from Prelatical ordination, we esteem not only a dangerous sentiment, but a gross corruption, and papistical abuse of the gospel order; with which we wish to have intercommunion or fellowship, and from which we ask and expect no quarters.*

We consider ourselves prepared, whenever a suitable occasion should offer, to vindicate and establish our mode of ordination, as not only equally valid with others, but more agreeable to the word of God, to the practice of the primitive churches, and much more consonant to the republican, and civil rights and institutions of our country, where all grades of nobility, and political distinctions, are

* See High and Low church principles, in Moshem's Eccl. Hist. 18th cent. Also Archbishop Wake's correspondence with Courrayer, July 9th, 1724.

abolished. For that those distinctions crept gradually into the church of Christ, in conformity to, and imitation of, civil grades, and distinctions, is susceptible of abundant proof.*

The ordination then took place, with the usual formality.

THE CHARGE THEN GIVEN.

The additional duty, of addressing to you, in the awful name of God, a solemn charge, to be faithful to your Lord and Master, has also devolved upon me. Then my dear young brothers, suffer the word of exhortation, as coming from the Presbytery, through my feeble instrumentality.

I would therefore say unto you, in the words of the Great Apostle of the Gentiles ;—“ Knowing therefore, the times, that it is now high time to awake out of sleep. The night is far spent, the day is at hand ; therefore cast off the works of darkness ; put on the armour of light ; and walk honestly as in the day.”

It is incumbent upon every one, who assumes the sacred office, to study well the signs of the times, and the character of the day in which he is called to work in his Lord's vineyard. The same qualifications ; the same kind of exertions ; the same zeal, ardor, and fidelity ; are not equally appropriate, or necessary, at all times. Sometimes talents of one kind, are peculiarly called for ; and at other times, talents of a very different nature. Hence the Great Head of the Church, imparts different gifts, talents, and graces, to different Ministers. Some are denominated Boanerges, or sons of thunder, others are called Barnabasses, or sons of consolation. He also endows the same individual, with various gifts ; and graces, adapted to the circumstances of the Church, and the world around him.

Let me therefore apprise you, my young brethren, that we live in an eventful day ; the state of Christendom, and of the world in general, is not of an ordinary character. It is a day of great Christian enterprise, and achievement. An extraordinary impulse has been given to the Christian community. The church of Christ as well since, as before the glorious reformation, had sunk into a state of inglorious lukewarmness, and conformity to the world ; and had evidently lost much territory, as well as much of the spirit and efficiency of primitive times. But, for about the last 30 years, she has begun to stir herself ; to shake off her guilty slumbers, and to resemble in some degree, the days of primitive purity, fidelity, enterprise, and usefulness.

The state of religious feeling, and exertions, which has been witnessed in days that are past, will not answer present exigencies. Nor will that tone of preaching, and discipline, under which the Church, instead of advancing, has shamefully been suffered to re-

* See Dr. Geo. Campbell, on Eccl. Hist. Lecture 9, &c. Also Archdeacon Paley's candid admissions in the 3rd of his occasional sermons, on the distinctions of orders in the church.

trograde, answer the purpose of redeeming what has been lost, and of winning fresh trophies for the future. The strong man armed, still keeps his palace, and his goods are in peace. Instead of having already obtained the victory, the soldiers of the cross have yet many a strong hold to assault, and powerful fortresses to carry, and they need never expect to find the enemy asleep, so that they may steal a march upon him. He will not yield an inch of ground, nor surrender the spoil, without a desperate struggle. This wicked world, is not to be converted and brought over to Christ, by imperceptible degrees; nor will it sacrifice its enmity, to a crafty courtesy. Before the days of millennial prosperity, we may expect a tremendous conflict. The enmity of the carnal heart, is just as great, against vital godliness, as ever, and that kind of religion, which this wicked world will bear with patience, or approbation, is more likely to prove a curse, than a blessing. We may rest assured that whenever the world, that lieth in wickedness, has made friends with the church, the change that has brought about this reconciliation, has not taken place in the world, but in the Church and its professed members.

Before the kingdom of Christ, can be fully set up, on earth, there must be another kind of zeal, and fidelity; greater plainness in dealing with men's consciences; and much less timidity and temporising, than the advocates of the cross have manifested of late years. And let this be attempted when, and by whom it may, the pride, and obstinacy, of the human heart, will be offended, its enmity excited, and its opposition and malignity experienced.

The depraved heart of man, will not patiently bear this kind of treatment; nor will many professors of religion, office-bearers in the Church, and ministers, who are fond of ease, and popularity, come kindly into such measures. There will be a wonderful upturning, and overhauling, in the house of God itself when the great Messenger of the Covenant, shall come, and act like a refiner's fire, and as a fuller's soap, in purifying the sons of Levi.

In such a time, those ministers, who will content themselves to drag on in the old beaten tract, will be worse than useless; they will not only be left far behind, as useless lumber, but they will operate, in many respects, as hindrances or dead weights, to the cause of Christ. And he who endeavors to act his part with fidelity, and zeal, in the house of God, will not only meet with difficulties from a frowning world, from without, but, (what will not a little strengthen the hands of that wicked world,) from carnal professors of religion, and lukewarm, and temporising ministers from within.

Instead of finding the world half millennialized, and won over to Christ, as some suppose, we may look for the time when sound doctrine, plain dealing, and unbending discipline, will not be endured, from those, who are unwilling to break with the world entirely, and shake off their slumbers; but having itching ears, and loving to

have smooth things prophesied to them, they will heap up to themselves, teachers of the same character.

Young friends, and brothers, take heed to the part you are about to act, in the house of God. If you wish to court popularity, and please a carnal world, you may succeed; but you will do it, at the expense of displeasing your Lord and Master. If you wish the applause and praise of men, you may obtain that reward. But woe unto you when all men shall speak well of you, especially a sin-loving world, for so did their fathers unto the false prophets which were before you.

You will have need of all the prudence, and discretion, you can command; of all the patience, and forbearance, you can be master of; but all this, will not secure you, "it must be that offences will come, but woe to them by whom they come."

If you attempt to avoid offences altogether, you must sacrifice conscience, principle, and fidelity to Christ, and resort to cunning intrigue, and duplicity, which true piety utterly abhors. In pursuing this policy you may resemble the dove in every thing but its innocence, and possess more of the deadly lurking of the serpent, than of its true wisdom. You need never expect to convert the world by stealth, nor make sinners fall in love with religion, by concealing, or wrapping it up; breaking its doses, or gilding the pill. Or in other words, meeting them upon half way ground.

Remember the case of the Jesuit Missionaries, who were sent to China, and Japan, in the 17th century. They carefully concealed from their hearers, those doctrines which were grating to the pride of man and offensive to their heathenish prejudices, and practices, and especially the self-denying doctrines of the cross; they allowed their converts, to mingle their superstitious and idolatrous practices with Christianity, and to live in many of their former sinful indulgencies; if they would only consent to be baptised, call themselves Christians and pay up their contributions, while they themselves, were living in ease, and splendor. Great was their boasted success, for a while. They were soon said, to have converted the half of those populous empires. But when the history of their proceedings became known, the Pope of Rome himself who is not easily sickened with such things, for very shame sake, he was obliged to correct the procedure. And what were the consequences? These same converts, with their Emperors at their head, when they became better informed of the genuine nature of Christianity, banished not only this religion, but those hypocritical missionaries themselves and have not suffered a Christian in their territories since. Thus setting the cause of Christ, back, for many centuries, disgracing his holy religion, and exciting prejudices, and opposition, which nothing but the power of God can overcome.

When reviling, and persecution, are let loose against any minister, for endeavoring faithfully, to discharge his duty, all this will be charged by some, to the harshness of his temper, the roughness of

his manner, and the want of wisdom, and prudence, in his language; and great pains will be taken, at the same time, to let the railing world, and more slanderous carnal professors, think that they are not to blame in this matter, as there is nothing in true religion, and vital godliness, but they would love very kindly, if it were only proposed to them, in a courteous, inoffensive, and suitable style. This carnal, temporising and crooked policy, is becoming quite fashionable in our day, and is working incalculable mischief in the Church of Christ.

But you may rest assured, my young brethren, that the soul-humbling and self-denying doctrines of the cross, when closely and plainly set home upon the conscience, if they do not reform, will offend the proud and depraved heart of man, should your conduct be never so discreet, and inoffensive, and your motives never so pure, and benevolent. The nearer you copy the example and imbibe the spirit of your blessed Master, and primitive Christians, the treatment you will receive in this guilty world will, in like manner, resemble theirs. And to ascribe all offences, to the harsh and improper manner of the preacher, is to asperse the character of Jesus Christ himself; and his Apostles, and to take part with the world against them; and to pretend to have found out a more excellent way, than they pursued. For according to the advocates of this inoffensive and popular mode of preaching, the offence of the cross, "and the reproach of Christ," are not only to cease for the future, but if their mode of conducting these measures, could have been found out, and used in former times, they might never have occurred at all.

This is a day, not only of great Christian enterprise and achievement, but it would seem also, of great discoveries in religious exegesis, and biblical criticism. Often may you now see the plainest passages of scripture, by being a little tortured, and wrested, made to speak the language of different, and contradictory systems, and theories. The rage for metaphysical speculation, systematical refinement, and learned criticisms upon the original languages of the bible, has gotten to a most alarming and dangerous height. Every little theological smatterer, is disposed to dabble in this business. Witness its effects, in Germany, in new New England, and some other parts of our country. It is time to lift a standard against this evil.

But there are some passages of scripture, the meaning of which, is so obvious, and unbending, and the language so plain, and unequivocal, that the utmost ingenuity, and the most torturing criticism, cannot wrest from their plain and natural meaning. But we are not always safe, it would seem, according to modern rules of interpretation, in gusting and applying such plain and unambiguous passages of holy writ, to Christians in present times; for an expedient has been found out, of pronouncing such texts, as will not readily yield, to our opinions, "*obsolete and out of date*," and no longer applicable, in our day. This very convenient discovery is not pecu-

liar to illiterate, or fanatical individuals, but may be traced to sources of high authority, and influence in present times. It is an evil against which, I feel myself called upon, to put you upon your guard, my young friends, as you are about to enter the ministry.

That I may do so, with more effect, suffer me to give you a short passage, or two, from a standard, and popular author of the day, I mean, archdeacon Paley, who has published a sermon for the express purpose of cautioning "modern Christians against the use, and application, of scripture language."*

"It must not be dissembled" says he, "that there are many real difficulties in the Christian scriptures, whilst at the same time, more I believe, and greater, may be justly imputed, to certain maxims of interpretation, which have obtained authority, without reason, and received without injury. One of these, I apprehend, is, the expecting to find, in the present circumstances of Christianity a meaning for, and something answering to, every appellation, and expression, which occurs in scripture. Or in other words, the applying to the personal condition of Christians, at this day, those titles, phrases, propositions, and arguments, which belong solely to the situation of Christianity, at its first institution." "It would have been one of the strangest things in the world, if the New Testament, like all other books, had not been composed for the apprehension, and consequently adapted to the circumstances, of the persons, they were addressed to; and it would have been equally strange, if the great and insuitable alterations, which have taken place in those circumstances, did not vary the application of scripture language." All this appears specious, and plausible enough. But let me now give you a few instances of texts, and passages of scripture, which, by this convenient mode, he disposes of, runs out of date, and forbids us any longer to use. "He that believes and is baptised, shall be saved." "Now," says he, "when we come to speak of baptism, which obtains in most Christian Churches, at the present day, *where no conversion is supposed, or possible*, it is manifest, that if these expressions be applied at all, they must be applied with *extreme qualification or reserve*." The following scripture terms, he has antiquated, and run out of date. "Elect." "Saints." "In Christ Jesus." "Converted." "Regeneration." "Born again." "Alive from the dead." "A new creature," with many others of like import. It has been but of late, that I have known this mode of disposing of scripture, when it stood in the way, introduced into our Church. The word "Persecution," is another turn, which we are forbidden to use, because of superannuation.†

But my young brethren, if you will faithfully, and successfully,

* See 1st of Six Sermons on public occasions.

† See certain essays upon this subject in this Magazine, in the Nos. for January, February, March and April last.

discharge your duty, as I trust, and hope you will, you will undoubtedly find, that you have not got so far into the millennium, nor has the world become so far converted, or christianised, as to exempt those, who will live godly in Christ Jesus, from suffering persecution. I consider this license of disposing of scripture, and *the reasons which lead to it*, of a most alarming and dangerous nature; and therefore I feel under a painful necessity, of lifting a warning voice against it, and guarding you against taking such unwarrantable liberties, with the word of God, let it be sanctioned by what names, or authority it may.

Permit me, now, to give a few more short cautions, and advices, before I conclude.

Beware of dissimulation, or craft, in the Church of Christ, or of trying to win sinners, by practising *guile*. This was alledged against the Apostle to the gentiles, by his enemies. But he spurned such a policy, with indignation. Christianity needs no such assistance, and will never, can never, be profited by it. An open, frank, and candid exhibition, of the truth, will ever be your best policy. Beware of being influenced by the fear of man, which bringeth a snare. Let no consideration prevent you from fearlessly declaring the whole counsel of God. Beware of carrying private pique, or personal resentments, with you, into the pulpit, or the judicatories of the Church, and be equally cautious of being influenced by partiality, favor, or affection. No private friendships, no personal obligations, no near relationships, should follow you into the house of God. You should there know no man after the flesh, but with simplicity, and fidelity, commend yourselves, to every man's conscience, in the sight of God.

Beware of courting popularity, from the world, or paying, fawning and flattering attentions, to the rich, and the great. This you will find to be a dangerous and besetting evil, that will require peculiar watchfulness and exertion. It has done, and still is doing, incalculable mischief in the Church. Whatever you may pretend to others, or promise yourselves, in so doing, your real motives will not be mistaken, or concealed, and even the appearance of it, will ever exhibit the character of a minister, in a very disparaging point of view.

Beware of the *loaf and fish* passion, of seeking, courting or counting this world's goods. "Oh!" said one, lately, addressing a young brother "in circumstances, similar to those, in which I address you, "Oh! if you should become rich, I should be ashamed of you. The riches of a minister of the gospel should be, his good work; his jewels should be, his spiritual children; and the legacy left to his children, his good name, and example, and prayers, and alms, which he has sent up to heaven."*

You ought to be apprised, my young friends, that ministers of our

* The Rev. Edward Irving, of the Caledonian Church, London.

church, have often been called, *money-preachers*. While I cannot admit, that the charge is more applicable to us, than to others, yet I dare not say, that we are altogether clear, in this matter. But the very suspicion, that it may be so, and the fact, of the charge having been made, should make us peculiarly cautious, that we may prove ourselves to be clear in this matter.

You have chosen, a self-denying profession. Keep your bodies, and minds, under due discipline, and bring them into subjection to the law of Christ, lest after you have preached the gospel to others you yourselves should be cast away.

You will find many difficulties in discharging all the duties, of your office. You will meet with many temptations, to sacrifice principle, and conscience, and duty. "Be strong, and quit you like men," said a good pattern, for you to follow, the indefatigable and energetic Apostle Paul.

To perform faithfully, and perseveringly, all the duties of your very responsible calling, and to make full proof of your ministry, will require all the powers you possess, to their utmost extent.

You have also chosen a thankless office, and may often have to complain, with Paul, and many since his day, "The more abundantly I love and serve you, the less am I loved." You will have need of constant watchfulness, close application, and incessant, fervent prayer.

Seek earnestly the proper qualifications for the ministry, and due preparation for its duties. But remember, that it is not splendid acquirements, and sparkling talents, such as might please the fastidious, and set a giddy world in motion, that conduce to usefulness, so much, as a plain exhibition of the truths of God's word, a close and faithful dealing with men's consciences, and an untiring perseverance in fulfilling your arduous work. If religion should prosper, and be in lively exercise, in your own soul, you will then, be in earnest, and others will be made to see, and feel it, too, and to take knowledge of you, that you have been with Jesus. Your light will then shine brightly all around you; you shall create a pious atmosphere that will be felt, whenever entered, and a salutary influence will attend you, wherever you go.

Promise not yourselves great things here in this life, except it be extensive usefulness in the service of your master; and that you ought to seek, and expect. Your Captain sends no man on a warfare at his own charges; he has promised the aids, and influences of his grace, and spirit, as necessity may require; that "as thy day is so shall thy strength be," and "that his grace, shall be sufficient for thee." If we are not extensively useful, it will not be for the want of talents, and that sufficient aids and helps, are not at hand, and pressed upon our acceptance. If we seek, and ask those helps, and receive them not, it will be, because we ask amiss, that we may consume it upon our lusts.

That must be a somniferous idea, that a minister ought to content

himself, whether he may see any fruits of his labour, or not, and to console himself, with the hope, that he himself shall be approved, though Israel should not be gathered, or though his preaching should prove only the savour of death unto death, to his hearers. Rest assured, that our Great Master never employs labourers, for this purpose alone, but always has benevolent, and positive purposes, for them to accomplish, and not merely negative or baneful ones.

Your privations, hardships, trials and sufferings, may be great, and your pecuniary compensation may be scanty; but you will not be allowed to desist, or forbear on that account. Remember the Host, and present pay, of the good Samaritan, who received but his two pence now, but was promised full compensation afterwards, at the resurrection of the just. This is bond, and interest, and security, enough, for our faith to lay hold upon, though the credit may appear long.

You will often, no doubt, be ready to say, "Who is sufficient for these things," but you cannot be ignorant of the constraining and powerful motives, which should propel you forward. The love of Christ, should bear you forward, as a resistless torrent. A desire for the salvation of souls, should be, like fire, shut up in your heart, and bones. Let the world frown, and vilify, carnal professors rage, and false brethren oppose; the approbation of your own consciences, and the sweet love and peace of Christ, shall amply compensate you.

The heavier the cross you have to bear, the brighter will be your crown. Great will be your reward in heaven, should you faithfully, and honestly, and perseveringly, act your part in this life. Calm shall be your mind, and uninterrupted your peace, at last; and soft and smooth shall be the pillow, which shall be under your dying head.

But you had better be as poor as Lazarus, upon earth, and suffer as many hardships, and stripes, and imprisonments, as faithful Paul, or Paul's Master endured, than carry to the bar of God, the blood of one soul in your skirts. "Take heed to thyself, and to thy doctrine, continue in them, for in so doing, thou shalt both save thyself, and them that hear thee." But woe, unutterable woe, unto you, if after having preached to others, either of you should become a cast away.

Literary and Philosophical Intelligence.

BICKERSTETH'S SCRIPTURE HELP.

This valuable work has just been issued from the press in this city—and is now ready for the public. To those acquainted with Mr Bickersteth's other Works, it needs no recommendation: It bears the marks of the same spirit of unaffected meekness, and of the same discriminating mind, which characterise the "Treatise on Prayer."

The object of the writer in his "Scripture Help," is "to direct the attention of the reader to the Bible, 'to lead him diligently to study the pure word of God'—to point out the importance of seeking the help of the Holy Spirit—and to give him clear views of the various parts of divine truth and remove apparent difficulties." The whole is concluded with a brief Chronological Table, and some general remarks on the history of mankind and the Church of God.

This work is comprised in a neatly printed duodecimo volume of 209 pages.

Resignations and Appointments.—The Rev. Dr. Tyler has resigned the Presidency of Dartmouth College, and the Rev. Dr. Lord, of Amherst, N. H. has been inducted into the office to fill his place.

Professor Cleaveland, of Bowdoin, has been invited to the Professorship of Natural Philosophy, Chymistry, &c. in the University of Pennsylvania.—The Rev. Edward Rutledge, of Stratford, Conn. is appointed Professor of Belles Lettres and Moral Science in the same Institution.

The Rev. Samúel F. Jarvis, D. D. has been elected Professor of Oriental Languages and Literature at Washington College, Conn. Dr. John S. Rogers is elected Professor of Chymistry and Mineralogy, and the Rev. Horatio Potter, Professor of Natural Philosophy in the same Institution.

Julia Brace.—The Hartford (Connecticut) Times contains an account of this young lady, who is an inmate of the Asylum, for the Deaf and Dumb, in that place. Julia Brace was born deaf, dumb and blind, being but the second instance ever recorded, of so great a misfortune. Of a temper docile, she began early to display a degree of sagacity not always to be found in those who are endowed with the senses. Her parents being poor, she was removed to the Asylum, where she is treated with great tenderness. Although cut off as it would seem from every source of information, she is very industrious and constantly employed. She makes beautiful counterpanes, and in threading her needle, seems chiefly guided by an application of the tongue. In the summer of 1826, we saw this young lady—she was engaged at work upon a pair of prunella shoes, and specimens were exhi-

bited, that would have done credit to the most skillful and experienced workman. It cannot be supposed that she has any idea of the computation of time, yet she manifests a sacred observance of the Sabbath; on that day she lays aside her work, and appears engrossed with the most serious reflection. Many little anecdotes are related in the Times, which show the incredible extent of her intelligence, and appear to settle the long contested point, that ideas are innate.

Vegetable Curiosities.—We are informed, that in several instances, on this island, the *Lilac* has put forth new leaves, and bloomed a *second* time. The flowers were as full, as delicate in color and tints, and as fine scented, as those which shed their fragrance in the Spring. A second growth of peaches has been had in New Jersey: and in various parts of the country, where no second growth has occurred, the character of the peach has been singularly changed in color, flavor, and time of maturity—the branch that bore late fall peaches last year, producing high flavoured rare ripens this—a month earlier than their regular period.—*N. Y. Statesman.*

Comets.—The two Comets, which are soon to appear, excite much interest. According to the calculations of M. Dumonseau, of the French Academy, that the mean revolution of which is 2,460 days, will arrive at perihelion on the 27th of November, 1832, at thirty-two minutes twenty-one seconds after eleven; its perturbations may be nine days fifteen hours, fifty-six minutes, twenty-seven seconds. The Comet, the period of which is three years and a third, has a less irregular motion. It will re-appear towards the end of the summer; on the 11th of November it will reach its shortest distance from the earth; and towards the middle of the 10th of Jan. 1829, it will arrive at the perihelion. It is hoped that the observations on this Comet will tend to resolve the important question, as to the resistance of the ether to the movements of celestial bodies.

Power of Gunpowder.—On Wednesday last, the Messrs Boyntons, of West Stockbridge, Mass. while engaged in uncovering a body of marble, discovered hole in the rock, which, upon examination proved to be about 15 feet deep, penetrating in nearly a perpendicular direction. Its diameter at top was about 18 inches, narrowing towards the bottom to about 4 inches. This hole they determined to charge with gunpowder, in order to raise up the strata of marble. They accordingly poured into the hole 204 lbs. of powder, and secured in the manner usually practised in blasting. Upon firing it the effect produced was truly astonishing. The earth trembled as though shaken by an earthquake. The trees in the immediate vicinity of the powder seemed to rise several feet in the air, bowing gracefully from side to side, as if tossed upon a billow. The mass of marble which was raised, is about 50 or 60 feet square on the surface, and 8 feet thick, weighing by measurement upwards of 2000 tons.

Religious Intelligence.

SYNOD OF VIRGINIA.

Abridged from the annual narrative of the state of religion, prepared at the meeting, Oct. 23, 1828.

Desolations.—There are hundreds of thousands within the bounds of our Synod, who seldom enjoy the privilege of hearing the gospel preached.—Multitudes who have no Bible—very many who cannot read, and amongst whom there are no Sabbath schools. And of *Presbyterian* ministers, there are not many more than one, for every two counties in the State—and in many of those counties, with a population of from twelve to twenty thousand souls, a minister of our church was hardly ever seen. In the midst of these desolations, stretching around us on every hand, with all our inquiries, we can hear of only about thirty young men, who will probably after some years spent in preparation, come into the ministry of the gospel in our church. Truly the harvest is great but the laborers are few.

Subjects of Lamentation.—The Synod lament the prevalence of an endless variety of errors, and of many vicious indulgencies. Among the latter are mentioned drunkenness, profane swearing, Sabbath-breaking, and gaming in all its forms. In the churches also, there is much spiritual sloth and inactivity, and prevalence of worldly cares.

Encouragements.—Among favorable indications, the Synod reckon the benevolent institutions which are formed in their bounds; the effusions of the Holy Spirit, in some congregations, particularly in the counties of Prince Edward, Cumberland and Buckingham; and the extending influence of the Union Theological Seminary. Among the means of grace the Synod distinguish those which are adapted to the young, saying, “Of all those extra efforts to extend the knowledge of God and the influence of enlightened piety, we feel constrained to give a prominent place to Sabbath Schools. Impressed as we are, not with the importance and value merely, but with the indispensable necessity of Sabbath Schools in the present state of our country—we rejoice to know and to tell the churches under our care; that these institutions are multiplying and growing in favor both with God and man—and doing much good to teachers and pupils and parents—and that those schools are most useful, which have been furnished with libraries.”—The work of grace of which they spake is considered as genuine, and has brought more than 200 souls into the churches. The reformation is still progressing, and the number of converts multiplying. In reference to the increase of ministers, the Synod hold the following language. “In the midst of this scene of divine operations stands the Union Theological Seminary—the child of many prayers, now beginning to be an object of intense interest to many of our churches. We joy in the privilege of assuring our brethren that, from that institution has gone out an influence, through the labors and prayers of its professors and students, that has contributed not a

little in carrying on this work of grace. To the brightening prospects of that Seminary many of our brethren look with pleasing hope and fervent prayer that it may yet greatly bless our Southern country."

SYNOD OF NORTH CAROLINA.

Extract from the narrative of the state of Religion within the boundaries of the Synod of North Carolina.

After describing the general aspect of the church, the narrative speaks as follows in relation to revivals:

"There have been added to our communion about *four hundred* persons, during the past year. There have been some additions to those too, who bring glad tidings and publish salvation for a dying world.

Within the limits of the Concord Presbytery—in Rutherford county the Lord has caused the clouds of mercy to gather, and discharge themselves in showers of grace upon the thirsty hill of Zion. The work of the Spirit, especially in the congregation of Little Brittain, has been powerful; about 100 individuals have as the first fruits of it been received into the communion of the house of God. The whole country seems to have been moved by the descending influences of the Holy Spirit, as the trees of the forest bend before the breath of heaven. The influence of this work has been most salutary; numberless sins, which before stalked over the face of the land, have been crushed; and not a family in some neighborhoods, it is reported, can be found without prayer. God grant the powerful and wide spread of such a work as this!

Within the bounds of the Orange Presbytery, in the congregations at the Hawfields, Cross Roads, and Eno, the Lord is at this time gathering to Himself a seed to serve Him. About 60 persons in these places, are indulging the hope of having passed from death to life. We rejoice to learn that the congregations in their vicinity, are also experiencing much excitement, and interest. In a Sabbath School in one of these congregations, all the teachers have become subjects of renewing grace—may God make it yet more powerful, more glorious and more extensive!

The town of Warrenton has also been visited with the special influence of the Holy Ghost. The fruits of that work have been organized into a little Church, consisting of between twenty and thirty members.

"Other congregations have experienced the Lord's presence, and other Churches have received accessions to their number of communicants, but none of these have been so specially favored as to justify particular details. Oh! that God would open the windows of heaven and pour us out a blessing, so vast, that our hearts should not find place to receive it! O! that God would revive his work in these days of sad delay and lukewarmness and abounding of wickedness!!

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