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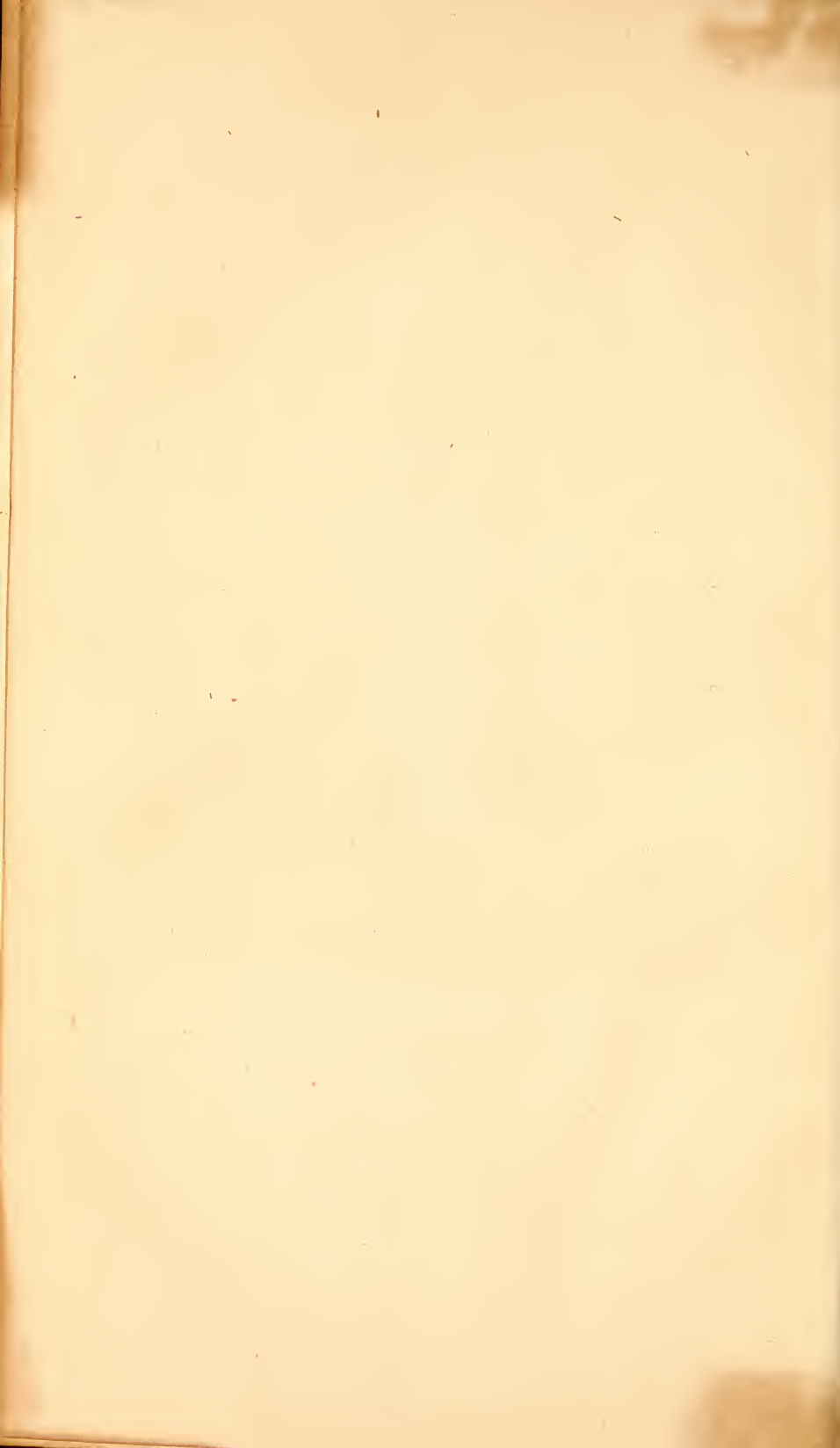


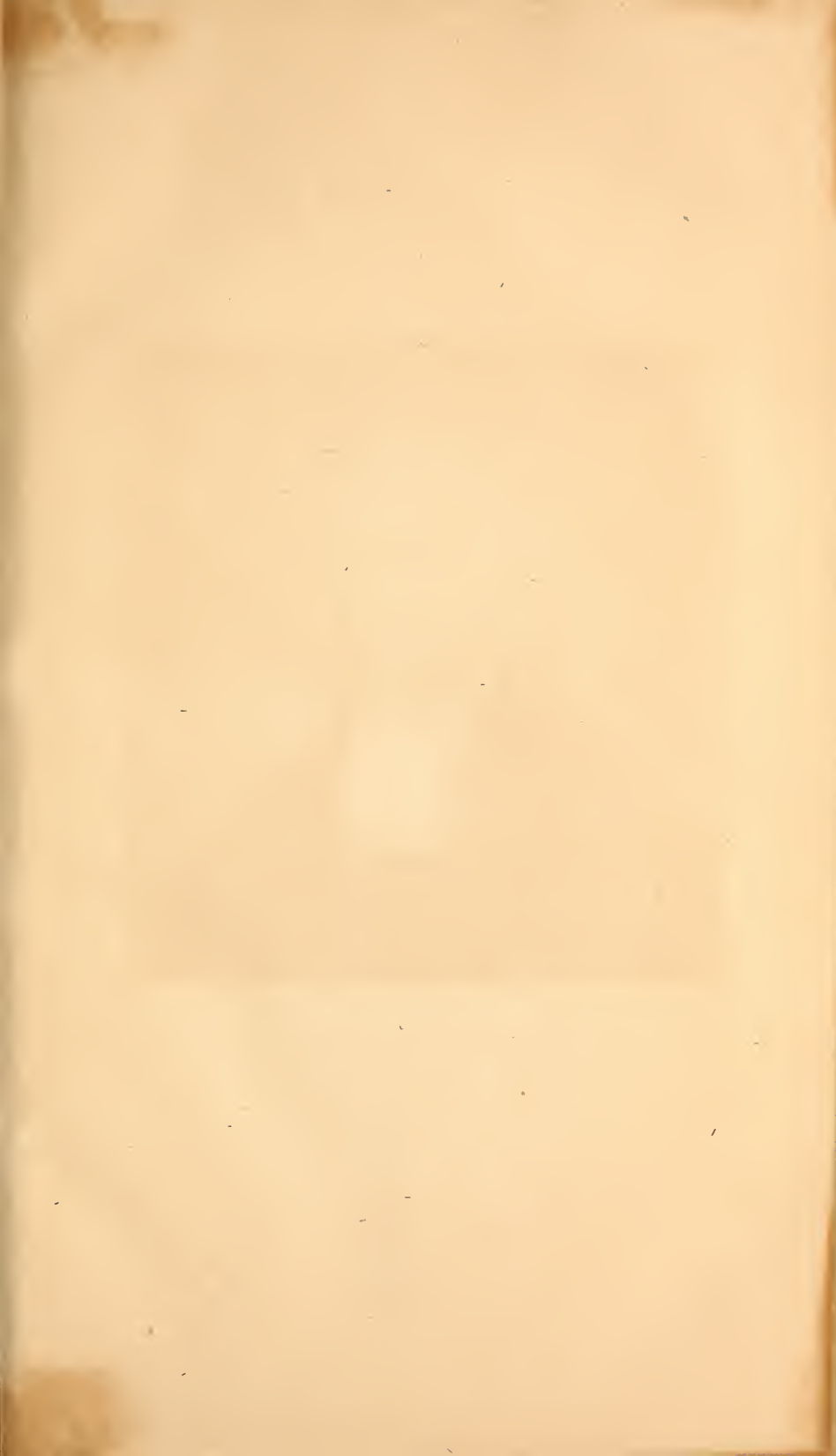
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REV. JOHN H. LIVINGSTON, D.D.

President of Rutgers College.

Engraved for the American Quarterly Register.

THE
AMERICAN
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Conducted by
B. B. EDWARDS,
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VOL. IV.

BOSTON:
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ADVERTISEMENT.

THROUGH the goodness of God, we are enabled to bring the Fourth Volume of our work to a close. While we feel grateful to Him for the success with which our humble efforts have been attended, we take this opportunity to express our thanks to those gentlemen who have essentially aided us, by contributing articles for our pages, or by extending the circulation of the work.

We now enter upon our fifth volume with the expectation of rendering the publication still more worthy of patronage. We have made but a slight approximation to the idea, which we have in our minds, of the perfection to which such a work may be carried. The two great objects which we have had in view have lost nothing of their magnitude. One of these is the **RECORD OF FACTS**. We consider it to be of great importance that one publication should be a repository of such things as are worth recording, and transmitting for the benefit of future times. No other periodical in the Christian world is devoted to this object. Six or eight volumes—should the work be continued no longer—of well arranged and condensed facts on Education, Literary Institutions, Population and Resources of the United States and of other Christian countries, State of the Religious Denominations, Condition of the heathen world, and a History of the various efforts for the universal diffusion of Christianity, will be of inestimable value at the distance of centuries. Accurate and faithful recorders and chronologists are the benefactors of mankind. Polybius among the Greeks, Tacitus among the Romans, Sharon Turner among the his-

torians of England, Thomas Prince, Abiel Holmes and Hezekiah Niles among American authors, will always be remembered with respect and gratitude.

The other object, which we also esteem to be of primary importance, is the **DISCUSSION OF PRINCIPLES**, or the examination of certain topics which lie at the foundation of all our efforts for meliorating the condition of the human race, and in which all denominations of Christians are alike interested. So far as it is in his power, the editor intends that the Register shall be a work for Christian America, and for the Christian world, bounded by no sect, nor river, nor territorial limit. Its results he would estimate, not by the accessions, which it brings to a denomination, but by the substantial benefits which it confers on human kind, and by the honors, which it gathers around the common Redeemer of our race. This high ground he may take without presumption, considering the character and ability of those who have contributed, and who will continue to contribute to the pages of the publication. Those subjects which pertain to the Christian ministry, will receive special attention. The union of literature and science, with elevated moral principle, will be always kept in view, in every discussion, and in the notices of all new publications.

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QUARTERLY REGISTER.

VOL. IV.

AUGUST, 1831.

No. 1.

For the Quarterly Register.

RICHARD BAXTER.

THE name of RICHARD BAXTER is associated, in the minds of most American Christians, with the "Saints' Everlasting Rest," the "Call to the Unconverted," the "Converse with God in Solitude," the "Dying Thoughts," and the "Reformed Pastor." His character has been inferred from these works, rather than actually known from biography; and it has doubtless been the wish of many, to know something of the history of the man whose contemplations were so spiritual and heavenly, whose powers of appeal to the unrenewed heart were so masterly, and whose views of the manner of "fulfilling the ministry" were so elevated and enlarged. The memoir of his "Life and Times" has doubtless gratified these wishes to some extent; and it has placed before the Christian world a valuable fund of instruction respecting a good man, living in "a time which tried men's souls."

Here we offer a remark on the importance of transferring the influence of good men from past ages to our own, by a new biography. To recall such a man as Baxter before the Christian world, after the lapse of a century, is not less useful than to present a new subject of biography. To know how good men lived, labored, suffered, and prospered in "the work of Christ," in ages past, while it acquaints us with former works of

"that one and the self-same Spirit" now blessing souls with renewal unto life eternal, also brings salutary reproof to that pride of generation which inclines to say, "we are wiser and better than the men of former ages;" shows us to be behind them in some of the attainments of the Christian life, and should excite to greater energy in the service of the Lord Jesus. Moreover, it acquaints us with the circumstances under which Christian ministers in other times, have been formed for high services, and with the afflictions which purified and brightened them; helps us better to understand that counsel, "think it not strange concerning the fiery trials which try *you*, as though some strange thing had happened unto you;" shows us that we know, in these days, comparatively little what it is to "suffer for the name of Jesus," to "resist unto blood," striving against "principalities and powers;" it also continues unbroken, the chain of Christian biography and influence, from the days of our Lord and his apostles, showing that Christian character, like its author, is "the same yesterday, to-day, and forever." That taste for antiquity is well directed, which thus employs itself in causing some of the good men of former times, "though dead, to speak" again; and to live, once more, for the good of the Christian world.

The expectation of being introduced into Baxter's *closet*, and to an

acquaintance with his private habits and experience, as a Christian, has not probably been answered fully in the recent work by Mr. Orme. After having been humbled, quickened, and feasted, in perusing the diaries of Brainerd, Martyn, and Payson, it was quite natural to wish the same gratification in a memoir of Baxter. Instead of this, to be introduced to him, not in his closet, but in the camp; not among the scenes of the pastor's life, but in the field of controversy, "contending earnestly for the faith;" at one time in the hall of the stormy council; at another in the court room; at another in the prison, has been perhaps a disappointment to some. It is to be remembered, however, that the purposes of the "Head of the Church," respecting his kingdom in the world, do not permit that all his ministers should live in like circumstances of personal and parochial retirement and quietness, that they may prepare and leave behind them rich journals of their pilgrimage, for the gratification of those who come after. Not alone is it needful for us to know how they fed in secret upon the bread of heaven, and "drew water out of the wells of salvation." How they labored in the "harvest of the earth," how they wielded the "sword of the Spirit" upon the "high places of the field;" how they stood the trials of "the days of rebuke and blasphemy;" how they laid, "in troublous times," the "foundations of many generations;" prepared the way for our enjoyment of the precious privileges of these days; these are matters of important interest. Other objects of the divine mind likewise, in the lives of his servants, doubtless are, to show, that grace is not given to be simply as the sunshine, in which to take comfort and rejoice; but that by its light and influences there may be much done, for the glory of Christ and the good of men: to show that grace fits for more than one sphere of movement and influence; that

the religion which thrives in the closet, accomplishes most for God out of it, and in the perishing world; and that the Christian, asking "Lord, what wilt thou have me to do?" should hold himself ready to enter any field of labor—perhaps one of which he had never thought, and which, one loving Christian retirement and quietness, would never have chosen; and to try the experiments of Christian influence in a situation where it had been thought a Christian could not live and prosper.

The limits of this paper will permit little more than an outline of the character of Baxter, and the suggestion of some practical topics illustrated in his public life.

The early life of Baxter shows him a "plant of righteousness" in a very unfriendly soil, as to the ministry under which he lived; and yet, "growing in grace," in such a manner as magnifies the work of the Holy Spirit, and proves what can be done by one who is "strong in the grace which is in Christ Jesus." The conversion of his father from a course of profligacy, to form the young mind of his son for Christ, was one of those events, on which—though not more remarkable than many other occasions—we look with interest, as the first link in a chain of events, taking hold on the salvation of multitudes, and the glory of God. In his education, Baxter was what we call a self-made man. His habits as a Christian, doubtless derived no small portion of their energy from this circumstance. His early experience as a Christian was marked with much of doubt and perplexity respecting his spiritual state. It is obvious that his was one of those cases, in which the enjoyment of religion is abridged by the infirmities of the body. This circumstance, however, in connection with his living with "one foot in the grave," made his manner of life and preaching to be of that serious, tender-spirited and earnest character, which best enforces

truth, and does most, by the divine blessing, to win dying men to holiness of life.

In contemplating his numerous and interesting traits, the following are among the most prominent:—his transparency and simplicity of character; his large acquaintance with the heart, both as unrenewed and as under the influence of divine grace; his exemplary humility, united with great talents; his love of his work, as a minister; his high valuation of time and close occupation of it; his conscientious and efficient turning of a little health and strength to great account,—for with the constant pressure of disease and languor, he accomplished more than many men who never know what sickness is;—his undauntedness by difficulties in the characters of those among whom he ministered; his habits of close and diligent watchfulness for the spiritual safety and prosperity of souls; his special interest in the young, while abundant in his labors for the families of his congregation, as such; his prayerfulness for his people; his jealousy of whatever in himself might hinder the efficacy of his labors; his prudence and decision, in maintaining the discipline of Christ's house; his "great plainness of speech;" his thorough consistency of character; his wise and tender counsels to those who sought his advice in matters of conscience or spiritual difficulty; his Christian temper under trials; his tenderness of spirit respecting the danger and necessities of dying sinners; his exalted views of Christ; his clear conceptions of the spirituality and holiness of the divine law; his low estimate of things earthly, and his great heavenly-mindedness; his close study of his own character, and the candor and readiness with which he acknowledged errors in judgment or practice; his steady devotedness to his Lord and Redeemer;—in short, a strength and activity of all the graces of the Christian character, well fitted to assist our conceptions of

what is "pure and undefiled religion before God and the Father." We might add on his character as a preacher, his peculiar tact in the discernment and description of the various forms of unconverted character, in different classes of men; his simplicity, point, solemnity, ardor, tenderness, wisdom; the fullness of his discourses with sound scriptural truth, and their careful adaptation to the capacities of his hearers; his freedom from ambition respecting the station he should occupy, and his preference of a retired and humble sphere of usefulness; his powerful influence on other ministers and private Christians, for the production of pious activity; his exemplary patience under the trials to which he was subjected by his faithfulness; his delight in calling sinners to repentance; his study of the various hindrances in the Christian life, of Christian infirmities, and of the great subject of conversion, as to its means, operations, and evidences, qualifying him to be a successful guide in the way of holiness. He had the kind of popularity, and the measure of it too, which God usually gives to men of such a character; not that which testifies itself in showy and noisy admiration, but that which is evidenced by the fervent attachment of Christian people, and by the extensive success of his preaching on multitudes of those who attended upon his ministry. The private Christian and the minister, who would find something to stimulate them to increased activity in the divine life, and in the work of Christ, cannot fail to derive benefit from studying the character of Baxter.

We may add to these interesting traits of character, his ardent and untiring devotion to the cause of Christian charity and union,—as a peacemaker eminent, and therein proving himself a child of God; his prospective benevolence, also; for in his mind were the germs of some of those great plans of Christian benevolence which are in operation at the present

day ; particularly those of furnishing the Bible to the destitute, of educating pious young men for the ministry, and of missions among the Indian tribes.

We have thus given an imperfect miniature of this excellent man. Those who would see the full length portrait, in its just proportions, and something in the impressive dignity which belonged to the original, will do well to study it as exhibited in the volumes of Mr. Orme. The details of an extended and particular biography alone, indeed, can give any just conceptions of the entire character of one of these "men of God,"—this class of veterans, who have so valiantly fought and conquered under the banners of "the captain of our salvation."

The inquiries are interesting and important,—“What should the minister be, in the situation in which he comes in contact with influential or public men, perhaps great men? What as a Christian citizen and patriot concerned in the moral and religious interests of his country? What as a controversialist and defender of the faith? and, if by talents qualified for it, and by providential circumstances called to it,—What as an author and writer of books?” Baxter was placed by divine providence, at different periods of his life, in situations to furnish, by his practice, answers to these inquiries, to some extent.

He was an eminent instance of a Christian, carrying into public life the humility, devoutness, decision, and energy of character, which appear in the more retired life of others. Gentlemen of the sword and of the parliament, Cromwell, and Charles, nobility, gentry, bishops, clergy, private citizens, learned men and ignorant, rich men and poor, were all one to him where were concerned matters of duty and responsibility to God. Whatever called by duty to say, in his intercourse with these, he said with becoming courtesy, and yet

with dignity and fearlessness. Whatever called by duty to *do*—as answerable to Him who has said, “call no man master upon earth,”—he did it; no matter whether it was to be done in the presence of the king, or in his own pulpit, or seated in his study with a private individual. As a Christian patriot and citizen, to describe him in one sentence, we should call him the Jeremiah of the British nation. His principle of action seems to have been contained in that divine direction, “And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.” As a defender of the faith, he is presented before us as possessing a fervent love for divine truth; a keen discernment of errors, however substantially presented; a lively sensibility to attacks made upon any fundamental article of the Christian faith; and promptitude, courage, diligence, and faithfulness, in commencing and carrying on the contest for the faith. Not without his faults as a controversialist, was he, it must be conceded, as we shall notice hereafter; but it would be strange if a man who has fought as many battles as Baxter, should commit no errors. He was not the man to fly, when it was time to fight; nor when he could have peace on the right terms, had he any unconquerable preference of controversy before quietness. As an author, he was a miracle of industry and efficiency. Books and pamphlets dropped from his pen, almost like sermons from the pens of other men. Whether he in all instances rightly interpreted the voice of divine providence, as calling for a book, might perhaps be doubted. Of most of his publications it cannot probably be questioned that they were useful, as adapted to the exigencies of the times then present, and in giving a right direction to men’s minds on subjects under discussion. The judicious editor, however, in publishing for the benefit of the Chris-

tian world, would probably leave many of his productions in the venerable obscurity of some retired alcove of the library.

With this brief sketch before us, and with our eyes on some of the parts which are the basis of it, we would offer a few remarks in the way of comment.

The intercourse of ministers with influential men, in spheres of different degrees of eminence and extent, is a point of great practical importance. Baxter illustrated on a large scale, what needs to be done by every parish minister, on this subject. Ministers have advantages for access to men of influence, perhaps office and reputation, which are to be well considered and turned to account for the interests of religion.

Let not any reader be startled by this remark, in the apprehension that we are about to advocate a system of clerical influence and policy, aiming at the establishment of an ecclesiastical domination, and a union of church and state,—those horrible daily predictions of jealous politicians. Looking on the multiplicity of religious denominations in our country, the influence which the ministers of them have; and on these denominations and their ministers, as watching each other with a closeness and jealousy, interfering often with Christian charity; we ask, how could such an object be accomplished in this republican country. It would require a more ingenious system of espionage, and a more deep laid policy, than has ever yet been invented, and an ecclesiastical Fouché to manage them.

We speak of advantages which respect the advancement of “pure and undefiled religion,” and national virtue; and of influence, which, we need not be ashamed to avow, is to be sought, and prayed for devoutly, by every minister of Christ,—the influence of character and principle; not secret, and fearing betrayal, but open, “known and read of all

men,” influence like that of Nathan the prophet with David; and like that of Elijah upon Ahab, troubling of his conscience, if not effectually hindering of his iniquities; and like that of Daniel upon Darius; and of Paul upon Felix, and Sergius Paulus; and like that of Luther, and Knox, and Swartz, in later times.

There is doubtless a strong temptation to ministers to be reserved in their intercourse with men of public character and standing; to consider them as men who will not relish plainness of speech; to whom we must give place, and not venture on presentations of duty which will cross their course. It ought to be directly the reverse. The very fact that a man has influence, talents, a post of office and honor, is a reason for regarding him with special interest. He stands for a large number of his fellow men, in town, district, or state,—perhaps nation. Whether or not there shall be a right and safe direction given to the popular sentiment and feeling, depends much upon him. If there be any man who should find in the ministers of religion, seriousness, and a faithful exhibition of religious truth and principle, it is the man of influence, standing, and office. Intercourse with such men should be marked with the full respect due to them, which courtesy and the rules of the Christian religion demand; with candor; with a becoming deference to their opinions respecting all public subjects upon which they may be supposed to have thought and arrived at just conclusions; and with affectionate confidence as guardians of our civil interests. Where they are right according to the principles of the divine law, on points of morals and religion, the minister’s duty is to hold with them firmly. Where they are wrong, through misjudgment or prejudice, he should dissent from them, respectfully, but decidedly, and in a full and fair showing of the “reason why and wherefore.” Wo to that land in which the ministers

of religion, the constituted watchmen for the public morals, are afraid to open their mouths in dissent from great men, when they do wrong. It has been asserted, and we suppose with good reason, of one man in our country, who to eminent talents and usefulness as a statesman, united sentiments on morals and religion exceedingly loose, that there was in the State in which he resided, one minister of the gospel, who really stood more in the way of his accomplishing some undesirable plans, than any other man in that State. This is as it should be. Every minister of the gospel should hang heavily upon the wheels of evil,—should make it hard labor for public men to do wrong.

We are aware that the habits of feeling generated by party collision, do place many men much out of the reach of that direct moral and religious influence which it is desirable should bear upon all classes of men, and the tendency of the minds of some religious men probably is to the conclusion that a man who comes into office in the tide of party feeling, is not accessible upon matters of moral and religious principle, where his political interests are concerned; and that the ministers of religion especially are not the men to have influence with him. Supposing this to be so, it should only lead to more faithful endeavors by ministers, to commend themselves to the consciences, good sense, and respect of those men, by steady integrity, decision of character, openness of conduct, and, as the life of these, by that devoted and exemplary piety, which never fails, sooner or later, to inspire confidence. Daniel made his way to the confidence of three *kings*; and had a recognition, by their consciences and those of princes around them, more to his honor, than all the official dignity with which he was invested. Swartz stood at one time between two nations, enjoying the confidence of each, and as a “daysman” between them, when they were distrust-

ful of each other. Buchanan stood high among the men of British India, in the moral devotion and dignity which his character, as a devoted Christian minister, gave him. And of Baxter, Cromwell and Charles, and other men about them, had probably more thoughts, and by their consciences, as perceiving his moral greatness, were brought more under his influence, than they ever fully acknowledged.

The minister of the gospel, as a Christian patriot, is bound to concern himself in the public interests of his country, and to act with reference to their advancement in such ways as the word and providence of God point out. In these tumultuous times, when our own country is sympathizing in the agitations of other countries; when such a vast variety of elements enter into American society; and where there are so many tendencies, which awaken solicitude for the future; it will not do for the minister to shut himself up in his study, or within the bounds of his parish, knowing and concerning himself little on what takes place in this land, and in the wicked world at large. True, he might thus secure his own present enjoyment, and do good in his place of residence; but might by and by be startled by the breaking in of men of violence upon him; and by the demonstration that wickedness has gained the ascendancy, and that good men must die in the retirement in which they had secluded themselves. He is bound to study, attentively, the circumstances of his country at large, the passing events which have a connection with its moral and religious interests, as securing its civil and political ones. He should do this by the light of God's word, as furnishing, both by precept and history, important instruction for nations and every individual member of the body politic. This will doubtless bring before him many subjects for deep solicitude; and his heart will be filled at many times with fear

and trembling, at the apprehension of national degeneracy and guilt. But this is the only way in which to learn how to pray for his country, and to confess to God the sins of the people, of which so many are insensible. He should gather around him also, those who will join him in his anxious observance of public things, and in his supplications for the divine forbearance and mercy. And whatever called to do, and to excite others to do, he should wisely consider, and unshrinkingly and faithfully perform.

The time has been, when a wrong apprehension of our Saviour's meaning, in that declaration, "my kingdom is not of this world," led ministers and private Christians to regard it rather in the light of a duty to withdraw themselves from the scenes of public action, when they became the scenes of public agitation, as being unfavorable to Christian feelings. It is most devoutly to be hoped, that this opinion and feeling are giving place to the conviction that the Christian is to carry his principles into every scene of duty to which Providence opens the door; and to act on them there, in the fear of God, and with holy, unshrinking energy. Men of violent party feelings, having their political plans to accomplish, and fearing that the introduction of the stern principles of religious integrity, especially by ministers, might cross their course, have set forth the doctrine, that ministers of religion have no right to concern themselves or appear in the movements which touch political affairs, and the interests of parties. Tendering to such men our thanks for their solicitude that we shall not sin on this score,—albeit they may not be *perfectly* disinterested in their solicitude,—we would take the liberty to say, we have yet to learn that Christian ministers are to go into a species of expatriation; to surrender their liberty of thought, speech, and action, in regard to points of national morality, because that such points happen sometimes to be

made party questions:—that they are to be mere passengers in the public ship; and though they may see "breakers ahead," still must hold their peace, and let all go on quietly to destruction. We set up no plea for entering into the scrambles of party politics. The minister, especially, who descends from the dignity of the sacred office, consorts with a mere political clan, and "throws up his hat" with the multitude, let him receive as a deserved punishment, the usage which he is likely to suffer, for entering into such associations. No sympathy or tears are to be spent upon even a good man, who thus involves himself in difficulty. We are simply maintaining that the minister of religion has rights in common with other men; that out of those rights arise important moral duties as a member of the body politic: that those duties cannot be neglected by him without guilt in the sight of God, and that they should be performed in the fear of God, and in the energy and faithfulness of Christian principle; that there is no necessary alliance between doing these duties, and devotion to the interests of a party; and that on his fearless, straight-going performance of these duties, is depending the promotion of the national righteousness, and the averting of divine judgments. He is to speak freely and decidedly, when points of public morality are concerned, and as an individual, is to act as he speaks. If wrangling politicians please to put a political construction upon his sentiments and conduct, on such points, he cannot help that; neither is he responsible for it. With his conscience to acquit him of blameworthiness on this score, let him move straight onward in the path of duty, and await the vindication of his motives, which Providence will in due time assuredly bring. There are circumstances under which, for a minister to be timid and over-cautious, is to invite encroachment upon his rights, and interference with his do-

ing his duties; and under which, on the other hand, to speak his mind and do his duty like a Christian and a gentleman, will prevent difficulty, command respect, do good to the cause in hand, and give him influence with the consciences at least, of those at variance with him.

On engaging in religious controversy, there are some interesting points of instruction in the history of Baxter and his contemporaries. He had rare talents for this department of labor. His industry as a controversial writer was not probably surpassed by any in his day, or in any other; for he kept not a few bishops and clergy, besides some laymen, awake and busy, by that industrious setting forth of truth, which always makes its opposers uneasy. With a few exceptions, he appears to have possessed admirable command of his temper in controversy; and to have manifested a good measure of candor and kindness in his feelings towards his opponents. And yet, he probably would have suffered less agitation of his spirit, and been at leisure to improve his more doctrinal and practical writings, had he resisted the temptations arising from his talents as a controversialist, and not allowed himself to be so easily induced to take up his pen. It is sometimes more wise to be silent, than to speak, and to leave an opponent to think of his own book, rather than to write another for him, which may give him importance, and increase the irritation of his feelings.

Were we to take a text from Baxter's own words, on which to base a few hints respecting the real necessity for continuing a controversy, in certain cases, we should quote his remark, in the Baxterian simplicity of his heart, respecting the animadversions of Dr. John Wallis, on one of his works; "to which," says he, "I began to write a reply, but broke it off in the middle, because he little differed from me." While we believe in the imperious necessity of

controversies touching the great and essential truths; yet, doubtless, many a controversy might have been "broken off in the middle," or rather not commenced, by the parties first looking at the points in which they were agreed, and then carefully and prayerfully estimating the real importance of those on which a difference of sentiment existed. It is not an unfrequent occurrence, that two good men, whom all the friends of truth love, fall to disputing and hair-splitting, upon points not fundamental, and, after a few exchanges of pamphlets and an armistice, by mutual consent, or from mutual uneasiness on both sides, they are brought together for more important purposes, and shake hands with all good humor and brotherliness, wondering, doubtless, within themselves, how they came to waste their time, stationary and patience, in a dispute of which there is little left, besides the remembrance and the printer's bills. There was some wit, and more wisdom, in the remark of a preacher of our own time and country,—“the truth has been found out at last, (the wonder is that it was not found out long before,) that I may differ from my neighbors, and yet neither of us be possessed of a devil; and that there is nothing to prevent us from uniting our hearts and prayers in the noblest and best of causes.”*

A more cool and deliberate asking of the question, “cui bono?” before putting pen to paper, for the commencement of a controversy; a more conscientious and anxious desire to avoid it, especially with one who may be sound in all the main articles of the Christian faith; a manner of treating those who are in some degree of error, conciliating, frank, and adapted to call their attention to the great essentials of truth, and to the momentous and necessary contest with the enemies of the truth of Christ; more watchfulness against

* M'Clelland's sermon before the New York Missionary Society, 1820, p. 21.

the ambition of outstripping Solomon in making great discoveries of light and wisdom ; more readiness to confess mistakes and to suppress pride of opinion as sin against God, and, when necessary, to treat with the silence of Christian meekness, and yet with Christian dignity, the challenge of a disputatious man ; would doubtless prevent many an unnecessary controversy, and much solicitude among good men in the churches. And another point ; to look forward, and by anticipation to bring the tests of a dying day and of the judgment, and of heavenly scenes and enjoyments, to bear upon the matter, will help to correct much wrong feeling and prevent misjudgment. One of Baxter's opponents died in the midst of a controversy, in which it would have been well if both of them had been in better temper. Baxter's feelings as a Christian were awakened by the solemn event ; and his reflections upon it should be those of every man engaged in controversy. "While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies. And the safest passage thither is by peaceable holiness."

It is a fact worthy of consideration, that the works of Baxter, in which he has most skilfully blended the two characteristics, doctrinal and practical, are the only ones which are passing down from generation to generation. The question is an interesting one, therefore, for religious authors to ask,—What will last longest, and be worth most to another generation ? There are many books written, no doubt with the grave intention and the very sanguine expectation, that posterity will read and admire them ; but which may never reach the hands of posterity ; for the plain reason that they are not composed of sufficiently rich and durable materials. Specially is this true of vast multitudes of books of unnecessary controversy and speculation, and of wrangling metaphysics. A cause

of thankfulness it is, truly, that the great proportion of such works are floated into the eddies, or cast up dry as their contents, on the shores of the river of time ; and forbidden by a merciful Providence to float down and perplex or disturb posterity ; especially a posterity sufficiently fruitful itself in such productions. This is becoming the case with many of the writings of Baxter. It is somewhat surprising, to find the author of the "Saint's Everlasting Rest," the "Reformed Pastor," and the other books we have already named, spending time, wasting strength, and perplexing himself and others, with unprofitable discussions of speculative and metaphysical niceties, when his heart seems to have been the seat of such elevated Christian experience, and his life so exemplary and influential. This is not, however, to be regarded as the Christian in him, but as the man ; and as designed in the wisdom of Providence, to show, that the best man on earth has occasion to "watch and pray" against the temptation to employ his powers on matters "unprofitable and vain." Baxter's honest conviction and confession, bearing on this subject, deserve the serious consideration of ministers of the gospel. "To tell the truth, while I busily read what other men said in these controversies, my mind was so prepossessed with their notions, that I could not possibly see the truth in its own native and naked evidence ; and when I entered into public disputations concerning it, though I was truly willing to know the truth, my mind was so forestalled with borrowed notions, that I chiefly studied how to make good the opinions which I had received, and ran farther from the truth. Yea, when I read the truth in Dr. Preston's and other men's writings, I did not consider and understand it ; and when I heard it from them whom I opposed in wrangling disputations, or read it in books of controversy, I discerned it least of all. Till at last, being in

my sickness cast far from home, *where I had no book but my Bible, I set to study the truth from thence, and so, by the blessing of God, discovered more in one week, than I had done before in seventeen years' reading, hearing, and wrangling.*"

The latter years of Baxter's life are the portions of it which will be contemplated with deepest interest. It is instructive to view him in his *earlier* years; and in the various situations in which he labored to win souls to Jesus; stood "faithful among the faithless;" proved himself a "good soldier of Jesus Christ," and "suffered shame for his name." Who can fail to admire and love "the spirit of Christ" in him, which all his frailties of judgment, feeling and action, could not prevent from putting itself forth, with high energy, and to great purpose. But to sit down with this long tried and venerable "soldier of the cross," in the evening of his life, and in the full possession of his faculties; and listen to his commentary on that scripture, "having therefore obtained help of God, I continue unto this day, witnessing;" to see his humble review of his life and doings; his close and faithful examination of his motives of action; his acknowledgments, in the simplicity of a true child of God, of his misjudgments, mistakes, sins, as mingled with all his labors for Christ, and also the changes and corrections of his opinions as built upon them; and to find him recording such rich pages of experience for the counsel, caution, and encouragement of those coming after him: specially to contemplate his "fruits in old age;" his exhibition of the long tried graces of the Christian character, in the maturity, vigor, and richness, which have been in acquirement for years; and to witness his descent to the grave, "rejoicing in Christ Jesus," and happy in the consciousness that it is only the way to his "everlasting rest;" this is a scene in the chamber of godly old age which is worth

ten thousand of those in which the "pride of life" displays itself. The lessons of Christian wisdom from such lips are exceeded only by those coming from lips "touched as with a live coal from off the altar" of God, and uttering the revelations of the Holy Ghost. The beauty and brightness of Christian holiness in such a venerable "man of God," is exceeded only by that of "the just made perfect" "within the veil."

IMPORTANT VIEWS ON THE SUBJECT OF EDUCATION.

WE commend the following remarks to the serious attention of our readers. They will amply repay a careful perusal. We have rarely seen more comprehensive and liberal sentiments in reference to the great topics discussed. We copy the article from several numbers of the New York Christian Advocate and Journal. The author is the Rev. John P. Durbin, a professor in the college at Augusta, in the State of Kentucky. They were addressed to the members of the Methodist Episcopal Church, through the columns of their principal newspaper, but they are in many respects applicable to all our religious communities. The question in regard to the expediency of the multiplication of colleges in our country is one of vast practical importance, and one on which there is great difference of opinion. There is no doubt but that a small number of colleges would furnish means for a far more extended and thorough education, than is now generally acquired, or is indeed practicable. In founding a literary institution, there is frequently exhibited a lamentable want of foresight and judgment. Local prejudices, or the offer of a few thousand dollars, are sometimes permitted to decide questions affecting the interests of a great community, and of a distant posterity. A college ought not to be *hurried* into existence. It may be very proper to adopt such a course with a cotton manufactory, but it is not proper for a college. Time should be taken to deliberate, where such vast interests are at issue. A miscalculation at the beginning, has sometimes rendered it necessary to *miscalculate* ever after, in order to

preserve a uniformity in a bad arrangement or in bad taste. Several new colleges are now contemplated in various parts of our country. To all engaged in founding such institutions, or in devising plans for them, we would say,—Be deliberate. Look onward. Consult for the United States. Consult for the millions of your posterity. Lay your plans, not for present effect, but for prospective and permanent benefit.

We cannot but rejoice to see the awakening interest which our Methodist brethren manifest in the diffusion of knowledge.—Taking education in its widest sense, they cannot be too zealous in efforts to increase its power and diffuse its blessings. Their usefulness as a church of the Lord Jesus Christ, is essentially depending on education. Their strongest hold, too, is in the most important portion of the United States—the Central Valley. They number almost *two hundred thousand members*, in those regions, equal to all others of all denominations. The ultimate and complete happiness, we might almost say civilization of this country, is depending very much on the education of that class of the community which will fall under the influence of the Methodist church. We are sure, therefore, that we speak the sentiments of every Christian denomination in this country, when we say that we wish a complete fulfilment to the most sanguine expectations, which their most enlightened advocates may entertain on this subject. It cannot be a matter of indifference to any benevolent man, whether the two millions and a half of Methodists in this country, the germ and the stock of future and uncounted millions, shall be thoroughly educated or not.

It may be proper here to say, that the college in which Mr. Durbin is professor, is in Augusta, Ky. in Bracken county, on the Ohio river. It went into operation as an academy in 1822. The first commencement as a college was in 1829. The number of academic instructors is seven. The number of students in the college at the beginning of this year was ninety-eight. There is in connection, a preparatory department. The location of the college is favorable for the exertion of a great influence.

The Methodists have under their care,

Madison college, at Union Town, Pa.; and flourishing academies at Readfield, Me., Wilbraham, Mass., New York City, White Plains, N. Y., Cazenovia, N. Y., Mt. Ariel, S. C., and others at different places. The Wesleyan University, at Middletown, Ct., goes into operation on the third Wednesday of the present month. Another college, called Randolph Macon, has been chartered in Virginia.

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In March, 1828, I addressed a long paper on the subject of education to our church. In the eighty-second number of the Christian Advocate and Journal, at the close of my communication, is this postscript:—"I would suggest the propriety of a general school for the benefit of our people in the United States, or *two* of them if necessary." This suggestion was approved by several of the ablest members of the last General Conference, though the Committee on education reported differently—not precisely *against* it, but intimating that the time had not yet come for such a plan. Since the last General Conference, I have been diligent in examining the expediency of this plan, and have had opportunities of mentioning it to many of our most intelligent and influential friends, by all which means my convictions are much strengthened, not only in regard to its *expediency*, but its absolute *necessity*, with this qualification: *possibly* the number *might* be increased a little, but very little. I would offer the following reasons for this plan:—

1. A greater number of students can be educated at a less expense in one or two large institutions than in several smaller ones; because it is a well known fact, that an extensive and efficient course of collegiate education requires the *same number of professors* for fifty students as for five hundred. Let us suppose *six* professors necessary in a college of the first rank, with five hundred students, and that each professor receives \$1,000. Six thousand dollars will pay them all. Now let us suppose five colleges with one hundred students each. In order to render the course of instruction in each *of the first grade*, there must be six professors in each. Their salaries aggregately would be \$30,000. By reducing the five colleges to one, we reduce the expense of the instruction of five hundred students from \$30,000 to \$6,000. The same reduction would be made in the expenses of the library and apparatus, and in some degree in the college buildings. A library and philosophical apparatus, in a first rate college, will cost \$15,000. If the students in this first rate college were divided into *five* colleges of first rate grade, then the library and philosophical apparatus for them would cost \$75,000. These few remarks will show the

vast advantage of concentrating the funds, in order to *extend* their operation, so as to perform the greatest amount of good with the least amount of means.

2. If the whole population in the United States were in our interest, it is very obvious that it would be much easier to obtain six or eight suitable professors than thirty or forty. But when we recollect how small the number is among us who are well qualified to sustain an elevated reputation as literary professors, the difficulty comes to us with tenfold force. A superior literary and scientific faculty, *throughout*, is a rare assemblage of talent, and but rarely seen in any country. One or two members generally give the character and reputation to the school. What a vast advantage is obvious, if the few proper and well qualified professors were associated in the same school, or in a *small* number of schools. This, in my opinion, is absolutely necessary in regard to the success of our efforts at *this time*. The operation of two or three schools of first rank as colleges and universities, would, in a few years, extend our interest in regard to education, and furnish the proper materials for extending our *operations*, which we cannot now do with success.

3. Though the *number* of scholars might be smaller at first on this plan, they would be much *better* scholars, which would ultimately extend the character and influence of these two or three schools, and thus increase and elevate their patronage, and ultimately produce not only better but a greater *number* of scholars. The *rank* of the institutions at which they graduated would facilitate their applications for employments, especially as professors in colleges, or principals of grammar schools or academies, or as teachers of common English schools. Thus the influence of these two or three schools of first rank would be extended quickly all over the country, and in every department of honorable employment. And surely none are ignorant how strongly students are biased through life by the opinions and manners of able, influential, and popular professors. Here lies the true secret of the vast advantage of educating the youth of the country. Let the conferences, and societies, and individuals, therefore, patronize decidedly those well qualified teachers whose religious views and customs we think correct. True, by thus patronizing them *they* may make the profit, but they will, in their measure, be co-workers together with the church of God. The youth will be saved from improper religious prejudices, and their hearts will be ground prepared for the good seed. It is indeed to be regretted that we have not a greater number of suitable persons for such employments. The number of families and children connected with our church is *greater* than any other in the United States! and yet by whom are our children educated? We have occasionally thought it strange

that a sister denomination possessed, by means of her friends, almost all literary and influential employments in the country, and we have been sometimes disposed to complain. But let me ask if it be not the necessary result of this one circumstance: *they have the materials always ready—we have not?* They take care to keep them ready, and to facilitate their applications. I applaud them for it. We should and must do the same. The country demands it of us, and is anxious to avail itself of our means, if we will furnish them. The above plan is the only one which can furnish them speedily and successfully.

4. It is a fact which cannot be denied, that we have not one single institution in successful and extensive operation, of the rank described in the above remarks. It is a matter of rejoicing, however, that several are in an incipient state. Their success, considered *separately*, is problematical. Yet any one would see that if their resources and energies were thrown together at a suitable place, the success would be more certain, speedy, and extensive. This will appear clearly if we observe the amount of funds all our colleges have, taken *aggregately*. I have taken some pains to ascertain, and am satisfied that the whole available funds, buildings, &c. of all our colleges, do not now amount to more than *one hundred and seventy thousand dollars!*—a sum insufficient to make *one first rate* college take successful and continued effect. Will not their *separate action* be feeble?

5. I know, indeed, that the friends of each institution hope for an increase of funds; and I admit it is possible, it may be probable, their expectations will be realized. I hope sincerely they may. But I am convinced that some means must be used to limit the number of our colleges *for the present*, in order to obtain a few superior ones. The funds would not be wanting if we could present a proper foundation to the liberal and wealthy among us. We have many wealthy and enlightened persons who would contribute thousands, if they could feel assured their contributions would take effect. One or two such schools as I have mentioned would, as soon as they proved they deserved it, receive a handsome and ample endowment from the liberal and wealthy, while living, and by testament. Such institutions would attract the attention of the enlightened to the founding of *scholarships*.

Might I not venture to hope that these remarks may meet the eye of some benevolent individual, who, to accomplish so much good, will lay the foundation of the certain success of a first rate institution among us? The good which he would do would live many centuries after him, and generations to come would bless him. Some of the first schools in the United States were founded in this way. The name of *Mr. Yale* is inseparably connected with *Yale college*.

6. In addition to these sources of revenue, I beg leave to suggest the propriety of establishing a *general education society* in some central and large city as a *parent society*, and form branches throughout the country auxiliary to it. This I have long contemplated, and have mentioned it to many intelligent and influential friends, and have found a general approval of the plan. It would operate to two ends.—1st. It would make a good impression, and awaken the people to the importance of our schools. 2dly. It would produce a large amount of funds. All funds, as I think, should be returned to the *parent society*, to be applied by them according to some fixed method. They should be applied for the benefit of colleges *at first*, and only to those colleges which have been previously recognized by the society, and *in proportion to the number of collegiate students* at the time of disbursement. This would be appropriating in proportion to the amount of success in each school, and would also produce *emulation* in each school. The society should employ a suitable general agent to go abroad. This I think important. Possibly it might be best for the next General Conference to take some measures to limit the number of colleges, and increase the number of academies; also to make some general arrangements for establishing the education societies. The colleges must be limited, or never rise to reputation. Possibly it might be best to recognize those now in successful operation, and institute a parent society for each in the bounds of the country in their interest.

The second communication of Mr. Durbin describes the various means which the Presbyterian Church adopt, either formally or incidentally, to extend the influence of knowledge and religion. We suppose that the author includes the Congregationalists of New England with the Presbyterians.

I am not about to produce these, in order to disapprove of them, but to commend them to the attention of other churches, especially *our own*. They are instrumental, greatly, in facilitating the success of that church, and therefore I approve of them; because, I believe every Christian denomination is bound to promote the kingdom of God, by all proper means.—Those which are mentioned below appear to be legal and proper.

1. *They take every means to produce unity of action under the same impulses, in every great undertaking.* I do not condemn, but approve this: they, as we, are one church: “and let there be no schisms among you,” says Paul. Where the centre of this unity of action is, I pretend not to know. It may be in the General Assembly. That there is such a common spring is evident to every observer. The *same schemes*

are advocated, and precisely with the *same arguments*, in the north, south, and west; by the ministry and people. By this policy they bring their whole influence and resources to bear on any undertaking. They are certainly, notwithstanding their doctrinal differences, the most united in enterprise of any churches in the land.

2. *They lend decided and uniform countenance and support to all measures by which they may, in any degree, mould and direct the public mind.* Upon the supposition (and this is the supposition on which I go) that their object is to use their influence to the glory of God, I approve. Hence they patronize the various projects and societies of a benevolent (though not strictly religious) nature; as the Colonization and Temperance Societies. I rejoice we are turning towards this policy also.

3. *They take care to have a sufficient number of persons properly educated, to fill up all the offices, agencies, and employments, presented in the services of the public, or societies.* Every person must see, at a single glance, how vastly this adds to their resources and influence, and of course adds greatly to their ability to do good, by using their resources and influence in the service of religion.

4. *It is a matter of peculiar care with them to have a sufficient number of suitable persons to possess the appointments in universities, colleges, academies, and common schools, AND TO HAVE THEM INTRODUCED INTO THEM.* The vast advantage of this measure is extremely obvious; and so important do they consider it, and justly, too, that they have made it a matter of particular calculation to know how many colleges they direct, by means of their friends; and some have even ventured to affirm, that *the President of a superior college had it in his power to do more harm or good, than the President of the United States*. This measure is not only their policy, but they practise it with great success. Of all the colleges in the United States they have possession of a *large majority*; though, as a people, they have not founded one first rate one; and do not number, in their communion, half as many as our own church. This fact is astonishing, yet true; and is the result of the measures mentioned above.

5. *The excess of their educated friends and members necessarily gives them persons who seek employment as Editors of political, literary, and religious papers:—* hence, the vast majority of these papers are in their interest: and it is well known that the press of the country moulds and moves the public mind. The advantage of this may be partially appreciated by recollecting, that by this means a *summary*, or *expose* of all their business, and plans, is circulated throughout the country, and thus find tacit or open defenders in almost every print.

The information, therefore, conveyed to the public mind, is directly connected with them as a people. It must be so, even without design on their part.

6. *The seminaries generally produce the literati of a country, and these are the authors, compilers, and editors, of the circulating books of the nation.*—These are, of course, essentially in their interest, as editors, authors, compilers, or booksellers. The advantage of this measure is incalculable. The geographies, histories, and statistical tables, which find their way into every neighborhood, are, from a very natural bias of their authors, made to present their church first, and pre-eminent, in the public eye, and thus continually occupy the public mind. By means of the bookstores in their interest, their works are widely circulated, and thus the reading public is impressed in their favor.

These are all I propose to mention at this time. And, upon the supposition that they are pursued with an eye single to the glory of God, they are praiseworthy. And as they are the great levers which move the public mind, they merit our attention particularly. In order to use them successfully, we must provide the *materials*. In my last I suggested that the most speedy and successful way to do this, is to erect and endow a few superior colleges under our patronage. These, with our increasing interest in the country, will in a few years put us in possession of many of the schools which they now direct, and which our increasing interest authorizes us to expect, if we could present suitable persons for appointments, when vacancies occur. These remarks apply exclusively to public institutions founded by the several States, to which the country at large has contributed, and which of course cannot be the property of any particular church. Yet it is a well known fact, that the constitution of society seems to determine that each seminary must fall under the prevailing influence of some Christian denomination. It is right, and should be so.

Therefore, if the Methodist Episcopal Church and her friends will be active, liberal, and diligent, she may quickly compete honorably with her sister churches in the ranks of science and literature. It will form a new era in her history, operations, and influence. What good may she not do, when, to the purity of her doctrines, and the energy and diffusiveness of her institutions, she shall add the immense weight of the above measures?

The means by which the funds may be raised, I mentioned briefly in my last. Let us have a well organized and energetic EDUCATION SOCIETY, whose operations shall be as extensive as our country, by means of auxiliaries, formed by suitable agents.—This I have long contemplated, and have been privately preparing the way. I cannot say, positively, that my plan of a

single parent society would be best: but I think it would. It might, upon examination, be found to be best to have one in the west, and one in the east; or one for each college. It is sufficient if the plan of operation be sufficiently extensive and energetic as to operate on the whole community. Think but a moment of the resources we ought to command. We have more than four hundred thousand communicants: say three hearers only to one of these, and we have more than fifteen hundred thousand actual friends. Suppose but one in thirty should give but a single dollar per year, this would be fifty thousand dollars per annum. In seven years it would amount to three hundred and fifty thousand dollars. These calculations are remarkably low, and can be realized under an efficient plan. They have been far exceeded in some recent efforts made in the west for Augusta college. Other churches have profited largely by such societies, and their agents are now actively employed.

The valley of the Mississippi is now claiming the attention, and calling forth the most remarkable activity and resources of the Presbyterian churches. Their efforts are astonishing and praiseworthy, to extend and settle their influence in this valley. They very justly consider it the most important section of our world. It is the last retreat of liberty, learning, and religion. The tide is rolling into it with astonishing rapidity. In a very few years, it is well ascertained, the balance of population in the United States will be in this valley. The eyes of Europe are on this spot. It is to be the last and greatest theatre of the grand display of the world's energies. It may be destined to be the redeeming power to the old world. From these considerations, who does not see the importance of having the foundations of society well and correctly laid. Our brethren of other denominations see this, and astonish us by their exertions. Single individuals in eastern cities give thousands of dollars each at a single donation, to carry on their operations here. Some of them have given twenty thousand dollars to a single object. They act nobly. But while I thus approve, I turn with anxiety to our own church, and anticipate that there is now living some noble, Christian, wealthy, and benevolent person, who will, by one handsome and sufficient donation, lay the foundation of a grand literary institution, under our patronage, which shall exert a salutary influence on the future millions who shall live here. By this means he may be the instrument of doing more good, and to a greater number of human beings, than even now live on the face of the globe. I do not exaggerate. Think of the extent of this valley; three thousand miles long, and fourteen hundred broad, capable of subsisting a population four times as great as the eastern states can—think of our interest

here, now by far the greatest, but which can only be maintained by laying hold on the education of the youth. The individual, therefore, who shall effectually accomplish this great object, may, and will be called, through successive ages—THE BENEFAC-
TOR OF THE WORLD. Until such can be found, let our *education societies* advance the great work.

In two former papers we have seen the necessity of concentrating our efforts on a *few superior schools*, which will, in a short time, provide us with the materials for extending our efforts in educating our youth, and the youth of our country. We have seen also that *we* are more deeply interested in the business of education than any other people in the land; because, we have a much greater number of children and youth directly or remotely connected with us as a people. We have seen, too clearly to be misunderstood, the vast advantages which other Christian denominations are deriving from their attention and zeal in educating the youth of our country. The same advantages may be obtained by us, if we will only put forth a united effort in a proper manner. The manner is so obvious it cannot be misapprehended. We see the same operation in every section of our country. We see agents whose business it is, not only to raise thousands of dollars, which they actually do annually, but, also, *to direct the attention of students to those colleges which are under the particular direction of their own people.* This is an important measure; and closely pursued. *We ourselves have known students leave home for one college, and enter others.* Let us wake up to all these remarkable facts.

I propose in this paper to show, *that it is our duty to take effectual measures to participate in educating the youth of our country, in proportion, at least, to our interest in it.* It is obvious to every one, that the impressions received in *childhood* and *youth* have an important and decisive bearing on after life. They take the deepest hold on the heart, influence it the most strongly, and are the most difficult to supplant. How unutterable the interest, then, which every parent and every Christian must feel, to have his children, and the children of his people, and country, *rightly instructed?* Though we are aware that *literary* institutions are not for the purpose of *teaching* religion, yet they are surely not for the purpose of *teaching* irreligion, or erroneous religious opinions; and it is so obvious that the students of a school imbibe, *insensibly, the opinions, principles, and prejudices, both moral, religious, (and political, in some measure,)* of their preceptors, *simply from their relation and associations,* that it is not necessary to take great pains to influence them in these mat-

ters. Hence the *necessity* of educating our children by teachers who have correct religious views and feelings, if we wish them also to have such. But it is our duty to have our children thus instructed and nurtured; hence it is absolutely our duty to lend a vigorous, ready, and liberal hand to the interests of education under our patronage; not as a mere incidental act of benevolence, but as one of our cardinal duties.

It is no less our duty as Christians; because we are under obligations to extend the Redeemer's kingdom by all lawful and proper means. We are assured that to direct properly the education of the youth is not only lawful, but highly praiseworthy; and no means (save the living ministry of God's word) can be used so effectually for this purpose, as this. Of this great truth, all must be sensible. Some of our sister denominations are so sensible of this, that all their friends, old and young, rich and poor, are contributing liberally to maintain their influence in this way. I praise them for it. They think their views of the Redeemer's kingdom are correct, and they feel under the force of a moral obligation to spread it. To possess the opening mind of youth with their opinions, principles, customs, and prejudices, they know to be the most effectual way of advancing their interest. Surely, in this they are the children of wisdom.

Is it not a well known fact, that we (Methodist ministers) have first to combat what we conceive erroneous principles, and prejudices in the minds of our hearers, *before* we can hope to reach their hearts to convince them of sin? All this is owing to their having previously imbibed these errors and prejudices. Our sister denominations do not have to encounter these things: they *have possession* of the confidence and belief of their hearers, and it only remains for them to illustrate and enforce. These advantages they have *chiefly* because they influenced the youthful mind.

True, we have astonished the world with the success we have had in the combat: but how much more would we have been able to have done, if we had had possession of the public mind when we entered the field?

Dear brethren, as a Christian, I feel unutterable interest in this matter. Believing, as I do, the doctrines and usages of Methodism to be according to the will of God, I cannot stop short of using every proper means in my power to spread these holy doctrines and practices through the world. We have *heretofore trusted to the strength of truth*, and have been successful. But we were compelled to make truth combat under disadvantages which we now propose to relieve. What would we do in half a century, if we took such an interest in educating the youth of our country as it is

our duty to do? Our living, clear, and glorious Scripture doctrines, joined with a previous possession of the youthful mind in our favor, and a general consequent rise in public estimation and confidence, would actually triumph throughout the land, and influence the world. And is it not our duty to bring this about by all proper means? Let each one, far and near, come up to the help of the Lord.

Moreover, this measure is a measure of *self-defence* in the present juncture of affairs in our country. Possibly the present state of things may have been imposed by necessity. I blame no one. Such is the number and wealth of our people now, that they furnish many students for the colleges. These young men, generally the most promising of our best families, *will be educated somewhere*. If there be not proper and elevated institutions under our own patronage, they will be sent to others. What is the consequence? Many of them return with prejudice against the religious opinions and practices of their parents: not only injured themselves, as we think, but prove a great mortification to their parents. They frequently forsake our assemblies, and become able and efficient supporters of other people. Let me ask you, my brethren, if these things ought to be so? Think of our immense loss in this way, and then think of the means to remedy it. An active, unanimous effort throughout the connection would set this matter right in less than ten years.

I wish to present this important subject in another light. It is well known that one of the greatest difficulties in our travelling connection, is the difficulty of bringing up our children as they ought to be brought up. This is owing to two things. 1. We are absent from them so much. 2. We have but slender means. Both of these difficulties may be obviated by the plan which we are now proposing. If we had proper institutions under proper teachers, these teachers and institutions would be as *parents* to the children of our travelling ministers. Do but see what you would gain in this single point. Again: "preachers' aid societies" might be formed in every Conference, and these institutions would afford the best facilities for applying the intended relief. For instance: the institution being already built, and provided with proper teachers, library, apparatus, &c. the "aid societies" need not expend anything in this way, but only appropriate their funds to the support of the children, and the institutions would give the appropriations the best effect. I commend this view of the subject to all my brethren. Other denominations practise on similar principles in reference to their youth, and other colleges.

Let this paper be concluded by a suggestion which is always in place in such cases. Let us not be divided: let no sectional differences obtain to thwart the great

design. Let us be as citizens of one country, members of one family, and make our arrangements for the *whole*, not a part. Let us recollect that when once the action becomes extensive, every part will feel the beneficial effects, even the remotest neighborhood. Let us be reminded that we must forego small interests in order to obtain the great and universal interests of society and religion. I shall neither alarm your fears, nor flatter your vanity when I say, it is probable that we, as a church, hold the only effectual position which can ultimately guard true and undefiled religion. The diffusiveness of our institutions, the simplicity, plainness, and reasonableness of our Scripture doctrines, the unanimity with which we have always held them, seem to form the only barrier which can successfully oppose dangerous doctrinal innovations. Let us as a people wake up to our relations to community, and feel our responsibility to God, and take every proper means to strengthen our cause, which we believe to be the cause of God.

I again propose for consideration, *a concentration of our forces on a few schools, and the introduction of Education Societies*.

I intimated in the previous communication that I was of opinion, there ought to be *one parent society*, and auxiliaries throughout the country. I still think this is best for our ultimate and great interest. Others think there should be a society for each college, and auxiliaries in the country in the interest of each college; and that half the funds should go to the support of the sons of those who give, or have given, their labors to the work of the ministry. This modification of the plan has been introduced in the west by Dr. M. Ruter, for Augusta college, and promises very fair.

I feel strong hopes of success from the peculiar, and prevailing spirit of the age. For the last hundred years there has been a sensible rise in every department of human action; but since the commencement of the nineteenth century this rise has assumed an energy, and extent of bearing, unparalleled in the history of the world. Never was there such an age, as the one in which we live. The human intellect, not individually, but by nations—throughout the world—has received an impulse which has awakened energies, raised a tone of moral and mental action and daring, and produced combinations, mechanical, scientific, political, moral, and religious, which are now shaking, and shall hereafter more powerfully agitate the earth from the centre to the circumference. *The constitution of society must undergo a radical and total change*: and it is yet doubtful whether that change will be for the better or for the worse. This only we say; the competent, elementary principles of such a revolution are at work

among all the nations of the earth; but the character and bearing of the revolution is *contingent*. The agitation is commenced, and the tempest must come; let the Christian world take care boldly to seize upon the whirlwind and direct the storm.

To this bold and glorious effort I call the attention of the ministers and members of the church of God among us. If there is a people in this land that ought to hear this call, and obey it promptly, *we are that people*. It is very probable that the founders of our Zion contributed, essentially, to produce the mighty impulse which has awakened the world, and will bring on the grand revolution; and shall not we, their children, take a lively interest in directing it to the glory of God? Others have advanced before us, and though we have, as a religious denomination, probably been *first in the original impulse*, they are now giving increase and direction to the mighty force. I do not blame them: I applaud them. But let us also come up to this work with unanimity and earnestness.

If there is any one thing that will impede us it is this: we are astonished at the success we have had in the world, notwithstanding our means have been simple. Hence we are tempted to suppose we should adhere closely to the beaten path. This was not the doctrine of that extraordinary man, John Wesley. He expressly says, the system of Methodism grew up under the influence of circumstances, without design, and in obedience to the signs of the times. This, then, is the point: let us follow the signs of the times, and take advantage of them skilfully and successfully, by making such improvements and additions, as the grand object we have in view requires. And this object is nothing more nor less than *to direct public opinion, and give it a high moral bearing*. Let us but reflect properly on the simplicity, reasonableness, and energy of our doctrines; and the diffusive nature of our institutions; and we will, in mass, come to their aid with all our abilities, physical, mental, moral, and pecuniary; that they may have their full effect in moving the public mind. The great moral tide is up throughout the world, and seems to be pausing at its height, in awful suspense *whither* shall be its direction. It is a momentous crisis, and the people of the present century are charged with the awful responsibility of deciding its character. Hundreds of millions of human beings yet unborn will be affected, throughout their existence, by the conduct of the present generation. Such is the condition of the world;—such the rapid and extensive diffusion of information;—such the strong excitement, sympathies, alliances, and combinations, that every act, of every human being, makes an estimable impression upon the community. Never was there an age so favorable for giving full effect to every action. Let us seize the opportunity.

Two very important questions present themselves:—*Who shall act? What shall we do?* Let every human being that has a benevolent heart, interested in the good of mankind, and anxious for the glory of God, bring all his powers into action. If he be eloquent, let him speak and persuade men: if he be learned, let him instruct and form the human intellect: if he be strong and vigorous, let him endure the toils: if he be young and unincumbered, let him consecrate himself to distant and dangerous service: if he be poor, let him contribute his mite: but if he be rich, let him make haste to consecrate, liberally, his substance to the service of that God who gave it. There is yet one other class, on whom, especially, I would call to act: those who are in easy and independent circumstances, retired from business, and therefore at leisure. Some of them have talents for composition: let them compose tracts, Sunday school books, and other such pieces, designed to move the hearts of men to great and glorious deeds. Others, and indeed most of them, have talents for business, and means to aid them: let them take a deep interest in the finances of the church, and in the accomplishment of all her plans: by establishing Tract, Bible, and Sunday school depositories; by becoming directors, and even founders and patrons of Sunday schools, and other noble and benevolent institutions of the church. Let them consecrate their talents and time for correspondence, to the secretaryships of the great societies of the church.

The second question, *What shall we do?* would require a volume to answer it, as it ought to be answered. Never could the words of our Saviour be more truly said of any age than this: “The fields are white to the harvest.” Nay, our brethren of other denominations are already in the field, and reaping a rich reward. It is our duty, and in our power, to emulate them nobly and successfully. The elements of the grand and combined machinery of an action which can be made to communicate an impulse throughout the world, are in our hands. It is only necessary that these elements be well arranged, and that we put them into successful operation. The benevolent individual who gives but a single dollar in the western wilds, to any of the great societies of the church, contributes directly to impart an impulse which may, hereafter, move a million of human hearts towards God. His dollar assisted the Missionary Society to place an Indian boy in the mission school, in which his heart and mind were formed for the work of an apostle to his brethren of the woods: or it assisted the Bible Society to diffuse the word of God, by which a hundred men of God have been raised up to do the work of an evangelist: or it assisted the Sunday School Society to keep up its schools, collect the young minds, the hope of future

generations, provide proper books for them, and train them up, possibly, to shape speedily the moral bearing of the world's immense energies: or it assisted the man of God now in the field to continue there, by giving to him and his family the needed bread of this life, while he was breaking the bread of eternal life to the famished world. These are some of the things we may do, and, thank Heaven, many are doing. But are they doing with all their might, and in proportion to their ability? Are they, as Mr. Wesley said a Christian man must do, *giving all they can*?

But I am drawn away from my special object by the wide field which opened before me. I must call up the action of the church, in mass, to one grand object: *The education of our youth, and the youth of our country.* Our people and our ministry must assume a higher rank on this subject. Society is rapid in its march *onward and upward.* It will leave us unless we rise to action. Is it not our business to *lead* the public mind, rather than to be found in the rear? Is not this a duty we owe to the world, and to God? But how shall this be done? The experience of the world, the consent of mankind, and the conscience of every one must say, one grand means is, to give the infant mind the proper cast by *education.* In doing this, we accomplish two grand objects: first, we save the persons so educated from infidelity, and eternal perdition: secondly, we bring the finest, strongest, purest, and best cultivated intellects into the service of religion: the intellects which have in all ages past, and will in all to come, hold, and use the power of giving constitution and character to the community in which they live. It is only within a few years past that my mind has been properly awake to the importance of this great object; and I am sure it rests on the church, preachers, and people, with the force of a moral obligation.

It has been suggested by the editors,* as well as by myself, *that this matter is a necessary measure of defence.* I have no doubt of it. It is our only preservation, under God, judging according to human calculation. In saying this, I do not blame those denominations who possess and direct the influence of our colleges: they had the men—the qualified materials—we had not heretofore; nor have we yet in sufficient quantities. To provide these materials, that we may have a suitable share in directing the public nurseries of learning, compiling, and originating the current reading of the country, and editing the public journals and papers, which give and continue an impulse which the whole community feels and obeys; this is one grand object in calling your attention to the subject of the erection of colleges and academies.

Let us recollect what the legislature in each State is doing, in regard to education. They are providing literary funds, and causing common schools to rise in every neighborhood: they are organizing institutions for the express purpose of qualifying teachers. Such is the astonishing excitement on the subject, that none, who reflect, can doubt, but that the business of education will rise tenfold in twenty years. And have we no interest in this matter? I know it will be said, if the States are engaged in the business of education, why need the church be concerned? But let us recollect, it matters not who plan an institution, or who furnish the funds, it will ultimately fall under the predominating influence of some denomination of Christians: this is perfectly natural, and flows from the constitution of society, and is right and proper. Let us then as a people prepare to enjoy a proper proportion of the benefit which the States confer.

That we may see the extent and bearing of the influence of education, let us look for a moment into the history, and products of our colleges. There are, probably, fifty colleges in the United States, *exclusive* of theological seminaries, in respect to which we have not written heretofore, and do not now write. In the April number, 1829, of the Journal of the American Education Society, we have the statistics of about *forty three* colleges, from which the following particulars are extracted. The returns are not complete from each institution.

Number of colleges,	43
Instructors in 32 colleges,	217
Whole num. of students educated in 28 coll.	20,520
Ministers who were educated at 20 colleges,	4,235
Students professing religion in 22 colleges,	587
Students assisted by college funds in 15 colleges,	321
Students assisted by Ed. Societies in 14 colleges,	148

Now let us look but for a moment at the elements of power and influence in these few items in the history and products of not much more than half the colleges in the United States. I tremble at the thought of where we are as a church, and the *vantage ground* of those who sometimes give strong indications of an inclination to crush us, if we cannot follow in their train.

Add to this that of the 43 presidents of these colleges, *only two* are of us: and of the 217 teachers, not 10 are of us. And one more fact must not be forgotten: *the presidents are all MINISTERS except THREE!!* See what a host of superior, and cultivated talent, consecrated, and rendered imposing by the sanction of religion, lies at the very fountains of thought, knowledge, principle, morals, and action, for this vast country!! And can any one doubt what the influence which it exerts is? Nor is that influence always either regardless of, or friendly to us.

The learning and influence of the country have been possessed by others by means of the colleges; and thus they have been enabled to hold their own, and advance. And

* Editors Christian Advocate and Journal.

though we have kept far in advance in numbers,—yet what could we effect, if we should bring their learning and influence to co-operate with the pure and heaven-born energy of our doctrines and institutions? Would to heaven my brethren could catch a glimpse of the vision which I see clearly! It is this: *Solid and elevated literature will yet combine with pure and undefiled religion in this country*; and happy, and honored of God, will be that people which shall first effect the combination: they will literally possess the land; possibly the world.

At present the prospect stands thus: We have the balance of vital religion—others the balance of literature. If we carry our religion into a combination with their learning, we shall gain the prize. But if they bring their learning and combine with our doctrines and zeal, they have the prize: I must confess this is the most likely result.

There is yet another possibility, nay, probability: if we rise up to the interests of education, as they are advancing in piety, we shall meet, coalesce, and conquer the world. My heart almost bursts with joy at this prospect, and I challenge the Christian world to a general amnesty; to a reciprocity of good feeling, and congratulation on mutual success in the great enterprize of conquering the world for the Lord Jesus Christ.

In my last communication I endeavored to excite the whole church to action, in consideration of the peculiar age in which we live. More will be won or lost by this and the succeeding generation, in regard to the Redeemer's kingdom, than has perhaps been in all times past. I feel a sacred emulation that we should do our part in the great Christian enterprizes of the day. I have chosen to present the subject and interests of *education* to your consideration. Others have done and are doing the same. Success to every effort.

I am still more clearly convinced of the correctness of the view which was offered to the last General Conference through this paper, and repeated in these recent communications. It is deemed by many a great misfortune that the measure was not adopted then. It is proposed to present this view somewhat more in detail; and we are enabled to do this the more clearly and confidently, because of the aid received from a free conversation with one of the most distinguished citizens of these United States, who is deeply interested in the measure.

The plan is simply this. Let the next General Conference take measures to establish two superior universities, one in the east and one in the west; and direct each annual conference to establish a superior academy under its own patronage. All this can be done by commissioners appointed by the General Conference, in conjunction with

a similar number of commissioners, (lay members,) to be appointed by the annual conferences in the east and west. That is, the western commission shall consist of one member from each annual conference in the west, to be appointed by the General Conference, and one commissioner for each annual conference in the west, which shall be a lay-member, and appointed by each annual conference. The same in regard to the east. Possibly it might be advisable, even now, to extend this plan to the south.

The academies under the patronage of the annual conferences could be located by commissioners appointed by each conference, which should be half of its own body, and half from the laity. These commissioners should have full powers to locate the institutions, and make all necessary arrangements for carrying them into effect. In their decision they would be influenced only by a desire to accomplish the greatest possible good. Any institutions now in operation might come in competition, if they could offer superior advantages.

There can be no doubt but that such arrangements, and such commissions from the General Conference, would meet with such decided approbation as to secure a general and liberal subscription throughout the church, and among all its friends. In addition to this, the competition to procure or *secure* the location of these institutions, would warrant, and certainly procure a heavy subscription at the point of location.

It is also necessary to advert to the fact, that the more extensive the school, the less expensive the education, when considered in regard to the *number* educated. It is therefore a matter of *economy*.

There is also another vast advantage in this measure. It will confer reputation and influence by securing the success of the graduates, because of the character of the institutions from whence they come. Indeed, the measure will give elevation, character, and weight to the whole connection.

It must be recollected that this measure is advocated on the grounds of *expediency at this time*. It is not intended to confine the action to those limits any longer than it is necessary. As soon as these schools shall furnish the materials, it is expected that the action will take effect throughout the country, and operate on the State institutions in proportion to our general interest in the country.

In this measure it is necessary that we lay aside all sectional feelings, and act as citizens of the world, and members of the universal church of Christ. Let our motto be, *The good of the whole forever*.

We have resources abundantly, if we can only inspire confidence enough to call them into action. Many among us are able and willing to give whole foundations for professorships, or possibly, for colleges, if we could present them a suitable occasion in

which they would be assured their donation would take effect.

This measure would produce a *perfect system*. The students would be prepared in the different academies to enter the universities. The arrangement would produce uniformity, which would heighten the effect, and have a powerful tendency to bind the whole connection together. Let the wealthy look into this field of doing good, and work while it is day.

Upon reflection on the above, there is reason to believe that it would be better that the commissioners for the location of each institution should be appointed *at* the General Conference, but not *by* the General Conference as a body; but the delegation from each annual conference should elect from their own conference one minister and one lay member as commissioners. The commissioners thus elected by each annual conference, associated, form the Board. This will have the advantage of gaining one whole year in advance.

When the commissioners are appointed, then let the General Conference organize an Education Society, and appoint the necessary agents, for the purpose of raising the necessary funds. Probably it might be best to institute one society for each institution, and confine its operations to the bounds of the conferences united in its support. This, however, can be arranged at the General Conference.

Our brethren must not mistake us. We do not aim at theological seminaries under any form. Nor do we aim at grandeur or splendor in our schools. Nor do we wish to tax the public in building colleges, when every body must see that the United States have too many now for the interests of education. Their number is great, but few are really eminent institutions. There are about sixty colleges in the United States, and of this number *not one in twelve has any permanent and extensive celebrity*.

What then do we propose? *We propose a plan which is necessary to give elevation, influence and character to the church, by bringing into its service the power of education over the minds of the youth*. We also propose, by the operation of two or three superior institutions, *to provide suitable persons for professorships and presidencies in the State institutions*, to which we are more entitled than any people in the land, because we are more numerous than any other, and have contributed, as they, in our commonwealth capacity. We have a right, therefore, to an interest in these public institutions, corresponding to our interest as citizens in the commonwealth. But we have not the men yet. The above plan is to provide them.

If this plan be adopted, and vigorously executed, we need not continue many years to call on the public to aid us in the erection of colleges; but, like some of our sister

denominations, we shall possess sufficient interest in those built by the public to answer all our good and reasonable purposes. I pray you, my brethren, let us get in a state of preparation to enjoy our privileges as common citizens in this great republic. Do but look into my last communication, and see how small a share we have in the public colleges of our country! You will be surprised and mortified.

It is also well known to us in the west, that *management* has been had to prevent the appointment of any from among us as a people, to some of the infant institutions in the western States, though we have more than three times the interest in the country that those have who do manage. And when such appointments were not made, even when properly requested by those whose business it was, the reason assigned was, *We were not able to procure any suitable persons from among them!*

It may not be known to all our readers, that the leading members of the Methodist Episcopal church have ever been awake to the importance of colleges and schools for education. In 1785, Dr. Coke, ordained by Wesley as the first Bishop of the American Methodist church, came to the United States. Soon after, in connection with Bishop Asbury, he determined to establish a school or college. Four acres of land were purchased, at £60, twenty-eight miles from Baltimore, and a college was founded, named, after its founders, Cokesbury college. An able President was obtained, and a good master, and in the course of a few years, the institution acquired so much repute, that young men from the southern States, came there to finish their education. By the rules of the college, the students were to rise at five, summer and winter. At six, they were to assemble for prayer, and the interval, till seven, was allowed for recreations; such as gardening, walking, riding, and bathing; and within doors, the carpenters', joiners', cabinet makers', and turners' business. Nothing like *play* was permitted. In 1792, the college was set on fire, and burnt to the ground, with its apparatus and library. Soon after, a large building in Baltimore, which had been intended for balls and assemblies, was purchased, with all the premises belonging to it, for £5,300. This college was more successful than the first, but unhappily it shared the same fate, being burnt, together with a neighboring church, in 1797. By both fires the Methodists lost £10,000. No efforts were made to rebuild the establishment.

An attempt was early commenced to found a college in Georgia, to be named Wesley college, but it did not succeed.*

* See Southey's Life of Wesley, Am. edit. vol. ii. pp. 326, 327.

THE BRITISH EMPIRE:

A VIEW

OF THE

HISTORY, RESOURCES, AND PRESENT MORAL AND POLITICAL CONDITION
OF GREAT BRITAIN, HER COLONIES AND DEPENDENCIES.

1831.

INTRODUCTORY OBSERVATIONS.

"GREAT BRITAIN," says the Baron Charles Dupin, "presents a spectacle unexampled in history. In Europe, the British empire borders on Denmark, Germany, the Netherlands and France, in the north; on Spain, Sicily, Italy, in the south; it commands the outlet of the Black Sea, and of the Baltic. In America, it touches Russia and the United States, and stands in presence of the new republics of the south. Between these two continents and on the route of both of them to Asia, she holds the rock where her hands have chained the modern Prometheus. In Africa, she holds in check the Barbary powers, and watches over the safety of the negro nations. Beyond, where the Portuguese found only a watering place, and the Dutch constituted a plantation, she has created a new British people. The conquests of her merchants in Asia begin where those of Alexander ended, and where the Roman *Terminus* never reached. From the banks of the Indus to the frontiers of China, the country is ruled by a mercantile company in a narrow street of London. Thus, by the vigor of her institutions, and the perfection of her arts, an island, which, in the Oceanic Archipelago, would hardly rank in the third class, extends the influences of her industry and her power to the extremities of the four divisions of the globe, and, in the fifth, peoples and civilizes regions, which will follow her laws, speak her language, adopt her manners, her commerce, her arts, and her literature. This immense dispersion of colonies, which would ruin any other nation, constitutes the strength of the British empire."

The authority of Britain extends over two thirds of the globe in reference to longitude; and it is literally true that the sun never sets upon her possessions; for within this vast range, various places have noon and midnight at the same moment. Stretching also from the arctic circle to the thirty-third degree of south latitude, the four seasons are experienced within her dominions at the same time.*

"The immense magnitude of the Roman empire might well have justified the Roman pride. It covered a million and a half of square miles of the finest portion of the globe. Stretching three thousand miles, from the Atlantic to the Euphrates; and two thousand miles, from the northern borders of Dacia to the tropic of Cancer; it was the seat of all the choicest fertility, beauty, and wealth of the world. Imagination sinks under the idea of this prodigious power in the

* Encyclopædia Americana, vol. v. p. 588.

hands of a single nation, and that nation in the hands of a single man. But another paramount dominion was yet to be created of a totally different nature; less compact, yet not less permanent; less directly wearing the shape of authority, yet, perhaps, still more irresistible; and in extent, throwing the power of Rome out of all comparison—the British empire. Its sceptre is INFLUENCE.”*

I. EXTENT AND BOUNDARIES.

The term, Great Britain, was first applied to England, Wales, and Scotland, at the accession of James I. to the throne of England. It did not become common till the days of Queen Anne. In addition to these three countries, the British Empire embraces Ireland; the islands in the British Seas, as Guernsey, Man, Jersey; the fortress of Gibraltar; Malta; the protectorship of the Ionian islands; British India; the African colonies; North American British dominions; West Indies; South American dominions; Australia. Hanover, in Germany, does not belong to the British empire, but to the male line of the present royal family. The island of Great Britain lies on the west of the continent of Europe, and extends from about 50° to $58^{\circ} 30'$ north latitude; and from 2° of east longitude from Greenwich, to 6° of west. It is about 580 miles in length, from north to south, and 370 in its greatest breadth from east to west. It is separated from the continent by the English channel and the German ocean. The North sea washes the northern shores. Ireland is separated from it by St. George's channel, the Irish sea, and the Atlantic ocean. It has a large number of good harbors, on account of the great irregularity of the coasts. Including the windings caused by the indentations of the sea, the circuit has been estimated at 1,800 miles, and the area at 87,000 square miles. Ireland is the most western land in Europe, except Iceland. The body of water which separates it from England, varies in breadth from 40 to 120 miles. The greatest length of Ireland is 306 miles, and the greatest breadth 182 miles.

II. CIVIL HISTORY.

The earliest population of Britain is generally believed to have been Celtic. To the Celtic succeeded the Gothic. Long before the Christian era, the Scythians or Goths, advancing from Asia, drove the Cimbri, or Northern Celts, before them, and seized on that part of Gaul, which is nearest Great Britain, where they acquired the provincial denomination of *Belgæ*. These *Belgæ* may justly be regarded as the chief ancestors of the English nation. The Saxons, who made the second conquest of England, were small in numbers. From the two Gothic dialects of the conquerors and the conquered, sprung the Anglo Saxon, the parent of our English language. The Britons, at the time of Cæsar's arrival, like the Gauls, from whom they sprung, were divided into many petty kingdoms. Tacitus says, “It was rare that even two or three of them united against a common enemy.” Hence they were easily conquered. Britain was the great sanctuary of Druidism. The Druids were the law-makers, the physicians, the poets and philosophers of their country. No public affair could be transacted without their sanction. Their ceremonies were equally inhuman and mysterious. The Britons, though savages in point of art and industry, are respectfully spoken of by several Roman historians in regard to moral and intellectual character.

About fifty-five years before the Christian era, Julius Cæsar determined to add Britain to his empire. On the morning of the 25th of August, A. C. 55, he landed near Dover, with two legions. His progress was warmly contested, and but little footing was gained on the island. In the following year, Cæsar returned with five legions, and reduced the country to submission. In the reign of Vespasian, Agricola, the ablest and best of all the Roman governors, who knew how to retain with the humane policy of a statesman, what he had won by his bravery as a soldier, entirely subjugated the island. His fleet sailed round Scotland, and subdued the Orcades. He did much to civilize the Britons. He taught the youth of their nobility the language and sciences of Rome, and encouraged ornamental as well as useful public works. He was all the benefactor to Britain that a conqueror could be. After this time the island is seldom noticed by the Roman historians. In A. D. 218, Severus erected a stone wall, from the Solway to the Tyne, on a system so permanent, that the foundations are to this day to be seen. During the decline of the Roman empire, great disorders were experienced in Britain. The Picts, Scots, and other

* Croly's George IV.

barbarians, poured in upon all quarters, and ravaged the country. About the year A. D. 420, or 55 years after the invasion of Julius Cæsar, the Romans took their final departure from the island. In the year 449, the Saxons from the North of Germany, under Hengist and Horsa, came to the aid of the Britons, against the Scots and Picts, who were desolating the fairest portions of the island. From auxiliaries they became conquerors of the natives, and reduced the Britons to submission. Hengist fixed his royal seat at Canterbury, and after reigning forty years, he died about the year 488. Multitudes flocked over from Germany, and the natives were driven to the fastnesses of Cornwall and of Wales. After a violent struggle of near 150 years, the Heptarchy, or seven Saxon kingdoms, of Kent, Sussex, Wessex, East Anglia, Mercia, Essex, and Northumberland, were established. After about 200 years of almost continual dissension among these States, *Egbert*, king of Wessex, united them into one great State. This was about the year 827. The first appearance of the Danes in England was in the year 787. *Ethelwolf*, the son and successor of Egbert, was unable to resist the torrent of Danes, who poured into the island; and they firmly established themselves in the islands, Thanet and Shepey. *Ethelbald* and *Ethelbert* succeeded their father. The former soon dying, Ethelbert became sole master of the kingdom. In 866, he was succeeded by his brother *Ethelred*. His brother *Alfred* succeeded at the age of 22 years. His reign began with war. The Danes had overrun the kingdom, and treated the inhabitants with the greatest cruelty and scorn. Alfred soon brought them to submission. The more turbulent retired to Flanders, and England enjoyed a state of tranquillity. This period was wisely improved by Alfred. He rebuilt and strongly fortified the city of London, established a regular militia, and built a fleet of 120 ships. After a reign of about thirty years, he died, in the full strength of his faculties, a blessing to his country, and an ornament to mankind.

He is deservedly esteemed the greatest and best man of his age, and the founder of the English monarchy. His son *Edward*, denominated the *Elder*, inherited the kingdom and military genius of his father. Edward reigned 24 years, and his son *Athelstan* succeeded him. *Edmund*, *Edred*, *Edwy*, *Edgar*, and *Edward II.* successively took possession of the throne. In this period flourished the notorious Dunstan, Abbot of Canterbury. In the latter part of his life he acquired a high reputation for sanctity and devotion, by his numerous austerities. By his means the controversy about the celibacy of the clergy was fiercely agitated, and was the means of almost rending the kingdom in sunder. The monks, with Dunstan at their head, were arrayed against the secular clergy—at that time a powerful body. On the death of Edward II., the Danes again made incursions into the kingdom. In the reign of *Ethelred*, the successor of Edward, there was a general massacre of the Danish troops throughout England. *Edmund Ironside*, the son of Ethelred, was compelled to divide his kingdom with Canute, king of the Danes. On the assassination of Edmund, *Canute* took possession of the whole kingdom. He reigned 18 years, with great reputation as a moderate and impartial ruler. His sons, *Harold* and *Hardicanute*, reigned successively, for short periods. They were the last of the Danish race. *Edward the Confessor*, son of Ethelred, was called to the vacant throne, by the unanimous wish of the nation. Some time before his death, he made *William*, Duke of Normandy, heir to his throne. This was disputed by Harold, son of one of the English earls, whose daughter Edward had married. The English and Normans met on the field at Hastings. Harold was slain, and his army totally defeated. The victory was dearly earned. The Normans lost 15,000 warriors. William, for a few years, was popular; but at length, by a series of oppressive measures, which destroyed the very semblance of English liberty, he became in the highest degree odious. He attempted to obliterate the name of Englishmen, by the destruction of their language. The French was the language of the Court and of law, and it was ordered to be taught in schools. He made a general survey of all the lands in the kingdom, the record of which is still preserved, and called the *Domesday* book. William II., surnamed *Rufus*, succeeded his father. Ambition and avarice were the principal features in his character. He was constantly harassed by insurrections. He was accidentally killed, in the 40th year of his age. His brother *Henry* succeeded to the throne. After he had gained the summit of his wishes, and had secured a profound tranquillity throughout his dominions, he was severely afflicted by the death of his only son William, who was drowned. When Henry heard of the disaster, he fainted, and never laughed after. He died in the 67th year of his age, and was succeeded by his grandson *Henry I.*, surnamed *Beau-clerc*, or the scholar. By his prudence, talents and bravery, he would have shone in any sphere. Though he possessed the prejudices of his family against the native English, yet the tranquillity of his English dominions was never once disturbed.

Henry was succeeded by *Stephen*, grandson of William, the conqueror. The next sovereign who ascended the throne, was *Henry Plantagenet*, or Henry II., son of Matilda, the sister of Stephen. Henry, at the time of his accession, was the ablest and most powerful sovereign in Europe. He was master of above a third of the whole French monarchy. His reign was in many respects useful and prosperous. The abuses, in the ecclesiastical establishment, which had now become enormous, and which Henry

attempted to remove, were the source of much trouble. More money was drawn from the people, by the priests, in the way of penances, than was produced by all the funds and taxes in the kingdom. The efforts of Henry to reduce the power of the priests were severely contested, especially by Becket, archbishop of Canterbury. This ambitious and haughty prelate was at length assassinated. Henry was severely tried by the undutiful conduct of his sons, who several times conspired against him. Though he was guilty of some very reprehensible conduct, yet perhaps no monarch ever extended his dominions so far, with so little violence and injustice.

Richard I., surnamed *Cœur de Lion*, on account of his bravery, succeeded his father Henry. He passed several years in Palestine, in the crusades against the infidels. On his return, he was thrown into prison by the emperor of Germany, from which he was released only by the payment of a heavy ransom. He was generous and sincere, but cruel, haughty, and ambitious.

John, his younger brother, was his successor on the throne. His character included almost every vice that belongs to our nature. He was involved in a long controversy with the Pope, by whom he was excommunicated. The subjects of John were also at one time absolved from all allegiance to him. He was received again into favor by the most abject submissions. What principally distinguishes his reign was the obtaining of the *MAGNA CHARTA*, (at Runnemede,) which secured very important powers and privileges to every order of men in the kingdom.

Henry III., the son and successor of John, was gentle, humane, but without activity and vigor. He was so fickle and irresolute, that men neither valued his friendship, nor dreaded his resentment. His life was a series of vexations. The Pope was in fact the controlling power in England. The Barons were, at the same time, opposed to the king and to the Pope, and to the best interests of the people.

Edward I., his son, ascended the throne on the death of Henry. He possessed great military courage and ability, but some of his actions were stained with cruelty. He made a complete conquest of Wales. Sensible how much traditionary poetry and music are calculated to keep alive the idea of national valor and glory, he assembled together all the Welsh bards, and ordered them to be put to death. He died in the 35th year of his reign, and 69th of his age. The many wise statutes which he enacted, obtained for him the appellation of the English Justinian. His violent and arbitrary temper was the occasion of much trouble, and sometimes brought him to the brink of ruin.

His son, *Edward II.*, was a most unfortunate and weak prince. Indolence and attachment to favorites were the great blemishes in his character. His queen was unfaithful to him, took up arms against him, caused him to sign his own resignation, and to complete the horrible work, procured at last his assassination.

The reign of *Edward III.*, the next king of England, is one of the longest and most glorious in her annals. He curbed the licentious spirits of the nobles, by the prudence and vigor of his administration; and gained their affections by his affability and munificence. His foreign wars were very expensive and unnecessary. At the battle of Cressy, he left 36,000 of his enemies dead on the field. His queen, Philippa, is a noble example of courage, generosity, and conjugal fidelity. His son Edward, Prince of Wales, called the Black Prince, from the color of his armor, won all hearts by his affability, kindness, and moderation; and the many eminent virtues, which he possessed, would have rendered him an ornament to any age or country. He died of a consumption.

Richard II., the son of the Black Prince, ascended the throne of his grandfather, when only twelve years of age. His reign, and the succeeding reigns, were distracted with constant troubles and insurrections. Richard, during his whole life, was the dupe of worthless favorites. He was weak and pusillanimous, his errors proceeding more from the head than from the heart. He was dethroned and assassinated in the 34th year of his age.

Henry IV., Duke of Lancaster, usurped the throne. His father, the Duke of Lancaster, was the great patron of the Wickliffites, or Lollards of England. He was understood to have been educated in the principles of the Reformation, but on his elevation to the throne, he made his faith yield to his interest. He obtained an act of Parliament against the Lollards, by which it was enacted, that if any heretic should relapse, or refuse to abjure his opinions, he should be delivered over to the civil magistrate, by the church, and be committed to the flames before all the people.

Henry V. came to the throne with the tide of popularity flowing full in his favor. His youth had been marked with many extravagances, but on ascending the throne, he exhibited great firmness, moderation, and propriety of deportment. His conduct, however, towards the Protestants, is a strong and most melancholy exception. Lord Cobham, a man of valor and abilities, but a follower of Wickliffe, was hanged, and his body burned on the gibbet. Henry died in the zenith of his glory, in the 34th year of his age. In magnanimity and true greatness of soul, he has been surpassed by very few of the kings of England.

In the reign of *Henry VI.*, commenced the bloody wars between the houses of York

and Lancaster. This fatal quarrel, which lasted nearly thirty years, was signalized by twelve pitched battles; and 80 princes of the blood are computed to have perished in the field, or on the scaffold. The ensign of the house of Lancaster was a red rose, that of York a white one; and the civil wars were known throughout Europe, under the name of the quarrel between the two roses. At one battle, 36,000 Lancastrians were slain. Several monsters in wickedness led the forces of the two parties. "The character of Edward II.," says an elegant writer, "is easily summed up: his good qualities were courage and beauty; his bad qualities—every vice. The history of England, during his reign, was a history of blood. Richard III., who perished at Bosworth, waded through blood to his throne; he considered no enormity too great, and no action too mean, provided it led him to the object of his ambition." His body and mind were equally deformed.

Henry VII. was, next to Alfred, politically, the most useful prince, who had at that time swayed the English sceptre. He commenced the English navy, by building a ship which cost £14,000. He effected a great and beneficial change in the state of the kingdom, by enacting many wise and salutary laws. Towards the close of life, he applied himself with great earnestness to acts of justice and benevolence. He paid the debts of all persons, who were imprisoned in London for small sums. He directed two thousand masses to be said for his soul within a month after his decease.

The reign of *Henry VIII.* was eventful in the highest degree. The Papal power in England received its death blow. The king was acknowledged to be the only supreme head on earth of the Church of England; and all tithes, which had been paid to the See of Rome, reverted to him. This renunciation of the Papal authority, was immediately in consequence of the Pope's refusing to annul the marriage of Henry with Catharine of Spain. At different times, Henry suppressed 645 monasteries, 90 colleges, 2,374 chantries and free chapels, and 110 hospitals. A new translation of the Bible was made, and permitted at first to be freely circulated. At the same time, with a caprice and levity which were very characteristic of Henry, some of the most revolting dogmas of the Romish church were maintained with unrelenting pertinacity. This conduct gave occasion to the remark, that, "in England, those who were against the Pope, were burned, and those who were for him, were hanged." Henry died in the 56th year of his age, and the 33th of his reign. He possessed great vigor of mind, and an extensive capacity. But his vices comprehend some of the worst qualities of human nature. He had an insatiable love of pleasure, and a radical cruelty of disposition. He married successively six wives, two of whom were beheaded, and two were divorced.

Edward VI., the son of Henry VIII. and Jane Seymour, succeeded to the throne. During his short reign, the Reformation was greatly advanced, especially by the influence of his minister, the Duke of Somerset, and the excellent Cranmer, Archbishop of Canterbury. Somerset was an able counsellor, a man of courage, and obviously influenced by religious considerations. Unhappily, the true principles of religious liberty were scarcely known yet, and the Protestants were guilty of persecution in its last forms at the stake. Edward VI. died at sixteen years of age, universally lamented. He possessed uncommon sagacity, great mildness of disposition, and true piety. He never signed the orders of execution against any party without tears in his eyes.

The bloody *Mary* next ascended the throne. She possessed few qualities that were either estimable or amiable. With the exception of the single virtue of sincerity, her character was a complication of the most odious vices, of obstinacy, tyranny, malignity, and revenge. In three years, 277 persons were burnt at the stake; among whom were Cranmer, Archbishop of Canterbury, Bishops Ridley, Hooper, Ferrar, and Latimer, 21 clergymen, 55 women, and 4 children. The marriage of Mary with Philip of Spain, rendered her exceedingly unpopular. She died of a fever, in the sixth year of her reign, and in the 43d of her age, and was succeeded by *Elizabeth*, daughter of Henry, by Ann Boleyn. Elizabeth was in the 25th year of her age. She had been imprisoned by Mary, and had carefully improved her opportunities to cultivate her mind. The principles of the Reformation were now completely established, and the public system of religion was placed in nearly the same state in which it is at present. The people were now Protestants from inclination. Of 9,400 beneficed clergymen, only about 120 quitted their preferments on account of the Reformation. In point of vigor, steadiness, magnanimity, and penetration, Elizabeth may stand a comparison with any sovereign in any age of the world. She at the same time exhibited some of the greatest moral weaknesses. She was vain, deficient in sympathy, jealous, and ungovernable in her passions. Her treatment of Mary of Scotland, is an indelible stain on her character. The progress of the English nation, during her reign, in arts, arms, science, commerce and agriculture, is unparalleled in history. The English language was essentially improved. It has been called the Augustan age in English literature.

Elizabeth was succeeded by *James VI.* of Scotland, and *I.* of England, son of Mary of Scotland. From the period of his accession, the history of both kingdoms is united.

The early history of Scotland is enveloped in darkness. The Celts were, probably,

the first settlers. The Romans invaded Scotland, A. D. 75. The length of the Roman wall, erected under Antoninus, and which was repaired by Severus, was 63,980 yards. After the Romans left Britain, the Picts became the most potent people in the north of Caledonia. A list of their kings, 40 in number, reigning from 500 to 843, is preserved. The Scots came from Ireland in 503. Chalmers gives a catalogue of 50 Scottish kings, who reigned from 503 to 1097. The Scots and Picts were united about 843. In the reign of Edward I. of England, a violent contest arose, in regard to the succession to the Scottish throne. Edward was chosen umpire, and immediately took measures, which secured to himself the power of Scotland. In a short time, however, arose Sir William Wallace, who, in connection with Sir William Douglas, and young Robert Bruce, finally achieved the deliverance of Scotland. After a series of heroic actions, Wallace was defeated at Falkirk, and was soon after taken and executed. Scotland was again reduced under the dominion of England. Robert Bruce soon appeared in arms, and the people flocked around him in defence of their country. The forces of Edward II., who had succeeded to the English throne, met the Scots under Bruce, near Bannockburn, and were totally defeated. Bruce became sole master of Scotland. The history of Scotland, before its union with England, presents little but a series of troubles, of border warfare, of insurrection, and sometimes of complete anarchy. At the accession of James VI., the son of the unfortunate Mary, the kingdom was in a miserable condition. Assassination and murder were perpetrated with impunity. The belief in sorcery and witchcraft was general. At length Queen Elizabeth died, and James quietly took possession of the British throne. James reigned 13 years over Scotland, and 22 over Great Britain, and died at the age of 59. He was a very unpopular monarch. He was vain, weak, accessible to flatterers, arbitrary in his principles, and so devoted to episcopacy, as to thoroughly disgust and alienate many classes of his subjects. The colonization of North America, is the most memorable circumstance in James's reign. Elizabeth had done little more than give a name to Virginia.

Charles I. inherited the throne, and unhappily, the same principles in government, as had actuated his father. His life was terminated on the scaffold. There were some amiable traits in his character. His conduct at his trial and execution was calm and dignified, and calculated to excite a deep compassion. He was, notwithstanding, strikingly deficient in those qualities which were indispensable in a king at that stormy period. He lacked prudence, foresight, independence of mind, frankness, and knowledge of men. At the same time the Parliament that opposed him and procured his execution, in many of their measures in the latter years of Charles's life, were as arbitrary, and reckless of right and of the Constitution, as the king himself.

Oliver Cromwell, a distinguished leader in opposition to Charles, succeeded to the chief authority, under the title of Protector. Cromwell was a man of consummate ability in the cabinet and in the field. His name struck terror into every part of Europe. The Dutch were completely humbled at sea. The fortresses of Tunis, and every ship in the harbor, were torn in pieces by his artillery. Spanish ships of immense value were burnt under the very guns of the castles which defended them. At the same time his domestic administration was upright. In England, he had Matthew Hale for a judge. In Scotland, the decisions of his judges were long remembered as the purest and most vigorous dispensation of justice which the nation had enjoyed. He maintained a national church, which was liberal in its character, being neither Episcopal nor Presbyterian. The most contradictory accounts of his private character meet us on the page of the historian. That he was free from faults, no one will affirm. That some of his measures were arbitrary, no one will deny. But that he was governed by a sincere desire to promote the true glory of his country, and that his private life was marked by distinguished virtues, is apparent to every unprejudiced observer. He died Sept. 3, 1658. His son *Richard* succeeded him for a short time. Principally by the influence of Gen. Monk, Charles II. was called to the throne in less than a year after the death of Oliver Cromwell. The character of Charles is well described in the following passage. "He was the secret pensioner of France and a traitor to the liberties of England, selfish beyond the semblance of benevolence, and voluptuous without the decency of shame. His court was filled with the companions of his pleasures and the panders of his impurity. His reign was disaster, his name is infamy."* Charles died at the age of 55, and was succeeded by his brother, *James II.* To the joy of both hemispheres this miserable dynasty came to an end. The Prince of Orange, a branch of the house of Nassau, was invited to the throne. The reign of William (Mary his consort was associated with him in the government) was prosperous. His mind was ever intent on great designs. He had a sound judgment, fertile invention, calmness in danger, fidelity, and a strong attachment to public liberty. Mary, who died several years before him, was an amiable and excellent woman. William was succeeded by the Princess *Anne*, who had married George, Prince of Denmark. She ascended the throne in the 38th year of her age. The power of the British arms was

* Christian Spectator, Sept. 1829.

carried to an hitherto unparalleled height, by the Duke of Marlborough, and Prince Eugene, in the wars against France. The most important event of this reign was the union, which took place between the kingdoms of England and Scotland, in 1706. By this it was agreed that the two kingdoms should be forever subject to one crown and Parliament, should enjoy the same privileges, and be subject to the same regulations in trade. Anne was the last of the race of the Stuarts. The succession was secured to the widow of the Elector of Hanover, Sophia, grand-daughter of James I. The English national debt was now increased to more than £50,000,000. Anne died Aug. 12, 1714, and was succeeded by *George I.*, son of Sophia of Hanover. He reigned from 1714 to 1727. The nation was now divided into whigs and tories. The former were led by Sir Robert Walpole, and were strongly opposed to the Stuart family. George died of the apoplexy, June 22, 1727. The principal defect in his character was an excessive partiality to his German dominions.

George II. succeeded to the throne. He continued all the alliances of his father, and his plan of maintaining the balance of power in Europe. In 1739, a commercial war was carried on against Spain. Soon after, England was involved in a war with France. At the same time, the grandson of James II. made two attempts to restore the family of Stuarts to the British throne. He was totally defeated at Culloden, in 1746. A general peace took place in 1750. In 1758, the *seven years' war* against France was commenced, in which Canada was wrested from France, and great possessions acquired in the East Indies.

George II. died in 1760, and was succeeded by his grandson, *George III.* Never did a king ascend a throne under more favorable circumstances. The purity of his private life, and the affability of his manners, inspired the most sanguine hopes of the prosperity of his reign. In 1763, a period was put to the French war. The national debt was increased to £145,000,000. The British navy amounted to 374 ships of war; the crews were reckoned at 100,000, and the ordnance at more than 14,000 pieces. Capt. Cook greatly extended the interests of science and navigation, by his voyages round the world. In 1775, a war, instigated by the weak and wicked measures of the British ministry, was commenced with the thirteen North American Colonies. In 1783, peace was concluded, and the independence of the Colonies acknowledged. England was a gainer by this event. She was no longer at the expense of protecting them, and she derived great advantages from their trade. The national debt was increased to £240,000,000. Soon after, the French revolution commenced, which shook the whole civilized world to its foundations. It was a contest among the nations for life or death. The war raged, with short intermissions, from 1793 to 1815. The English naval force was spread over every ocean. Its power was felt in Egypt, at the gates of Copenhagen, in both the Indies. The armies of Britain triumphed in Syria, subdued the French power in Spain, called a new empire into existence in Southern Asia, and annihilated the power of the Colossus of modern times, on the fields of Flanders. The most eminent men who led her navies, were Howe, Collingwood, and Nelson; her armies, Wellington; and her councils, Chat-ham and Pitt. All the wars on the European continent, which were undertaken against the revolution, and against the empire, were begun by England, and supported by English gold.

Since 1815, the policy of England has been pacific. She has a debt, whose capital amounts to more than 40 years' revenue of the kingdom. Frugality has been the first law of the government since 1815. For several years, the British government have withdrawn very much from interference with continental politics. The peace produced such a stagnation of business, that great distress was produced among many of the working classes in Britain. By firm and moderate measures, on the part of government, these excesses were quieted.

George III. died in 1820. He had suffered, for several years, a mental alienation, which totally incapacitated him for business, and the government was administered by a Regency. George was not a man of great abilities, but he was possessed of that which is of far greater moment, an estimable moral character, and a sincere regard to true piety. His influence on public morality was most decisive and salutary. About the time of his death, his daughter in law, the wife of the Prince Regent, (George IV.) was most unfortunately brought to a public trial. She had been separated several years from her husband. However unjustifiable her conduct had been in several instances, yet the trial, and the developments made at it, were still more disgraceful to the ministry, who were the authors of it.

George IV. died on the 26th of June, 1830. He had considerable powers of mind, and much good humor; but the greater part of his life was passed in a profligacy, condemned by all good men, and least of all justifiable in a prince. In his reign, the Corporation and Test acts were abolished. The Corporation act prevented any person from being legally elected to any office belonging to the government of any city or corporation in England, unless he had, within the twelvemonth preceding, received the sacrament of the Lord's Supper, according to the rites of the Church of England; and enjoined him to

take the oaths of allegiance and supremacy when he took the oath of office. The Test act required all officers, civil and military, to take the oaths against transubstantiation, in the court of king's bench, or chancery, within six months after their admission; and also to receive the sacrament of the Supper, according to the usage of the Church of England, in some public church. In 1828, both were abolished.

On the 10th of April, 1829, a *relief bill*, abolishing the civil disabilities on Roman Catholics, was carried through the Commons by Mr. Peel, with a majority of 178; and through the Lords by the Duke of Wellington, with a majority of 104. By this bill, Catholics are eligible to all offices of state, excepting the lord chancellorships of England and Ireland, the lord lieutenantcy of Ireland, the office of regent of the United Kingdom, and that of high commissioner to the Church of Scotland. They are still denied the right of presentation to livings, and all places connected with the ecclesiastical courts and establishment.

On the 28th of June, 1830, *William Henry*, Duke of Clarence, succeeded to the throne of England.

In the autumn of 1830, after the revolutionary movements on the continent of Europe, much excitement occurred in England. The ministry, of which the Duke of Wellington was head, became unpopular; and on a debate in the house of Commons, (Nov. 15,) respecting the civil list, the majority against the ministry was 29. The ministry immediately resigned, and a new one was formed, at the head of which is Earl Grey. Mr. Brougham was appointed Lord Chancellor; Lord Goderich, Secretary of the Colonial Department; the Marquis of Anglesey, Lord Lieutenant of Ireland; Lord Althorpe, Chancellor of the Exchequer, &c. A plan of reform in the representation in the house of Commons was soon introduced by the new ministry. A small majority proved to be in opposition to the measure, whereupon the king, with great promptitude, dissolved the house, and a new election was ordered. In the result of this election, intense interest has been felt. A large majority of members in favor of reform, has been returned. These events have secured an unbounded popularity for king William. What the final results of these extraordinary movements will be, are known only to Him who doeth his pleasure among the inhabitants of the earth.

Some of the principal facts in the foregoing sketch are here embodied in a tabular form, for the sake of convenient reference.

Name.	Length of reign	Died.	Manner of death.	General Remarks.
SAXON LINE.				
Egbert,	11	838	Died.	A brave and prudent king.
Ethelwolf,	20	858	Died.	Weak, superstitious.
Ethelbald,	3	860	Died.	Profligate.
Ethelbert,	6	866		Reigned well, disturbed by the Danes.
Ethelred I.	5	871	Killed in batt.	Brave, constantly harassed.
Alfred the Great,	28	899	Died.	Pre-eminent in virtue, and capacity to govern.
Edward the Elder,	25	924		Military genius, continual wars.
Athelstan.	16	941	Died.	Able, active.
Edmund I.	7	948	Assassinated.	Killed at dinner by a robber, brave.
Edred,	7	955	Died.	Very superstitious, under the sway of Dunstan.
Edwy,	4	959		Amiable, very unfortunate.
Edgar,	16	975	Died.	Very licentious, guilty of murder.
Edward Martyr,	3	978	Murdered.	Amiable, assassinated by the vile Elfrida.
Ethelred II.	37	1015		Properly surnamed Unready.
Sweyn, Dane,	6 mo.	1015		Fierce, brave.
Edmund Ironside,			Murdered.	Brave, not able to save his country.
DANISH LINE.				
Canute the Great,	19	1036	Died.	Impartial, popular, wise, powerful.
Harold I.	4	1040		Unlamented, no virtue except speed in running.
Hardicanute,	3	1043	Died.	Debauched, licentious, weak.
SAXONS, restored.				
Edward the Confessor,	24	1065		Weak, irresolute, frigid, superstitious.
Harold II.	1	1066	Killed,	At Hastings, able, beloved.
NORMANS.				
William I., Conqueror,	21	1087	Died.	Great hunter, cruel, ambitious, vigorous.
William II., Rufus,	13	1100	Killed.	Ambitious, avaricious, perfidious.
Henry I., Peauclerc,	35	1135		Great scholar, able, attached to favorites.
Stephen,	19	1154	Killed.	Powerful, unfortunate, courageous.
PLANTAGENETS.				
Henry II.	35	1189	Died.	Brave, affectionate, wretched in his children.
Richard I., Cœur de lion,	11	1199	Killed.	Crusader, haughty, cruel, generous.
John Lackland,	17	1216	Died.	Weak, passionate, wretched.
Henry III.	56	1272	Died.	Irresolute, gentle, humane.
Edward I.	35	1307	Died.	Conquered Wales, affable, beloved.
Edward II.	20	1327	Assassinated.	Mild, gentle, indolent.
Edward III.	50	1377	Died.	Very able, impetuous, warlike.

Name.	Length of reign	Died.	Manner of death.	General Remarks.
LANCASTER.				
Richard II.	22	1399	Starved.	Weak, unfortunate.
Henry IV.	14	1413	Died.	Government severe, but wise.
Henry V.	9	1422	Died.	Distinguished for bravery and ability.
Henry VI.	39	1461	Died.	Weak, involved in constant trouble.
HOUSE OF YORK.				
Edward IV.	22	1483	Died.	Brave, active, cruel, deficient in judgment.
Edward V.		1483	Violent.	Murdered, as well as his brother, by Rich'd III.
Richard III.	2	1485	Killed.	Battle of Bosworth, equally deformed in body and mind.
TUDOR.				
Henry VII.	24	1509	Died.	Politie, able, but avaricious and severe.
Henry VIII.	38	1547	Died.	Capricious, passionate, violent, some learning.
Edward VI.	6	1553	Died.	Mild, religious, Protestant, excellent prince.
Mary,	5	1558	Died.	Bigoted, died hated by most of her subjects.
Elizabeth,	45	1603	Died.	Great abilities, learned, put to death Mary of Scotland.
STUART.				
James I.	22	1625	Died.	Unwise, bigoted, little energy.
Charles I.	24	1649	Beheaded.	Despotic, intractable, some good qualities.
O. Cromwell, (republic,)	7	1658	Died.	Protector, great abilities, despotic.
Charles II.	24	1685	Died.	Licentious to an extreme, arbitrary.
James II.	4	1688		Better seaman than king, deposed.
William and Mary,	12	1702	Died.	Puritans admitted to privileges, liberty of the press established.
Anne,	12	1714	Died.	Weak, very prosperous reign.
BRUNSWICK.				
George I.	13	1727	Died.	Wise administration, prosperous.
George II.	33	1760	Died.	Continued the plans of his father.
George III.	70	1820	Died.	Good man, eventful reign.
George IV.	10	1830	Died.	Dissipated, humorous, not of great abilities.
William IV.	1			Third son of George III., very popular.

III. POPULATION OF THE BRITISH EMPIRE.

According to the census of 1821, the whole population of Great Britain was 14,391,631. This gives 165 persons for each square mile—a greater comparative population than that of any of the large European States, except the Netherlands. If we adopt that of Great Britain for unity, the ratio stands thus :

Great Britain,	1,000	Austrian empire,	,661
Netherlands,	1,297	Prussia,	,551
France,	,873	Spain,	,352
Germany,	,824		

The first census of Great Britain was taken in 1801, when the population was found to be 10,942,646; in 1811, it amounted to 12,598,803. The census of 1821 gives 2,429,630 houses, occupied by 2,941,383 families, of which 978,656 were employed in agriculture, 1,350,239 in manufacture or trade; families not included in the two preceding classes, 612,448. The number of males was 7,137,018; of females, 7,254,613. The number of acres in Great Britain is 57,952,489; of these, 34,397,690 are cultivated, 10,100,000 uncultivated, 13,454,794 unprofitable. Between 1801 and 1811, the rate of increase of the inhabitants of England, was 14½ per cent; of Wales and Scotland, 13. Between 1811 and 1821, 18 per cent in England, 17 in Wales, 16 in Scotland. In the army and navy, 50 per cent decrease. The population of England and Wales in

1700 was 5,475,000	1740 was 6,064,000	1780 was 7,953,000
1710 5,240,000	1750 6,467,000	1790 8,675,000
1720 5,565,000	1760 6,736,000	1801 9,168,000
1730 5,796,000	1770 7,428,000	1811 12,596,803

In 1825, the population of England alone amounted to 12,422,700. The total population of the British empire is estimated as follows :

Great Britain and Ireland,	21,380,000	Ceylon, &c.	1,200,000
British Islands, Man, &c.	90,000	Indian tributaries,	40,000,000
Gibraltar, Malta, &c.	140,000	African colonies,	243,000
Ionian Islands,	227,000	North American dominions,	1,000,000
West Indies and South America,	810,000	Australia,	50,000
British India,	83,000,000		

Total, 148,140,000 ; or the British empire may be said to have under her control *one hundred and fifty millions* of human beings.

The following calculations of the Baron Dupin, show the comparative amount of inanimate forces applied to agriculture and the arts, in Great Britain and France, based on a population of 15,000,000 in the former, and 31,800,000 in the latter.

<i>France.</i>		<i>Great Britain.</i>	
	Men.		Men.
Human agricultural power, . .	8,406,038	Human agricultural power, . .	2,132,446
Commercial and manufacturing,	4,203,019	Commercial and manufacturing,	4,264,893

Reckoning the labor of other animals, we find the whole animate power applied to agriculture as follows :

<i>France.</i>		<i>Great Britain.</i>	
	Men.		Men.
Horses,	1,600,00 = 11,200,000	Horses,	1,250,000 = 8,750,000
Oxen, asses, &c. .	7,213,000 = 17,672,000	Oxen, asses, &c. .	5,500,000 = 13,750,000
Human power, as above, . .	8,406,038	Human power, as above, . .	2,132,446
Total animate agricultural force,	37,278,038	Total animate agricultural force,	24,632,446

The total human force applied to agriculture in Great Britain is, therefore, to the total agricultural force, nearly as 1 to 12; while in France, the ratio is as 1 to about $4\frac{1}{2}$. We obtain similar results from an examination of the animate force applied to manufactures and commerce. The human force in France is 4,203,019 working men; 300,000 horses employed in these branches, carry the whole animate force to 6,303,019 men. In Great Britain, the human force is 4,264,893 men; allowing for the power of 250,000 animals, the whole animate force is 6,014,893. The total animate force of France is 43,581,057 men; of Great Britain, 30,147,339, or of the whole United Kingdom, (allowing for Ireland an agricultural force of 7,455,701 men, and a commercial and manufacturing force of 1,260,604,) 39,363,644 effective laborers. To these animate powers should be added, in both countries, the inanimate powers, or the force supplied by wind, water and steam. The total number of mills in France has been computed at 76,000, of which 10,000 are wind-mills; the total force of hydraulic machines employed for forges, furnaces, and machinery of every kind, is equal to the third part of that of the 10,000 wind-mills; the wind employed in navigation is equivalent to the power of 3,000,000, and the steam engines to that of 480,000 men turning a winch. Besides the wind-mills, hydraulic machines, &c., the steam engines of Great Britain are calculated to exert a moving power equal to that of 6,400,000 men. We have, then, the inanimate powers of the two countries as follows :

<i>France.</i>		<i>Great Britain.</i>	
	Men.		Men.
Mills and hydraulic engines, .	1,500,000	Mills and hydraulic engines, .	1,200,000
Wind-mills,	253,333	Wind-mills,	240,000
Wind and navigation,	3,000,000	Wind and navigation,	12,000,000
Steam engines,	480,000	Steam engines,	6,400,000
Total,	5,233,333	Total,	19,840,000

If we add to this 1,002,667 for Ireland, the total inanimate commercial and manufacturing force of the United Kingdom is equivalent to 20,842,667 men; nearly four times that of France.

IV. FINANCE AND COMMERCE.

Abstract of the NET PRODUCE of the REVENUE of Great Britain, in the years ended on the 10th of October, 1828, and the 10th of October, 1829.

	1828.	1829.	Increase.	Decrease.
Customs,	£16,358,170	£15,961,206	. . .	£396,964
Excise,	17,905,978	17,904,027	. . .	1,951
Stamps,	6,575,318	6,704,792	£129,374	. . .
Post Office,	1,387,000	1,396,000	9,000	. . .
Taxes,	4,836,464	4,905,886	69,422	. . .
Miscellaneous,	556,171	600,848	44,677	. . .
	£47,619,101	£47,472,659	£252,473	£398,915
Deduct Increase, . . . . .	. . . . .	. . . . .	. . .	252,473
Decrease on the Year, . . . . .	. . . . .	. . . . .	. . .	£146,442

An Account of the ORDINARY REVENUES, and EXTRAORDINARY RESOURCES,
constituting the Public Income of the United Kingdom of Great Britain and Ireland, for
the year ended 5th January, 1829.

HEADS OF REVENUE.	<i>Tot. Income including Balances.</i>	HEADS OF REVENUE.	<i>Tot. Income including Balances.</i>
<i>Ordinary Revenues.</i>		<i>Other Resources.</i>	
Customs,	£19,816,937	Money received from the East India Com- pany, on account of Retired Pay, Pen- sions, &c. of His Majesty's Forces, serving in the East Indies,	£60,000
Excise,	23,353,431	Money received from the Trustees of Na- val and Military Pensions,	3,082,500
Stamps,	7,613,720	Imprest Monies, repaid by sundry Public Accountants, and other Monies paid to the Public,	260,530
Taxes, under the management of the Com- missioners of Taxes,	5,265,624	Repayment on account of Money advanced out of the Consolidated Fund, in the year 1825, for silver coinage,	94,000
Post Office,	2,386,732	From the Bank of England, on account of Unclaimed Dividends,	25,034
One Shilling in the Pound, and Sixpence in the Pound, on Pensions and Salaries, and Four Shillings in the Pound on Pensions,	59,468		
Hackney Coaches, Hawkers and Pedlars, Crown Lands,	77,614		
Small branches of the King's hereditary Revenue,	525,750		
Surplus fees of regulated Public Offices, Poundage Fees, Fells Fees, Casualties, Treasury Fees, and Hospital Fees, . .	12,328		
	67,081		
	9,353		
Totals of Ordinary Revenues,	£59,188,042	Actually paid into Exchequer,	£55,187,142

An account of the NET PUBLIC EXPENDITURE of the UNITED KINGDOM.

<i>Expenditure.</i>	<i>Net Expenditure.</i>	<i>Expenditure.</i>	<i>Net Expenditure.</i>
Dividends, Interest, and Management of the Public Funded Debt, (exclusive of 4,667,965 <i>l</i> . 5 <i>s</i> . issued to the Commissioners for the reduction of the National Debt.)	£ 27,146,076 8 1½	Salaries and Allowances, 4 Quar. Courts of Justice, ditto, Mint, ditto, Bounties, ditto, Miscellaneous, ditto, Ditto Ireland, ditto,	£ 73,204 0 0 150,365 3 3¼ 16,813 2 7 2,956 13 8 227,387 10 9 303,959 0 11½
Interest on Exchequer Bills,	949,429 13 7	For the purchase of the Duke of Athol's Interest in the Public Revenues of the Isle of Man,	132,944 0 0
Trustees for Naval and Military Pension Money,	1,107,130 0 0	Army,	8,084,042 11 0¾
Trustees of Bank of England,	585,740 0 0	Navy,	5,667,969 12 1
Civil List, 4 Quarters, to Jan. 5, 1829,	1,057,000 0 0	Ordnance,	1,446,972 0 0
Pensions, 4 Quar. to Oct. 10, 1828,	370,867 12 8	Miscellaneous,	2,012,115 17 11
Total Expenditure, . . . . .	.	£ 49,336,973 6 <i>s</i> .	7½ <i>d</i> .
Surplus of Income over Expenditure, . . . . .	.	5,850,169 10 3¾	
Total Income, . . . . .	.	£ 55,187,142 16 11½	

Unredeemed FUNDED DEBT, and charge thereof.

	<i>Debt.</i>	<i>Charge.</i>
Total Debt, 5th January, 1829,		
Great Britain,	£741,089,836	£26,436,359
Ireland,	31,232,704	1,165,897
	<hr/> £772,322,540	<hr/> £27,602,256

Principal Direct Taxes.

	<i>Net Produce.</i>		<i>Net Produce.</i>
Windows,	£ 1,151,073 17 5½	Armorial Bearings,	£ 50,292 10 0
Servants,	272,234 3 11	Game Duties,	159,372 18 8
Carriages,	331,891 2 11	Composition Duty,	31,442 18 8
Horses for riding,	341,832 5 7		
Dogs,	183,161 1 0½		
Hair Powder,	21,129 2 6		
			£ 2,542,430 0 9

The Land Tax.

Land Tax on lands and tenements, £1,188,428 9 9

Direct Taxes on Capital.

Legacies,	{ Great Britain,	£1,030,341	10 2	1,066,091	10 11
	{ Ireland,	35,750	0 6		
Probates, Administrations, Testamentary	{ Great Britain,	809,202	0 9	838,220	0 6
Inventories,	{ Ireland,	29,018	0 0		
				£1,904,311	11 5

Trade.

Value of the IMPORTS into, and of the EXPORTS from, the United Kingdom of Great Britain and Ireland, during each of the three years ending the 5th of January, 1829.

Years ending 5th January.	Value of Imports into the United Kingdom, calculated at the Official Rates of Valuation.	Value of Exports from the United Kingdom, calculated at the Official Rates of Valuation.			Value of the Produce and Manufactures of the United Kingdom, Exported therefrom, according to the real or declared value thereof.
		Produce and Manufactures of the United Kingdom.	Foreign and Colonial Merchandise.	Total Exports.	
	£	£	£	£	£
1827	37,686,113	40,965,735	10,076,286	51,042,022	31,536,723
1828	44,887,774	52,219,280	9,830,723	62,050,008	37,182,857
1829	45,028,805	52,797,455	9,946,545	62,744,000	36,814,176

Number of VESSELS employed in the Trade of the United Kingdom, entered inwards, and cleared outwards, (including their repeated voyages,) for the year ending 5th January, 1829.

Inwards.				Outwards.			
British.		Foreign.		British.		Foreign.	
Vessels.	Tons.	Vessels.	Tons.	Vessels.	Tons.	Vessels.	Tons.
13,436	2,094,357	4,955	634,620	12,248	2,006,397	4,405	608,118

Amount of TONNAGE and number of MEN employed in the Coasting Trade, who have entered and cleared out of the Ports of Great Britain, for 1828.

Inwards.		Outwards.	
8,911,109 tons.	512,584 men.	8,957,236 tons.	517,129 men.

Number of STEAM VESSELS, with the amount of Tonnage and number of Men, belonging to the several ports of the United Kingdom, for the year 1828.

338 vessels.	30,912 tons.	2,708 men.
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Account of the quantity of TONNAGE employed by the East India Company, confined to such ships as returned to England with cargoes.

Years.	Indian Possessions.	China.	Years.	Cleared out from Canton to England.
1826-7,	6,972 tons.	23,571 tons.	1827,	37,385 tons.
1827-8,	7,911 tons.	27,368 tons.	1828,	29,556 tons.
				the year not complete.

Account of the number of SHIPS, with the amount of TONNAGE, which have entered Inwards and cleared Outwards, at the several Ports of Great Britain, from and to the East Indies, in the year ending 5th January, 1829.

Inwards.		Outwards.	
153 ships.	64,436 tons.	192 ships.	80,537 tons.

Prime cost and quantity of TEA exported from Canton, by the East India Company, from 1824-5, to 1827-8; together with the quantity sold, and amount thereof, in England and the North American Colonies, during the same period.

Exported from Canton.			Sales.		Sale Amount.
1824-5	lbs.	Prime Cost.	England.	N. Amer. Colonies.	
			lbs.	lbs.	
1824-5	28,697,088	£1,900,666	26,523,327		£3,741,402
1825-6	27,821,121	1,729,949	27,803,668	512,314	3,946,770
1826-7	40,182,241	2,368,461	27,700,978	723,081	3,567,737
1827-8	33,269,333	2,086,971	28,120,354	941,794	3,468,590

An account of the annual value of the Trade between the Subjects of Great Britain and China in the following years.

Value of Exports and Imports between India and China.			Sales.		Total value of the British Trade with China.
On account of Individuals.		On account of the Company.	TOTAL.	Value of Exports and Imports between England and China on account of the Company.	
1825-6	£3,943,729	£291,603	£4,235,332	£2,687,013	£6,922,345
1826-7	3,764,404	362,405	4,126,809	3,176,901	7,303,710
Value of the Trade of Individuals with China as above.			Value of the Trade of the Company with China.	Total Values as above.	
1825-26	£3,943,729		£2,978,616	£6,922,345	
1826-27	3,764,404		3,539,306	7,303,710	

BRITISH ARMY.

The amount of the land forces voted for the service of the year 1829, was 89,723 men, exclusive of the men employed by the East India Company. The sum voted for the whole expenses of the army, including every charge connected with it, was £6,336,231. The British army is composed of 103 battalions. About twenty of these are in the service and pay of the East India Company, and fifty-four more are disposed of in the colonies. Four battalions, on an average, are constantly on their passage to relieve the regiments on foreign stations, leaving twenty-five battalions (exclusive of guards) for the service of the United Kingdom. The casualties in the army, according to Sir Henry Hardinge's estimate, amount to about one-eleventh or one-twelfth of the whole forces annually. The Mutiny Bill underwent an alteration in the session of 1829. The clauses, which used to amount to 163, are now condensed to 77, and the Bill is rendered more concise and plain. It enables general commanding officers in a district to order district courts-martial, instead of general regimental courts-martial. The oath is the same for all members of courts-martial.

BANK OF ENGLAND.

Samuel Drewe, Esq. *Governor.* J. Horsley Palmer, Esq. *Deputy Governor.*

The charter by which this Company subsists is the *eighth* that has been granted to them since their incorporation. It was granted in 1800, and will expire on the 1st of August, 1833. On the 28th Feb. 1829, their advances to Government amounted to upwards of twenty millions and a half sterling. The balance of public money in their hands is from three to five millions on the average; and they are paid more than a quarter of a million yearly for the management of the Public Debt. The amount of their circulation in September, 1829, was £18,873,740. From the 1st January, 1826, to the 1st May, 1828, the Bank issued £21,766,905 in sovereigns and half-sovereigns, of which £1,090,858 7s. were issued in exchange for guineas.

The dividend is eight per cent per annum on Bank Stock.

£500 Bank Stock qualifies a holder for voting at a general court, if he be in possession of it for six months; £2,000 qualifies the holder for a Director; £3,000 for Deputy Governor; and £4,000 for Governor. No proprietor can have more than one vote.

EAST INDIA COMPANY.

William Astell, *Chairman of the Directors.*

This Company was incorporated in 1700; but their present charter was granted in 1813; and it will expire in 1834. The proprietors of East India Stock consist of about 3,000 persons. A proprietor of £1,000 stock, is entitled to one vote; of £2,000, to two votes; of £3,000, to three votes; of £10,000 and upwards, to four votes. The dividend is $10\frac{1}{2}$ per cent per annum. The produce of the Company's trade with India, in 1828, was £5,891,000; the value of their exports to China (of which they have the monopoly), was £863,494.

The Receipts, territorial and commercial, (exclusive of the duty on	
tea) for the year ending May, 1829, were	£9,371,220 12 6
Expenditure,	8,298,667 9 5
Balance,	£1,081,563 3 1

The gross produce of the tea sold in 1828, was £4,254,000.

From 1814 to 1826, there were sent out to India, 3,174 cadets; in the year 1828, 77 writers, 357 cadets, and 59 assistant surgeons.

V. INTERNAL IMPROVEMENTS, MANUFACTURES, PUBLIC WORKS.

CANALS. The English were a century after the French, in commencing the construction of canals upon a large scale. The first considerable work of this description, was the *Sankey Canal*, for which an act of Parliament was passed in 1755; the object of the act being the improvement of the Sankey brook—which plan was afterwards changed to that of a separate canal of twelve miles in length. While the work on this canal was in progress, in 1758, the Duke of Bridgewater obtained an act of Parliament, for making Worsley brook navigable, from Worsley Mill to the river Irwell, for the purpose of facilitating the transportation of coal from his estate to Manchester; but, seeing the advantages of still water navigation over that of a river, he conceived the project of a

canal over dry land, passing the river Irwell by an aqueduct, and thus making communication between his coal mine and the town of Manchester on one level. The plan was subsequently greatly extended. It was called the Bridgewater canal. Its length is 40 miles. Its depth is 5 feet, its breadth, at the bottom, 52 feet. The whole lockage is the 83 feet at the Mersey. About 16 miles of the canal are under ground, within the mountains at Worsley. The embankment over Stratford Meadows is 900 yards long, 17 feet high, and 112 feet wide at the base.

The *Grand Junction Canal* is 93 miles in length, and is part of the line between London and Liverpool. It has 101 locks, passes the river Ouse and its valley by an embankment half a mile in length, and 30 feet high. It has a tunnel at Blisworth, 3,080 yards in length, 18 feet high, and 16½ wide. Number of shares, 11,657; originally worth £100. Price in 1824, £270.

The *Caledonian Canal* is 21 miles in length, and passes through a chain of lakes or *lochs*, and narrow arms of the sea; and by making about 22 miles of canal, by deepening two rivers, and a lake, an internal navigation is opened across the central part of Scotland, from the Murray Frith, on the eastern coast, to Cantyre, on the western, being a distance of 250 miles. In a distance of 8 miles, the canal crosses by aqueduct bridges, three large streams, and twenty-three smaller ones. Since its construction, more than 1,000,000 forest trees have been planted along its borders. It was made in 1822.

The management cost £	29,000	Horses,	£ 4,600
Timber,	68,000	Purchase & damage of land,	47,000
Machinery,	121,400	Horse Labor,	3,000
Quarries, &c.	195,800	Road Making,	4,000
Shipping,	11,000	Incidental,	2,000
Labor,	418,000	Dredging,	7,200
Total,	£912,500.		

The whole number of canals in the United Kingdom, of all kinds, is about *one hundred and thirty*. The whole length is not far from *two thousand eight hundred miles*. In accomplishing these great works, the names of the Duke of Bridgewater, and of Brindley, will ever be most honored and illustrious. One sacrificed the energies of a powerful, original intellect, and eventually his life; the other expended his time, his influence, and his princely estate. Some of the canals are likely to be rendered useless by another work, exhibiting a still more wonderful triumph of genius over difficulties.

RAIL ROADS. On the 15th of Sept. 1830, a rail road was opened between the towns of Liverpool and Manchester. The occasion was one of great interest. The carriages, which were of every variety and form, amounted to 28 in number, and could not have afforded accommodations to less than 800 persons.

The following are the items of expense in the construction of the railway. It will be readily seen that a considerable part of the expense would not be incurred in this country.

Parliamentary and law expen.	\$126,511 38	Complete system of wagons,	\$ 75,555 55
Land for the road,	423,575 16	Anticipated for Ware houses, .	111,111 11
Land and buildings for stations,	185,320 00	Salaries,	21,906 66
Tunnel and damage for same, .	198,968 88	Travelling expenses,	434 44
Gas light account,	4,662 22	63 Bridges,	440,288 88
Side Tunnel,	11,044 44	Excavation and embanking, .	887,837 33
Chat Moss account,	123,195 55	Iron,	301,840 00
Brick making account,	43,217 77	Stone sleepers,	91,200 00
Engines and coaches,	48,888 88	Forming road,	91,413 33
Wagons,	107,488 88	Fencing,	45,342 22
Surveying account,	88,128 88	Charges for direction,	8,493 33
Total,	\$3,436,424 89.		

The difficulties surmounted in this prodigious undertaking were truly appalling. The Liverpool tunnel is a *mile and a quarter in length*, 22 feet wide, and 16 feet high, and cut for the greater part of the way through rock. Through *Olive Mount* the traveller passes through a deep and narrow ravine, 70 feet below the surface of the ground, little more space being opened out, than is sufficient for two trains of carriages to pass each other. The great *Roby Embankment* stretches across the valley for about *two miles*, varying in height from 15 to 45 feet, and in breadth at the base from 60 to 155 feet. Here the traveller finds himself affected by sensations the reverse of what he felt a few minutes before: mounted above the top of trees, he looks around him over a wide ex-

panse of country. Over the great valley of the Sankey, the railway passes by nine arches, each fifty feet span, 70 feet *above the canal*. From the Kenyon excavation, 800,000 cubic yards of sand and clay were dug.

It has been estimated that the expense of transporting by horse power 2,560 tons one mile, will be *twenty-seven dollars and fifty cents*. A single locomotive engine of the power of ten horses, will transport 32 tons, (inclusive of cars) or 21½ tons of goods 120 miles in twelve hours; which is equal to 2,560 tons *carried one mile*. Mr. Stephenson, the proprietor of the "Rocket," the engine which took the prize of £500 at the trial, the last season, upon the Liverpool and Manchester railway, has ascertained from a great number of experiments, that the fuel required for a locomotive steam engine, will not exceed 1½ lbs. of coal per ton, per mile. For the above stated day's work of the ten horse engine, there would, therefore, be required 4,480 lbs. of coals, which at \$9 per chaldron will amount to \$13 36; for the use of the locomotive engine, \$2 14; for engine-man, one day, \$1 25; for boy, assistant, one day, 75 cents. Total expense of steam power, &c. to transport two thousand five hundred tons one mile, \$17 50; the average inclination per mile of the Manchester and Liverpool railway, is eleven feet. The greatest inclination, and which is surrounded entirely by locomotives, is 55 feet. The tunnel at Liverpool is lighted up every Friday, for public inspection, and many ladies have descended in a carriage at the rate of twenty-five miles in an hour, performing the whole distance through the tunnel in three minutes, without experiencing any alarm or disagreeable sensation. Over the *Chat Moss*, a marshy ground of twelve miles, horses with loaded wagons, each weighing five tons, are constantly moving on those parts of the moss, which would originally scarcely bear a person walking over it.

The Cromford and High Peak railway, connecting Nottingham, Derby, and Leicester, with Manchester, is a most interesting work. It passes over the limestone mountains of Derbyshire, ascending to a level of 992 feet above the Cromford Canal, and 1,270 above the sea. The ridge is penetrated by means of a tunnel, 580 yards long, 21 feet wide, and 16 feet high above the surface of the railway. It was accomplished by blasting with gunpowder. The whole of this tunnel is arched with masonry.*

MANUFACTURES. The chief manufactures of Great Britain are of wool, cotton, linen, silk, leather, glass, pottery, and metallic wares. The fabric of woollens is the most ancient, and it is the staple manufacture of the country. It employs half a million of people, while the value of the articles is estimated at £18,000,000 annually. The number of sheep in England and Wales is estimated at 26,000,000; their annual produce of wool at 400,000 packs, of 240 pounds each. Adding those of Scotland, the number of sheep in Great Britain is about 35,000,000. The amount of wool imported in 1827 was 15,996,715 lbs.; in 1828, 29,142,290; in 1829, 30,246,898; of which, Germany supplied one third, and Spain one tenth. The cotton manufacture was unknown till the middle of the 17th century; it is now unrivalled in any other nation. Manchester, Glasgow, and Paisley, may be considered as the principal centres in this branch of industry. The application of machinery has been carried to such an extent, that, notwithstanding the cheapness of the articles produced, the total value is estimated at £20,000,000, and the number of individuals employed at from 500,000 to 600,000. Linen has been nearly superseded by cotton. The total annual value of the metallic manufactures has been estimated at about £18,000,000; employing 400,000 people. Large quantities of silk goods are made in London, and other places near the centre of England, estimated to be worth annually £4,200,000, and to employ 70,000 people. Leather, including the articles into which it is wrought, amounts to £10,000,000 annually, and employs 300,000 workmen. The whole manufacturing industry of the United Kingdom, amounts to £114,000,000.

BIRMINGHAM. This town is 109 miles northwest of London, and 87 north of Bristol. In 1821, it had a population of 85,763, of whom 81,642 consisted of families connected with trade and manufactures. It is distinguished for its charitable institutions, and has various schools and several libraries, one of which contains 10,000 volumes. It has the benefit of several canals. The soil about the town is remarkably dry, and the climate is healthy. The average mortality of Birmingham, for six years, ending 1801, was only 1 to 59; of Manchester, 1 to 37; of London, 1 to 31. It has long been distinguished for the variety, extent, and excellence of its manufactures, particularly in hard ware. Among the principal manufactures are buttons, in immense variety; buckles and snuff-boxes; toys, trinkets, and jewelry; plated, japanned, and enamelled goods; fire arms, and indeed, every hard ware article, ornamental or useful. The manufactories are established on the largest scale, and with the most astonishing ingenuity. A coining mill was erected in 1788, which is now capable of striking between 30 and 40,000 pieces of money in an hour. Before the close of the last war, no less than 14,500 stands of arms were delivered per week at the ordnance office. At the pin works, it is said, 12,000 pins can be cut and pointed, and 50,000 pin-heads can be made from the wire, in an hour.

* See the Report of James Hayward, Esq. to the Boston Rail Road Committee, Jan. 1831. Also the Companions to the British Almanac for the years 1829, 1830, and 1831.

GLASGOW. This city has long been distinguished for its extensive commerce and manufactures. The manufacture of linens, lawns, cambrics, and other articles of similar fabric, was introduced into Glasgow about the year 1725; in 1787 it was superseded by the introduction of muslins. There are great establishments for cotton manufacture. There are 54 works for weaving by power, which contain 3,700 looms, producing 1,924,000 pieces, containing 48,000,000 yards, annually; and it appears from a late investigation that there are about 32,000 hand looms. There are 12 calender houses, which have 32 calenders moved by steam. These calender daily 298,000 yards of cloth, besides dressing 530,000, and glazing 30,000 yards. There are 38 calico printing works, 18 brass foundries, and 310 steam engines connected with the city. There are 46 steam boats which ply on the Clyde. In 1821, Glasgow contained 147,043 inhabitants.

MISCELLANEOUS. The amount of the income of Great Britain at the revolution has been computed at £43,000,000. In 1776, Mr. Arthur Young estimated it at £100,000,000. Mr. Lowe says, in his work on the state of England, that the taxable income of it amounted, in 1793, to £125,000,000, and in 1806, to £170,000,000. Of late years, says Sir Henry Parnell, the general income has been computed at £300,000,000. The increase of a million a year in the rateable income of Lancashire, is said by Mr. Peel to have taken place between 1815 and 1829. The following are interesting items, showing the increase in the consumption of the undermentioned articles.

	1790.	1815.	1827 or 1828.
Cotton wool,	31,400,000 lbs.	99,300,000	249,700,000
Sheep's wool,	3,200,000	14,900,000	30,200,000
Raw silk,	745,000	1,400,000	4,200,000
Tallow,	225,000 cwt.	641,000 cwt.	1,100,000 cwt.
Bricks and tiles,	727,000,000 no.		1,381,000,000 no.

There is no reason to doubt, says Parnell, that a continued augmentation will take place. The free constitution of the government, the exact administration of the laws, the protection afforded to foreigners, and the toleration of all religions, will continue to produce the same results.

In 1827, out of a revenue from duties of £36,000,000, £27,000,000 were for articles of luxury—articles which are not used by the laboring classes.

Retrenchment. The present charge of collecting £54,000,000 is £4,000,000, or $7\frac{1}{2}$ per cent. It is supposed that it could be collected for 5 per cent. About £114,000 was paid in 1828 as a tax on East India sugar, for the benefit of the West Indian sugar-makers. Nearly £400,000 might be saved by abolishing the bounties on linen, fisheries, and sugar. Since 1816, England has been in a state of profound peace, yet from that time to 1829, no less than £156,000,000 have been expended on soldiers, sailors, ships, and artillery. The common argument that it is necessary in peace to be prepared for war, has lost much of its force. The barren nature of military trophies, and the substantial advantages of peace, have been fully exhibited within the last forty years. The laws most offensive to foreign trade have been expunged from the English statute books; every country now sees the wisdom of seeking commercial prosperity in connection with that of its neighbors; the discovery of the real sources of wealth has shown the folly of wasting lives and treasures about colonial possessions; and now nothing is more universally acknowledged than the fallacy of expecting any national advantage from war.

In 1793, France had 80 efficient ships of the line, and a large number capable of being made efficient. Now she keeps but 40 in good order, and has but 20 more. In 1793, Holland had a large and very efficient fleet. Now none of any importance. In 1793, Spain had 76 sail of the line. Now she has a very small navy. The additional ships of Russia and the United States make good but very little of the loss sustained by France, Spain, and Holland. In the wars with France, and the other powers, England destroyed of her enemies' fleets, 156 sail of the line, 382 large frigates, 662 corvettes, which with other vessels, make 2,596 in all. Since the close of this war, however, Parliament has granted £63,000,000 for the effective naval service. For ships employed in endeavoring to put an end to the slave trade, the British government has expended £5,700,000, or £400,000 a year. But the attempt seems to have altogether failed. The slave trade rages with unabated fury.

IRELAND may now be considered as the source of great financial support. The observation of Mr. Malthus has peculiar applicability to Ireland, "that among the primary and most important causes, which influence the wealth of nations, must be placed those which come under the head of politics and morals. Security of property, without a certain degree of which there will be no encouragement to individual industry, depends mainly upon the political constitution of a country, the excellence of its laws, and the manner in which they are administered;" and those habits which are the most favorable to regular exertion, as well as to the general rectitude of character, and are consequently most favorable to the production and maintenance of wealth, depend chiefly upon the same causes, combined with moral and religious instruction. Now, the law which deprived

several millions of Catholics in Ireland of their civil rights, established that hostility to laws of all kinds, which occasioned general discontent, and that series of outrages and insurrections, which kept the whole country in a state of constant alarm and agitation. It placed society in that form that it did not admit of the existence of security of property to that degree as to render it safe to invest capital, or so as to promote industry. Ireland is not now a poor country, and her people unemployed, because she has not had opportunities of being a rich and industrious country, but because her habits have been such that these opportunities have been thrown away. Had she possessed the same free and tolerant laws, and the same habits as England, Scotland, Holland, Switzerland, and the United States, an immense accumulation of wealth would have been secured before the fall of prices which took place subsequent to 1816.*

Now, however, as the main evil is removed, security of property will be established, every sect being free from all restraint. The markets of England are open to all Irish productions. The net revenue now paid by Ireland is, with reference to her population, at the rate of about 9s. a head; whereas that paid in Great Britain is at the rate of 70s. a head. If, then, the future improvement of Ireland shall so far increase its wealth as only to make the revenue amount to 18s. a head, England will receive £3,800,000 a year more from Ireland than she now receives.

LONDON. Corporations. The commercial industry of the city of London, is subdivided into forty-nine branches, which form so many corporations, enjoying at the same time, mercantile, municipal, and political rights, of a very extensive and important nature. Each of them has its common hall for the transaction of business. Persons of the highest distinction belong to these companies. They assemble to treat of the general affairs of the city, in the ancient building, Guildhall, erected in 1411. This edifice is in the Gothic style of architecture, and is at once grand and elegant. The citizens of London, in the assemblies of Guildhall, exercise the rights of electing the Common Council, and the members of Parliament for the city. The city is divided into 24 wards, each ward administered by an alderman. They form the council, at which the Lord Mayor presides. They are generally tradesmen, and are all chosen by the citizens. The Lord Mayor has, for his residence, a splendid edifice, called the *Mansion House*; the entrance of which, is by a majestic portico, formed of lofty Corinthian columns. The city provides an annual sum, exceeding £8,000, towards maintaining the dignity of the Mayor's office. In many cases, he provides a larger sum from his own purse. He unites the offices of prefect, ædile, and tribune of the people.

Bank of England. The foundations of this structure were laid in 1732. It was not completed till 1804. It is a vast rectangular building, insulated by four streets.

Royal Exchange. This edifice is separated from the Bank merely by the breadth of a street. It is built of Portland stone, and cost £80,000. In this building is the celebrated office of maritime insurances, commonly known by the name of Lloyd's. The admission to this Society, is £25 sterling entrance, and an annual subscription of four guineas ever after. This money is appropriated to the purchase of journals, and to current expenses. This establishment has rendered signal service both to the commerce of Britain, and that of other States. It has agents in most of the principal ports, in all parts of the world; and it makes public, the events which it learns through their means.

East India Company's Ware House. This bespeaks the grandeur and glory of an association which rules over more than 80,000,000 of subjects. Here are the library, arms, and canopy, of Tippoo Saib, and many splendid eastern trophies.

Water Companies. There are six grand companies formed for conveying and distributing to the inhabitants of London, the water necessary for the common purposes of life. The *New River* has been established for more than two centuries. The water on reaching the reservoir, is found to be 85 feet above the level of the Thames: it is raised thirty-five feet and a half higher, by means of steam. Hence the water is conducted by pipes to the upper stories of the highest houses. The New River Company furnishes above 13,482,000 pints of water every twenty four hours, at the rate of two shillings for every 6,300 pints.

Moral Condition of London. The number of inhabitants in London and its suburbs, was in

1700	674,350	1801	900,000	1821	1,274,800
1750	676,250	1811	1,050,000	1828	1,492,228

The population of all the parishes within eight miles of St. Paul's Cathedral, in 1821, amounted to 1,481,500, double the population ascribed to Paris, within the same limits. The burials have absolutely decreased within the bills of mortality, while the population has increased as three to two. The average deaths in London are about one fifth less

* Malthus, quoted in Parnell's Financial Reform.

than those in Paris; and the average mortality of London, a vast and luxurious metropolis, differs only by a small fraction from that of the whole of France.

Municipal Divisions. The city of London comprehends 113 parishes, and is governed by its own corporation, whose authority is derived from ancient charters, public statutes, and acts of common council. The corporation is chosen directly or indirectly from the freemen. The whole civil and municipal government of the city is vested in this body alone.

Police. The total civil force of the metropolis, including marshals, watchmen, surveyors, clerks, magistrates, &c. amounts to 4,365 persons. To this may be added 1,000 justices of the peace for London and Westminster. The number of police offices is nine, two for general purposes, and seven for particular districts. The annual expense of the nine public police offices is limited by act of Parliament to £68,000, exclusive of sums for repairs, new buildings, &c. In the city, the charge for the night-watch alone, amounted in 1827, to £35,240. The total expense of the metropolitan police may be estimated at about £207,615 per annum. This is the *direct* charge. Besides, there is the immense loss from depredations, expense of prosecutions, transporting convicts, &c. In 1827, the expense of the maintenance, prosecution, and conveyance of prisoners, cost the city of London £22,674. Dr. Colquhoun estimated the annual amount of the depredations committed on property in the metropolis and its vicinity, in one year, at £2,000,000. In 1827, the number of persons committed for criminal offences in the county of Middlesex, amounted to 3,381. The committals to the different county gaols in England and Wales to 17,921. Thus while the proportion of population between the city and country is one twelfth, the criminal commitments are upwards of one sixth.

Gaming Houses. The French emigrants, at the revolution, were the means of greatly increasing this vice in England. The chief site of them at present is at the west end, in Bury street, Pall-Mall, King street, Piccadilly, James street, and Leicester Place. The chief houses, or *hells* as they are termed, are open only during a period when the town is filled with the idle, the opulent, and luxurious. In 1821, there were *twenty-two* gaming houses, at which play, in one or the other, was continued with little interruption from one o'clock, P. M. throughout the night. They are now reduced by consolidation into larger establishments. The profits of one season at a well known *Pandæmonium* in St. James's, are supposed to have amounted to £150,000 over and above expenses. Most of those who keep the houses have carriages, mistresses, and servants, vying with the aristocracy in costly magnificence. The expense of *Crockford's hell* is stated to have been £1,000 a week. Dr. Colquhoun gives the following facts as occurring twenty years ago.

	Persons attached.	Money played nightly.	Yearly lost and won.
7 Subscription houses, open 100 nights in a year,	1,000	£2,000	£1,400,000
15 Superior houses, 100 nights,	3,000	2,000	3,000,000
15 Houses of an inferior class, 150 nights,	3,000	1,000	2,215,000
6 Ladies' gaming houses, 50 nights,	1,000	2,000	600,000
			£7,215,000

Imprisonment for Debt. In two years and a half 70,000 persons were arrested in and about London, for debt, the average of whose law expenses could not be less than £500,000. In 1827, in the metropolis and two adjoining counties, 23,515 warrants to arrest were granted, and 11,317 bailable processes executed. More than 11,000 persons were deprived of their liberty, on the mere declarations of others, before any trial or proof that they owed a farthing. The following paper was presented to Parliament in 1828, showing the number of persons committed in the several prisons of the metropolis in 1827.

	Sums above £100.	Between £100 and £50.	Between £50 and £20.	Under £20.	Total.	In custody, January, 1828.
King's Bench Prison,	474	354	550	213	1,591	674
Fleet Prison,	206	141	223	113	683	253
White Cross Street Prison,	206	273	816	600	1,893	378
Marshalsea,	20	30	166	414	630	102
Horsemonger Lane,	57	58	134	923	1,172	105
Total,	963	856	1,889	2,263	5,969	1,512

Some of the prisons are described to be perfect *hells*, in which deeds of the most revolting nature are of ordinary occurrence.

From the report of the Society for the Discharge and Relief of Small Debtors, it appears that they discharged 44,710 debtors, of whom 28,651 had wives, with 79,614 children, making a total of 152,975 persons, benefited by an expenditure of £133,983 averaging 18s. 8½d. to each individual.

VI. BRITISH COLONIES AND DEPENDENCIES.

GIBRALTAR, a rocky promontory, from 1,200 to 1,400 feet above the level of the sea, lies at the southern extremity of the Spanish province of Andalusia, at the entrance from the Atlantic to the Mediterranean, on a strait about 15 miles across. It is every where precipitous, and in some parts perpendicular. Nature and art have conspired to make it an impregnable fortress. The great works are on the western front. The other sides bid complete defiance to attack. The yearly support of this fortress costs 40,000 pounds sterling. It has been in the possession of England since 1704. This fortress, which is the bulwark of the Mediterranean trade, she has spared no expense in fortifying. The population is 12,000.

MALTA. All the coasts of the Mediterranean and Black seas are within a few days' sail of this island. The climate is not unhealthy; the government is kind and liberal in its protection; and few eastern countries afford so many of the comforts of life as may be here found. As a post of observation, and as the centre of an extensive commerce, Malta is unrivalled in importance. Population, 100,000.

The **IONIAN ISLANDS** are under the protection of Britain. The constitution provides also for the general and liberal education of the people. About 3,000 scholars are in the schools.

INDIA. In 1600, Queen Elizabeth gave to the merchants of London, an exclusive right to the commerce of India for 15 years; and, soon after, the four first merchant ships of the East India Company sailed from Liverpool to the Moluccas. In the middle of the 17th century, the commercial power of the British and Dutch rose upon the ruins of that of the Portuguese. The original capital of the Company amounted to 30,130 pounds sterling. Until 1613, the Company consisted of a society subject to no particular regulations; each member managed his affairs on his own account, and was only bound to conform to certain general rules. In 1613, the capital was united. The concerns of the Company were so prosperous, that in the course of four years, the shares rose to the value of 203 per cent. During the time of the Commonwealth, the public opinion became very strong against monopolies, and Cromwell, by destroying the charter, in 1655, attempted to make the East India trade free. But it was impracticable. To give up the Company was to destroy the whole capital of power and influence obtained in India. Cromwell was obliged to renew the charter. In 1688, Madras and the Coromandel and Malabar coasts were acquired, and the foundation was laid for the extension of the Company's possessions into the interior. The affairs, however, of the Company, were not in a prosperous state. In 1698, Parliament granted a charter to a new Company, on condition of a loan of £2,000,000, at 3 per cent, for the services of the State. But the great contentions between the two Companies soon made it necessary to unite them. In 1708, an act of Parliament was passed establishing the English East India Company very much on its present footing, under the title of the United Company of Merchants of England, trading to the East Indies. The capital was raised by the sale of the shares. The shares being transferable, the great mass of stockholders are constantly changing, and take no personal interest in the affairs of the Company. The whole management being thus left to the Board of Directors, all the numberless abuses of an oligarchal institution have crept in.

The renewal of the charter in 1732, was not obtained without great difficulty. In 1744, the Company advanced 1,000,000 pounds sterling, at 3 per cent, for the service of government, in consideration of an extension of their grant till 1780. In 1718, the political power of the English in India commenced. It now began to operate on the defensive. Edmund Burke, in the case of Hastings, accused the Company, not without reason, "of having sold every monarch, prince, and State in India, broken every contract, and ruined every prince and every State who had trusted them." The direction in London was soon nothing more than a control of the real government which had its seat in India. Long after the Directors had forbidden the officers of the Company to accept presents from the Indian princes, it was proved that they had openly received them to the amount of £6,000,000, from the family of one nabob alone. In 1773, £1,000 was made necessary to give one vote in the Board of Directors; £3,000 for two; £6,000 for three; £10,000 for four. The political importance of the East Indies, in their present state, is too important to allow us to expect an essential improvement in the moral condition of the country, from any efforts of their own. It must be expected from philanthropists and Christians, if from any source. A taxable population of 83,000,000, with 40,000,000 under dependent native princes; an army of 200,000 men in the service of the Company; about 16,000 civil officers; an annual export of about £14,000,000, and an import to the same amount from all parts of the world; £4,000,000 paid to the British government in the shape of duties, and an annual contribution of £11,000,000 for the general circulation of the British empire, are

objects which go far to outweigh all moral considerations. The funded stock of the Company is £6,000,000; their fluctuating property, £50,000,000; and the annual land tax, £28,000,000.*

NEW HOLLAND. The first vessel laden with convicts arrived in Botany Bay, in New Holland, Jan. 20, 1788. Sydney is the capital of the colony. It contained, several years since, 7,000 inhabitants. It has a bank with a capital of £20,000, and a savings bank. It has also excellent academies, and a weekly newspaper. The other towns are Paramatta, Windsor, Liverpool, Newcastle, &c. The colony has its regular establishment of courts for the administration of justice. Roads have been formed, and many pleasing evidences of civilization manifested. The climate is salubrious. On one of the rivers an acre of land has been known to produce in one year, 50 bushels of wheat and 100 of maize. The whole capital invested in colonial manufactures has been estimated at £50,000. The British have extended their settlements to the island of Van Dieman.

SOUTHERN AFRICA. The Cape of Good Hope was taken from the Dutch by the English in 1795. The colony extends about 230 miles from north to south, and 550 from east to west. The space included within these limits is about 120,000 square miles, with a population of one to a square mile. Some British merchants have settled at Cape Town, and the trade seems to be increasing. The average amount of imports is about one million of dollars. The principal export is Cape wine. The value of the colony is principally to be estimated from the fact that it is a connecting link between England and her Indian possessions. Cape Town contains about 18,000 inhabitants.

WESTERN AFRICA. In 1787, an English settlement was formed in Sierra Leone, for the express purpose of laboring to civilize the Africans. Great numbers of liberated slaves have been carried to this colony. At one time there were 12,000. By the exertions of the African Institution, aided by the missionaries of the Church Missionary Society, very great and salutary changes have been produced in the character of multitudes of negroes. The colony, as it is stated, is an expense to the British government, and will probably be given up.

GUIANA, AND BRITISH WEST INDIES. The Dutch settlements of Essequibo, Demerara, and Berbice, form what has been called British Guiana; which is inhabited by 9,000 whites, and 80,000 negroes. Guiana is of a mild climate, and it is overspread with the most luxuriant vegetation; abounding in the finest woods, in fruits of every description, and in a great variety of rare and useful plants. Jamaica is the principal of the islands of the West Indies, in the possession of the British. Before the abolition of the slave trade, 20,000 negroes were annually imported into the colonies by British settlers. The value of the sugar imported annually into England, was calculated some years since, to amount to £7,063,265. Twelve hundred thousand puncheons of rum are distilled on an average annually. The number of slaves is now about 800,000, and is constantly diminishing. The system is upheld contrary to the wishes of a vast majority of the British nation. The day of its total abolition is approaching. The obstinacy of the colonial assemblies, and of the West Indian proprietors in England, have upheld a system which is in entire opposition to the claims of justice, to every sentiment of compassion, and to the interests of the islands themselves. The sugar planters are able to appear in the markets of England only by means of a heavy tax annually, which is laid on *East* Indian sugar.

CANADA. This country is divided into Upper and Lower Canada. *Lower Canada* contains a mixture of French Canadians, English, Scotch, Irish inhabitants, and emigrants from the United States. The population in 1823, was 427,425. The principal towns are Montreal and Quebec. About nine tenths of the inhabitants are Catholics. The exports in 1808, amounted to £1,156,000; the imports to £610,000. *Upper Canada* is very rapidly increasing. The country has been principally settled by emigrants from Great Britain and the United States. Population in 1814, 95,000; in 1826, 231,778. The country has a much milder climate than Lower Canada. It seems that the possession of the Canadas subjects Great Britain to a heavy pecuniary expense, and to much vexation. The question of their independency will be agitated probably at no very distant day.

The other North American possessions of Britain are New Brunswick, Nova Scotia, Newfoundland, Cape Breton, and the Bermudas. New Brunswick contains 180,000 inhabitants. Nova Scotia and Newfoundland furnish excellent facilities for the fisheries.†

* American Encyclopædia, vol. iv. p. 376.

† Sir Henry Parnell, in his Financial Reform, says that "there are only three ways in which the colonies can be of any advantage. 1. In furnishing a military force; 2. In supplying the parent State with a revenue; 3. In affording commercial advantages. In regard to the first, the colonies are always a great drain upon the military resources of the country, particularly in time of war. In regard to the second, an act of Parliament declares that no taxes or duties will be levied in the colonies, except for their use. In reference to the third point, it is clear that the net profit that may be obtained by the employment of capital in commerce with independent countries, will always be as great as if employed in the colonial trade."

VII. STATE OF EDUCATION AND OF LITERATURE.

EDUCATION. In the last number of our work we gave such notices of primary education, and of the condition of the public schools, as we could compile from the documents within our reach. We have now but a few things to add. We shall, probably, resume the subject at a future day.

It is a well known fact that Mr. Brougham, the present Lord Chancellor of England, has done more than any one else to awaken the attention of the English community to the subject of education. In 1816, Mr. Brougham made a motion, in the House of Commons, for the appointment of a committee to inquire into the state of education among the lower orders of the metropolis. The committee consisted of 40 members, of which Mr. Brougham was chairman. An elaborate report was presented. In 1818, this committee was revived, and clothed with larger powers. Great numbers were examined on the general subject of education, and on the application of charitable funds. The whole vast mass of evidence was digested into a second report. These reports furnished a complete chart of the state of education throughout the kingdom. The following enormous abuse was only one among many. The master and usher of a free school, in a certain case, enjoyed a clear income of £4,000 a year; besides houses for both, and two *closes* for the master. The school room had gone to ruin, and was converted into a carpenter's shop. There was one scholar who was taught in another room. The master, as he said, had been obliged to be a great deal absent from home, much against his inclination, and the usher, of whom he had the appointment, was deaf. In 1819, Mr. Brougham introduced a bill recommending a parliamentary commission of inquiry into the condition of charitable endowments. This measure met with a fierce opposition. In the following year the commission was appointed with ample powers. Their reports contain a full account of all the important English charities. In 1820, Mr. Brougham brought into Parliament his celebrated bill for the general education of the poor; providing for the instruction of all the children of all the people in common schools. This bill became an object of virulent assault. It would ruin the establishment, and annihilate all the dissenting sects. Some went so far as to ascribe the plan to the instigation of the devil, though the study of the Bible without note or comment, was a part of it. The bill was arrested, and Mr. Brougham's efforts in Parliament were suspended.

Some years since, Mr. Brougham published a pamphlet on popular education, which has gone through more than twenty editions; a work exhibiting very comprehensive views of the whole subject of education. Soon after, at his suggestion, "the Society for the Diffusion of Useful Knowledge" was formed. This association immediately commenced the publication of the "Library of Useful Knowledge." This series has reached the 82d number. The books are in general admirably adapted to their purpose.* In London they can be had for sixpence a number, containing 32 pages. In this country for 14 or 15 cents. Five hundred copies are circulated in Glasgow, principally among the mechanics. A series of a "Library of Entertaining Knowledge;" a series of valuable Maps; a series devoted to Agriculture; an Annual Almanac and Companion—a statistical work of great importance; and a Quarterly Journal of Education, of 200 pages octavo, are now published by the Society. The average sale of nearly all these series rather exceeds 20,000 copies; making a grand total, exclusive of maps and of the Journal, of almost a million of little books, put into circulation in a single year, by a single society.†

Several voluntary associations are doing much in the diffusion of knowledge. The National Education Society has expended about £100,000, since 1811. It has been the means of establishing 2,609 schools. The British and Foreign School Society have had at the model or central school 8,780 scholars. The great majority of the children of the lower orders are yet in profound ignorance. The children of the middling class are taught at private schools, or by family tutors; the children of the gentry by tutors and governesses. The condition of the children of Catholics in *Ireland*, is still deplorable enough. Societies are doing something, but they do not reach the main evils.

Scotland, with the exception of some portions of the Highlands, enjoys peculiar facilities for education,—superior to any portion of Europe, unless Prussia, and some parts of Germany, furnish an exception.

SCHOOLS AND ACADEMIES. The most celebrated schools, preparatory to the Universities of Cambridge and Oxford, are Eton, Westminster, and Winchester. Particular attention is paid at these institutions to instruction in the languages. A foundation is laid in them for that thorough acquaintance with syntax and prosody, which is matured at the

* We observe that the London Quarterly, and the Westminster, have opened their batteries on these publications. The latter on the alleged want of adaptedness of the publications to the popular mind.

† We have compiled the facts in the preceding sketch, from an article in the last number of the North American Review.

Universities, and which is frequently exhibited in the courts of law, and in Parliament. Very little attention is paid to the natural sciences. Some excellent private classical schools are taught by country clergymen. They are frequently driven to the measure by the inadequacy of their ecclesiastical support. Some public grammar schools, of a high order, exist.

The Dissenters have a large number of seminaries, which are termed Academies. The principal are at Homerton, Mill Hill, Highbury, Exeter, Wymondly, Bristol, &c. Most of these institutions are of a mixed character, combining elementary, collegiate, and professional instruction. Some of the teachers, as Drs. Payne and J. P. Smith, are eminent men. The establishment of the University of London, will probably change the character of these academies to some extent—giving them the single department of elementary, or of professional instruction—as far superior advantages for collegiate culture will be offered at London. Many of the Dissenters are accustomed to send their sons to the Scottish Universities—there being no restriction in them in regard to religious sects.

COLLEGES AND UNIVERSITIES. Oxford had on its books, in April, 1831, 5,258 members; of these, 2,529 are members of convocation.* The number at Cambridge is somewhat less. The Greek and Roman classics are the main subjects of interest and attention at Oxford; the mathematics at Cambridge. Very little alteration takes place, in the systems of study, from year to year.

The other Universities are Dublin, Edinburgh, Glasgow, Aberdeen, St. Andrews, the London University, King's College, &c. The last two were lately established.

The influence of the Universities on the discovery of truth, and the advancement of knowledge, it seems, is very feeble. "The great inventions and discoveries which have been made in England, during the last century, have been made without the precincts of the Universities. In proof of this we have only to recal the labors of Bradley, Dollond, Priestley, Cavendish, Maskelyne, Rumford, Watt, Wollaston, Young, Davy, Chevenix; and among the living, to mention the names of Dalton, Ivory, Brown, Hatchett, Pond, Herschell, Babbage, Henry, Barlow, South, Faraday, Murdock, and Christie; nor need we have any hesitation in adding, that within the last fifteen years not a single discovery or invention, of prominent interest, has been made in our colleges; and that there is not one man in all the eight Universities of Great Britain, who is at present known to be engaged in any train of original research."†

One of the principal reasons of the languishing state of science is the want of patronage. Scientific men are compelled to become editors, or teachers, in order to support their families. There is not, with a single exception, within the British Isles, one philosopher, however eminent may have been his services, who bears the lowest title that is given to the lowest benefactor of the nation, or to the humblest servant of the crown. There is not a single philosopher who enjoys a pension, or an allowance, or a sinecure, capable of supporting him or his family, in the humblest circumstances. In every nation on the continent of Europe, with the exception of Turkey, and perhaps, of Spain, scientific acquirements conduct their possessors to wealth, to honors, to official dignity, and to the favor and friendship of the sovereign. Berzelius has a seat in the house of peers in Sweden. Hansteen, of Norway, had £3,000 for his magnetic journey into Siberia. Humboldt was received with extraordinary honors at a visit in St. Petersburg. Among the members of the National Institute of France, are 23 noblemen. Sixty-three ordinary members receive an annual pension from government of 1,500 francs each.

LITERARY AND PHILOSOPHICAL SOCIETIES. *Royal Society of London.* This institution had its origin in 1645; in 1662, it was established by royal charter. It has published 118 volumes of Transactions; 28 of which have been published since 1800. Drs. Hutton, Pearson and Shaw have abridged this work, and published an abridgment in 18 volumes quarto. A learned history of the society has been published in one volume, by Thomas Thomson. This society adjudges three medals. 1. *Copley Medal.* This medal is adjudged to foreigners as well as Englishmen. Its value is about £5 5s. 2. *Rumford gold and silver medals.* Given by Benjamin Count Rumford. He presented in 1796, £1,000 of 3 per cent stock, for the most important discovery on heat or light. It has been adjudged to Count Rumford, Prof. Leslie, M. Malus, Sir Humphrey Davy, Dr. Wells, Dr. Brewster, M. Fresnel. 3. *Royal medals.* Granted by the King in 1825. One hundred guineas annually to establish two scientific prizes. The prizes have been adjudged to John Dalton, James Ivory, and Davy. The Royal Society has a valuable library. The admission fee amounts to nearly £50. Each member receives the Transactions gratis.

In 1830, Charles Babbage, Esq. one of the members of this society, and Lucasian Professor of Mathematics at Cambridge, published a volume entitled, "Reflections on the

* The members of convocation are allowed some privileges, which are denied to the others.

† London Quarterly Review, vol. 43, p. 327.

decline of science in England, and on some of its causes." The greater part of the book is devoted to the Royal Society. We gather from it a number of interesting facts.

In England every 32,000 inhabitants produces a member of the Royal Society. In France one member of the Institute for every 427,000 inhabitants. In Italy and Prussia, one out of 300,000 persons is a member of their Academies.

	Population.	No. members of its Academy.	No. of Foreign members.
France,	32,058,000	75	8 mem. 100 corr.
Prussia,	12,415,000	38	
Italy,	12,000,000	40	16
England,	22,299,000	685	50

In the Royal Society there are nearly 100 noblemen who are members. In 1827, there were 109 members, who had furnished papers for the Transactions. Out of these, there was 1 peer, 5 baronets, and 5 knights. Sir Everard Home has published 109 papers; Thos. A. Knight, 24; John Davy, 24; Charles Davy, 16; Brande, 12; Dr. Brewster, 16; Capt. Kater, 13; John F. W. Herschel, 12; John Pond, 19; Edward Sabine, 13. The President retains his office two years. At the last election, the contest was between the Duke of Sussex and Mr. Herschel. The Duke was elected by a small majority. There has been recently much complaint of the inefficiency and mismanagement of the Society.

Royal Society of Edinburgh. A literary Society was established by Ruddiman and others, in 1718. In 1731, it was succeeded by a Medical Society. In 1739, it was extended under the name of the Philosophical Society of Edinburgh. Three volumes of Transactions were published. In 1783, it received a royal charter of a most degrading kind, being prohibited from forming a library or museum. In 1811, a more liberal charter was obtained, but they were still prohibited from appointing a lecturer, professor, or doctor in the natural sciences. It has now a respectable library and museum. It has published 10 volumes of Transactions. It adjudges one prize by the name of the Keith medal. Dr. Brewster has had the only prize. Its value is £60. There are 300 ordinary members, 31 honorary and 36 foreign.

Royal Irish Academy. This institution was incorporated by charter in 1786, for the advancement of science, polite literature, and antiquities; and consists of 300 members. They had published, some years since, 10 volumes of Transactions.

Royal Academy of Arts, London. Established in 1768 for the encouragement of designing, painting, sculpture, &c. The King is the patron; and it is under the direction of 40 artists, of the first rank in their several professions.

London Institution. The library of this institution is very valuable, especially in works on classical literature and British biography. Hitherto no lectures have been delivered. Besides this, and resembling it in character, are the Surry Institution, and the Russel Institution. The lectures delivered in various parts of London are very numerous. About 1,000 students attend the lectures on medicine, surgery, and the kindred subjects.

Other Societies are, the Geological, Linnæan, Horticultural, Society of Antiquaries, &c. All these societies promote the various objects of their establishment by publishing a selection from their papers.

British Museum. This institution is in Russel street. It owes its origin to Sir Hans Sloane, who bequeathed it to Parliament on condition that £20,000 was paid to his executors. It was first opened in 1759. Very valuable additions have been made since. 40,000 persons have been admitted in a single year to see the museum.

Scottish Societies. The publishing, literary, and philosophical societies in Scotland, are the following. 1. Royal Society, (already noticed.) 2. Antiquarian Society; instituted in 1780; it has published two and a half volumes of Transactions. 3. Wernerian Natural History Society, instituted in 1808; has published 5 volumes of Memoirs. 4. Edinburgh Medico Chirurgical Society, instituted in 1821; published 3 volumes of Transactions. 5. Highland Society, formed 1784; 8 volumes. 6. Caledonian Horticultural, founded in 1809; 4 volumes.

The Manchester Literary and Philosophical Society have published several volumes of a highly interesting character. The Society consists of about 86 ordinary members, and 50 corresponding. Societies of a similar character are found at Bath, Bristol, Leeds, Southampton, and many other places. In 1817, the Liverpool Royal Institution was opened by an address from Mr. Roscoe. The establishment cost £30,000.

PERIODICAL PRESS. Edinburgh Review. This journal was established in 1782. It was edited during the first year by Rev. Sydney Smith, then by Francis Jeffrey. It is now edited by Mr. Napier. Among the principal writers are Playfair, Leslie, Brougham, Mackintosh, Dugald Stewart, Williams, Macauley, Macculloch. Dr. Thomas Brown wrote but one article—that on Kant. It has been in the hands of the whigs. In regard to religion it has been sceptical. At one time it had 12,000 subscribers. Its patronage has decreased as other kindred works have arisen, and its own intellectual power has diminished.

Quarterly Review. Established in London in 1819, in opposition to the Edinburgh. It was conducted for many years by William Gifford. It is now in the hands of Mr. J. G. Lockhart. It has advocated tory principles in politics, and high church principles in religion. To evangelical Christianity it has frequently manifested an unfriendly spirit. Many of its literary articles have been written with much ability. Southey has been a frequent contributor.

Blackwood's Magazine. This has been tory in its political principles, and in opposition to the Edinburgh. It has exerted, to a considerable extent, an unfavorable influence on the cause of morality and religion. Some articles have exhibited great intellectual power. It was first edited by Lockhart; now by Prof. Wilson.

Christian Observer. This work has long had the first place in the religious world. It is conducted by Rev. C. S. Wilks: it was for some time, under the care of the excellent Zachary Macauley. It is supported by the evangelical portion of the Established Church. In literary ability some articles will bear a comparison with those of any other work.

Eclectic Review. This is a monthly journal, principally devoted to reviews and notices of publications. It is devoted to the interests of the Dissenters. Among its contributors have been Robert Hall, John Foster, James Montgomery, and Olinthus Gregory. It is now conducted by Josiah Conder.

British Critic. This is the advocate of the high church party in religion. It was for some time conducted by the late Archdeacon Nares.

Quarterly Journal of Education. The second number of this work has just been published. It is the organ of the Society for the Diffusion of Knowledge, of which the Lord Chancellor is the head. It is conducted on liberal principles, and promises to be a valuable auxiliary in the great cause of education.

Besides these, are the Foreign Quarterly, Gentleman's, New Monthly, Monthly, Imperial, European, Evangelical, Congregational, Baptist, Methodist, Englishman's, Asiatic, and many others.

Newspapers. The number of newspapers published in London, in 1829, has been stated at 55; in other parts of England, 158; in Scotland, 38; in Ireland, 74. Total, 325.

The following table exhibits the number of *stamps* issued for some of the principal London newspapers, in 1829, and the *amount of duty* received for them.

Name.	Stamps.	Duty.
Times and Evening Mail,	3,275,311	£54,538 10 4
Morning Chronicle, Observer, Bell's Life in London, and Englishman,	2,331,450	38,857 10 0
Morning Herald and English Chronicle,	2,000,475	33,341 5 0
Standard, St. James's Chronicle, London Packet, and London Journal,	1,367,000	22,783 6 8
Morning Advertiser and Weekly Register,	1,145,000	19,083 6 4
Courier,	995,200	16,586 13 8
Globe and Traveller,	864,000	14,400 0 0
Bell's Weekly Despatch,	780,552	13,009 4 0
Sun,	625,000	10,416 13 4
Morning Post,	598,500	9,975 0 0

"There are printed in London 50 newspapers; in the country parts of England, 155. These consume 25 millions of stamps in the year. The principal London papers are the *Times*, *Morning Herald*, *Morning Chronicle*, *Morning Post*, *Morning Journal*, *Morning Advertiser*, and *Ledger*, morning papers: the *Courier*, *Globe*, *Standard*, *British Traveller*, *Sun*, and *Star*, evening papers. Most of these journals are conducted with amazing ability. Articles almost daily appear in the *Times*, which, for rhetorical merit, would adorn some of the most illustrious names in English literature. The subscription to the morning papers is £2 6s. per quarter. The charge for advertising is 7s. for each advertisement at and under *seven* lines, and at the rate of 6d. a line afterwards."

NOTE.—It was our intention to have closed the above article with an exposition of the *moral and religious* condition of Great Britain, but we choose for several reasons to defer it to a future occasion. It well deserves a separate consideration. Some materials for the article, which we have expected, have not yet arrived from England. Besides, the events which are taking place, in the providence of God, in that country, may, in the course of a few months, very much modify the existing aspect of things. In our number for August last, we gave many statements of the operations of the charitable societies; in February last, we collected some of the ecclesiastical statistics; and in May, we described the state of education and of literary institutions.

We have fallen into an error on the 23d page of this number—all which is mentioned between the record of the death of William Rufus and the accession of Stephen, should be ascribed to but *one* king, Henry I., or Beauclerc.

The principal works which we have consulted in the preceding article, are Dupin on the Commerce, &c. of Great Britain; Sir Henry Parnell on Financial Reform; a recent anonymous work on the Police of London; Babbage on the Decline of Science; and various Almanacs, and Reviews.

ALUMNI OF DARTMOUTH COLLEGE.

For the following biographical sketches of the first graduates of Dartmouth college, we are indebted to JOHN FARMER, Esq. of Concord, New Hampshire, Corresponding Secretary of the New Hampshire Historical Society. Mr. Farmer will continue the notices, in the future numbers of our work, in regard to several succeeding classes of the alumni. We think that they will be read with interest, especially by the friends of the college. We are preparing a brief history of this institution, which we shall insert in a subsequent number.

1771.

LEVI FRISBIE, A. M., the first named graduate on the catalogue of Dartmouth College, was a native of Branford, Connecticut, and born in April, 1748. At the age of sixteen or seventeen, he was placed under the patronage of Rev. Eleazar Wheelock, D. D. with a special view to the ministry. In 1767, he entered Yale College, where he continued more than three years; but his college studies were completed at Dartmouth, in 1771. He was installed as the successor of Rev. Nathaniel Rogers, at Ipswich, February 7, 1776, having been the preceding year ordained as a missionary, in which character he extended his labors to different parts of the country, and into Canada. There is an abstract of his Journal of a mission with Rev. David M'Clure to the Delaware Indians, west of the Ohio, in the years 1772 and 1773, annexed to Rev. Dr. E. Wheelock's continuation of the narrative of the Indian charity school, printed at Hartford, in 1773.

Mr. Frisbie was highly esteemed at Ipswich, and his ministry was peaceful and happy, and at different periods eminently useful. His life displayed the meekness, humility and benevolence of the Christian. He died February 25, 1806, after a ministry of thirty years, and in the 58th year of his age. The late Levi Frisbie, professor of the Latin language, and afterwards of Moral Philosophy at Harvard University, was his son. He graduated at that institution in 1802, and died July 9, 1822, aged 38 years. *Allen's Biog. Dict.*

SAMUEL GRAY, A. M., the only graduate of the first class now living, belongs to Windham in Connecticut, where for more than forty years previous to 1828, he had discharged the duties of clerk of the court. He was engaged in the war of the revolution, soon after which he returned to his native place, where he has resided ever since. He was clerk for the county of Windham of the superior court, and a magistrate of the county in 1821. He attended the commencement, at the college at which he graduated, in 1827.

SYLVANUS RIPLEY, A. M., was early ordained as a missionary. He became the first professor of Divinity in 1782. He had

previously been a tutor. The next year after he graduated, he went on a mission to the Indian tribes in Canada, from which he returned on September 21, 1772, and "brought with him eight youths from the Cahgnawaga, and two from the Loretto tribe of Indians," to receive an education at the Indian charity school, incorporated with the college. The number of Indian children, then at Hanover, was eighteen. Professor Ripley was appointed a trustee of the college in 1776, and remained as such until his death in July, 1787. He ministered, for a number of years, to the church connected with the college. See *President E. Wheelock's Narrative*. Rev. Messrs. M'Clure and Parish's *Memoirs of Rev. Eleazar Wheelock*.

JOHN WHEELOCK, LL. D., S. H. S., Massachusetts and New York, was son of Rev. Eleazar Wheelock, D. D., the founder and first President of the college, and was born at Lebanon, Connecticut, in 1754. He succeeded to the Presidency on the death of his father in 1779, and was inducted into the office of Professor of Civil and Ecclesiastical History in 1782. For a considerable period, historical investigations employed much of his time, and he once issued a prospectus for publishing a philosophical history, which was probably relinquished for want of sufficient patronage. His printed works were only a few occasional pamphlets, which are sufficiently known to the public. President Wheelock was member of several of the learned societies of this country. He was elected a corresponding member of the Massachusetts Historical Society, August 25, 1807, but he never contributed anything to the volumes of their collections. He was the President of the college until 1815. He died April 4, 1817, aged 63. This sketch is purposely made short, as there is a full account of him in the *Eulogy by the Hon. Samuel C. Allen*.

1772.

EBENEZER GURLEY, A. M., of whom the writer has obtained no information excepting what the catalogue furnishes, it appears received ordination as a minister, and died as early as 1793.

AUGUSTINE HIBBARD, A. M., was a

native of Windham, Connecticut, and born April 7, 1748. He was ordained the second minister of Claremont, as successor to Rev. George Wheaton, October 20, 1774. He joined the American army in 1776, as chaplain in the regiment under the command of Col. Timothy Bedel, and returned in December following. In July, the following year, he was appointed chaplain in the brigade of General John Stark, when destined for Saratoga. He returned in October, 1777, to his people, with whom he remained until 1785, when he was dismissed. Mr. Hibbard removed to the British dominions, and in 1830, resided at Stanstead, Lower Canada, where he has sustained the office of magistrate, under the crown, many years.

1773.

STEPHEN DAVIS, A. M., appears to have been living when the last triennial catalogue was printed.

JAMES DEAN, A. M., was early employed on missionary service. In the month of May, before he graduated, he sat out with Mr. Ripley, of the first class, on a mission to visit the Indians at Penobscot, and on the Bay of Fundy. In President Wheelock's Continuation, printed at Hartford in 1773, I find the following: "Mr. Dean has now finished his course of studies here, and upon finding, as I have already mentioned, that he may, with little expense, be able to preach to the Hurons, freely in their own tongue, has determined, if God pleases, when he has perfected himself in the French tongue, to enter on a mission, and with a proper companion, preach as an itinerant, not only to the Six Nations, (with whom he lived many years from his youth,) but to the tribes that can understand him, to a thousand miles end, if such there are at that distance." Mr. Dean was an agent for Major General Schuyler, among the Oneida tribe of Indians in 1778. I have seen several letters written by him while engaged in this agency, giving an account of the views of the disposition of the tribes of the six nations.

EMERSON FOSTER, A. M., brother of Rev. Dan Foster, for many years a preacher at Charlestown, New Hampshire, was ordained minister of the North parish in Killingly, Connecticut, from whence he was dismissed. He was also the minister of Orange, Massachusetts.

JOSEPH GROVER, A. M., was settled in the ministry, and was living in 1828.

DAVID HUNTINGTON, A. M., a native of Lebanon, Connecticut, was ordained the minister of Marlborough, in that State, from whence he was dismissed. He was installed over the Strict Congregationalists within the First Society of Middletown, Connecticut, November 8, 1797; dismissed

in 1800, and was afterwards settled over the Third Society in Lyme, where he died April 13, 1811, in the 67th year of his age, having sustained the character of a very pious man.—*Field's Statistical Account of Middlesex County*, 48, 139.

JOHN SMITH, D. D., was born in the parish of Byfield, in Massachusetts, December 21, 1752, and was prepared for college at Dummer Academy under the celebrated Master Samuel Moody. He was appointed professor of the Greek, Hebrew, and other oriental languages in Dartmouth college, in 1778, and continued in that office until his death, May, 1809, at the age of 56. He published the "New Hampshire Latin Grammar," an edition of Cicero's Orations, in Latin, with notes, and a "Hebrew Grammar, without points, designed to facilitate the studies of the scriptures," &c. Professor Smith left several children, of whom John W. Smith, born April 25, 1786, died in London, February 19, 1814.—See *President J. Wheelock's Eulogium*.

1774.

THOMAS KENDALL, A. M., was employed as a missionary before he graduated. He set out on a mission to the Indians in Canada, with several other members of the college, June 15, 1773, intending to learn the Indian and French language. In the continuation before quoted, I find the following respecting him. "Mr. Kendall found a very eminent situation for learning, what he had in view at Mrs. Stacy's at Cahgnawaga, and soon found himself so happy as to gain the respect of all about him, both French and Indians, and had as many Indian boys applying to him for his instruction, and more than he was well able to attend upon, which gave him an opportunity to be immediately profitable to them, while he was under the best advantage to prosecute the design of fitting himself for that service." He was afterwards settled in the ministry, and for some time, it is believed, preached at Millbury, Mass.

DAVID M'GREGORE, A. M., youngest son of Rev. David M'Gregore, and grandson of Rev. James M'Gregore, one of the first settlers and the first minister of Londonderry, was a native of that town. He went into the army the next year after he graduated, as a lieutenant under Major Daniel Livermore, of Concord, New Hampshire. He served his country during all the war, after which he lived in Dunbarton. He obtained a captain's commission either before or soon after he left the service. He died about the year 1827, in the western part of the State of New York. His brother James, of Londonderry, was a senator in the New Hampshire legislature in 1793. Robert, another brother, resided in Goffstown, where he was a magistrate from 1784 for many years, and was appointed

colonel of the 9th regiment of militia, December 22, 1786.

JOSEPH M'KEEN, D. D., A. A. S., was born at Londonderry, October 15, 1757, and was ordained at Beverly, in Massachusetts, in May, 1785, as the successor of Rev. Joseph Willard, who was called to the Presidency of Harvard college in 1781. He remained the minister of Beverly, about seventeen years, when he was invited to become the President of Bowdoin college, in Maine. He was inducted into this office, September 2, 1802; died July 15, 1807, in the 50th year of his age, and was succeeded by the late Jesse Appleton, D. D. He published several works which possess a respectable character, of which the titles are given in Allen's American Biographical Dictionary. He left several children, of whom Joseph M'Keen, Esq. of Brunswick, is Treasurer of Bowdoin College, and James M'Keen graduated at that institution in 1817, and received from Harvard college the degree of M. D. in 1820. President M'Keen's first American ancestor was among the first settlers of Londonderry. His name is attached to a petition dated in 1721, which is in the Secretary's office of New Hampshire. For an account of President M'Keen's character, the reader is referred to the Eulogy of Rev. William Jenks, D. D. then a Professor at Bowdoin college.

JAMES MILTIMORE, A. M., son of James Miltimore, was a native of Londonderry. He was ordained at Stratham, New Hampshire, as the successor of Rev. Joseph Adams, February 1, 1786, and after a ministry of more than twenty-one years, was dismissed October 15, 1807. He was afterwards installed minister over one of the churches in Newbury, Mass. where he still officiates. While in New Hampshire, he published a number of sermons, among which was the Election sermon for 1806.

ELISHA PORTER, A. B., was for some years with President Wheelock, preparing for a mission to the Indians in Canada, where he intended to spend some time, to obtain an acquaintance with the inhabitants, and to learn the customs and languages, both of the French and Indians, in order to qualify himself for a mission there. He set out in company with Mr. Kendall in June, 1773. It appears from the triennial catalogue of 1825, that he was living when that was published.

ELEAZAR SWEETLAND, A. M., a native of Hebron, Connecticut, was ordained over the society of Millington, in the east part of East Haddam, in Connecticut, May 21, 1777, and died March 25, 1787, aged 36. *Field's Statistical account of the County of Middlesex, Conn.* 79, 138.

SAMUEL TAGGART, A. M., son of Matthew Taggart, of Londonderry, was born in that town about the year 1754. He was ordained over the Presbyterian church and

society of Colerain, in the county of Franklin, Massachusetts, as early as 1781. He was elected a representative in Congress, as early as 1804, and continued in that office fourteen years. He is said to have remarked to a Christian friend, that he had read the Bible through at Washington, every year, during the time he served as a member of Congress. He died at Colerain, April 25, 1825, at the age of 71, having retained his connection with his society until the close of life.

CORNELIUS WATERS, A. M., was born at Millbury, in the county of Worcester, Massachusetts, May 20, 1748. He was ordained the second minister of Goffstown, New Hampshire, 1781, and was dismissed in 1795. His successor was the Hon. David L. Morrill, late governor of New Hampshire, and now editor of the New Hampshire Observer, a religious paper printed at Concord. Mr. Waters was installed at Ashby, Massachusetts, June 14, 1797; was dismissed by the town, January 10, 1816, and died July 30, 1824, at the age of 76.

1775.

NATHANIEL ADAMS, A. M., was appointed clerk of the Superior Court of New Hampshire, soon after the revolutionary war closed, and remained in office until his death, August 5, 1829, and was attending to his official duties at Exeter, at the time he died. He was the oldest justice of the peace throughout the State, in New Hampshire, having been appointed to that office, February 28, 1792. He was one of the founders of the New Hampshire Historical Society in 1825, and contributed the first article in the first volume of their collections. Besides discharging the duties belonging to his office, which for many years were very arduous, requiring his attendance in all the counties in the State, he found time for collecting many historical materials, and in 1825, presented to the public his "Annals of Portsmouth, comprising a period of Two Hundred Years from the First Settlement of the Town; with Biographical Sketches of a few of the most respectable inhabitants." 8vo. pp. 400. It was expected that a particular memoir of his life would appear from some of his friends at Portsmouth, soon after his decease. He was about 73 years of age.

SAMUEL COLLINS, A. B., was ordained the second minister of Sandown, being the successor of Rev. Josiah Cotton, December 27, 1780, and was dismissed April 30, 1788. The same year of his dismissal, he went to Hanover, New Hampshire, and was installed over the church and society in that place in November, from which he was dismissed in 1795. He died in Craftsbury, Vermont, January, 1807, aged about 53.

SYLVESTER GILBERT, A. M., from Connecticut, was admitted to the degree of Mas-

ter of Arts at Yale College in 1788. From the catalogue of that institution, it appears that he was a member of Congress.

ELISHA HUTCHINSON, A. M., from Connecticut, was ordained the first minister of Pomfret, Vermont, December 14, 1784, and was dismissed January 8, 1795. He was succeeded in 1805, by Rev. Ignatius Thompson.—*Thompson's Gazetteer of Vermont*, p. 220.

JAMES HUTCHINSON, A. B., probably died young, as the triennial catalogue for 1798 has his name starred.

ANDREW JUDSON, A. M., was early employed as a missionary, and accompanied Messrs. Kendall and Porter on their mission to Canada, in 1773. He was afterwards settled in the ministry at Ashford, Connecticut.

DAVID KELLOGG, D. D., has long been the minister of Framingham, Massachusetts, having been settled there as early as the year 1781. He was admitted to the degree of Master of Arts at Yale College in 1778. His doctorate he received from his Alma Mater in 1824.

WILLIAM MAY, A. M., died before the year 1816. Nothing has been obtained relative to him.

BENJAMIN OSBORN, A. B., was ordained at Tinmouth, in Vermont, September, 1780; dismissed October, 1787. He was afterwards the first minister of Wallingford, in the same State.—*Thompson's Gazetteer of Vermont*, 259, 270.

DAVENPORT PHELPS, A. M., from Connecticut, was settled in the ministry, from which he was dismissed, and died sometime before 1816, it is believed in Piermont, New Hampshire.

SAMUEL STEBBINS, A. M., from Connecticut, was settled over the Congregational society in Simsbury, Connecticut, where he was in office in 1798. He was admitted to the degree of Master of Arts in Yale college in 1778.

1776.

ABEL CURTIS, A. M., died in early life.

EXPERIENCE ESTABROOK, A. M., was ordained the first minister of Thornton, in the county of Grafton, New Hampshire, August 10, 1780, and was dismissed October 18, 1787. He went the same year to Plainfield, in the county of Cheshire, now Sullivan, and was installed minister of the second Congregational church in that town, June 6, 1787. He was dismissed May 9, 1792, and a correspondent informs me that he died at Thornton in 1810, although the triennial catalogue for 1798, has a star prefixed to his name. A gentleman informs me that he was a native of East Haddam, in Connecticut.

CALEB JEWETT, A. M., studied theology,

and in August, 1781, was engaged to preach six months in Gorham, Maine. In January, 1782, he received an invitation to settle there, and was ordained in November, 1783. He continued the minister there seventeen years, and ceased preaching in 1800, but was not formally dismissed. He died soon after his ministerial labors closed.—*Greenleaf's Ecclesiastical Sketches*, 90.

SILAS LITTLE, A. M., appears to have been living in 1828.

STEPHEN MARSH, A. M., died between the years 1821 and 1825, as appears from catalogues.

EBENEZER MATTOON, A. M., son, it is believed, of Ebenezer Mattoon, of Amherst, Massachusetts, was a civil magistrate in that town as early as 1790. He was elected a member of Congress from Massachusetts, in room of Samuel Lyman, and took his seat February 2, 1801. Soon after this period, he was appointed sheriff of the county of Hampshire, and was in office as late as 1816. It appears that he was captain of the Ancient and Honorable Artillery company at Boston, previously to which he had been major-general of the fourth division of Massachusetts militia. He was also, at one time, adjutant general of the militia.

JONATHAN SHERBURNE, A. B., was from Portsmouth. It appears that he was living in 1828. He had a brother Henry, who graduated at New Jersey College, and was a preacher.

JOHN SAMUEL SHERBURNE, A. M., was cousin of the preceding, and son of John Sherburne, Esq. of Portsmouth, where he was born in 1757. He studied the profession of law, and settled in practice in his native town. He was appointed to the office of civil magistrate for the county of Rockingham, October 10, 1788. In 1792, he was elected one of three members from New Hampshire to the Third Congress, and was re-elected to the Fourth, in 1794.—From 1801 to 1804, he officiated as attorney for the United States District Court, and in May, 1804, presided as Judge of the same court, and continued in that office until his death, August 2, 1830, at the age of 73. He was succeeded in 1831 by Hon. Matthew Harvey, who was then governor of the State.

ELEAZAR WHEELOCK, A. M., son of the founder of the college, died before the year 1816.

JAMES WHEELOCK, A. M., brother to the preceding, was appointed a Justice of the Peace for the county of Grafton, February 12, 1788. He resided in Hanover.

LEVI WILLARD, A. B., was living in 1828.

SOLOMON WOLCOTT, A. B., from Connecticut, was settled in the ministry in Windsor, in that State.

1777.

ASA BURTON, D. D., was ordained the first minister of Thetford, in Vermont, January 19, 1779, and remained in the ministry till his death, about 1827. He received his doctorate from Middlebury College, of which he was one of the fellows. Rev. Charles White was ordained as his colleague, January 5, 1825. He has since been dismissed.

ZACCHEUS COLBY, A. M., was a native of Newtown, New Hampshire, and was born in 1749. After having completed his education at college, he began the study of theology, and was ordained at Pembroke, New Hampshire, March 22, 1786. He was dismissed May 11, 1803. He was installed over the Presbyterian church in Chester, October 15, 1803, and remained in that connection until 1808. After this period, he was not again settled in the ministry. He died at Chester, August 10, 1822, aged 73 years.

DANIEL FOSTER, A. M., a native of Western, Massachusetts, was ordained at New Braintree, in that State, as colleague with Rev. Benjamin Ruggles, October 29, 1778, and died September 4, 1795, aged 44.

JOEL FOSTER, A. M., was ordained at New Salem, Massachusetts, June 9, 1779, from whence he was dismissed June 21, 1802. The cause of his dismission was the want of an adequate support. He was installed at East Sudbury, Massachusetts, as successor of Rev. Josiah Bridge, Sept. 7, 1803, and died Sept. 25, 1812, in the 58th year of his age.—2 *Coll. Mass. Hist. Soc.* iv. 62.

DAVID GOODALL, A. M., was born at Marlborough, Massachusetts, August 24, 1749; studied theology with Rev. Benjamin Brigham, of Fitzwilliam, and was ordained at Halifax, in Vermont, the first minister of that town, in 1781, and was dismissed in 1796. He afterwards settled at Littleton, in New Hampshire, and represented that town in the New Hampshire Legislature from 1800 to 1807, and in 1809. He was appointed a civil magistrate for the county of Grafton, June 13, 1801, and was advanced to the quorum, February 2, 1805. He died at Littleton, March 4, 1830, in the 81st year of his age. An account of his character was published in the New Hampshire Observer of March 31, 1830. His son, Ira Goodall, Esq. is an Attorney at Law in Bath, N. H., and has represented that town in the New Hampshire Legislature.

EBENEZER HASELTINE, A. M., a native of Methuen, Massachusetts, was born October 28, 1755. He entered Dartmouth College in 1773. He was examined with respect to his qualifications for the ministry by the Grafton Presbytery; was approved and took license to preach, July 24, 1779. He was ordained the second Congregational minister of Epsom, New Hampshire, January 21, 1784. During his ministry, 87 were admitted to the church, and 363 received

the ordinance of baptism. He died November 10, 1813, in the 59th year of his age. He published a sermon at the ordination of Rev. David Lawrence Morrill, at Goffstown, and a sermon addressed to young people.—*Rev. Jonathan Curtis's Historical Sketch of Epsom*, 10—13.

SOLOMON HOWE, A. B.

WALTER LYON, A. M., was settled over the second church in Pomfret, Connecticut, where he died, February 14, 1826, aged 68, and in the 44th year of his ministry.

WINSLOW PACKARD, A. M., received ordination, but where, if ever permanently settled in the ministry, I have not ascertained.

DANIEL SIMONS, A. M., was the first Indian who received a degree at Dartmouth college. He was ordained at Hanover as an evangelist. Rev. Dr. Whitaker assisted in the ordination services. He appears to have been living in 1798, but died before 1816.

GEORGE TRIMBLE, A. B.

CORRECTION.

To the Editor of the Quarterly Register.

SIR,—In your number for May, I perceive an error, which I am sure your sense of justice will lead you to correct as soon as it shall be pointed out to you. In your sketch of the life of the late illustrious Robert Hall, it is stated that, "In his church, Baptists and Pædobaptists were alike admitted to communion."

This statement, though not designed to mislead your readers, has such a tendency; and I take the liberty of presenting to them the case as it was.

At Harvey Lane, Leicester, Mr. Hall, though ministering to but one congregation, was in fact the pastor of *two churches*; a Baptist and a Pædobaptist one; and to these distinct churches, he administered the communion at two several times. To one in the forenoon, and to the other in the afternoon of the same day, and to both, if I mistake not, in the meeting house. But at Broadmead, Bristol, the very few Pædobaptists to whom Mr. Hall administered the communion were not constituted a church; and the communion was not administered to them in the meeting house, but in the vestry.

It is a singular fact that Mr. Hall's church, both at Leicester and at Bristol, was, in its corporate character, at variance with himself on the subject of communion; and no less singular is it that his opponent, Mr. Kinghorn, of Norwich, and *his* church, were opposed to each other; so that in neither of these churches were "Baptists and Pædobaptists alike admitted to communion:" not in Mr. Hall's, because the church, as a body, could not receive Pædobaptists; and not in Mr. Kinghorn's, because he could not administer it to them.

Yours respectfully,

AN ENGLISH BAPTIST.

NOTICES OF NEW PUBLICATIONS.

Memoirs of the Life and Character of the Rev. Matthias Bruen, late Pastor of the Presbyterian Church in Bleeker Street, New York. John P. Haven, G. C. & H. Curvill. New York. Carey & Lea, Towar & Hogan, Philadelphia. Peirce & Parker, Boston. 353 pp. 8 vo.

MR. BRUEN was born in Newark, New Jersey, April 11, 1793. From the age of eight to fifteen he resided with his paternal grandfather. In 1808 he entered Columbia college. Though early the subject of serious impressions he did not attain to satisfactory views of his interest in the Redeemer till his eighteenth year. Soon after leaving college he commenced his theological studies under the care of the Rev. Dr. John M. Mason. In 1816, in company with Dr. Mason, he travelled through a considerable portion of southern Europe. After Dr. Mason's return to the United States, Mr. Bruen again visited the continent, remaining some weeks at Amsterdam. On the eve of sailing for America in 1818, he received a pressing invitation to officiate in the church of the *Oratoire*, at Paris. From Nov. 1818, to May, 1819, he ministered in that church very much to the edification of his hearers. After his return to the United States in 1819, he preached in various places, till in the autumn of 1822, when he commenced the undertaking which resulted in his settlement as pastor of the Bleeker Street Church. During a considerable part of the time in which he officiated in this church, he performed the duties of Secretary to the Domestic Missionary Society, which was at length merged in the American Home Missionary Society. In June, 1823, Mr. Bruen was married to Miss Mary A. Davenport, daughter of Hon. James Davenport, of Stamford, Conn. In the efforts, which were made in this country for the relief of the suffering Greeks, as well as in other enterprizes of mercy, Mr. Bruen took a most efficient part. At length, after a short and painful illness, he entered into rest, on the 6th of December, 1829, in the 37th year of his age. Funeral sermons were preached by the Rev. Dr. Cox, of New York, and the Rev. Dr. Skinner, of Philadelphia. The expressions of sorrow at his early removal were numerous and heartfelt.

The Memoirs are compiled, as we gather from the volume, by Mrs. Lundie, of Scotland, the wife of a clergyman, in whose family Mr. Bruen found a cherished and most hospitable home. The greater part of the volume is occupied with the letters of Mr. Bruen to Mrs. L. Some of the closing pages of the book contain a letter from the Rev. Dr. Taylor, of New Haven, describing an interesting conversation which he held with Mr. Bruen just before his death, on the grounds of the Christian hope; a letter

of condolence from Prof. Stuart to Mrs. Bruen; a letter from Mr. Peters, Secretary of the American Home Missionary Society, delineating the character of Mr. Bruen, as his predecessor in the secretaryship of the Society; and a communication from the compiler of the book to a friend in the United States on the subject of voluntary Associations.

Mr. Bruen published, in 1821, a thanksgiving sermon; and in 1822, a little volume, entitled, "Essays Descriptive and Moral of Scenes in Italy and France, by an American." He was also the writer of the Review of "Unitarianism at Geneva;" and a Review of "Douglas on the Advancement of Society," both published in the *Christian Spectator*.

As a friend, and as a man of refined taste, Mr. Bruen had very few equals. This was manifested by the ardor with which he entered into the cause of the suffering Greeks. He felt for them as a scholar as well as a Christian. In his thanksgiving sermon, one knows not whether most to admire the elevated tone of the thoughts, or the delicacy and music of the language. The mild and attractive features of the Christian faith were eminently exemplified in his life and character.

The Divine Authority and Perpetual

Obligation of the Lord's Day, asserted in Seven Sermons, delivered at the Parish Church of St. Mary, Islington, in the months of July and August, 1830, by DANIEL WILSON, M. A., Author of Lectures on the Evidences of Christianity; with a Recommndatory Preface, by Rev. Leonard Woods, D. D., of Andover. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1831. 212 pp. 8vo.

In the spring of 1830, Bishop Blomfield, of London, addressed a long letter to the clergy and people of his diocese, on the neglect and profanation of the Lord's day. Public attention was immediately called to the subject. In Mr. Wilson's parish, a society was formed for promoting the observance of the Sabbath, the constitution of which was signed by more than 400 of the most respectable house-keepers. Mr. Wilson was induced, in consequence of these circumstances, to institute a thorough examination into the nature and claims of the Sabbath. The book, of which we have given the title, is the result of this investigation.

The following is a brief analysis of the volume. The *first* sermon is occupied with an account of the institution of the Sabbath in Paradise, the notices of a weekly rest during the patriarchal ages, and of the *manner* in which the Sabbath was revived before the commencement of the Mosaic economy. The *second* sermon asserts the au-

thority and dignity of the Sabbath under the law of Moses. Its insertion in the decalogue, its place, as high above all the ceremonial usages, the great importance attached to it as of moral obligation, by the prophets, show that it was to be a part of the Christian dispensation. In the *third* sermon it is maintained that the gospel sets forth the Sabbath in more than its original glory. Our Lord honored the Sabbath on all occasions. He freed it from some pharisaical peculiarities. From its moral character neither he, nor his apostles, took aught. The *fourth* sermon treats of the transfer of the Sabbath from the seventh to the first day of the week, and the reasons on which the change is founded. Some preparatory circumstances are delineated. The *fifth* sermon is on the practical duties of the Lord's day. The *sixth* is employed in enforcing the unspeakable importance of the right observance of the Sabbath. The Sabbath includes *all* the application of the Christian religion and its preservation in the world. It holds together all the links and obligations of human society. In the *last* sermon the subject is considered in a national point of view, with an outline of the practical measures which may be adopted in reforming communities and nations.

Mr. Wilson looks over the whole ground as a patriot and a Christian. He maintains the high moral obligation of the Sabbath. All the principal difficulties are met in a fair and candid manner. The blessings of a strict observance of the day are presented in an attractive form. Throughout the course of argumentation, earnest and affectionate appeals are intermingled.

The appearance of the volume is very timely. The attention of the religious community in this country will soon be extensively called to this subject. We would recommend that several copies of this volume be circulated among the members of our churches in every town. It would not be amiss, also, to place a few copies in our steam boats and canal boats for the benefit of those *Christians* who travel on the Sabbath.

A commendatory letter by Eleazer Lord, Esq. of New York, and a preface by Rev. Dr. Woods, of Andover, well describe the nature of the work.*

* The following particulars in regard to the author may be new to some of our readers. He is the son of Thomas Wilson, Esq. the well known patron of the Dissenting College at Highbury, and of other benevolent enterprises. He received his education at Edmund Hall, Oxford. He has officiated as a minister of the Established Church at various places. He preached, for some time, as successor to Mr. Cecil, in Bedford Row. He is now ministering to a large congregation in Islington, one of the parishes in London. It is stated that on one occasion, 700 individuals received the rite of confirmation in his church. He has frequently appeared as an author;—he has published several occasional sermons, a volume of sermons, a journal of travels, a defence of the Church Missionary Society, a long and excellent essay pre-

American Annals of Education. Conducted by William C. Woodbridge, assisted by several Friends of Education.

The first series of the Journal of Education was commenced in January, 1826, under the care of Mr. William Russell. This was continued for three years. The second series was specially devoted to the subject of Lyceums. The third series was commenced in August last, under the editorial care of Mr. Woodbridge. Many of the subjects discussed in this Journal are of the highest practical importance. Mr. Gallaudet, of Hartford, is a regular and frequent contributor, as well as others of our most enlightened school teachers. The information in reference to the plans and methods of education on the continent of Europe, which the personal knowledge of the editor enables him to communicate, gives much additional interest to the work.

We sincerely hope that it will be liberally patronized. Those, who are engaged in communicating instruction, cannot discharge their duties intelligently, without the aid of such publications. Carter, Hendee & Babcock, Boston, are the publishers. The work is issued in monthly numbers of 40 or 50 pages each. Price, three dollars a year in advance.

An Address delivered at the Western Reserve College, Hudson, Ohio, February 9, 1831, by CHARLES B. STORRS, at his Inauguration to the Presidency of that Institution. Boston: Peirce & Parker. 1831. 19 pp. 8vo.

The position, maintained and illustrated in this Address is, "That education, in every stage of its progress, from the nursery to the university, should be adapted to raise our moral character to the highest elevation of which it is capable." The wisdom and goodness of God will be recognized in proportion to the excellence of our moral character; and in the same proportion our usefulness to our fellow men will be extended. Moral principle is necessary to inspire the student with the spirit of unwearied application and wakeful diligence. Social happiness is essentially depending upon it. On account of our political relations, also, moral culture should receive special attention. Respect for the rights of man is inseparable from a sense of accountability to God.

In attaining the moral ends of education, systems of manual labor are considered to be far preferable to mere diversion or gymnastic exercise. The principle of emulation, Mr. Storrs would discard from schools of education as essentially wrong, and of course as injurious to moral character. The study of the original scriptures is warmly recommended, while a very extended use of the

fixed to Wilberforce's Practical View, and two volumes on the Evidences of Christianity. The three last named, have been republished in Boston, by Crocker & Brewster. Mr. Wilson is one of the principal contributors to the Christian Observer

Greek and Roman classics, especially in the earlier stages of education, is reprobated as injurious to the moral feelings.

Mr. Storrs, for two or three years before his election to the presidency, was Professor of Theology in the college. His place is now supplied in that department by the Rev. Beriah Green, formerly of Brandon, Vt.

Two Sermons, delivered Nov. 21, 1830, in commemoration of the organizing of the First Church in Concord, N. H., and the Settlement of the First Minister, on the 18th of Nov. 1730, by Rev. NATHANIEL BOUTON. Concord: Asa McFarland. 1831. 102 pp. 8vo.

Concord was settled a century ago, principally by emigrants from Andover, Bradford, Salisbury, and Haverhill, Mass. They were selected by a Committee of the General Court of Massachusetts, and were all men of property and of good character. The first minister of the place, Rev. Timothy Walker, was ordained, Nov. 18, 1730, and continued in the office till his death, in 1732. The population of Concord, at that time, amounted to 1,500. Rev. Israel Evans, the next pastor, remained in the office, from Sept. 1738 to 1797. March 7th, 1793, Rev. Asa McFarland, D. D. was ordained pastor. In 1824, he resigned the situation, on account of bodily infirmities. He died in Feb. 1827. In 1825, Mr. Bouton, the present minister, entered on his duties. Since the formation of the church, 793 individuals have been connected with it. About \$500 annually, are given by members of Mr. Bouton's church and congregation, for general benevolent purposes. Twenty-six individuals from this town have acquired a public education. Appended to these sermons is a valuable collection of notes. Some of them furnish a singular view of the olden time.

We cannot but applaud the practice of "gathering up the fragments" of the early history of our New England villages and towns. The day, we are persuaded, is not very distant, when there will be a printed historical record of every town in the northern States. They will furnish materials, of untold value, for the future historian of the land of the Pilgrims.

Essay on the Hieroglyphic System of M. Champollion, Jun., and on the Advantages which it offers to Sacred Criticism, by J. G. H. Greppo, Vicar General of Belley. Translated from the French, by ISAAC STUART, with Notes and Illustrations. Boston: Perkins & Marvin, 1830. 276 pp. 12mo.

This book records the results of the labors of Champollion in deciphering the Egyptian Hieroglyphics. As this is likely to become a subject of great interest, we will give a short, and if possible, an intelligible analysis of it. According to Champollion, the hieroglyphics are divisible into three distinct classes: 1. Figurative signs; 2. Symbolic; 3. Phonetic, or expressive of sound. The FIGURATIVE occur often, either in an en-

tire or an abridged form. Thus the sun is represented by an exact image; the firmament by the section of a ceiling, with or without stars. The first is termed *figurative proper*, the second *figurative conventional*. The plan of a house is given, instead of the house itself. This is termed *figurative abridged*. The second form of hieroglyphics is the SYMBOLICAL. These are the characters generally alluded to by the ancients, when they speak of hieroglyphics. Two arms stretched up towards heaven expressed the word *offering*; the four quarters of a lion, *strength*; an asp, *power of life and death*. As the Egyptians were a very civilized nation, it is clear that hieroglyphics like those described were not by any means sufficient to designate their various wants, occupations, and ideas; and this want may have led to the invention of what Champollion calls the third class of hieroglyphics, PHONETIC, or designating a sound. He has also discovered the principle on which these signs were chosen to express one certain sound; it is this, that the hieroglyphic of any object might be used to represent the initial sound, or as we should say, the initial letter, of the name of that object. This is shown in the following manner: The first column gives the letter expressed by an hieroglyphic; the second, the English name of the object represented; the third, the Egyptian name.

Letter.	Hieroglyphic.	Egyptian name.
A	an eagle,	apom
—	a piece of meat,	ab or af
R	mouth,	rô
—	tear,	rimé
—	pomegranite,	roman

As the great number of hieroglyphics which this principle would assign to each of the 29 elementary sounds, (the number in the Egyptian alphabet,) would have been a continual source of error, the characters were soon reduced to a few. As far as ascertained, 18 or 19 is the largest number assigned to any one letter, while few have more than five or six representatives, and several only one or two. The rule which was generally adopted in choosing between so many signs for the same sound, was to take that sign which seemed most appropriate to the meaning of the word which was to be written phonetically. Thus if the name of a king was to be written, those phonetic hieroglyphics would be taken, which represented things of a noble character. The eagle is frequently used for A in the names of the Roman emperors.

It is said, that, notwithstanding all the sorts of hieroglyphical characters are used together, Champollion has acquired much skill in deciphering them, and reads most of them with comparative ease. In his great work, *Precis du Système Hieroglyphique*, (second edition, 1828,) he has deciphered the proper names of sovereigns of Egypt

from the Roman emperors back through the Ptolemies, to the Pharaohs of the elder dynasties, and detected the hieroglyphical expression of a large number of natural relations, grammatical accidents, and terms of the vocabulary. His labors have already thrown a great deal of light on the early history of Egypt. He has lately returned from that country with a great mass of materials.

It is confidently anticipated that the researches of Champollion will throw considerable light upon the scripture history. Several important illustrations have been already furnished.

The translation of the Essay of Greppo is made in a manner very creditable to Mr. Stuart. Prof. Stuart has added some valuable notes to the volume.

Memoirs of the Rev. John Townsend,
founder of the Asylum for the Deaf and Dumb, and of the Congregational School. Boston: Crocker & Brewster. New York: Jona. Leavitt. 1831. 244 pp. 8vo.

The following extract from Mr. Townsend's journal, shows his spirit and manner of life. "I hope to die either in my study, or in my pulpit, that I may be found working; not loitering nor sleeping."

Mr. Townsend was born in one of the parishes in London, March 24, 1757. His father and mother were very estimable people. They were attendants for some time, on the preaching of Mr. Whitefield. Young Townsend was greatly indebted to the instructions of his excellent mother. For five years he attended the Christ's Hospital School. In hearing a sermon of Dr. Peckwell, in 1774, he received religious impressions, which produced a permanent change in his character. He soon after commenced preaching in the Methodist chapels with great acceptance. Conscious of his want of proper preparation for this work, he devoted himself with much assiduity to collect all the sources of reading and reflection in his power. He read the works of the Puritans, constantly heard Mr. Cecil preach, commenced the study of Hebrew and Greek, spending 14, and sometimes 16 hours a day in study. He now connected himself with the Congregational Dissenters, and was settled at Kingston in 1780; in 1784 he removed to Bermondsey, near London, where he remained till his death. In 1792, Mr. Townsend, becoming interested in the case of a deaf and dumb child, decided on the practicability and necessity of a charitable institution for their benefit. The subscription was commenced, June, 1792, and the amount raised was four guineas, one of which Mr. Townsend subscribed. The next morning he communicated the plan to Mr. Henry Thornton, who entered warmly into the measure, and became the treasurer of the institution. In eight years it was recognized as a great national charity. Mr. Townsend was unwearied in his efforts to

sustain the establishment. In three years he collected £6,000 for the funds of the Asylum. He visited Ireland, and found that there were 3,000 deaf and dumb children in that island. Before his death the number resident in the London Asylum was 220, and the whole number of admissions had been almost 900. The Duke of Gloucester was its patron, and the Marquis of Buckingham its President. The Duke has presented a marble bust of Mr. Townsend, to perpetuate his memory. It is placed in the hall of the institution.

Mr. Townsend was one of the individuals who commenced the Evangelical Magazine. From the proceeds of this work, £16,000 have been given to charitable purposes. In 1794, he was one of the eight who met to devise means to establish a Missionary Society. On the news of the loss of the Duff, Mr. Townsend immediately preached a sermon, from the passage, "Speak to the children of Israel, that they go forward." On the formation of the Tract Society, Mr. Townsend was soon appointed on the Committee. He wrote 12 Tracts, six of which were translated into all the languages of Europe, and one into several of the Asiatic. On the formation of the British and Foreign Bible Society he was appointed on the Committee. On account of his activity he was made an honorary life member. A very favorite object with him was the Congregational School, for the children of poor Dissenting ministers; but it did not receive that patronage which was necessary to its extended usefulness.

Mr. Townsend rested from his labors on the 7th of February, 1826, in the 69th year of his age. His life furnished a most striking illustration of the real nature of Christianity. He went about doing good. He lived for the temporal and eternal happiness of his fellow men, in an eminent degree. His affections were uncommonly tender, and his disposition amiable and winning. As an instance of the respect in which he was held, it is stated, that a venerable prelate of the Episcopal Church, once said to him in a public company, "Mr. Townsend, if you come to our city, and take up your quarters any where but in the bishop's palace, I shall be quite affronted with you."

We will only add that the Memoir is written in a simple and unpretending style; well adapted to exhibit the character of such a man as Mr. Townsend.

Church Psalmody; a new Collection of
Psalms and Hymns, adapted to public worship.
Selected from Dr. Watts, and other Authors.
Boston: Perkins & Marvin, 1831.

We wish to do little more than to mention the fact of the publication of this work, in our present number. We shall offer some extended remarks upon it hereafter. It contains about 450 metrical pieces from the psalms, and above 700 hymns.

REVIEW

OF THE

PRINCIPAL EVENTS OF THE YEAR ENDING JUNE 30, 1831.

JULY, 1830.

ON the 30th of June the French commenced the siege of Algiers. On the 1st, 2d, and 3d of July, they continued their operations, and erected their batteries. In the mean time an attack was made by the fleet on the forts of the sea side, in order to withdraw the enemy's attention from the army. By three o'clock on the morning of the 4th, the batteries were all ready. The artillery consisted of 26 pieces. In four hours the enemy's fire was nearly extinguished. At 10 o'clock a terrible explosion took place which blew into the air a part of the fortress. The powder magazine had been fired by order of the dey. The report was heard 60 miles at sea. As the city could now be bombarded from the heights as well as from the fleet, the dey saw that it was in vain to continue the struggle. After a good deal of negotiation, a capitulation was accepted. The dey was allowed his liberty, and the possession of all his personal effects. He might retire with his family and property to any place he chose, out of Africa. The same engagement was made in regard to all the Turkish militia. The personal rights and religion of the Algerines were to be respected. By two o'clock on the afternoon of the 5th, the French flag waved from all the towers of the city, and from the palace of the dey. All the treasures of the regency and 1,500 pieces of cannon were the fruits of the expedition. The whole booty obtained in Algiers was worth about 60,000,000 francs, or £2,500,000. The expenses of the army and navy amounted to about this sum.

It seems probable that the French intend to colonize in Africa. Courts of justice have been organized at Algiers, and an experimental farm commenced. Every exertion is made to increase the confidence of the natives in the French government. A bey, who reigned near the foot of Mount Atlas, has been deposed and sent to France, and another substituted. A French colony would become a nucleus of civilization for the whole of that barbarous but celebrated region.

For a long time, the government of Charles X. had been growing unpopular in France. The Chamber of Deputies, showing many signs of disaffection, had been dissolved, and a new election ordered. But the result was the return of a new Chamber still more charged with the elements of opposition. The ministry were able, for a time, to occupy the attention of the people with the brilliant expedition to Algiers. But the crisis now approached. The ministers told their sovereign that his only choice lay between an act of unconstitutional vigor and the scaffold. The revolutionary spirit must be put down at all hazards. At 11 o'clock at night, on Sunday the 26th of July, M. Sauvo, the editor of the *Moniteur*, received an order to meet two of the ministers. One of them delivered to him for publication, the ordinances of the ministers. On reading them he exclaimed, "I have witnessed all the days of the revolution; and I withdraw in deep terror to publish these decrees." The nature of them fully warranted these alarms. The Chamber of Deputies, which had been convoked to meet on the 4th of August, was dissolved. This was in fact an attack on the rights of the electors, declaring that the electoral colleges had been misled and deceived. A new ordinance reduced the number of deputies from 430 to 258.

The popular colleges of electors were deprived of their rights, and the constituent body of the whole of France was reduced to about 20,000 wealthy proprietors. The mode of election by ballot was also virtually annulled. To complete the work, another ordinance re-established the censorship of the press, and deprived the proprietors of newspapers of the right of publishing them without previous license. Thus in respect to literary productions, France was placed in the same state as Turkey. On Monday morning, the first feeling excited on reading the publication was astonishment and indignation. There were various meetings of the friends of liberty at which nothing was determined beyond general protestation against the illegality of the ordinances. It was late on Monday before the news of the publication was generally known. Despatches were however sent by the friends of liberty to some of the deputies—among the rest to Lafayette and M. Lafitte. Mobs began to collect in the Palais Royal, and the hotels of the ministers suffered some damage. Charles was out on a hunting expedition. By the morning of Tuesday the 27th, the news of the ordinances was generally spread, and angry crowds began to collect. Scarcely any but the *official* journal appeared. No one could be published without authority. The printers and compositors being told that their "occupation was gone," were turned into the streets. Forty-four editors of daily papers issued a protest against the ordinances on Tuesday morning, in which they say, "the government has lost to-day that legal character which commands obedience. We shall resist it, therefore, in all which relates to us." This paper was extensively circulated, and gave a definite direction to the efforts of the people. Two of the papers persisted in their publication in defiance of the ordinance. The doors of one of the offices were broken open, the types were scattered, and the presses destroyed. Immense crowds of the working classes began to assemble around the public places. The hotels of some of the ministers were attacked. At half past four in the afternoon, the military under Marshal Marmont were in motion. The whole force which was called out during this week was about 12,000 men, of whom 3,800 were Swiss guards. As the cavalry passed, a shower of stones were thrown on them by the populace. In one case the Swiss guards fired repeated volleys on the people, by which a great number were wounded, and one woman killed. The operations of the day terminated by the destruction of all the lamps of the town. This was a night of fearful preparation. "The faubourgs of the French capital decided the problem of a revolution which overthrew the dynasty of the Bourbons, and shook many of the thrones of Europe."

On Wednesday morning all was activity. The gunners' shops had been broken open, and their contents distributed among the populace. The shops were partially opened in the morning, but they were soon shut, and an end was put to all business except that of arms.

In the morning an ordinance was issued by the ministers, declaring Paris to be in a state of siege. Through a considerable part of the day the troops of Marmont were engaged with the citizens. At the *Hôtel de Ville* there was a most destructive scene of warfare. From every window and from the tops of the houses a deadly fire was kept up, and the battle raged for five or six hours with unintermitted fury, till the troops, through the failure of ammunition, were compelled to retire. At this place from one hundred and fifty to two hundred of the troops were killed or wounded. In other parts of the city there had been much skirmishing. Notwithstanding the signal failure of the troops during this day, yet the infatuated ministers determined to persevere. Wednesday night was a period of busy counsels and active preparations. The principal streets were barricaded. The trees were cut down, and converted into ramparts of defence. The streets next day had all the stillness of midnight. Additional bodies of citizens joined their brethren, particularly the young men of the Polytechnic and other schools. Reinforcements of 1700 or 1800 men had joined the king's troops. The morning dawned. The troops were pressed upon by an armed and enraged populace. Near the Palais Royal the fire was heavy and the carnage great.

About 11 o'clock the king consented to change his counsels, and to withdraw his ordinances. Some of the troops of the line went over to the people. Before

3 o'clock in the afternoon of Thursday, July 29, Paris was completely evacuated of the royal troops. Three days in Paris had done the work of campaigns, and for the whole of France. The moderation of the Parisians, after the victory, was admirable. Property was everywhere respected. Paris was never more free from private disorders than on the last day of this warfare. The citizens returned to their work as though nothing had happened. The number of deaths amounted to about 700, and the whole number of killed and wounded to 3,000, including soldiers as well as citizens.

On Thursday afternoon, a considerable number of the deputies held a meeting at M. Lafitte's, and nominated a provisional government, consisting of three members,—the Duke de Choiseul, Gen. Lafayette, and Gen. Gerard. Gen. Lafayette took the command of the National Guard, repaired to the Hotel de Ville, and issued animated proclamations. Towards evening a deputation arrived from St. Cloud, proposing to form a liberal ministry, but it came too late. Charles X. had ceased to reign. The deputies met on Friday morning in their own chamber, and a considerable number of peers convened in their hall. In the *Moniteur* appeared the nomination of a municipal commission. The first step taken by the deputies, now 89 in number, was to invite the Duke of Orleans to undertake the executive power, with the title of Lieutenant General. Public opinion had long pointed him out as the heir presumptive of a revolutionary throne. He had always had a reputation for patriotism and liberal principles. On the three days of the war in Paris he had remained at his country seat at Neuilly. After repeated and strong entreaty he came into Paris on Friday evening. On Saturday morning he issued his proclamation announcing his acceptance of the office of Lieutenant General.

On the 16th of July, the funeral ceremonies of George IV. of England took place. He died on the 26th of June. His death had been so long expected, that it produced but little sensation. He was born August 11, 1762. In 1811, on account of the severe malady with which his father was visited, he was created Prince Regent. In 1820, on the death of his father he exchanged the title of Prince Regent for that of king.

16. Died at Peacham, Vt., Mr. William Chamberlain, Professor of Languages in Dartmouth College, aged 33. Mr. Chamberlain was a man of uncommon powers of mind, and died deeply lamented.

24. The British Parliament was dissolved by the king in person.

25. Died in Boston, Isaac Parker, LL. D., Chief Justice of the Supreme Judicial Court of Massachusetts; aged 62. He had just commenced the celebrated trials at Salem, when he was attacked by an apoplectic fit, which terminated his valuable life. He succeeded Judge Sewall.

26. Very heavy rains in the northern part of Vermont, and the northeastern part of New York. The rivers were suddenly raised to a great height, and the loss of property was severe, supposed to amount to \$1,000,000; 14 persons, who resided on Otter Creek, perished.

AUGUST.

1. At four o'clock in the morning of August 1st, Charles X. left St. Cloud with a large retinue. The number of troops was about 15,000. They halted at Rambouillet, 30 miles west of Paris.

2. Commissioners were sent to Rambouillet to treat with the king. After some negotiation he consented to abdicate his crown. He named as his successor his grandson, the Duke of Bourdeaux. The commissioners agreed to give him 4,000,000 of francs, 1,000,000 of which were immediately paid.

2. Rev. Messrs. William Hervey, Hollis Reed, and William Ramsey, with their wives, embarked on board the *Corvo*, at Boston, as missionaries to Bombay. Also, Rev. John T. Jones, to join the American Baptist mission in Birmah.

3. Charles X. having received an accession to his forces of 15,000 men, refused to comply with the terms which he had dictated. In consequence it was determined at Paris to compel him to come to terms. A large force of the National Guard, and of the citizens, proceeded to Rambouillet. The king took the

alarm, and made an unconditional abdication. The Duke of Orleans opened the session of the Chamber of Deputies. An immense crowd listened to his speech.

7. A violent hurricane in Jamaica, W. I., by which several towns and villages were destroyed, several lives lost, and much damage done to the shipping.

7. The Chamber of Deputies declared the deposition of the Bourbons, and the vacancy of the throne, and called to the sovereignty the Duke of Orleans, by the title of Louis Philip I., King of the French. The charter underwent material alterations. The provision which made the Catholic the religion of the state is abolished. The state is entirely divorced from the church. The censorship can never be again imposed on the press. The Peerages granted by Charles X. were annulled. The vote on proposing the Duke of Orleans as sovereign, was 229 in favor, and 33 against. The full complement of the Chamber amounted to 430. The Royal Duke immediately accepted all the conditions of the arrangement. Some disturbances happened on the 6th and 7th, occasioned by the dissatisfaction of those who wished for a republic.

9. The ceremony of taking the oath to the charter, as modified, was observed in the hall of the Chamber of Deputies in the presence of an immense concourse of spectators.

9. A treaty of peace was concluded between France and Tunis, by which the commerce of the latter is opened to all nations. A similar treaty was just before concluded at Tripoli.

12. The Paris Moniteur contained an ordinance nominating the following list of ministers :—M. Dupont, Keeper of the Seals ; Gerard, Minister of War ; Duke de Broglie, Minister of Public Instruction ; M. Guizot, Minister of the Interior ; Baron Louis, of Finance ; Molé, of Foreign Affairs ; Sebastiani, of Marine. Four members of the Cabinet were added who had no ministerial department,—Lafitte, Perrier, Dupin, and Bignon.

14. Died at Washington, Gen. Philip Stuart, an officer of the revolution.

15. The Prince de Polignac was apprehended, at Granville, in Normandy, as he was about to pass to Jersey. Three others of the late ministers, Peyronnet, Chantelauze, and Ranville, were arrested at Tours. Haussez and Cappel had escaped to England, and Montbel to Switzerland. Those who were taken, were transferred by order of the deputies to the castle of Vincennes.

17. Violent storm along the coast of the southern and middle States.

18. Charles X. landed in England, with the royal family.

19. The American Institute of Instruction was organized in Boston. The meeting was composed of gentlemen from ten States. The last three days of the meetings were occupied in hearing lectures from various members. Rev. Dr. Wayland, President of Brown University, was chosen President of the Institute.

23. Louis Philip issued an ordinance restoring certain political rights to those who were banished from France in 1816, and permitting their return.

25. An insurrection commenced at Brussels, one of the capitals of the Netherlands. The Belgians of all classes had been, for a long time, dissatisfied with the government. The proceedings in Paris hastened on the revolution. An immense multitude assembled, and committed several acts of violence.

26. Early in the morning a contest between the citizens and the troops commenced, and soon became bloody. At length the troops, to the number of about 5,000, left the city, and the tri-colored flag was soon floating on the Hôtel de Ville. The number of the killed amounted to 14. Serious disturbances also happened at Antwerp, Louvain, and Bruges.

27. Died at St. Leu, France, Prince Bourbon de Condé, aged 75.

27. A revolution in opposition to the government of Colombia, South America, at Bogotá. Battle between the partizans of the government and its opposers, in which the latter, commanded by Col. Pincres, were victorious.

SEPTEMBER.

4. Died at Lynn, Mass., Donald M'Donald, aged 108; born in Scotland in 1722. He was with Wolfe, at Quebec.

4. The journeymen printers in Paris, formed a combination to compel the publishers of the journals to destroy their machines, and to return to the old mode of printing by hand presses.

6. Insurrection at Brunswick; the Duke, Charles Frederick, soon after fled to England, and was succeeded by his brother William.

13. An extraordinary session of the States General of the Netherlands, opened at the Hague for the purpose of reconciling the Belgians.

15. The Liverpool and Manchester rail road was opened. The Rt. Hon. William Huskisson, member of Parliament from Liverpool, and one of his Majesty's ministers, was killed, by the passing over him of the Rocket engine. The rail road was commenced in 1826, and was completed at an expense of nearly £800,000. The distance is 34 miles. Mr. Stephenson, the proprietor of the Rocket engine, passed the whole distance at the rate of about one mile a minute, for which he received a reward of 1,000 guineas.

16. Great fire at Gloucester, Mass. Loss estimated at \$100,000.

17. The celebration of the second centennial anniversary of the settlement of Boston, took place. Josiah Quincy, LL. D., President of Harvard University, delivered an oration.

20. Died at Auburn, N. Y., Rt. Rev. John Henry Hobart, D. D., Bishop of the Protestant Episcopal Diocese of New York, in the 55th year of his age. He was a graduate of the College of New Jersey, elected Bishop in 1811, and was the next in rank to the venerable Bishop White. He was a man of vigorous intellect, and great decision of character. He died calmly.

20. Public meeting at Columbia, S. C., on the subject of "State Rights."

23. The royal troops, to the number of about 18,000, entered Brussels, under the command of Prince Frederick.

27. The conflict between the troops and the citizens, in Brussels, which had lasted four days, terminated. Not a soldier was to be seen. About 1,000 of the inhabitants perished—besides 1,400 wounded. Of the Dutch troops, 133 were killed, and 596 were wounded. The Dutch were also driven from Bruges, Ostend, Ath, Louvain, and other places.

27. Polignac accused of high treason, by the French Chamber of Deputies, by a vote of 244 to 47.

OCTOBER.

1. Rev. Messrs. J. J. Robertson, and J. H. Hill, Episcopal missionaries, embarked at Boston for Greece.

4. The independence of Belgium declared by the Central Committee at Brussels. "The province of Belgium, violently separated from Holland, shall constitute an *independent State*."

6. The twenty-first annual meeting of the American Board of Commissioners for Foreign Missions was held in Boston, and continued by adjournment, till the 9th. Hon. John Cotton Smith presided, and in his absence, Hon. Stephen Van Rensselaer; 28 members were present. Rev. Thomas De Witt, D. D., of New York, preached the annual sermon, in the Park Street church, on the 6th, from Matt. ix. 37, 38. A public meeting was held in the evening of the same day, at which a part of the Annual Report was read, and Addresses were made by Drs. Allen, Bates, and Miller. The receipts of the Board, for the year, amounted to about \$75,000, and the expenditures to \$84,000. A long and very able discussion took place on the Indian question, or the expediency of preparing a memorial to Congress, expressing the views of the Board on the subject. A memorial was voted. The next annual meeting was appointed in New Haven, Conn., on the first Wednesday in October, 1831.

14. Died at Shawneetown, Illinois, Hon. John McLean, senator of the United States from that State.

20. A convention of the friends of education was held in New York city, by invitation of the New York University. About 100 gentlemen were present. Rev. Joshua Bates, D. D., President of Middlebury College, Vt., was appointed President, John Delafield, Esq. Secretary, and Rev. William C. Woodbridge Assistant Secretary. About 20 essays and communications were received, and a great variety of important topics were discussed.

NOVEMBER.

7. One of the British East India government papers, the Bengal Herald, published a regulation, declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos, illegal, and punishable by the criminal courts. It is a practice nowhere enjoined by the religion of the Hindoos as an imperative duty.

16. The British Ministry resigned. On the day before, a debate took place in the House of Commons, on the appointment of a select committee with respect to the Civil List. On the question, 204 voted with the ministers, and 233 in opposition. In the morning, the Ministry announced their resignations. The downfall of the Wellington Ministry is attributed to a variety of causes. The repeal of the Test and Corporation acts, and the Catholic Relief bill, especially the latter, awakened a conscientious opposition to the ministry from a great majority of what is called the religious world. William the Fourth, a man of liberal principles, came to the throne. The new election of members of Parliament had weakened the ministry. In the speech from the throne, at the opening of Parliament, the ministers were peculiarly unfortunate. The declaration of interference in the Belgic war, and the omission of any mention of Parliamentary reform, were very offensive. The assertion of the Duke of Wellington of his entire opposition to reform, widened the difficulty. Other unfavorable circumstances were, the nomination of Dr. Philpott to a bishopric, the sudden postponement of the King's visit to the city, and the extensive burning of property in Kent, and elsewhere.

The following are the prominent members of the new ministry. Earl Grey, first Lord of the Treasury; Marquis of Lansdown, President of the Council; Mr. Brougham, Lord Chancellor; Lord Althorpe, Chancellor of the Exchequer, and leader of the ministry in the Commons; Lord Palmerston, Foreign Affairs; Lord Durham, Privy Seal; Lord Goderich, Colonies; Mr. Denman, Attorney General, &c.

17. Previous to this date, 2,089 petitions were presented to Parliament for the entire and early abolition of West Indian slavery. A great multitude of others have since been presented.

29. The revolution commenced in Poland. It began in the military school of ensigns. The young men to the number of 500 or 600 took up arms, and spread themselves through the town of Warsaw, calling the citizens to arms. The arsenal was taken about 10 o'clock in the evening. Several regiments of infantry soon joined the standard of revolt, and the Grand Duke, Constantine, when on the point of being surrounded in his palace, effected his retreat upon Praga. Forty-one Colonels and Majors were killed in endeavoring to rally the troops. Gen. Klopiecki took command of the Polish troops. A corps of National Guards was organized, and a provisional government established.

The population and territory of Poland, as divided between the three powers, at the Congress of Vienna, are as follows. Prussia, 29,000 square miles, 1,800,000 population; Austria, 30,000 square miles, and 3,500,000 population; Russia, 178,000 square miles, and 6,900,000 population; the kingdom of Poland, 47,000 square miles, and 2,800,000 population. Total, 470,000 square miles, and 15,000,000 population. The *kingdom of Poland*, as constituted at the Congress of Vienna, is the seat of the present revolution. It has now a population of 4,000,000. Though subject to Russia, it was governed in many respects, as

a separate monarchy. The majority of the inhabitants are Catholics. The Protestants of different sects are numerous. One seventh of the population are supposed to be Jews. The oppression which the Russians practised was severe. The Poles were imprisoned within their own frontiers, and kept for the gloomy pleasure of Russia. No man, in any station of life, was permitted to marry or to dispose of his own inheritance without license from the government. The revolution is now extending into other parts of Poland.

DECEMBER.

4. Died at Glastenbury, Ct., Rev. Samuel Austin, D. D., aged 70, formerly of Worcester, Mass., and afterwards President of the University of Vermont, at Burlington. He graduated at Yale College in 1783. As a theological writer he attained considerable distinction.

4. Died at his residence in Amelia county, Va., Hon. William B. Giles, late Governor of the Commonwealth of Virginia, and for many years a prominent member of Congress.

6. The second session of the 21st Congress of the United States commenced. The message of the President is a long and elaborate document. He advises that measures be taken as speedily as possible to extinguish the titles of the Indian lands, within the chartered limits of the States, and also to effect the speedy removal of the southwestern tribes to the territories west of the Mississippi. The President asserts what is utterly incapable of proof, that the individual States possess entire sovereignty over the persons and property of the Indians residing within their limits. The President suggests the inexpediency of re-chartering the Bank of the United States. He also proposes some alterations in the Constitution of the United States, so that in no case an election of President shall devolve upon the House of Representatives, and also providing that the President shall be ineligible to office, after serving one term.

The receipts of the Treasury for the year, were \$24,161,018; and the expenditures, exclusive of payments on account of the public debts, \$13,742,311; the payments on account of the public debt were \$11,354,690, and the balance in the treasury, Jan. 1, 1831, \$4,819,781.

10. Died in Bucks County, Pa. Rev. James P. Wilson, D. D. for many years pastor of the first Presbyterian Church in Philadelphia. Dr. Wilson's reputation for theological and general knowledge, his talents as displayed originally at the bar, and afterwards in the pulpit, his personal character and usefulness, long rendered him one of the most eminent clergymen in this country.

17. The Liberator Bolivar, expired at one o'clock, P. M. at San Pedro, about a mile from Santa Martha, in a calm, collected manner, confessing, and receiving the sacrament at the same time. He made a will in which he displayed much generosity. He died poor. His remains were interred at Caraccas. He was born July 24, 1783, at Caraccas. He spent some time in his youthful days in Europe, completing his education at Madrid. He was one of the chief promoters of the revolution of April 19, 1810. By a series of splendid actions he freed his country from the Spanish yoke, and was named dictator, Jan. 2, 1814. The present constitution of Colombia was adopted Aug. 30, 1821, and Bolivar was elected first constitutional President. In 1825, a portion of Buenos Ayres detached itself from the government, formed a new republic, and named it *Bolivia*. During the last years of his life, and particularly in consequence of his *Bolivian code*, he is supposed to have cherished designs unfavorable to the liberties of his country. His powers of mind were of the highest order, and his general character of an ardent, lofty cast.

21. The trial of the French ministers for high treason closed. It had lasted one week. So strong was the excitement against these unhappy men, that nothing but a strong armed guard could have saved them from the popular fury. At one time there were from 70,000 to 80,000 men under arms. The ministers were ably defended, and the whole trial was marked with great moderation and decorum. The punishment was imprisonment for life on all the prisoners, ac-

accompanied with the additional penalty of civil death on Polignac. They are confined in the castle of Vincennes.

24. A resolution was passed by the Chamber of Deputies, declaring the office held by Gen. Lafayette, as commander in chief of the National Guards, unnecessary. The same day he resigned his commission into the hands of the King. Philip treated him with great respect. Count Lobau was named in his stead.

28. Rev. Messrs. Dwight Baldwin, Reuben Tinker, Sheldon Dibble, and Mr. Andrew Johnstone, with their wives, embarked at New Bedford, Mass., to reinforce the American Mission at the Sandwich Islands.

30. Died at Hartford, Conn. Miss Alice Cogswell, aged 25, daughter of the late Mason F. Cogswell, M. D. She was deprived of hearing and speech, by the spotted fever, when between two and three years of age. The interest which was awakened in her case, led to the establishment of the American Asylum for the deaf and dumb.

JANUARY, 1831.

19. The annual meeting of the American Colonization Society was held in the Hall of the House of Representatives at Washington. Gen. Mercer of Virginia took the chair. Addresses were made by Mr. Elliott Cresson, Mr. Gerrit Smith, Rev. C. Colton, Hon. Philip Doddridge, Hon. Isaac C. Bates, Hon. Theodore Frelinghuysen, and other gentlemen. The Society has been unusually prospered during the last year. The income exceeded that of any preceding year by more than six thousand dollars. The agriculture of the colony is fast improving, and the commerce increasing. The slave trade is still carried on with undiminished cupidity and cruelty. At the Gallinas 900 slaves were shipped in three weeks.

The plans of this Society are regarded with increasing favor in most parts of the United States. In the State of Kentucky, great numbers of slaves are ready to be delivered up, were the Society prepared to receive them. A committee of Congress have recommended an appropriation from the National Treasury, for transporting free persons of color to the colony, provided the expenditure does not exceed annually the sum of \$50,000. \$25 will transport one emigrant.

19. A motion was made in the House of Representatives of the United States, to repeal that part of the Judiciary Act, extending the jurisdiction of the Supreme Court of the United States over final decisions in State Courts, which impugn the validity of any laws or treaties of the United States. It was rejected by a most decided vote, before it had passed to its second reading; 50 voted in favor of the motion, 137 in opposition.

21. The Senate of the United States acquitted James H. Peck, Judge of the District Court of the United States for the District of Missouri, from various charges of mal-administration, which had been preferred against him. The vote was 22 against impeachment, 21 in favor. Two thirds of the Senate, by the Constitution, are required to sustain an impeachment.

FEBRUARY.

During this, and several succeeding months, an unusual interest was exhibited on the subject of religion, in all parts of the United States. Thousands, who had before lived in a great measure heedless of their duty, and of their immortal destiny, were awakened to the subject of personal salvation.

It is estimated, on credible evidence, that within five months, from February 1st, a special religious interest was felt, in scarcely less than 1,500 towns in the United States, and that more than 50,000 individuals professed to have become partakers of the blessings of salvation through Jesus Christ. It is a most important fact that from 300 to 400 of this number are members of the colleges of the United States. Many others are eminent in knowledge and weight of character, and as far removed from the influence of mere enthusiasm as any men in the community. The principal cities have been signally favored. All the important Christian denominations in the country, have vigorously and kindly co-

operated in efforts to extend the benefits of real religion. As a general thing, those who have professed to have partaken in this special divine influence, have not been received as members of the churches, till after a sufficient period for self-examination and prayer. Very few extravagances or improprieties have been witnessed. The substantial fruits of repentance have been abundant. Instances of reparation for previous injuries inflicted, and restitution for plundered property, have been numerous. In many towns there have been protracted meetings, generally of four consecutive days, in which the gospel has been faithfully and plainly preached. The services on these occasions have differed very little from those which are common on the Sabbath.

3. By a vote of the Overseers of Harvard College, 34 to 12, the Theological School at Cambridge was made a part of the University. The new statutes provide for four Professorships, in the Theological Faculty; one of the Professors to act as Dean. The President of the University is to be the official head of this Faculty. One of the Professors is at the same time Professor of Divinity in the College.

12. There was an annular eclipse of the sun, visible in many parts of the United States. Robert Treat Paine, Esq., who observed the eclipse near the extremity of Cape Cod, in his report, says, "that Venus was distinctly visible for more than an hour, and Jupiter, for a less time; fowls were observed returning to their roosts, and cattle to their stalls; the color of the sky became of an indigo blue; the thermometer in the shade fell from 27 to 23; a thermometer in the sun from 71 to 29; the duration of the ring was 1 min. 27 sec."

16. An interesting meeting was held in Washington, in favor of Sunday schools. Hon. Felix Grundy, Senator from Tennessee, took the chair. The following members of Congress addressed the meeting; Messrs. Webster, Whittelsey, Crane, Coleman, Haynes, Frelinghuysen, and Wickliffe. The meeting was conducted with great unanimity, by distinguished men of every political party.

16. Died at Edinburgh, Scotland, Rev. Andrew Thomson, D. D.; unquestionably the most energetic, intrepid, indefatigable minister of the Scottish National Church. His death produced a deep sensation throughout Scotland. The immediate cause was probably an ossification of the heart. His age was 53.

21. Died at Bristol, England, the celebrated, and truly reverend Robert Hall; aged 66. He was the son of the Rev. Robert Hall, of Arnsby, and was born May 22, 1764. He resided four years at King's College, Aberdeen. He was probably the most distinguished Christian minister of his age. A complete collection of his works, with a Memoir of his Life, is preparing by Olinthus Gregory, LL. D.

MARCH.

1. Lord John Russell brought forward his celebrated motion for parliamentary reform in the British House of Commons. It totally disfranchises 60 boroughs, and confers their privileges upon large towns and counties, and extends the right of suffrage to 500,000 persons who do not now possess it.

18. The opinion of the Supreme Court of the United States, was given by Judge Marshall, on the Indian question. The Indians prayed for an injunction from the Court, to stay the proceedings of Georgia, relative to the Cherokee lands. The injunction was denied by the Court, on the ground that the Indians are not *foreign* nations. Judges Thompson and Story dissented from the decision.

APRIL.

1. The first of a series of splendid victories was gained by the Poles over the Russians. In two days the Russians lost 12,000 men, and more than 20 pieces of cannon.

9. A new victory was obtained by the main body of the Polish army under SKRZYNECKI, among the fruits of which were several cannon, 3,000 or 4,000 prisoners, including nearly 300 Russian officers.

5. Died at Seneca Falls, N. Y., Josiah Bissell, Jr. Esq., of Rochester, N. Y., aged 40; an able, active, and most efficient friend of the various benevolent objects of the day.

14. By letters from Rio Janeiro, it seems that the two Landers had arrived in that city on their way to England from Africa, having succeeded in ascertaining the true source of the Niger, and in discovering the long sought manuscripts of Mungo Park.

14. The ministers were defeated in the Reform bill in the House of Commons. For the ministers, 291, against them, 299. Soon after, the ministers tendered their resignations, which were not accepted.

24. The King, with a boldness and decision which have gained for him unbounded popularity, proceeded in person to dissolve the Parliament.

MAY.

4. Annual meeting of the British and Foreign Bible Society. The number of copies of the Scriptures circulated last year, was 343,849, being an increase of 35,500 over those of the preceding year; the number of copies circulated since the commencement of operations, is 7,424,727. Funds received last year, £95,424 2s. 3d. being an increase of £10,441, over those of the preceding year. Total, since the Society was formed, £1,779,972 2s. 3d. 41,000 copies of the Scriptures were sent last year to France.

6. Annual meeting of the London Religious Tract Society. New publications, 233; publications circulated during the year, 11,090,254, being an increase of 520,322 over those of the preceding year. Receipts, £27,060 14s. 2d.

10. Died at Charleston, S. C., Jeremiah Evarts, Esq., of Boston, the Friend of the Indians, and Corresponding Secretary of the American Board of Commissioners for Foreign Missions, aged 50. He graduated at Yale College in 1802. For the last 20 years of his life, his great and various talents had been constantly devoted to the promotion of the temporal and eternal happiness of his fellow men.

11. Anniversary of the American Home Missionary Society, at New York. Employed 463 missionaries; 3,491 individuals have been added to the churches where these missionaries have labored; 20,000 Sabbath school scholars.

11. Annual meeting of the American Tract Society. Receipts \$42,922. Publications, 5,383,500. Number of pages, 61,764,000. Whole number of pages since the formation of the Society, 227,923,000.

12. Annual meeting of the American Bible Society. 757 auxiliaries. Receipts, \$125,316 79. 270,000 copies of the Bible and Testament have been printed. 41,618 increase over those of the preceding year. Every family in 13 States and Territories have been supplied with the Bible. About two thirds of eight other States have been supplied.

18. Meeting of American Temperance Society, at Boston. 3,000 Temperance Societies; 18 of them State Societies; 1,000 distilleries been stopped; 3,000 merchants given up the traffic; 300,000 members of Temperance Societies; 300,000 who are not members, abstain from the use of ardent spirits.

23. Meeting of the American Education Society, at Boston. Receipts, \$37,086; \$11,000 more than was received last year; 157 new applicants; whole number assisted, 604; whole number since the Society was organized, 1,204. Beneficiaries earned during the year \$11,460.

24. American Sunday School Union at Philadelphia. Receipts, \$77,454 86; schools, 7,244; teachers, 64,315; pupils, 451,075. About \$24,000 have been contributed for Sabbath schools in the Valley of the Mississippi.

29. Town of Fayetteville, N. C., laid in ashes. The town may almost be said to be *annihilated*. Loss, \$1,500,000. Number of inhabitants, 3,500.

JUNE.

Elections in Great Britain proceeding triumphantly for the friends of Reform. Nearly 150 majority returned in favor of the measure.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

GILMAN BACHELLER, ord. pastor, Cong. Machias, Maine, May 15.
 WILLIAM FARMER, ord. pastor, Universalist, Belgrade, Me. May 18.
 OREN SIKES, ord. pastor, Cong. Union, Me. June 8.

JOSEPH LANE, inst. pastor, Cong. Meredith, New Hampshire, April 20.
 JAIKUS E. STRONG, ord. pastor, Cong. Guilford, N. H. April 26.
 EATON MASON, ord. pastor, Bap. Springfield, N. H. April 28.
 BENJAMIN P. STONE, ord. pastor, Cong. Franklin, N. H. May 26.
 JOHN S. EMERSON, ord. miss. Cong. Meredith, N. H.

ISAAC WESTCOTT, ord. pastor, Bap. Whiting, Vermont, May 3.
 ELIJAH W. PLUMB, ord. pastor, Cong. Pawlet, Vt. May 18.
 SAMUEL KINGSBURY, inst. pastor, Cong. Jamaica, Vt. May 19.
 PROSPER POWELL, ord. evang. Bap. Richland, Vt. June 2.

GEORGE W. DOANE, instituted rector, Epis. Boston, Massachusetts, April 19.
 BANCROFT FOWLER, inst. pastor, Cong. Northfield, Mass. April 9.
 ARTHUR GRANGER, ord. pastor, Cong. Medfield, Mass. April 9.
 ARTEMAS BULLARD, ord. evang. Cong. Andover, Mass. April 20.
 ANSON DYER, ord. evang. Cong. West Hawley, Mass. April 21.
 BELA WILCOX, inst. pastor, Bap. Marblehead, Mass. May 3.
 TIMOTHY R. CRESSY, ord. pastor, Bap. Hingham, Mass. May 5.
 FRANCIS NORWOOD, inst. pastor, Cong. Wilmington, Mass. May 13.
 ABIJAH CROSS, inst. pastor, Cong. Haverhill, Mass. May 13.
 BARUCH B. BECKWITH, ord. miss. Cong. Athol, Mass. June 1.
 SHERMAN HALL, ord. miss. Cong. Woburn, Mass. June 7.
 WILLIAM T. BOUTWELL, ord. miss. Cong. Woburn, Mass. June 7.
 JOSIAH W. POWERS, inst. pastor, Cong. Kingston, Mass. June 15.

CHARLES G. SELLECK, ord. pastor, Cong. Ridgefield, Connecticut, May 23.
 GEORGE J. TILLOTSON, ord. pastor, Cong. Brooklyn, Ct. May 25.
 JAMES H. LINDSLEY, ord. evang. Bap. New Haven, Ct. June 9.
 WILLIAM M. CORNELI, inst. pastor, Cong. Woodstock, Ct. June 15.
 AMBROSE EDSON, inst. pastor, Cong. Berlin, Ct. June 15.
 FOSTER THAYER, ord. pastor, Cong. North Woodstock, Ct. June 29.
 HENRY ROBINSON, inst. pastor, Cong. Suffield, Ct.

WILLIAM POLLARD, ord. miss. Bap. New York, N. Y. April 21.
 THOMAS BARRASS, ord. miss. Bap. New York, N. Y. April 21.
 SAMUEL R. CLARK, ord. evang. Pitcher, N. Y. May 11.
 GEORGE BRIDGMAN, ord. deacon, Epis. New York, N. Y. May 22.
 STEPHEN OSTRANDER, inst. pastor, Bloomingrove, Rensselaer Co. N. Y. May 26.
 SOLOMON STEPHENS, inst. pastor, Cong. Danby, N. Y. June 21.
 HENRY HUNTER, inst. pastor, Pres. New York, N. Y. June 9.
 EBENEZER MASON, inst. pastor, Pres. New York, N. Y. July 5.
 HENRY VOGELL, ord. pastor, Bap. Vernon, N. Y.
 R. MONTGOMERY DAVIS, ord. evang. Cong. Parma, N. Y.
 EDWIN BRONSON, ord. evang. Cong. Parma, N. Y.
 ROBERT H. CONKLIN, ord. evang. Cong. Parma, N. Y.

PETER KANOUSE, inst. pastor, Pres. Wantage, New Jersey, June 9.
 WILLIAM R. BOGARDUS, inst. pastor, Ref. Dutch, Aquacknock, N. J. June 22.

SAMUEL R. BERTRON, ord. evang. Pros. Philadelphia, Pennsylvania.

JAMES C. HOW, inst. pastor, Cong. St. George, Delaware, April 27.

WILLIAM N. HAWKES, ord. deacon, Epis. Norfolk, Virginia, March 20.
 LEONIDAS POLK, ord. priest, Epis. Norfolk, Va. May 22.
 ZACHARIAH M'RAD, ord. priest, Epis. Norfolk, Va. May 22.
 F. W. TAYLOR, ord. deacon, Epis. Norfolk, Va. May 22.
 CHARLES W. TALIAFERRO, ord. deacon, Epis. Norfolk, Va. May 22.

JOHN B. VAN DYCK, inst. pastor, Pres. Charleston, South Carolina, April 27.

ABRAHAM HAGAMAN, inst. pastor, Pres. Pine Ridge, Mississippi, April 17.

SILAS H. HAZARD, inst. pastor, Pres. Friendship, Louisiana, May 12.

*Whole number in the above list, 56.
 Whole number of Beneficiaries, 12.*

SUMMARY.

Ordinations	35	STATES.	
Installations	20	Maine	3
Institutions	1	New Hampshire	5
		Vermont	4
		Massachusetts	13
		Connecticut	7
		New York	12
		New Jersey	2
		Pennsylvania	1
		Delaware	1
		Virginia	5
		South Carolina	1
		Mississippi	1
		Louisiana	1

OFFICES.

Pastors	34	
Evangelists	9	
Missionaries	6	
Priests	2	
Deacons	4	
Rectors	1	

DENOMINATIONS.

Congregational	29	DATES.	
Presbyterian	7	1831. March	1
Baptist	9	April	13
Episcopal	7	May	20
Universalist	1	June	14
Ref. Dutch	1	July	1
Not specified	2	Not specified	7

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JAMES N. SEAMAN, Bap. Hampden, Maine.
 ICHABOD PLAISTED, Cong. et. 35, Gardiner, Me.

DANIEL CHAPLIN, et. 88, Cong. Groton, Massachusetts.
 DAVID LANG, et. 79, Bap. Colerain, Mass. May 13.
 JOHN E. WESTON, Bap. Cambridge, (drowned,) Mass. July 2.

BELA KELLOGG, Cong. et. 51, Avon, Connecticut, April 30.
 CLAUDIUS HERRICK, Cong. et. 56, New Haven, Ct.

LUTHER BOOTH, Meth. Shandahen, N. York, May 28.
 NATHANIEL DWIGHT, et. 63, Cong. Oswego, N. Y. June 11.

WILLIAM HODGSON, et. 56, Meth. Doylestown, Pennsylvania, April 2.
 NICHOLAS A. WILSON, Pres. et. 28, Philadelphia, Pa. June 18.

LEMUEL GREEN, et. 80, Meth. Philadelphia, Pa.

JOHN PRICE, et. 76, Talbot county, Maryland.

CHARLES A. G. STORKE, et. 67, Rowan, North Carolina, March 27.

ALEXANDER AIKMAN, Pres. et. 28, Natchez, Mississippi.

SUMMARY.

AGES.		STATES.	
From 20 to 30	2	Maine	2
30 40	1	Massachusetts	3
50 60	3	Connecticut	2
60 70	2	New York	2
70 80	3	Pennsylvania	3
80 90	1	Maryland	1
Not specified	3	North Carolina	1
		Mississippi	1
Total	15		
Sum of all the ages specified	707		
Average age	59		

DENOMINATIONS.

Congregational	5	DATES.	
Presbyterian	2	1831. March	1
Baptist	3	April	2
Methodist	3	May	2
Not specified	2	June	2
		July	1
		Not specified	7

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1831.

FIFTEENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

THE Society held its Fifteenth Anniversary in Boston, on Monday, the twenty-third day of May, in Park Street church. The officers chosen were the same as last year, excepting Rev. John Codman, D. D. elected to fill the vacancy in the Board of Directors occasioned by the resignation of Rev. John Brown, D. D. The Treasurer's Report was read and accepted. *The second Thursday in November next* was recommended to the young men under the patronage of the Society, and to their instructors, guardians and benefactors, to be observed as a day of *Fasting and Prayer*, with reference to a more copious effusion of the Holy Spirit on all who are preparing for the ministry. The following persons were unanimously elected members of the Society.

Hon. Lewis Strong, Northampton, Mass.
Hon. Willard Hall, Judge of the U. S. Circuit Court, Wilmington, Del.

Hon. Thos. S. Grimké, Charleston, S. C.
Thomas Cummings, Esq. Augusta, Ga.
Rev. Samuel B. How, D. D. Pres. of Dickinson College, Penn.

Rev. David Elliott, Pres. Wash. Coll. Pa.
Rev. Luther Halsey, Prof. of Theology in West. Theol. Seminary.

Rev. Thomas Goulding, D. D. Prof. in Southern Theol. Seminary.

Rev. John Matthews, D. D. Prof. in Hanover Academy, Indiana.

Rev. John C. Young, Pres. of Centre College, Ky.

Rev. Edward Beecher, Pres. of Illinois College.

Rev. Charles B. Storrs, Pres. of Western Reserve College.

Rev. William Cogswell, Gen. Agent of Am. Ed. Soc.

Public exercises commenced in the evening at a quarter before 8. Hon. SAMUEL HUBBARD, President of the Society, in the chair. Prayer was offered by the Rev. Dr. Fay, of Charlestown; the Report was read by the Secretary, and the following resolutions were offered, accompanied with addresses by the gentlemen who moved them.

On motion of Rev. John Blatchford, of

Bridgeport, Con., seconded by Rev. David Oliphant, of Beverly, Mass.,

Resolved, That the increasing prosperity of this Society affords just cause of gratitude to God; and that the Report of the Directors, which has now been presented, be accepted and published.

On motion of Rev. Artemas Boies, of South Hadley, Mass., seconded by Rev. John Codman, D. D. of Dorchester,

Resolved, That the American Education Society commends itself to the affections and confidence of the churches, from the important and salutary influence it exerts on the character of the young men enjoying its patronage.

On motion of Mr. Bela B. Edwards, of Boston, seconded by Rev. Sylvester Holmes, of New Bedford, Mass.,

Resolved, That since all efforts to educate men for the ministry must be ineffectual without the blessing of the Holy Spirit, the friends of the American Education Society, and of similar institutions, are bound to regard with thankfulness and joy the recent and extensive revivals of religion in our land, especially in our seminaries of learning.

On motion of Rev. Lyman Beecher, D. D. of Boston, seconded by Samuel T. Armstrong, Esq.,

Resolved, That the obscurations which occasionally cross the path of the church of Christ, are no ground of despondence, but, judging from the word and providence of God, may be expected to be followed by a brighter and more glorious manifestation of the Sun of Righteousness.

Abstract of the Fifteenth Annual Report.

The Report commences by adverting to the extensive effusions of the Holy Spirit, by which the present period is distinguished. It is worthy of special notice that cities and colleges have shared largely in this divine blessing. The colleges most favored are Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden Sidney, New Jersey, Western Reserve, Brown University, and the Uni-

versity of Ohio.* In these institutions, the number of students hopefully converted is three hundred and twenty. Many pastors and missionaries, will no doubt enter the field in consequence of these revivals. The annual concert of prayer for Colleges was observed on the 2d Thursday of February, as in former years. It was a day of unusual solemnity. United and fervent prayer was offered; and an abundant blessing has followed.

The wants of the Society have never been greater than during the past year, and never has the community showed more decided liberality in regard to them.

Since the last annual meeting there have been assisted from the funds, 157 young men in 10 theological seminaries, 274 in 21 colleges, 166 in 59 academies, and 7 under private instruction; making a total of 604 young men assisted in 90 institutions of learning. Of these, there have been aided in New England, 411 students at 47 places of education. In other parts of the United States 193 students at 43 places of education. Of these, 369 have their native residence in New England, 205 in other parts of the United States, and the residences of 30 have not been reported. 174 have been received during the year who have not before been assisted, one half of whom are in academies, preparing to enter college. Fifty beneficiaries in 6 theological seminaries will this year enter the ministry. Most of them are already licensed. Three young men of promise have died during the year. Patronage has been withdrawn from 9 young men, of whom all but two were in the first stage of education.

In performing the duties of pastoral supervision the Secretary has been assisted by the agents of the Society, and by the Rev. John Brown, D. D. of Hadley, Mass. and the Rev. Asahel Nettleton. 500 copies of a pocket manual entitled "Daily Food," have been distributed among the young men. A special day of fasting and prayer was observed by the friends and beneficiaries of the Society on the second Thursday of November last.

The result of the efforts made by the young men to support themselves is as follows: 90 students in theological seminaries have earned \$2,268; 197 in colleges, \$6,562; 97 in the first stage, \$2,630; making a total of 384 students, who have earned \$11,460. To this sum add the amount of earnings for the four preceding years, and it gives a total of \$40,347.

The amount refunded in 11 years up to May, 1826, was \$339 60; in the year ending May, 1827, \$90; May, 1828, \$816; May, 1829, \$830 90; May, 1830, \$1,007 84; and the last year, \$2,647 63. Total, \$5,731 97.

*To these may now be added, the Universities of North Carolina and Georgia, and Dartmouth College.

The receipts of the last year amount to \$40,450 34. Of this sum \$3,264 02 have been received on account of permanent scholarships, \$100 on account of the permanent fund; leaving \$37,086 32 for the current use of the Society, which is \$11,000 more than was received last year for the same purpose.

The expenditures for the year amount to \$41,544 89, which added to the debt of the Society, viz. \$8,347 91, makes the whole charge upon the Society for the year, \$49,892 80. To meet this charge there have been appropriated from the *current fund* the above stated sum, \$37,086 32; from the *scholarship permanent fund*, transferred by request of the donors, \$3,809 87, and from the *general permanent fund*, transferred by order of the Directors, \$8,120; making a total of \$49,016 19, and leaving a small debt upon the Society of \$876 61. The appropriations to young men in the first stage of education, will be reduced after October next, to the former rate of \$48 a year. The rule to apply to those under the immediate patronage of the Parent Society, and of Branches, such as may concur. It is found by experiment that this amount better secures *personal exertion* on the part of the young men, to support themselves, which the Directors deem of special importance.

The following table exhibits at one view, the operations of Branch Societies, and of the Western Agency; including funds appropriated by the Branch Societies, and remitted by the Parent Society to supply their deficiencies during the year, together with the number of young men assisted by each Branch Society respectively.

Branch Societies.		OPERATIONS OF BRANCH SOCIETIES.			
		Number assisted.	Amount appropriated.	Paid by the Branch.	Paid by the Parent Society.
8 Branches and 1 Agency.	Maine, New Hampshire, North-Western, Connecticut, Presbyterian, Western Reserve, Western Agency, including Indiana and Illinois Branches,	38	1,798 00	613 69	1,184 31
		34	1,961 00	965 07	1,995 93
		41	2,156 00	441 00	1,715 00
		75	4,324 00	1,415 97	2,908 03
		134	7,500 00	7,500 00	
		6	332 00	298 00	34 00
		33	1,817 00	1,817 00	
		361	19,888 00	12,350 73	7,537 27
					2,500 00

The agents, mentioned in the last report, have, with one exception, continued their labors during the year. Their efforts have been highly successful.

The Western Agency established in Cincinnati, of which the Rev. Franklin Y. Vail is Secretary, has continued in active operation during the year. A Branch Society has been formed in Illinois. The Miami Presbytery, Ohio, and the Franklin Education Society, Mass., have been recognized as auxiliaries.

A reorganization of the Presbyterian Branch has recently been made, in consequence of which its operations will hereafter be conducted on a more extended scale. The Secretary of the Parent Society has been invited to become Secretary of the Presbyterian Society, and the Directors have consented that he remove to New York for this purpose, still holding the same general relation he now does to the Parent Society, and especially his pastoral relation to the young men under the care of the Society.

The whole number assisted by the Society since its organization in 1815, is TWELVE HUNDRED AND FOUR. Of these, *four hundred* have been or are soon to be licensed to preach the gospel. About six hundred others are now pursuing study. Thirty-four have died while under patronage, and as many more have failed for want of health. A number have been found unsuitable candidates for patronage and have been dropped, and from more than fifty, no information has been received so late as to enable the Directors to classify them with accuracy. The Report concludes by alluding to the death of Jeremiah Evarts, Esq. in the following manner: "By this event, the cause of Foreign Missions has been deprived of a distinguished leader; philanthropy and religion have lost an eminent advocate; but the friends of a pious and educated ministry participate deeply in the afflictive bereavement. To many who are engaged in this sacred cause, the name of JEREMIAH EVARTS is not less endeared by services rendered, than it is to multitudes who are associated in support of other objects of Christian benevolence. *But though dead he yet speaketh.* His example lives, and, like a star of the first magnitude, sheds a cheerful ray upon the path of those who survive him. May his useful life, and his triumphant death, incite them to similar diligence in their Master's work, that when their course shall be finished, they also, may, with him, shine as the brightness of the firmament, and as the stars forever and ever."

REPORTS OF AGENTS.

REV. WILLIAM COGSWELL.

SINCE the last Quarterly Meeting of the Board of Directors, besides attending to some general concerns of the Society, I

have spent a number of weeks in behalf of the New Hampshire Branch. During the time I was in the State, five county auxiliary societies, and a number of Gentlemen's and Ladies' Associations were formed; more than fourteen hundred dollars were paid into their treasury, and some subscriptions, besides, were obtained, which will be collected at some future time. The State is now completely organized into county societies, auxiliary to the Branch. I was kindly received by the people whom I visited, and especially by the gentlemen connected with Dartmouth college. While I was at Hanover, the officers of college, and individuals resident in the neighborhood of the college, finished payment of the Dartmouth Scholarship, some years since subscribed, and also commenced a subscription for a temporary scholarship, and paid the first annual installment. The state of the college is good, and while God has been pleased in the plenitude of his mercy, to bless other institutions with the outpouring of his Spirit, he has not forgotten this. In the town and college a revival of religion now exists, which promises to be happy in its results.

A sufficient sum of money, without doubt, will be raised within the bounds of the Branch to support its present number of beneficiaries, and it is confidently hoped, that its liberality will be increased, as the revivals of religion, now enjoyed within its limits, shall furnish subjects worthy of the sacred assistance afforded by the Education Society.

The proposition made by Ira Goodall, Esq. of Bath, that he would establish a Temporary Scholarship, provided nine individuals, or any number of societies, would raise nine other such scholarships, will, I trust, be complied with. Pledges to this effect are given.

A number of clergymen in the State have been commissioned to labor for county auxiliaries, as they shall have opportunity and convenience, by exchanges and otherwise. This service, from a benevolent regard to our institution, they will perform gratuitously.

During the quarter, I have attended the anniversaries of a number of Auxiliary and Branch Societies. The meetings were pleasant, and showed most evidently, that the Education Society is rising in the public estimation. At the meeting of the Branch Society in Connecticut, arrangements were made for completing, next autumn, the organization of the State, by county Societies. Three have already been formed, one for Fairfield county, another for Tolland county, and the third for Windham county. Of the organization of the last, I received no account, till my recent visit to Connecticut. Many of the towns in this county have been visited by the Rev. Samuel Backus, of Woodstock, who was instrumental of forming the Auxiliary Society. His agency,

though not greatly productive in raising funds, was, nevertheless, happy in its general effects upon the minds of the people. It is my conviction that the whole of New England must be thus organized in order to bring the community into operation permanently in behalf of our cause. This, too, must be the case in relation to the country at large. I am very desirous of seeing the time when there shall be a National Society for every great benevolent operation of the present day, a Branch Society in every State in the Union, an Auxiliary Society in every county, and a Gentlemen's and Ladies' Association or committee in every town or parish. This should be the case in reference to the Bible, Education, Home and Foreign Missionary, Sabbath School and Tract Society, and all other benevolent societies. These should celebrate their anniversaries at the same time, and together, whether they are Town Associations, County Auxiliaries, Branch Societies, or National Institutions. And then to these religious festivals, the people would go up, as did the Jews to the great festival at Jerusalem. On these occasions large assemblies would ordinarily convene, and, in every point of view, they would be most profitable seasons. A happy and powerful impulse would be given. Here I would remark, that where suitable individuals can be found, different persons ought to be appointed as officers of these several societies. For while every officer should feel interested in all the benevolent movements of the present day, yet those who are to take the most active parts should possess a holy zeal, a sort of religious enthusiasm in the particular object for which they are severally engaged, in order to accomplish the greatest amount of good. And no individual can be devoted, as he ought to be, to more than one object of this nature, at the same time. The labor and expense of such services will also be more justly apportioned, (and as ordinarily they are gratuitous, they ought to be divided,) and more persons will be brought to engage actively, particularly, and publicly, in the great enterprises for the conversion of the world. My present intention is to visit, in the ensuing two or three months, the State of Vermont, and to awaken, if possible, a greater interest in our cause throughout that community. To the Lord would I look for help and success in all my efforts. And to him be the glory of all that may be accomplished through my instrumentality.

REV. ANSEL R. CLARK.

Mr. Clark has been prosecuting his labors, since his last report (published in February), with encouraging success. He first visited Portsmouth, New Richmond, West Union, Felicity, Ebenezer, and Hamilton, all in the State of Ohio; then proceeded to Versailles, Danville, Lexington, Frankfort, Mount Pleasant, Mayslick, Millersburg, Hopewell,

Walnut Hill, Springfield, Clear Creek, and Nicholasville, in Kentucky. In this State, Mr. Clark spent 9 Sabbaths, preached about 20 times, attended a large number of private meetings, and rode 700 miles, raised a yearly subscription for seven years, including some donations, of \$531 82; \$147 82 of which was paid. After leaving Kentucky, in the early part of May, Mr. Clark proceeded to Ohio, and visited Chillicothe, Athens, Marietta, Zanesville, Huntsburg, &c. The Athens Presbytery have formed themselves into a Society auxiliary to the American Education Society.

It will be recollected that Mr. Clark was appointed, some time since, a permanent agent of the American Education Society, having for the sphere of his labor, the Western Reserve in Ohio, and the Territory of Michigan. We are happy to say that he has accepted this appointment, and entered upon his duties.

REV. HENRY LITTLE.

DURING an agency of a few weeks in Kentucky, Mr. Little visited a part of the congregations in the Presbyteries of Louisville and Transylvania, and one congregation in the Ebenezer Presbytery. Including \$40 raised in Ohio, he secured subscriptions amounting to \$785 62, of which \$267 37 have been paid. Agents of responsible character were appointed in every place which Mr. Little visited, and a definite time was specified, in which the subscriptions will be paid.

We regret to be obliged to say that Mr. Little has resigned his agency, after nearly two years of efficient and successful service.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly meeting of the Board was held on the 13th ult. About the usual number of young men were admitted to the patronage of the Society. We are gratified in being able to state, that the funds, through the unremitted exertions of the agents of the Society, were adequate to meet the demands which were made on the treasury. Some of the Branch Societies are making most praiseworthy exertions to sustain the men patronized within their limits.

To remind those who are immediately concerned, we publish again the following vote of the Directors which was passed in April last.

Voted, That appropriations to beneficiaries in the first stage of study, under the immediate care of the Parent Society and of such Branch Societies as may concur, be reduced to the former rate of twelve dollars per quarter, commencing with appropriations to be made in October next.

ENLARGEMENT OF THE PRESBYTERIAN BRANCH.

This Branch has hitherto confined its operations to the States of New Jersey and Pennsylvania, and a part of the State of New York. The plan of its operations has recently been somewhat modified, and the sphere of its labors extended, so as to embrace all the territory of the United States, which lies south and west of New England. It is to be hereafter called the PRESBYTERIAN EDUCATION SOCIETY. The following are some of the more important provisions of the new arrangement. The principles and rules of the American Education Society, as now existing, or as they may be hereafter determined in concurrence with the Presbyterian Society, to be received and observed in all cases where they are capable of being applied. The Presbyterian Society assumes all the engagements of the American Education Society within its limits.—Branches and Agencies, within the territory of the Presbyterian Society, to make all their returns to the said Society, unless such Branches and Agencies should dissent from the arrangement. The votes of the Presbyterian Society upon all applications for patronage, or for cancelling obligations within its limits, &c. to be final. An accurate report is, however, to be forwarded every quarter to the Parent Society, with the documents on which it is founded, to be deposited in the records of the Parent Society. Notes of beneficiaries, under the care of the Presbyterian Society, to belong to said Society, and to be held and collected by its treasurer.

In consequence of this arrangement, the Rev. E. Cornelius, Secretary of the American Education Society, and Corresponding Secretary of the Presbyterian Education Society, has removed his residence from Boston to New York. Letters on all subjects of a general nature, including those from young men under patronage, throughout the United States, and all returns from Branch Societies, out of New England, should be directed to him, at No. 144, Nassau street, New York city.

Letters in regard to pecuniary concerns may be forwarded to Oliver Willcox, Esq., Treasurer of the Pres. Ed. Soc. Front Street, New York.

Board of Education of the General Assembly of the Presbyterian Church.

The Rev. William Neill, D.[D.], has resigned his office as Secretary of the Board, and the Rev. John Breckenridge, of Baltimore, has been chosen to fill his place, and has accepted the appointment.

NORTHERN BAPTIST EDUCATION SOCIETY.

Extracts from the Seventeenth Annual Report.

The whole number, who have been aided by the Society in a course of study preparatory to the Christian ministry, is 174, most of whom have become good ministers of Jesus Christ. Some of them now dwell in the most extreme quarters of the globe, and are daily going forth as the messengers of salvation.

Your beneficiaries are confined to no one institution. They are dispersed into various States, and in a variety of institutions. They are pursuing their studies in four academies, three colleges, and two theological schools. Twenty-two are fitting for college, ten of whom will be prepared to enter in the ensuing autumn. Two are pursuing a shorter course of English theology; eighteen are preparing for the study of theology; eleven are in college; and twelve are in a regular course of theological studies.

In relation to the length of time to be spent in study, the Board do not prescribe any uniform period.

We should not think it desirable, did we possess the means, to give to young men an entire support, so as to relieve them wholly from all care and solicitude concerning their pecuniary affairs. By such a course it would be questionable whether the good, which we might do, would not be more than overbalanced by the mischief which we should create. The men thus educated might perhaps possess great mental accomplishments, but then they would be unprepared for the practical duties of life; or at least we should have done every thing in our power to disqualify them for such duties; to meet the world as it is, where every man is his own guardian, and must provide for his own wants. It is not for the entire support of young men that we propose to provide, but merely relief for those who are struggling to obtain an education by their own exertions. All appropriations are made in the character of loans, to be held without interest until the individual shall be able to refund. The amount refunded the last year by former beneficiaries is one hundred and twenty-four dollars and fifty cents.

The Board are happy to state that during the past year the receipts into the treasury, as appears from the Treasurer's report, have a little more than equalled the expenditures.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from April 1st, to June 30th, 1831.

DONATIONS.

Boston, Fem. Aux. Ed. Soc. by Miss Miriam Phillips, Tr.	91 00
Contribution at annual meeting	97 38
From a friend, by J. B.	25 00—213 38
Bethel, Me. fr. Peter Twitchell	5 00
Bakersfield, Vt. fr. Rev. Sam'l G. Tenney	4 50
Craftsbury, Vt. a widow's mite, by Rev. W. A. Chapin	1 25
Hartford, Ct. fr. Mrs. Charles Whiting	50
Humphreysville, Ct. fr. Rev. E. G. Swift, balance of a remittance	25
Hunter, N. Y. a teacher's offering, by Rev. C. Durfy	4 00
Ludlow, fr. Rev. E. B. Wright, contributions	5 07
Norfolk, Va. fr. Benj. Emerson	5 50
New Hampshire Branch, remitted by the Tr. 188 31 and 400 00	588 31
New York, N. Y. fr. Hon. Richard Varick	200 00
Fr. a friend to the cause, saved by abstaining from superfluities	10 00
Fr. a little boy in the same family	1 00—211 00
Putney, Vt. collection at Mon. Concert	6 00
Richmond, Va. by Rev. A. Converse, Agent, viz.	
Fr. Mrs. Mary Braxton, King William Co.	10 00
A friend to the Soc. 0 50; E. P. B. 2 00	2 50
Mrs. E. C. Clark, Pittsylvania Co.	1 75
A. Z. 10 00; fr. O. 10 00	20 00
Thornton Rogers, Albemarle Co.	2 00
Mrs. Louisa Cooke, Fluvanna Co.	20 00
Mrs. Mary G. Braxton, Middlesex Co.	5 00—61 25
Rindge, N. H. Fem. Con. of Prayer, by Mrs. Tirzah K. Burnham	5 00
Fr. a friend, by Mrs. Burnham	3 00—8 00
	\$1,114 01

REFUNDED BY FORMER BENEFICIARIES.

By a former Ben. of the Western Ed. Soc.	89 27
Whole amo. loaned from No. 275	100 00
with int.	83 20
Part amo. loaned	131 10 00
	363 54 00
Part amo. of gratuitous appro.	36 60 00
Balance of amo. loaned	228 7 50
	50 00—453 97

INCOME FROM SCHOLARSHIPS.

One year's interest on the following, viz.	
Parker	60 00
Cobb	60 00
Edward Henry Cobb	60 00
Train	60 00
Proctor	60 00
Bartlett Judson	60 00
Newton	60 00
Amo. due on Bamster	93 63
" " " J. Wheelwright	30 00
" " " 1-2 of Martyn	30 00
" " " Lathrop	20 00—598 63

TEMPORARY SCHOLARSHIPS.

Baltimore, Md. Roswell L. Colt, 3d payment	75 00
Cincinnati, O. Rev. Franklin Y. Vail, 1st pay't	75 00
Monson, Ms. Balance of 1st pay't	23 00—173 00

LIFE SUBSCRIPTIONS.

Rev. John Allan, fr. Rev. Wm. Potter, missionary at Creek Path, contributed by the Huntsville Fem. Ben. Society	40 00
Rev. Emerson Davis, by ladies and gentlemen of his Society, Westfield, Ms.	40 00
Rev. Abel McEwen, fr. an individual in New London, Ct. by J. W. McLane	40 00
Rev. Isaac Paul, Cove church, Albemarle Co. Va. fr. members of his church, by Rev. A. Converse	40 00—160 00

LEGACIES.

Concord, N. H., T. W. Thompson, additional pay't, by S. Fletcher, Esq.	167 44
Newark, N. J. Miss Frances Forman, late of 2d church, by Rev. Philip C. Hay	500 00
New Windsor, N. Y. Mr. Daniel Clememe	500 00—1167 44

INCOME FROM FUNDS.

Dividends on Bank Stock	147 50
Interest on money loaned	736 72—884 22

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.

By J. W. Robbins, Esq. Tr.	24 75
Lee, a contribution	
Lenox, donation, by C. Belden, 1 00; a contribution, 17 86	18 86
Pittsfield, Yo. Lad. Ben. Soc. 2d ann. pay't, for Tappan Temp. Scho. by Miss Amelia Danforth, Sec'y and Tr.	75 00
Richmond, contrib. toward the R. Tem. Scho.	10 34—128 95

ESSEX COUNTY.

Andover, So. Par. from an Asso. of Ladies, by Miss M. W. Newman, Sec'y	5 00
Danvers, N. Par. fr. individuals, by Rev. M. P. Braman	14 92
Glocester, fr. Fem. Ben. Society, by Miss L. Dane, Sec'y	18 00
Hamilton, fr. Rev. Joseph B. Felt, donation	20 00
Ipswich, fr. Miss Zilpah P. Grant, contribution by teachers and members of the Fem. Seminary, to const. Miss Grant and Miss Lyon, L. M. of the Am. Ed. Society	200 00
Fr. a Society of Yo. Ladies, by Miss Susan C. Farley, Tr. to const. Mr. Caleb Kimball (a licensed preacher) a L. M. of A. E. S.	40 00
Fr. a fem. member of So. Ch. "a mite," being the avails of industry	5 00
Fr. a Fem. Praying Cir. 1st church, by Mrs. D. T. Kimball	5 00
Manchester, fr. Fem. Ben. Soc. by Rev. S. M. Emerson	25 00
Martinehead, fr. Cent Society, by Wm. Reed	13 00
Newburyport, a donation, by Sam'l Tenney	16 40
Salem, fr. Miss Anna Batchelder, toward 2d yearly pay't of Union Temp. Scho.	40 00
Fr. a friend in Massachusetts, by Rev. Brown Emerson, Salem	100 00—502 32

FRANKLIN COUNTY.

Buckland, fr. ladies of the Soc. of Rev. B. F. Clark, in part to constitute him a L. M. of the A. E. S.	32 69
Deerfield, So. fr. Fem. Ed. Soc. by Rev. Tertius Clarke	11 00
Northfield, fr. Charles Barber	60 00—103 69

MIDDLESEX COUNTY.

Bedford, fr. Dr. Aaron Kittredge	13 25
Concord, fr. Sam'l Hoar, by L. Shattuck	5 00
Charlestown, fr. individuals, towards T. Scho. Bal. in the hands of the committee for the Fay Scho. after pay't of principal and int.	79 00
Dracut, fr. individuals, by Rev. J. Merrill	30 16
Frammingham, fr. Rev. Geo. Trask, on acc. F. Temp. Scho.	9 00
Holliston, fr. Un. Char. Soc. by B. F. Batchelder, Sec'y	20 00
Jas. Wright, 10 00; Lewis Slocum, 10 00	5 00
Miss Elizabeth Fretiss	20 00
Union Char. Soc. 1 00; B. F. Batchelder, 2 00	10 00
Jno. Batchelder, 3 00; Isaac Smith, 5 00	8 00
Baruch Perry, 1 00; H. E. Jones, 1 00	2 00
Randall Francis, 3 00; N. Johnson, 0 50	3 50
Wm. Batchelder	1 00
Hopkinton, fr. indiv. and the Cent Soc. to con. Rev. Amos A. Phelps a L. M. of A. E. S.	41 50
Lowell, fr. ladies of the cong. of Rev. Amos Blanchard, to const. him a L. M. of A. E. S.	40 00
Lincoln, fr. Rev. E. Demond	1 00
E. Wheeler	1 00
J. Smith	1 00
P. Fiske	1 00
C. Smith	1 00
Mrs. Farrar	1 00
Miss Mary Edwards	0 50
Mrs. Adams	0 50
Miss Mary Childs	1 00
Medford, in part towards Tem. Scho. by Dea. James	34 00
Newton, fr. Benj. Eddy, donation	2 00
Fr. individuals, E. Par. to constitute Rev. Jas. Bates a L. M. of A. E. S.	40 07
Fr. Rev. Wm. Greenough, to constitute himself a L. M. of Co. Soc.	10 00
Natick, fr. Sam'l Fisk, Esq. to const. himself a L. M. of the Co. Soc.	10 00
Waltham, fr. Miss A. Warren	5 00
Fr. 2 fem. friends, 15 00; Fem. Ch. Soc. 25 00	40 00
Woburn, from Rev. Joseph Bennett, viz.	
Male Cent Concert, by Dea. B. Wyman, Tr. Fem. " " Mrs. Mary Bennett	16 00
1st Fe. Con. Richardson Row, Mrs. E. Richardson	4 58
2d " " " F. Johnson	10 35
New Bridge Concert, Mrs. S. Thompson	4 18
Monthly " " Dea. U. Manning	40 47
West Side Male " " Dea. H. Gardner	47 77
Do. Fem. " " Mrs. L. Wyman	39 57
Male Con. Richardson Row, Wm. Grammer	11 62
Subscription of individuals	24 00
Collection at the annual meeting, in Lowell	46 09—731 11
Most of the above was rec'd through Mr. E. P. Mackintie, Treasurer.	

NORFOLK COUNTY.

Fr. Rev. John Codman, D. D. Tr.	73 64
Fr. " " " "	526 41
Storrs " " " " by Rev. R. S.	35 00—635 05

SOUTH MASSACHUSETTS.

Abington, fr. Fem. Ben. Soc. 1st Parish, by Mrs. Mary H. Sheild, Tr.	25 00
East Bridgewater, fr. Alvan Shaw	4 00
Hanson, fr. Mrs. Nabby Cushing, (by Dea. M. Edly, Tr.) to const. her son, N. W. Cushing, a L. M. of the Aux. Soc.	14 00
Sandwich, the bequest of Miss Achash Dillingham, to constitute Rev. Ashel Cobb, of S. a L. M. of A. E. Soc. by Rev. Jona. Barr, of Boston	40 00
Taunton, fr. ladies and gent. of the Society of Rev. Mr. Maltby	30 00
Fr. M. Eddy, Tr. ann. subscription of Ichabod Thomas and Henry Homes	11 00—124 00

WORCESTER SOUTH.

Brookfield, fr. George Merriam	57 01
Fr. a friend, by Peirce & Parker	3 00
Charlton, from ladies of the Soc. of Rev. John Wilder, to constitute him a L. M. of the Aux. Soc.	15 00
Grafton, fr. Rev. Mr. Searle's Society, for the support of a Tem. Scho. by Dea. A. Stone	75 00
Milford, fr. Rev. David Long, contribution by young male members of his Soc. to constitute him a L. M. of the Aux. Society	13 00
Fr. do. contribution by young ladies of his Soc. to const. Mrs. Sophia Long a L. M. of the Aux. Soc.	15 00
Oxford, fr. Rev. Eben'r Newhall, to constitute himself a L. M. of A. E. S.	40 00
A collection in Mr. N's Soc., by Peter Butler	13 00
Sutton, fr. Juo. Leland, Tr. 1st Society, by hands of Rev. Mr. Maltby	75 00
Western, fr. members of the Soc. of Rev. Oren Catlin, to const. him a L. M. of A. E. S.	40 00
Worcester, fr. Miss Thankful Hearsay, contrib. by lad. of 1st Par. for the Miller T. Scho.	37 50
Fr. Capt. Lewis Chapin, contribution by gent. of 1st Par. for Miller T. Scho.	37 50—423 01
Most of the above rec'd through Hon. Abijah Bigelow, Tr.	

WORCESTER NORTH.

Rec'd fr. Dea. Justus Ellingwood, Tr.	27 21
Fr. " " " " by Rev. E. Cornelius, amo. contributed by individuals—p'd over by Sam'l Harrington of Hardwick	21 00—43 21
Whole amount received for present use	\$7,247 61

PRINCIPAL OF SCHOLARSHIPS.

Wisner, fr. Miss Harriet Cutler, Tr. of subscribers	51 00
Worcester, fr. Mr. Joseph Adams	24 72—75 72

MAINE BRANCH.

Augusta, fr. ladies, a donation	17 83
Annuities—T. Bridge, Jr.	2 00
B. Davis	2 00—4 00—21 83
Lebanon, fr. Cong. Soc. by their pastor	22 00
Dividend on shares in Augusta Bank	23 00
" " Portland Bank	24 00—46 00
Interest on Dunlap Scholarship	60 00
" Funds	6 00—66 00
Refunded by a former Beneficiary	18 00
" " " "	35 00—53 00
	\$209 83

NEW HAMPSHIRE BRANCH.

Bath, fr. individuals, in part towards the Haverhill and Bath Temp. Scho. by James T. Woodbridge	18 75
Fr. individuals, by do.	17 00
Fr. Miss Pamela Peaslee	25—36 00
Concord, fr. a friend, a donation	1 00
Fr. Miss Nancy Hubert, to const. Sam'l Hubert, Esq. a L. M. of Merrimack Co. Aux. E. S.	15 00
Fr. Female Edu. Society, in part, towards the Bouton Temp. Scho.	50 00
Fr. individual gent. in part, do. do.	40 25—106 25
Campton, fr. Rev. J. L. Hale, to const. himself a L. M. of Grafton and Coos Co. Aux. Ed. Society	15 00
Fr. Dr. J. W. Kimball, in part to const. himself a L. M. of Grafton and Coos Aux. Ed. S.	7 50—22 50
Canaan, fr. Rev. Aaron Foster	2 00
Fitzwilliam, fr. Fem. Ed. Soc. by Mrs. Mary Sabin	13 00
Groton, fr. individuals, by A. P. Tenney	2 00
Hillsboro' Co. Aux. Ed. Soc. fr. Miss Sarah Fairbanks, to const. herself a L. M.	15 00

Anherst, from Ladies' Aux. Ed. Soc.	25 56
by Mrs. Edmund Parker, Tr.	25 56
Fr. Mr. Aaron Lawrence, Agent	60 00—85 56
Antrim, fr. a member of the Presb. Church	6 30
Bedford, fr. gent. by Dea. Jno. French	28 50
" ladies, " "	24 07—52 57
Dunstable, fr. 1st Cong. Church, by Sam'l W. Blake	27 00
Francesstown, fr. Ed. Soc. by Hon. T. Brown	43 50
Goffstown, fr. Cephas Kent, ann. sub. by Mr. Young	2 00
Hollis, fr. ladies, by Dea. Barge	13 45
" gentlemen, " "	19 00
Fr. individuals, by Capt. P. Woods	3 22—35 67
Hancock, from ladies, by Rev. A. Burgess, to const. him a L. M. of the Co. Soc.	15 00
Hillsboro', fr. ladies, by T. F. Simonds	16 00
" gentlemen, by do.	4 00—20 00
Lyndeboro', fr. Ed. Soc. by Dea. Wm. Jones	26 80
Mason, fr. ladies, by Rev. E. Hill	3 25
Pelham, fr. Rev. Dr. Church	1 00
Fr. Mr. Daniel Gage	1 00—2 00
Peterboro', fr. ladies of Rev. Peter Holt's Soc. to const. him a L. M. of the State Ed. Soc.	30 00
Temple, from individuals, collected by Stephen Brown	5 00
Fr. ladies, by Miss Sally Heald	3 67—8 67
Wilton, fr. gent. by Rev. Mr. Richardson	9 00
Fr. Fem. Ed. Soc. by Miss S. Rockwood	12 57—21 57—394 89
Haver, fr. Rev. Nathan Lord, D. D. to const. himself a L. M. of Grafton and Coos Co. Aux. Ed. Soc.	15 00
Fr. Mills Olcott, Esq. do. do. do.	15 00
Fr. Dr. Daniel Oliver, do. do. do.	15 00
Fr. individuals, in part, towards Dart. Coll. T. Scho. by Prof. Haddock	36 00—81 00
Fr. Lad. E. S. by Mrs. Betsey K. Lord, in full for pr. and int. of Dart. Coll. Per. Scho.	9 37—90 37
Haverhill, fr. Fem. Aux. Ed. Society, by Mrs. Mary Webster	14 11
Fr. individuals, towards the Haverhill and Bath T. Scho. by Hon. S. P. Webster	18 75
Fr. individuals, by do.	52 25—85 11
Keene, fr. the Education Society	30 00
Fr. individuals, to constitute Rev. Zedekiah S. Barstow a L. M. of the A. E. S.	40 00
Fr. Lad. Aux. Ed. Soc. by Miss Hannah Lamson, Tr.—15 00 of which to const. herself a L. M. of the Co. Soc.	37 50
Fr. Mr. Abijah Kingsbury, Agent—37 50 of which to sustain the Barstow Temp. Scho.	65 00—172 50
Lyme, fr. Rev. Nath'l Lambert	2 00
Lancaster, fr. individuals, by Rev. L. A. Spoford, to con. him a L. M. of the State E. S.	30 00
Northwood, fr. Dea. Wiggim, a donation	25
Nelson, public contribution in March, by H. Melville	15 00
New Ipswich, do. by Rev. C. Walker	9 75
Orford, fr. Jno. B. Wheeler, Esq. to constitute himself a L. M. of A. E. S.	100 00
Alex. Strong, Esq. 5 00; Mr. S. Willard, 5 00	10 00
Mrs. J. B. Wheeler, 3 00; Mr. Jno. Cole, 2 00	5 00
Fr. Rev. J. D. Farnsworth, to const. himself a L. M. of G. and C. Co. Aux. Ed. Soc.	15 00—130 00
Plymouth, from the following persons, to const. themselves L. Members of the Grafton and Coos Aux. E. S. by Wm. Green, Ag. viz.	
Moore Russell, 15 00; Wm. Webster, 15 00	30 00
D. C. Webster, 15 00; Wm. Green, 15 00	30 00
Jno. Rogers, 15 00; W. C. Thompson, 15 00	30 00
Madam Elizabeth Thompson	15 00
W. W. Russell, 15 00; D. M. Russell, 15 00	30 00
Fr. individuals, toward the Plym. and Camp-ton T. Scho. by Wm. Green, Agent	18 75
Fr. individuals, a donation, by do.	11 25
Fr. Lad. Ed. Soc. to support P. and C. Temp. Scho. by W. Green, Agent, paid by Mrs. G. Punched	18 75—183 75
Rochester, fr. Mrs. Judith C. Upham, a donation at the Concert of Prayer for colleges	10 00
Fr. Benj. Barker, to const. himself a L. M. of Co. Society	15 00
Fr. Mrs. J. C. Upham, to const. herself do.	15 00
Fr. Lad. Aux. Ed. Soc. by Ruth C. Upham, to const. Rev. Isaac Willey a L. M. of Co. S.	15 25
Fr. a lady	1 00
Fr. Francis Wm. and Albert Gallatin Upham, 5 00 each	10 00
Fr. gentlemen, by Mr. B. Barker, Agent for Rochester	12 00—78 25
Rindge, fr. Mrs. Tirzah K. Burnham, Female Mon. Con.	4 00
Stratford Co. Aux. Ed. Society, fr. Hon. Wm. Badger, to const. himself a L. M. of the Co. Soc. by Dea. J. French, Tr.	15 00
Fr. individuals, ann. subscribers	4 00
Somersworth, (Great Falls), fr. Sam'l Rice, to const. himself a L. M. of Co. Soc.	15 00
Fr. Rev. Wm. Twining, do. do.	15 00
Fr. gentlemen of the Soc. of Mr. T. to const. him a L. M. of N. H. Branch of A. E. S.	30 00
Fr. ladies and gentlemen of do. to const. him a L. M. of A. E. S.	40 50—119 50
	\$1,497 12

Most of the above sums in N. H. were collected by Rev. Mr. Cogswell, Gen. Agent, while on an agency in the State.

NORTH WESTERN BRANCH.

Berlin, fr. Mrs. Peter Hubbard and Miss Mary Hubbard	2 00
Cornwall, fr. Female Ed. Society	14 50
Dorset, fr. Dea. Smith, two years' subscription	2 00
Fair Haven, fr. Joel Colvin	1 00
Middlebury, fr. Cong. Society, contribution	30 69
Fr. Female Ed. Society	25 00—53 69
Manchester, additional pay't of Joseph Burr's legacy	875 00
Pittsford, fr. Gentlemen's Association	49 01
" " Ladies' "	16 30—65 34
Poultney, fr. Cong. Soc. by J. R. Wheeler, Tr.	38 75
Rutland, East Par. collected in Cong. Society	33 00
Fr. sundry individuals	50
Fr. an individ. out of town, by Rev. C. Walker	6 00—73 25
Interest on bequest from Thos. D. Rood, dec'd	11 00
Rutland West, contributed in Cong. Society	33 00
Rochester, bequest fr. estate of Dan'l Emerson, by Thomas King, Esq.	60 00
Shoreham, contributed in Cong. Society	12 00
Waitsfield, fr. Hiram Jocelyn, refunded	
	\$1,192 59

CONNECTICUT BRANCH.

Interest on Temporary Loans	13 00
Avon, fr. the estate of Joel Wheeler, deceased	250 00
East Hartford, bal. of T. Scho. by W. Merrow	11 50
Middletown, donation from C. Wetmore, by S. Southmayd	3 00
Donation fr. Rev. J. Noyes, by do.	1 00
Milton, fr. the Fem. E. Soc. by Hawley Olmsted	37 50
New Canaan, from the ex'rs of T. Fitch, balance of legacy, by Clark Bissell	258 37
	\$574 37

Clothing.

North Coventry, fr. the Female Fragment Society, by C. Root, Tr. viz:—4 bedquills, 2 comfortables, 3 pr. sheets, 2 pr. pillow cases, 4 pr. stockings, and 19 shirts.

PRESBYTERIAN EDUCATION SOCIETY.

Ark Port, Fem. E. S. by Mrs. S. Hurlburt, Tr.	5 00
Carlisle, Pa. fr. ladies of Rev. Mr. Dufield's Cong.	61 47
Corsackie, fr. Mr. Abraham Van Dyck, a don.	100 00
Danville Village, Fem. Ed. Soc. by Mrs. E. Hurlburt, Tr.	8 00
De Kalb, fr. Rev. Thos. Kennon, for the young man at Oxford college, Ohio, who lives on 12 1/2 cts. per week	5 00
Harpersfield, fr. Mr. Penfield, by Dr. Porter	5 00
New York, fr. Dr. Lewis, by Mr. Z. Lewis	20 00
Brick Church Scho. by P. Howe, Tr. viz.	
J. D. Holbrook	37 50
E. A. Russell	37 50
Ladies' Association	84 87
Fragment Society	42 00
Of F. Howe, Treasurer, viz.	
Collected of Mrs. H. & M. Murray, 4th year	75 00
Collected of Lockwood D'Forest	50 00—326 87
Bowery Church Scho. received of John Wheelwright, Esq.	37 50
Of sundry persons, by D. McArthur	65 00—102 50
Central Presb. Ch. Scho. rec. bal. of 3d year	375 00
Collection at anniversary meeting	151 50
Flaigle Scho. rec'd of Miss Shattuck	18 75
Light St. Church Sch. fr. Jno. Rankin, 3d year, by C. Baker	75 00
Fr. Chas. Starr, 3d year, by do.	75 00—150 00—114 62
South Hampton, L. I. rec'd from the church, which, with a previous pay't last year of 24 76, is to const. Rev. Dan'l Beers a L. M.	26 50
Western Ed. Soc. rec. fr. the Tr. J. S. Seymour	200 00
" do. do. do.	300 00
" do. do. do.	250 00
Rec. of Rev. Wm. R. Weeks, coll. at Paris Hill	37 00—787 00
Wilmington, Del. rec. fr. Rev. E. W. Gilbert, the gift of Mr. B.	5 00
Rec. of do. the gift of Mr. J. B.	10 00—15 00
Refunded by a Beneficiary, the appropriation of Jan'y, 1831	19 00
	\$2,176 59

WESTERN AGENCY.

Belpre Cong. in part to const. Rev. E. Kingsbury a L. M. of A. E. S.	5 00
Brownsville, Ind. by C. Spinning	22 50
Bloomington, fr. individuals	12 50
Cincinnati, fr. Rev. Joseph Gallagher	43 00
Casper Hoppie, 37 50; A. Knox, 5 50	112 50
Jas. Furguson, 100 00; F. W. Athean, 12 50	50 00
Rev. Ornan Eastman, Temp. Scho.	25 00—243 00
D. Ames, do.	38 00
Circleville, fr. James Torbert, 1-2 Scho.	40 00
Granville, fr. ladies, to const. Rev. Jacob Little a L. M. of A. E. S.	17 00
Fr. other subscribers	20 00
Fr. Rev. A. Little	75 00—152 00
Fr. Gerard P. Bancroft, Temp. Scho.	19 00
Georgetown, fr. Rev. Mr. Higley	5 00
Lebanon, fr. Mr. Smith	

Oxford, fr. C. Spinning	45 00
Pisgah congregation, by J. Law	9 00
Paddy's Run, fr. individuals	4 00
Redding, fr. Rev. Mr. Graves	9 00
Red Oak, fr. Mr. Merrill	15 00
Ripley, fr. individuals	10 00
Rocky Spring, fr. Dr. Burgess	28 00
Springfield, fr. Jno. Ambler	10 00
Troy, fr. Mr. Skinner	20 00
" " A. Tiford	10 50—30 50
Zanesville, fr. individuals	77 00
Agency of Rev. A. R. Clark, rec'd fr. the Presbytery of Athens	508 30
Do. of Mr. Clark in Kentucky	147 82—656 12
	\$1,403 62

WESTERN RESERVE BRANCH.

Aurora, fr. Young Lad. Ed. Soc. by Miss L. M. Wright	5 27
Claridon, fr. Fem. Ed. Soc. by Horace Taylor	6 68
Hartford, fr. Fem. E. S. by Rev. Mr. Isham	8 00
Huntsburg, fr. gentlemen, 6 50; ladies, 7 39; by Rev. A. R. Clark	13 89
Kinsman, fr. Fem. Ed. Soc.	2 00
Madison, fr. Ed. Society, by C. Cunningham	4 00
Warren, fr. Fem. Ed. S. by Rev. I. Seward	16 00
" " Peter Alling, by do.	5 00—21 00
Fr. Rev. Joseph Badger, by Dr. Wm. Hudson	12 00
A friend, 0 62; friend, 0 75	1 40
Fr. Herman Kingsbury, by Rev. A. R. Clark	15 00
	\$89 24

Clothing received, value about \$15 00.

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending March 31.

Boston, fr. Mrs. Christiana Baker, 4 sheets and 6 pr. socks.	
Braintree, fr. Fem. Aux. Ed. Soc. 4 cotton and 4 flannel shirts, 3 sheets, and 2 prs. socks, valued at \$3 54.	
Belchertown, fr. Mrs. Maria Colman, 9 prs. socks, by Rev. Wm. Cogswell, and delivered by him to students in Amherst College.	
Berlin, fr. Fem. Ed. So. by Miss Mary Fay, Tr. 1 pr. drawers, yarn, and 4 prs. socks.	
Fitzwilliam, N. H. fr. Fem. Ed. Soc. by Mrs. Mary Sabin, 16 yds. flannel, and 18 yds. full'd black cloth, valued at \$29 00.	
Northampton, fr. ladies, 4 prs. woolen socks.	
Newton, East Parish, Friendly Society, 28 shirts and 3 collars, valued at \$29 00.	
Do. West Parish, Fem. Ben. Society, 6 shirts, 6 cravats, and 1 pr. socks.	
New Ipswich, N. H. fr. Fem. Reading Char. Society, by Miss Lydia Safford, Tr. 1 comforter, 11 bedquills, 22 prs. socks, 5 prs. pillow cases, 8 towels, 4 shirts, and 5 collars, valued at \$47 08.	
Townsend, Fem. Char. Soc. 2 bedquills, 1 comfortable, 8 sheets, 12 pillow cases, and 8 prs. socks, valued at \$2 18.	
Fr. Miss Rebecca Wheeler, 1 bedquilt, valued at \$7 00.	
Tewksbury, fr. ladies, by Rev. J. Starkweather, 2 shirts and 1 pr. socks.	
Waltham, Juvenile Soc. 8 shirts, 7 collars, 10 cravats, and 2 prs. socks, valued at \$15 33.	
Whately, 1 box containing the following articles, viz:—23 yds. flannel, 4 sheets, 1 blanket, 6 bedquills, 2 comforters, 4 pillow cases, 8 shirts, 3 collars, 1 vest, 9 prs. socks, and 2 towels.	

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending June 30.

Ashby, fr. Mrs. Sally L. Manning, 2 shirts, and 2 prs. socks, valued at	3 00
Boston, fr. Mrs. Christiana Baker, 6 shirts, 6 cravats, and 6 prs. socks.	
Exeter, N. H. fr. Mrs. Elizabeth Gilman, 6 prs. socks.	
Franklin, from Miss Harriet Ware, 2 shirts and 1 pair socks, valued at	2 60
Gloucester, fr. Fem. Ben. Society, by Miss L. Dane, Sec'y, 3 prs. socks.	
Grafton, fr. Yo. Lad. Sewing Circle, 4 shirts and 2 prs. socks.	
Holliston, 1 hat, 1 pr. socks.	
Rowley, 5 shirts, 3 prs. socks.	
Tewksbury, fr. Fem. Reading Circle, 8 shirts.	
Worcester, fr. the Fem. Ed. Soc. of the 1st church, 7 sheets, 6 pillow-cases, 8 shirts, 5 prs. socks, and 1 bedquilt.	
Fr. Miss Lucy Glover, by Rev. Dr. Codman, 1 pr. socks, valued at 50 cts. Norfolk Aux. Ed. Soc.	

SUMMARY.

Present use.	Sch. Fund.	Whole amo.
Parent Society	*6,659 30	75 72
Maine Branch	209 83	6,735 02
N. Hampshire do.	1,497 12	209 83
North Western do.	1,192 59	1,497 12
Connecticut do.	574 37	1,192 59
Presb. Ed. Society	2,176 59	574 37
Western Reserve Br.	89 24	2,176 59
Western Agency	1,403 62	89 24
	\$13,802 66	\$75 72
		\$13,878 38

* This is exclusive of the 588 31 received from the N. H. Branch.

THE
QUARTERLY REGISTER.

VOL. IV.

NOVEMBER, 1831.

No. 2.

For the Quarterly Register.

JEREMIAH EVARTS, ESQ.

MR. EVARTS was born of respectable parents, in the town of Sunderland, Vermont, on the 3d of February, 1781. At the age of ten years, he removed with his father to the town of Georgia, in the same State. In this place he acquired the usual English education, and commenced preparation for college. In January, 1798, he repaired to East Guilford, in New Haven county, Connecticut, and pursued his studies under the direction of the Rev. Dr. Elliot, the minister of the place. In October of the same year, and in the eighteenth year of his age, he entered Yale College. Here he had the high privilege of listening to the instructions of President Dwight, both as a preacher, and as the director of the studies of the senior class. Mr. Evarts has left some brief journals of this period of his life, notes of the lectures which he heard, and records of facts which came to his knowledge. The class with which he was connected, consisted of nearly sixty members at the time of graduation, and contained an unusual amount of talent. It has furnished, perhaps, as great a number of useful and distinguished men, as any class which has received the honors of the institution. Mr. Evarts, as we learn from one of his classmates, was much beloved and respected by his fellow students. He applied himself to his various studies with great diligence; he then gave

much promise of his future eminence as a writer, by the facility and correctness with which he communicated his thoughts. There were men in his class who pushed their researches farther than Mr. Evarts did, into some of the branches of literature and science. As a general scholar, however, he had no superiors.

In his senior year, during the winter of 1801-2, Yale College was visited with an interesting revival of religion. Among the fruits of it was Mr. Evarts. His feelings, though generally calm and equable, were, sometimes, characterized by great warmth and tenderness. In the April following, he made a public profession of religion, and joined the church in the college. At the time his class graduated, in 1802, he united with those of his classmates, who were professors of religion, in a *mutual covenant*, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with and counsel one another in subsequent life. It was a singular felicity for Evarts, and his young friends, to enjoy the instructions of such a man as President Dwight—one, "who did his duty with his whole mind and heart, who thought nothing adequately done, till all was done which the case admitted of." "Into his recitations and discussions he also threw a vast fund of practical instruction, on almost every subject of life, manners, and human busi-

ness; for few men ever observed more carefully and extensively." In the various subjects, which came before the senior class, it was usual for the President to assume a considerable range of statement and argument, so that the driest parts of logic and metaphysics were rendered exceedingly interesting and instructive. To the counsels and labors of this excellent man, the successive classes of students were greatly indebted. While attending upon his instructions, Mr. Evarts was in the habit of taking notes, or short memoranda—a habit which he continued through life. His appointment at the commencement, in which he received the degree of Bachelor of Arts, was an oration. His subject was the "Execution of Laws." "At the close of it," says one who was present, "when, in a strain of commanding eloquence, he introduced Lord Mansfield as rebuking the British community, it seemed as though every heart anticipated in the youthful speaker, some future champion of liberty and law, that should be the pride of his country." This performance subsequently appeared in a series of numbers from a weekly paper printed in Wiscasset, Maine, and was publicly attributed by the editor, to the pen of President Dwight.

After leaving college, he engaged in no settled employment till April, 1803, when he took charge of an academy, in the town of Peacham, in Vermont. In this employment, he remained nearly a year. Soon after the close of his connection with this academy, he returned to New Haven, and entered himself as a student at law, in the office of the late Judge Chauncey. In this office, Mr. Evarts enjoyed eminent facilities for obtaining a knowledge of his profession. Mr. Chauncey was a striking instance of a self-taught man, rising, by native energy and unwearied application, to a post of great usefulness. Without the advantages of a public education, he reached a commanding eminence

in his profession. He was attorney for the State of Connecticut, and in 1789, was appointed a Judge of the Supreme Court. Under him Mr. Evarts acquired a familiar acquaintance with the principles of law, and political economy. Early in the summer of 1806, he took the oath of admission to the bar, and opened an office for the practice of his profession in New Haven. His business in the profession which he had chosen was very limited, and his income from that source, did not much exceed the mere expenses of his office, the charge of his family being defrayed principally, by keeping boarders. This fact is, doubtless, to be ascribed, not to the want of energy and skill in his business, but to the well known circumstance, that in this profession especially, years of industry and application to study, must be expended, before the general confidence of the community can be acquired.

In May, 1810, Mr. Evarts removed to Charlestown, near Boston, for the purpose of pursuing the duties of his profession, and also to take charge of a literary and religious monthly publication—the *Panoplist*. This work was commenced in June, 1805, and was discontinued in 1820. With what ability Mr. Evarts discharged the duties of editor, thousands in the Christian community well know. While the literary character of the work is, in general, very respectable, there are occasional articles of great ability. Mr. Evarts, it is well known, was the author of a large part of the original matter inserted in its pages, from 1810, to 1820. His published pieces in June, 1814, amounted to *two hundred and twenty-nine*. Most of these were inserted in the *Panoplist*. As a vindicator of the great doctrines of the gospel, as a repository of interesting biography, as a record of the first thoughts and earliest aspirations of those, who laid the foundations of our benevolent societies, as an index of the literary character of the religious community in this country, and in its

last years, as the organ of the American Board of Missions, the files of the Panoplist will be of great value to future generations.

In June, 1810, the American Board of Commissioners for Foreign Missions, was formed at Bradford, Massachusetts, for the purpose of devising and prosecuting measures for the extension of the gospel in heathen lands. In 1812, at the third annual meeting of the Board, Mr. Evarts was elected Treasurer, and in 1813, was chosen a member of the Board, and of the Prudential Committee. Besides these duties, Mr. Evarts was intimately associated with Dr. WORCESTER, the Corresponding Secretary, in conducting the correspondence of the Board, in maturing the plans for the complete organization of the Christian community into auxiliary associations, and in all the concerns of the missions.

In 1821, Dr. Worcester died, and Mr. Evarts was, with great unanimity, chosen to succeed him as Corresponding Secretary. His field of labor was now much enlarged. It was such a sphere as would call forth his great powers. In 1811, it was thought that the American churches had not zeal and ability enough to sustain a single mission to the heathen, and one of the missionaries actually received a few hundred dollars in England. In 1810-11, the income of the Board was about *fourteen hundred dollars*; in 1821-22, when Mr. Evarts became Secretary, it was more than *sixty-one thousand dollars*. So remarkably had the Lord of Missions smiled on this infant enterprise. Since that time, the progress of this noble institution has been equally cheering. In 1827-28, the income of the Board exceeded one hundred thousand dollars. The number of letters now prepared, annually, at the Missionary Rooms, many of them long, and requiring much thought, exceeds twenty-five hundred. For several years, Mr. Evarts had little to do with

the minute details of business and correspondence, or even with conducting the periodical publications of the Board. The last ten annual Reports were written by him, and most of the instructions to the missionaries. In 1818, and again in 1822, he visited the Cherokee Indians. He visited the Cherokee and Choctaw Indians in 1824, and the Cherokee, Choctaw, and Chickasaw Indians, again, in 1826. He also spent three or four winters, in the city of Washington, during the sessions of congress, where his principal object was to exert an influence in favor of the civilization and education of the Indians, and especially to protect them from the operation of unjust and iniquitous laws. For two or three years past, his exertions in favor of these forlorn and desolate children of the forest, were very great and arduous. These exertions, though proceeding from the most expansive philanthropy in the bosom of Mr. Evarts, were in direct connection with the great object of his life—the promotion of the missionary cause. The Board has more than thirty stations among the Indian tribes; all of them will be in some measure affected, and several of them utterly destroyed by the proposed removal of the Indians.

In the autumn of 1829, a series of papers, over the signature of "William Penn," appeared in the Washington National Intelligencer, one of the most important political papers published in the United States; in which Mr. Evarts very ably discussed the whole subject of the Indian rights. Their lawful claims to the possession of the territory which they occupy, were completely vindicated. These papers were copied into at least forty other newspapers, and also collected and published in a pamphlet form. They were probably read by more than half a million of the citizens of this country. The whole subject was investigated to the foundation. The familiar acquaint-

ance of Mr. Evarts with political law, and with the great principles, which ought to regulate the intercourse of nations, gave to his opinions a weight of authority, and an extent of influence, which will render the papers of 'William Penn' an important part of the political history of the times. No attempt has ever been made to answer them. He also wrote various articles in many of the newspapers of the country, particularly just before the bill for the removal of the Indians was agitated on the floor of congress. All which he did will not be known till the oppressor and the oppressed stand before the throne of final judgment. His feelings, which on all other subjects seemed to be calm, unruffled, and perfectly under the control of his reason, could hardly be repressed, when he thought of the indignities which were heaped on the hapless Indians. The writer of these remarks well recollects seeing his feeble frame agitated almost beyond endurance, when conversing on this subject, at the Missionary Rooms, but a few months before his death. Still he knew that the Judge of the nations will bring good out of this enormous and high-handed oppression. When the vote was passed, which stigmatizes this Republic as guilty of perjury towards its dependants, Mr. Evarts, who was in the Hall of the House of Representatives, remarked to a member of congress who sat near him, "My comfort is, that God governs the world; and my hope is, that when the people of the United States come to understand the subject, there will a redeeming spirit arise; for I will not believe that the nation is yet lost to truth and honor." In other concerns affecting the welfare of this nation, Mr. Evarts took a deep interest.

In the measures adopted to prevent the transportation of the public mail on the Sabbath, he was earnest and efficient. He wrote circulars and petitions, and presented them for signatures, attended meetings of the

friends of this object, conversed extensively with members of congress, and compiled and published a pamphlet, consisting of extracts from memorials to congress from different parts of the country, together with an introduction and conclusion, written by himself. This was attended with much labor and pecuniary sacrifice. Probably no man in this country felt more deeply the importance of the sanctification of God's holy day.

In the efforts which have been made to train men for the Christian ministry, Mr. Evarts was always ready to give his valuable counsels and influence. He appeared publicly as the advocate of this cause on more than one occasion. At the anniversary of the American Education Society, in 1827, he argued its claims at length, and with his usual sound and discriminating sense.

The health of Mr. Evarts had been declining, for more than a year before his decease. During the winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labors at the Missionary Rooms till about the first of April, when he repaired to the city of Washington. The debates on the Indian bill, and subjects connected with that great question, contributed to exhaust his already feeble frame. After his return to Boston, he was laboriously employed in preparing the annual report, (a paper which, for power of expression, and comprehensiveness of view, was never surpassed by any similar document in this or any other country,*) publishing the speeches on the Indian bill, writing on the Indian question, and attending to the common business at the Missionary Rooms. After the annual meeting of the Board, in October, these, or similar labors continued; and in addition, he spent a fortnight at New Bedford, superintending the embark-

* See the article in the November number of the Quarterly Register, 1830.

ation of several missionaries for the Sandwich Islands. Here he was exposed to cold and storms, and exerted himself in writing, and in addressing public assemblies in the vicinity, on the subject of missions. He returned from New Bedford, Dec. 29th, much debilitated, and could labor only at intervals afterwards. He, however, wrote the memorial of the Board to congress, in behalf of the Indians, while he was so weak, as every hour or two to be obliged to lie down and rest. He wrote, also, a number of important letters. His last letter, as Corresponding Secretary of the Board, was written to the missionaries in the Cherokee nation. His anxiety and labors on the Indian question, the distress which he felt in view of the violation of the good faith of the nation, and of the rights of the Indians, his apprehension of the judgments of heaven, which would visit this country for their treachery, kept his mind in a state of exhausting excitement for the last year and a half of his life.

As his strength declined, and he became entirely unable to attend to business, he seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's Saint's Rest, and in contemplating, by faith, those new heavens and new earth, wherein dwelleth righteousness. He had himself made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and, with this view, attended minutely to his secular affairs. His own plan was to proceed to Washington, and to endeavor to exert his influence in favor of the Indians, till the close of the session of congress, and then go on an agency for the Board of Missions, in the middle, or southern States. This expectation he continued to cherish, till advised by his physician that a voyage to a warmer climate was the only probable means of restoring his health.

In this arrangement he acquiesced; and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work, without reference to him. This, to his own feelings, was, probably, the most trying moment of his life. He took passage in the ship Fama, for the island of Cuba, on the 15th of February, 1831. When in sight of Abaco, one of the Bahama islands, he wrote the following paper:

"Daily, and many times a day, I have been disposed, I trust, to acknowledge the goodness of God, and to consecrate myself anew to his service. I had thought of making a written and formal consecration of myself to the Lord, this forenoon; but my mind is so weighed down by my feeble body, that I can write nothing except of the simplest kind, and cannot adequately dwell upon the amazing theme of being a servant of God, and of having Him for my portion forever."

At half past 3, P. M. he wrote thus:—"We have turned the southwest end of Abaco; I have looked at this work of God, which it is not likely I shall see again; and have turned my thoughts many times to the great and blessed Creator of all.

"Here, in this sea, I consecrate myself to God as my chief good;—to Him as my heavenly Father, infinitely kind and tender of his children;—to Him as my kind and merciful Redeemer, by whose blood and merits alone I do hope for salvation;—to Him as the beneficent renewer and sanctifier of the saved. I implore the forgiveness of my numerous and aggravated transgressions; and I ask that my remaining strength and time may be employed for the glory of God my portion, and for the good of his creatures.

"Whether I make my grave on the land, or in the ocean, I submit cheerfully to Him. It will be as He pleases; and so it should be. I pray that the circumstances of my death, be it

sooner or later, may be favorable to religion; that I may not deceive myself in the great concerns of my soul; that I may depart in peace, and be received, through infinite mercy, to the everlasting kingdom of my Lord and Saviour Jesus Christ. Amen."

Mr. Evarts reached Havana, after a favorable voyage, on the 2d of March. But his health had not received much benefit. After spending some time at Havana, and Matanzas, and in the interior of the island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, Georgia, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, South Carolina. There were now evident indication of his being in the last stages of a consumption.

He was cordially welcomed at the house of the Rev. Dr. Palmer. He appeared very much exhausted, and retired immediately to rest. On Friday, as his strength continued to diminish, several ministers, at his request, met in his chamber, when, though very weak, he remarked, that he knew his case to be exceedingly critical, that he found it pleasant to be in the hands of God, who would do all things well, that he had no painful solicitude as to the result of his sickness, but thought it to be his duty to use every means for his recovery. He then requested an interest in their special and united prayers; 1st, that if consistent with God's will, he might recover; 2d, that he might have a sweet sense of pardoned sin, and an unshaken confidence in the Saviour; 3d, that if God should spare his life, he might be *wholly* and *entirely* the Lord's; 4th, that, if it should please God to remove him, by this sickness, he might be able to glorify him, on a bed of languishing and pain, and that his precious cause might be pro-

moted by his death. Saturday evening, May 7th, he remarked, "Tomorrow is the rest of the holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought; but I bless God it is tranquil. Not my will, but thine, O God, be done."

About 9 o'clock, he said, "Oh, dear Saviour, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above. Amen." On Sabbath morning, his appearance was greatly changed, and he seemed to be gradually sinking in the arms of death. To a youthful professor of religion, who was in attendance, he said, "You have professed religion while young; so did I; I rejoice in it. All I have to say to you is, endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service." To several other young Christians he remarked, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you." In the evening, he spent some time in silent meditation.

The Rev. Dr. Leland came in, with whom Mr. Evarts conversed with great interest. In the course of his remarks he observed, "I have given *myself* all away." "This is the land of Beulah," said Dr. Leland, "is it not?" "I think it would be," he replied, "if I had strength to contemplate it."

The next morning, Tuesday, May 10th, his symptoms of approaching dissolution seemed to increase. Rev. Dr. Palmer asked him if he felt that he was near home. "Yes, yes," was his reply. After a little while he said, "Attend now to what I say, as the words of a dying man." After affectionately commending the members of his family to God and the

word of his grace, he said, "I wish in these dying words, to recognize the great Redeemer as the Saviour from sin and hell; able and willing to save all that come unto God by him. To Him I commend my spirit, as to an all-sufficient Saviour. He is the great champion and conqueror of death and hell. And I recognize the great Spirit of God, as the renovator of God's elect, and herein, if I gather strength, I wish to recognize, and acknowledge the church of God, containing all, who have truly dedicated themselves to Him, in a new and everlasting covenant. And here permit me, a poor, unworthy worm of the dust, to give thanks to many of the children of God, from whom I have received confidence, kindness and favor, as a disciple of the Lord Jesus Christ. And one more duty; Brother P., if in any respect, I have offended the children of God, I ask their forgiveness. If I have grieved them by impatience, or, in any other way, I ask their forgiveness."

About two hours after, a gentleman asked him, Have you anything to say to the missionaries—any message? He said, "O yes, O yes; but I am afraid I shall make distinctions. Do not let me make distinctions." No, was the reply. *All* missionaries. Does not the missionary cause appear more precious and important than ever? After considerable pause, and with much expression of countenance, and emphasis of manner, he said, "You have called me back to the world." With a view to recal his thoughts to heaven, it was asked, Can you realize the following words:

"The world recedes, it disappears,
Heaven opens to my view."

"Not strongly." But heavenly things are in your mind? "Yes," but added he, with characteristic energy, "Look here, see here; if I am required to give intelligible answers, I must be prepared; I am in great pain."

About a quarter past nine o'clock,

in the evening, he burst forth, with expressions of rapture, which cannot be described—"Praise him, praise him, praise him in a way which you know not of." It was said, you will soon see Jesus as he is, and you will then know how to praise him. "Wonderful, wonderful, wonderful, glory. We cannot understand, we cannot comprehend—wonderful—glory—Jesus reigns." "Call all in; call all; let a great many come—I wish to give directions—wonderful—glory—Jesus reigns."

Before the members of the family could be collected, he sank exhausted, and scarcely spoke again. About a quarter before 11 o'clock he fell asleep.

The body of Mr. Evarts, at his request, was examined by his attending physicians, and the result proved that his disease was a chronic, pulmonary consumption. All the viscera, except the lungs, were perfectly sound. The lungs were almost completely decayed.

His funeral service was attended, the following afternoon, and addresses were delivered, by the Rev. Drs. Palmer, and McDowell.

On the arrival of his remains at Boston, a funeral discourse was preached, in Park Street Church, (May 25th,) by the Rev. Dr. Beecher—from the passage, Hebrews iv. 11, "and by it, he being dead, yet speaketh." By the request of the Auxiliary Foreign Missionary Society of New York and Brooklyn, an address, commemorative of his character, was delivered in New York, by the Rev. Dr. Spring. The Rev. Dr. Woods, of Andover, a member of the Prudential Committee of the Board, delivered a sermon at Andover, by appointment of the Prudential Committee, on the 31st of July. A very full and interesting view of his life and character, was commenced in the *Missionary Herald* for October of the present year. It is expected that an extended Biography, with a selection from his writings,

will be prepared, by some competent writer.

In attempting to give a sketch of the character of Mr. Evarts, the writer is not so presumptuous as to imagine that he can do anything like justice to the subject. Our most able and practised writers, might well shrink from the task. To give the intellectual portrait of Mr. Evarts, requires patient and long continued reflection. It is not the delineation of one or two traits of character, which were so prominent as to strike every observer. It is not the description of two or three splendid achievements, where the multiplication of striking incidents, or of adventitious circumstances atones for the want of accurate analysis and discriminating remark. Mr. Evarts was a plain man. There was nothing about him which would attract the admiration of the casual beholder. His character was not moulded or essentially modified, by any one or two incidents in his life, or by a single prominent event in the providence of God. His power to exert an influence was the result of severe and long continued self-discipline. His reputation did not come up as the gourd of the night, nor pass away like the flower of the morning. We do not know of an individual, who has lived in this country, or who is now alive, with whom Mr. Evarts can well be compared. There are men of great intellectual power, who, by strength of reasoning, and eloquence of diction, can control a great community. There were many individuals, whom our revolutionary struggle brought out, men of uncommon sagacity, who have left imperishable monuments of wisdom and genius. There are men, now living, to whom the community are under great obligations. But some of them have read more than they have reasoned; others have great defects along with great excellencies. We admire them at a distance, but shrink

from coming into contact with them. We submit our judgment and understanding to them, but we cannot yield our hearts.

We ought to be grateful to the God of providence and of grace, that we have such a character as that of Mr. Evarts to contemplate. When we are looking at its interesting and lovely features, we are not haunted with the thought that there is a drawback to them all,—that while we are gazing on the verdant and beautiful slope of the mountain, we must recollect that there is another side, bald, rugged, and scorched with lightning. The characters of John Newton, and of Thomas Scott, derive very much of their interest from comparison. In their early days, they manifested some of the worst qualities which belong to our nature. When we contemplate the excellence of their subsequent lives, we are compelled to stop and admire the riches of that sovereign grace which rescued them from the grasp of evil habits, and from the power of the evil spirit. The excellence of Mr. Evarts's character is indeed to be ascribed to the grace of God; but that grace diffused itself so gently, and mingled itself so imperceptibly with his natural traits of character, and with his own vigorous and patient efforts, that we do not lose sight of the man, while we see the finger of God. It is Josiah, yielding, "while he is yet young," to the sweet influences from on high, and not Saul stricken to the ground by the blazing and intolerable brightness. It is not the impetuous torrent; it is the dew descending on the mountains of Zion.

One of the practical lessons which we derive from the review of Mr. Evarts's life, is *the value of the discipline which can be acquired in our public institutions.*

Some students seem to suppose that acquisition rather than discipline, that learning, and not mental energy, is the object of a college life. A great amount of time is wasted, a

great amount of intellectual strength is wasted, by the loose, and indiscriminate habits of reading, in which many scholars indulge. A book, or a pamphlet, or a newspaper, or whatever casually meets the eye, is taken up and cursorily read, without analysis, without reflection. In this way the mind is essentially injured, and a miserable habit is formed for life. All cursory, desultory reading, is by no means to be interdicted. It is sometimes beneficial, as an interchange to weightier cares, or as a grateful relaxation to the exhausted intellect. But there is a limit to it. Power to think, power to do good, are not increased in this loose, indefinite way.* A disciplined mind does not come to one accidentally. Valuable knowledge cannot be acquired without self-denying, strong, systematic effort. The object of spending four years in college is to attend to the prescribed course of study—to acquire the elements of the languages and sciences. It is not to go over a great extent of ground. It is to do a limited work thoroughly. If collegiate institutions were entirely devoted to the inculcation of the theory of the sciences, without one practical application, they would be worthy of all the patronage, which they ever received.

Mr. Evarts, says one of his fellow students, “was proverbially the severest scholar in college.” In subsequent life he was distinguished for the extent of his attainments, on a great variety of subjects. But in college he applied his mind vigorously, to the prescribed course of studies, “without neglecting any from dislike, or a too common opinion, that they would be of little use to him in the business of life. He conscientiously

attended to every duty. The extent to which he pushed his study of the classics, or the sciences, or the number of books which he read in other departments, do not appear to have been very great, but in respect to habits of laborious and successful investigation, an extensive and thorough knowledge of all the branches of study, and an ability to bring all the faculties of his mind, and all his acquisitions into judicious use, when occasion required it, he probably had no superiors in his class. Mr. Evarts, as is well known, placed a high value on the study of the languages. He retained a knowledge of them, in a remarkable degree, during life. He was accustomed, in conversation on theological topics, to quote the original of the New Testament, with great facility and propriety.”*

From Mr. Evarts's character we are taught the perfect compatibility of great *comprehensiveness of mind in connection with minute accuracy.*

We meet with an individual who has the power to define a single, separate topic with logical precision. He can pour upon it the light of the most powerful illustration. He has unity, point, perfect discrimination. He has given this cast to his mind by severe training, by close and confined habits of thinking. Another individual appears with advantage in the exposition of a great subject; in the array of an immense host, where numbers and tolerable order will outweigh the advantages of minute discipline and perfect arrangement. Mr. Evarts was an example of both united. He was acute and comprehensive. As the Persian king knew every officer in his army, by name, so Mr. Evarts knew most intimately all the elements of the power, which was given to him.

So thoroughly did he comprehend the great subjects of political law, and national morality, that some of his friends thought it might become his duty to relinquish his particular

* The following extract from the journal of the holy Henry Martyn, shows how a tender conscience regards this point. “I found a want of the presence of God from the fear of having acted against the suggestion of conscience, in indulging myself with reading the amusing account of Dr. Vanderkemp, instead of applying to the severer duties of the morning.” May not this be one cause of the languishing piety of some of our religious students? They spend too much time in Reading Rooms.

* Missionary Herald, Oct. 1831, p. 306.

connection with the Board of Foreign Missions, and devote himself to the conducting of a paper, which should have for its leading object, a reformation in the maxims, rules, and administration of civil government. In the essays which he wrote on the Indian question, a very general and comprehensive exposition is given of the duties and rights of nations, combined with minute specification, and close reasoning. His mind was not a map of generalities, nor a mathematical point. He never exhausted himself by labors at unimportant positions, as those will certainly do, who lack the power of generalization. In the capacity of his mind, as well as in the sensibilities of his heart, Mr. Evarts was *Non sibi solum, sed toto mundo natus*.

To the great duties connected with the salvation of mankind, he brought a mature, liberal, comprehensive intellect. He was accustomed to stand on the high lands of faith, and to include in his compassionate regards the entire race of man.

Mr. Evarts had a very tenacious memory. He could readily recal minute occurrences which had happened years previously. His mind was a store-house of dates and names and figures, well arranged indeed, and never impeding the free exercise of his reasoning powers. This remarkable trait in his mind was owing to several causes. He observed accurately. As an instance, in the course of his journeys, he took the measurement of a great variety of objects, such as the depth and width of the streams which he crossed. He made it a matter of conscience to relate facts accurately. He never subjected himself to the charge of moral delinquency, by adopting the random and excursive manner in which many good men indulge, in their statements. He, furthermore, made it an invariable rule to collect incidents and facts, for the purpose of helping him to form an opinion on some important subject. The facts

in his memory, minute and multifarious as they were, were connected, doubtless, by principles of association, different from those which exist in ordinary minds.

Mr. Evarts taught a valuable lesson by his style of writing.

We can scarcely refer to any American author for better specimens of pure English. The main quality, in his written compositions, is *perspicuity*. There is nothing ambiguous, nothing to induce hesitation or doubt. The clear thought flows out in clear expression. The honesty of his mind has a counterpart in the transparency of his language. His general manner is plain, (sometimes approaching almost to quaintness,) direct, forcible, unembarrassed with ornament. He also frequently exhibits what the Latins mean by *Curiosa Felicitas*,—a phrase not to be rendered into our western tongues. He selected the language which expressed what he intended, perfectly, nothing more, and nothing less. This enabled him, when he pleased, to write with a condensed energy, and brevity, which gives to every sentence and every word a point and a power truly admirable. His writings are remarkably free from what have been termed, in some instances improperly, *Americanisms*.* In his writings he occasionally rises to the highest strains of eloquence. The conclusion of his last Report, before referred to, exhibits an energy of diction, a force and propriety of illustration, in admirable accordance with the grandeur of the design, and the weight of the sentiments. His great excellence, as a writer, is, doubtless, to be attributed very much to his unwearied efforts in his early days. In the latter part of his life, writing seemed to be merely *pastime*.

In the midst of his multiplied duties and cares, his health feeble and some-

* So far as I have had opportunity to examine, Mr. Evarts never suffered himself to use such phrases as, "tell on the destinies," "talented man," &c. Everything is pure, manly, and correct. It seems that he began to make a collection of Americanisms.

times requiring unremitted attention, *Mr. Evarts was remarkably calm and unruffled.*

For the last twenty years of his life, he was subject to innumerable calls, and frequently at those very times when a great intellectual effort was pressing upon him, yet he did not break out into expressions of discontent and vexation. *In patience he possessed his soul.* Connected as he was with so many men of all characters, in all parts of the United States, and with not a few in other portions of the world, there must have occurred, frequently, things calculated to try his feelings, and interrupt his equanimity. But in prosperity, he was humble; in adversity, he was rarely ever dejected.

The cause of this calmness and serenity was not the lack of deep emotions. Mr. Evarts had too good an intellect to be destitute of feeling. His sensibilities were exquisite, as those know who have seen him when conversing on the subject of the Indian and the African wrongs, or who have read his pathetic, and earnest appeals.

The principal cause of this fact in his character was his intelligent and habitual trust in the wisdom and goodness of God. Evil tidings did not throw him into despondency; prosperous events did not elate him; pressure of avocations did not disturb him. He referred all these things to an overruling Providence. Another circumstance, which contributed not a little to this state of mind was, that he was prepared, in almost every subject, to give his opinion *immediately*. His judgment had been formed before. He had collected the facts, and weighed the reasons. Consequently, if several individuals applied to him for advice, at the same moment, he could give his opinion distinctly and intelligently, without delaying them, and without disturbing himself.

Mr. Evarts's history furnishes a remarkable instance of the consecra-

tion of great talents to one object, and yet of entire freedom from bigotry and exclusiveness.

The horizon of some men is bounded by the society, or the cause in which they are concerned. It is almost sacrilege to speak and act in behalf of any other good thing. In this way their associations, and modes of thinking, become extremely confined, and their general usefulness is much diminished. Mr. Evarts loved the missionary cause; in his dying moments, it seemed to be almost the only thing which could abstract his thoughts from the heavenly kingdom. Yet he was accurately acquainted with the plans of every other benevolent association of the present day; and he delighted to assist them all by counsel, and personal sacrifice, and prayer. Hardly a man in the country better understood the nature of the slave system, or felt more deeply for the unutterable woes of forlorn, and bleeding Africa. Hardly any one would have been more able or more willing, to have devoted his life, as Clarkson did in England, to work out the deliverance of the oppressed.

Mr. Evarts furnished an instructive example of a cordial attachment to the doctrines of the gospel in connection with an expansive benevolence.

The conductors of our charitable societies are exposed to great danger of losing sight of the essential truths of Christianity; and in their anxiety to urge forward the cause in which they are engaged, to forget the high motives which ought to animate them. It is much easier, oftentimes, to excite a community to benevolent action, by the presentation of unworthy, or at least of inferior motives, than to arouse them in view of conscience, of imperious duty, of the love of God, and of the retributions of eternity. But Mr. Evarts was not of this superficial, temporizing class. He understood himself the nature of the Christian religion. He knew that its very spirit is benevolence. The feelings

which prompted him to action, flowed from clear views of truth. He meditated and then he felt. To do good was a matter of conscience with him, not to be postponed, not to be set aside any more than the care of his family, or any other relative duty. What he wished to see with unutterable desire, as that upon which the salvation of a dying world is depending, under God, was the whole church of Christ pervaded and controlled by such a spirit as reigned in him who said, *I am a debtor both to the Greeks and barbarians, to the wise and to the unwise.* He knew that the heathen were in a perishing condition, and that Christians were charged with the duty of sending to them the gospel. To see the apathy and cold indifference of many of the professing followers of Christ, sometimes filled his benevolent heart with inexpressible anguish.

Another lesson furnished in the history of Mr. Evarts, was the manifestation, at all times, of decision of character in connection with mildness.

It is a remark of John Foster, "That it is the rarest endowment of humanity, though not, perhaps, an impossible constitution of mind, to be tremblingly alive to gentle impressions, and yet to be able to preserve, when the prosecution of a design requires it, an immovable heart, amidst the most imperious causes of subduing emotion." This constitution of humanity Mr. Evarts showed, in his own case, to be a possible thing. Says one who well knew him, "If he had lived in the days of persecution he would have been among the first to have gone to the stake." Early in life, he suffered severely, both in his reputation and property, from his unbending rectitude. But nothing could induce him to make a compromise with conscience. When he had formed his opinions of truth or duty, no human being, no human tribunal could have diverted him from his purpose. Notwithstanding, he had very few, if any enemies. In-

dividuals who differed from him, in opinion, essentially, were his personal friends. Political men, who might have deemed his missionary zeal, fanaticism, admired him for his honesty and integrity. Numerous expressions of sorrow for his removal were manifested by those who had no connection with him in his labors of love. In his social character, there was nothing harsh, nothing repulsive. He was uniformly kind, and affable. In his conversation, he was as much characterized for amenity, as for good sense. Little children shared in his notice and condescending regards.

Another great lesson taught us by the experience of this beloved and revered man is, that we may expect to die as we live.

Mr. Evarts lived to the glory of his Redeemer, and he had strong consolation on the bed of languishing. He was an intelligent Christian, living and dying. In his last conflict he found the benefits of those habits of reflection, which he had sedulously cultivated, during his days of health. He had obeyed both parts of the apostolic injunction—Grow in *grace* and in the *knowledge* of our Lord and Saviour. He had thus taken one of the most effectual ways to guard against self-deception. He *knew* in whom he had believed. He had given himself *wholly* away: and the Saviour, having loved his own, while he was in the world, loved him unto the end.

The good which Mr. Evarts accomplished, by his consistent example, by his labors, as a conductor of the periodical press, as a fearless vindicator of the rights of the oppressed, as an expounder of the law of nations, as a wise counsellor, as the leading mind, for many years, in the missionary enterprise in this country, and as a friend of the human race, is, indeed, inestimable. The words which were used by him in reference to the early settlers of this country, may, with equal justice, be applied to him.

"Posterity will remember him, with inexpressible gratitude; and his name will receive new tributes of admiration with every succeeding age. His labors will contribute, in an eminent degree, to raise up, and purify, and ennoble the future millions of America, and to bring unnumbered multitudes to glory and virtue, to heaven and to God."

NOTE.—In giving the facts in the history of Mr. Ewarts's life, the language used in the Rev. Dr. Spring's sermon has been frequently adopted.

To the Editor of the Quarterly Register.

IMPORTANCE OF AN EDUCATED MINISTRY, SHOWN FROM ECCLESIASTICAL HISTORY.

MY DEAR SIR,

You have requested me to prepare, for the next number of your work, some remarks on the following subject—"The light which Ecclesiastical History throws on the importance of thorough education in the Christian Ministry."

I understand this inquiry as having a particular respect to the *literary* and *theological* furniture of gospel ministers. The indispensable importance of PIETY in the sacred office, being so evident, and having been made the subject of specific attention in some excellent communications in preceding numbers of your work, will here be taken for granted. All experience teaches that learning without piety cannot fail of being a curse to the church. It is your special object, if I understand your design, that I should make some remarks, chiefly drawn from historical testimony, on the great importance of being *competently learned*, as well as *fervently pious*.

It will readily occur, on the slightest reflection, that there is a difficulty in the discussion of this subject, growing out of its very extent. Even if I were much more capable of doing justice to it than I am, I should almost despair of bringing within the com-

pass of eight or ten pages, to which I am necessarily confined, that sort of inductive demonstration, the chief value of which depends on its being manifestly and uniformly founded on a long series of consistent *facts*. Yet, as your request is connected with a cause in which I feel the deepest interest, I will try to say something, which, if it should fail of impressing conviction on every reader of your valuable work, the failure, I am very sure, will arise rather from want of room or skill on the part of the advocate, than from any defect of justice in his cause.

The instruction furnished by ecclesiastical history is rich, and, in some respects, unerring. As it is the record of God's dealings with his church, we are, of course, to regard this record as something more than a mere table of names and facts. We are to peruse it as a great moral exhibition of embodied and exemplified truth. We are to consider it as ascertaining the most important analogies of action; as establishing fundamental rules of judgment; as teaching precious lessons of wisdom; as verifying the word of God; and as pouring light on his providence. "As in water face answereth to face, so the heart of man to man." Of course, "the thing which hath been, is that which shall be; and that which is done, is that which shall be done." It is this principle, which gives value and importance to correct histories of ecclesiastical men and affairs. Place any considerable number of men, at different times, under similar circumstances, and their conduct will be similar. In exact proportion as their circumstances correspond, the future may be predicted from the past; and we shall find the experience of the human family to be an uninterrupted certification of the preacher's maxim, that "there is no new thing under the sun." Here is the source of that ardent and unextinguishable thirst for historical information which ever has prevailed,

and ever will prevail in the noble and vigorous mind. Such a mind will feel all the force of a sentiment uttered, by an eloquent Pagan, many centuries ago,—“Not to know what happened before you were born, is to be always a child.”

Now there is, perhaps, no subject concerning which the voice of ecclesiastical history speaks in more decisive, solemn, and uniform language, than with regard to the character of the Christian ministry. The testimony which it bears in regard to *piety*, as before hinted, is of the strongest kind. But the testimony which it bears with respect to the importance of sound theological knowledge, is no less distinct and powerful.

We no sooner read, in the Old Testament Scriptures, of leaders and guides as existing in the house of God, than we begin to read of the importance of their being well furnished with knowledge and wisdom, as well as with grace. “Take ye *wise men*,” said Moses, and “*understanding*, and known among your tribes, and I will make them rulers over you.” We read again, as an admitted principle, that “the priest’s lips ought to *keep knowledge* ;” and that it was considered as their official duty “to feed the people with *knowledge*, and with *understanding*.” Plainly implying, not only that this was an expectation which every dictate of *reason* warranted, but to which *experience* also gave its decisive sanction.

Accordingly, after the date of these Scriptures, as the ecclesiastical men, toward the close of the Old Testament economy, became more and more *ignorant*, they became more and more regardless of practical piety ; more unfaithful, of course, in the discharge of their practical duties ; and, in consequence of their defection, a curse rather than a blessing to the church of God. No one can take even a cursory view of the deplorable character of the Jewish priesthood during the four centuries which

preceded the coming of Christ, without perceiving that their moral qualities, their diligent attention to the duties of their office, and their official usefulness, all declined in nearly an exact proportion to their decline in knowledge. As the spiritual leaders and guides became less and less capable of “feeding the people with knowledge and understanding,” the mournful effects of their incompetency appeared on every side. Truth and virtue were trodden down in the streets. “The people perished for lack of vision.” Divine institutions were dishonored. Idolatry lifted its head, and public profligacy and misery followed in its train. Indeed, this was so steadily the course of things, throughout the whole of the Old Testament economy ; the maxim, “Like priest, like people,” was so invariably exemplified, that to quote all the examples of it on record, would be to repeat the greater part of the Jewish Scriptures.

Nor is the history of the New Testament church, less distinct and impressive in teaching the same lesson. Even the character of the apostles, though frequently perverted by superficial and erroneous reasoners, and made to countenance a different doctrine, is clearly and strongly in favor of the doctrine which I wish to establish. For although they were illiterate fishermen, yet they were supernaturally instructed by their Master, and endowed with the power of working miracles, and speaking with tongues in aid of their ministry ; and long before this period of miracles and inspiration was ended, we find careful study, and mature knowledge enjoined by an apostle, who knew their value by experience, and inculcated them upon principles which apply to all ages. Paul had himself been “brought up at the feet of Gamaliel,” and seems to have been well skilled in every branch of literature and science then taught. And, what is particularly worthy of our notice, this only man, among all the apostles,

who was favored with ample and ripe learning, was by far the most eminently useful of the whole number. He not only "labored more abundantly than they all," but was, probably, during his life, and has been, assuredly, since his decease, instrumental of more benefit to the souls of men, than any other man that ever lived. Accordingly, he gave directions which plainly establish not only the *truth*, but also the *importance* of the doctrine for which I am contending. The candidate for the ministry, according to the injunction of this apostle, must not be "a novice," but "apt to teach," and "able to teach;" he must "give himself to reading," and "let his profiting appear to all." Nay, inspired and eminently learned as the apostle himself was, still he did not consider himself as having attained so much, either in grace or learning, as to render further study unnecessary. For, notwithstanding his itinerant life, he still valued "*books*," as we learn from the close of his second epistle to *Timothy*, and made them, as far as possible, the companions of his travels.

In the second, third, and fourth centuries, study for the holy ministry seems to have been considered as a serious and most important affair, by no means to be slighted or abridged. Several years of laborious study were not thought too much to be submitted to for this purpose. Schools for the special purpose of training youth for the sacred office, were founded, and the most learned and pious instructors that could be procured, placed over them. By some of the early Councils it was solemnly decided, that no man ought to be ordained to the work of the ministry under *thirty years of age*; because they thought that none could be qualified for the office at an earlier period; because the Lord Jesus Christ himself began his ministry at that age; and because they considered it as the most perfect age of man.

Accordingly, those who are famil-

iar with the character of the leading ministers who flourished, and guided the church during the centuries just mentioned, will perceive in their history an ample confirmation of the principle for which I plead. *Justin Martyr, Tertullian, Cyprian, Origen, Jerome, and Augustine*, were the greatest ornaments of the church during the period contemplated; more active and more useful than any other contemporary servants of Christ, with whose names we are acquainted. But every one knows that these were the most learned men of the times in which they respectively lived; and that it was their learning and talents which enabled them, under God, to exert so extensive an influence, and to accomplish so much good, in the diffusion of truth, and in the promotion of evangelical piety. Indeed with the *last* of the venerated names just mentioned, the intelligent Christian is wont to connect everything interesting in the revival of the cause of pure and undefiled religion, at the close of the fourth, and beginning of the fifth century.

After the age of *Augustine*, the decline of the Christian ministry in *learning*, went hand in hand with its decline in *piety*. The Emperor *Leo*, who flourished about A. D. 460, rendered himself remarkable by providing that the church should be furnished with "able bishops;" because he decreed, that none should be ordained to the office of bishop but those who had "learned the Psalter"! and, in accordance with this humiliating fact, a Council held at *Rome*, in 467, solemnly decreed, that no one should be ordained a bishop who "could not read"! Nay, it appears from the records of the Councils both of *Ephesus* and *Chalcedon*, in the same century, that, of the bishops present in those Councils there were a number who were not able to write their own names, but were glad to get others to subscribe for them. The subscription of two bishops in one of those Councils is in the follow-

ing style—"I *Helius*, bishop of *Hadrianople*, have subscribed by *Myro*, bishop of *Rome*, being myself ignorant of letters." And again,—"*Caïumus*, bishop of *Phœnicia*, have subscribed by my colleague, bishop *Dionysius*, because I am unacquainted with letters." We are also explicitly informed, that, in this century, it was the fixed plan and habit of some of the leading prelates, not to ordain any but those whom they knew to be weak and ignorant, and might be easily *managed* and *guided*, according to their pleasure.

Now, when we recollect how rapidly, after this period, the body of the clergy declined in piety and fidelity, and how extensively the most deplorable ignorance and superstition spread over the Christian church; that the faithful study of the Bible, and, of course, the knowledge of sound Christian doctrine, were almost lost sight of; and that, from this time, a long night of darkness and moral desolation covered Christendom;—is it possible to doubt that the ignorance of the clergy was the grand cause of this melancholy apostacy, in which the very theory of religion was almost entirely banished from the church, while it still bore the name of Christ? I am aware that a view of this portion of ecclesiastical history is sometimes taken, which does by no means accord with the use of it which I now aim to establish. It has been said, that the original fault of the ministers of the second, third, and fourth centuries was, not that they had too little learning, but rather that they were disposed to refine, and philosophize, and pervert their knowledge to the purposes of unhallowed speculation:—that they had, in fact, *too much learning*, and were ensnared by it, rather than aided in the discharge of their professional duties. There is, no doubt, a mixture of truth in this representation; that is, that *some* of the fathers of the centuries referred to, were led astray by the speculations

of a vain "philosophy, falsely so called," and were by this means chargeable with disguising or perverting the doctrines of the gospel, from which perversion great and wide-spreading mischief to the church arose. But the fact is, their knowledge was not of the right sort; nor was it under proper direction. They were liable to the same charge which may be brought against some at the present day. They deferred more to their own philosophical speculations, than to the word of God. Had their learning been *sanctified*, it would have been, as *Paul's* was, a noble auxiliary in the best of causes. It would have led them to the Bible, and prepared them for the diligent and humble study of that fountain of divine knowledge. This, and this only, is the furniture for which the enlightened friends of a learned ministry are disposed to plead;—sober, sanctified knowledge;—that knowledge which binds to God and his Word, instead of leading away from both. Every one acquainted with the history of those times, knows that it was the learning of *Augustine*, which enabled him, in union with his piety, to stand forth as the champion of gospel truth; to oppose and refute the Pelagian heresy, and other plausible errors in his day; to contend with learned and artful Pagans with skill and success; and to favor the church with writings on a variety of subjects, which were not only of incalculable use in the age in which they were written; but continued to subserve the cause of truth and righteousness up to the period of the reformation;—and which are to this time exerting an influence by no means of small value.

During the dark ages which followed that of *Augustine*, the deplorable effects of ignorance—general and humiliating ignorance—among the leaders and guides of the church, are so well known, as to render either proof or detailed illustration altogether unnecessary. The political state of Christendom was in the highest de-

gree unfavorable both to literature and piety. The laws and habits of barbarians gradually took the place of civilization and Christianity. Copies of the Scriptures were rare, and, of course, were little studied, even by the clergy. Many of the sacred profession were unable to read. An acquaintance even with the doctrines of religion, to say nothing of its spirit, every day declined. Preaching was in a great measure discontinued; partly because a great majority of the ecclesiastics were too ignorant themselves to instruct the people; and partly because those who had intelligence enough to discharge this part of their duty, were too much sunk in voluptuousness and profligacy to submit to the requisite labor. The consequence was, that Christian knowledge was in a great measure banished from the world. The most childish and miserable superstitions usurped the place of pure and undefiled religion. Only here and there an individual appeared, who either knew enough, or was faithful enough to teach men the real way of salvation. The appearance of the church, for a number of centuries anterior to the glorious reformation, may, with propriety, be compared to the sky, when, in a dark and troubled night, it is so much overcast with clouds, that only half a dozen stars are to be seen faintly glimmering through the murky vapors. Gloomy and wide spreading indeed was the darkness!

I have alluded, in the last paragraph, to the very few "lights" which appeared in the church during the period to which reference was had;—to the "Witnesses who prophesied in sackcloth" amidst the surrounding gloom. But few and feeble as these were, they were all so many witnesses in favor of the importance of sacred knowledge among the leaders and guides of the church. The *Paulicians*, who flourished in the seventh and eighth centuries, as "witnesses of the truth," were for nothing more remarkable, than for

their diligent study of the Scriptures. Indeed, some have supposed that their devoted attachment to the study of the Scriptures, and especially of the epistles of the apostle *Paul*, gave rise to the title by which they are known. *Claudius of Turin*, the apostolic luminary of the ninth century, was no less distinguished by his love of knowledge, and his rich comparative furniture for the sacred office, for the time in which he lived, than for his piety, zeal, and unwearied labor for the benefit of his fellow men. The same characteristic, as far as circumstances admitted, was found in the churches of the pious and devoted *Waldenses*. They were always poor, and always severely persecuted. And yet they required all their candidates for the holy ministry, as far as possible, to be diligent students. They prescribed a certain course of study; made all candidates for the sacred office pass through a specific examination; and when, after all their care on this subject, they had been misrepresented by the surrounding devotees to the Church of Rome; when it was calumniously alleged concerning them, that they preferred ignorance to learning in their pastors—they replied,—as their authentic records, preserved by *John Paul Perrin*, and *Sir Samuel Morland*, attest—they replied,—with a pathetic solemnity of appeal, truly characteristic—that the most of their pastors were not indeed, so deeply learned in biblical and theological knowledge as they *wished* them to be; that this, however, was the result, not of *choice* on their part, but of *painful necessity*; that they were perfectly sensible their pastors would be far more capable and more useful, as spiritual instructors and guides, if they were more richly furnished with knowledge; but that their situation as an impoverished and persecuted people rendered it impossible for them to attain, in this respect, what they considered as highly desirable.

If ever a historical fact bore a pow-

erful testimony in favor of a well furnished ministry, this of the *Waldenses* deserves to be so considered. Their peculiar poverty; their constant exposure to the rigor of persecution; and their simple piety, might have been expected to turn away their minds, in a considerable degree, from the refinements, and even from the more solid parts of ministerial furniture. But this was so far from being the case, that, we see, they invariably insisted upon as much learning in their pastors, as could possibly be obtained; and mourned, in the most touching manner, that they were not able to secure for them a more ample and suitable training.

In the thirteenth, fourteenth, and fifteenth centuries, the interests of literature and science were in a course of gradual, but very sensible improvement. But so far as we are acquainted with the facts and characters which distinguished those centuries, we may lay it down as a principle steadily, and, with few exceptions, throughout exemplified, that the better informed the clergy were, the more elevated was their sacred character, and the more marked and extensive their usefulness. Those who are familiar with the character of some of the more eminent of the ministers of the gospel who adorned the period under consideration, will not hesitate a moment respecting the truth of this statement. *Roger Bacon*, Bishop *Grosseteste*, and Archbishop *Langton*, of the thirteenth century; *Wickliffe* and *Bradwardin*, of the fourteenth, and *Huss*, *Jerome*, *Gerson*, and *Savonarola*, of the fifteenth century, with many more who might be mentioned,—are standing and unquestionable witnesses that great learning, united with fervent piety, enables its possessor to serve the church of God far more extensively and more effectually, than can possibly be accomplished by those who, however honest their intentions, and fervent their piety, have but a small amount of knowledge. Had

not *Wickliffe*, “the morning star of the reformation,” been one of the most learned men in *Europe* of his day; had he not been a voluminous and able writer, as well as a fervently devoted preacher, a large portion of that eminent usefulness which attended his labors, not only in *England*, but also in large continental portions of the western church,—could never have been attained. The same remark may be applied, in a measure, to *Huss* and *Jerome*—who, in consequence of their rich erudition, and powerful talents, exerted an extensive and most salutary influence, not only while they lived, but long after their mortal bodies were committed to the dust.

The history and character of the principal reformers, as well as of their active enemies and opposers, teach with equal decision, the lesson for which I am now pleading. The ignorance which generally prevailed in the Romish church, when *Luther* began his glorious work, was as wonderful as it was humiliating. The celebrated *Hochstraten*, a zealous Dominican, entered the lists against *Reuchlin*, a learned friend of the reformation, and endeavored to demonstrate that the study of Greek and Hebrew was pernicious to the faith. Even the faculty of theology of the University of *Paris*, about the same time, maintained before the Parliament, that religion was undone if the study of Greek and Hebrew was permitted. *Conrad de Heresbach* relates, that a monkish writer, of no small note, at that period, was actually capable of expressing himself in the following extraordinary terms—“A new language is invented, which is called Greek. Guard carefully against it; it is the mother of every species of heresy. I observe in the hands of a great many people, a book written in this language, which they call the New Testament. It is a book full of thorns and serpents. With respect to Hebrew, it is certain, my dear brethren, that all who learn

it are immediately converted to Judaism." When an ecclesiastic, capable of writing at all, could write thus, the ignorance with which he was surrounded, and which he wished to perpetuate, must have been deep and dreadful to a degree which we are now little able to conceive.

On the other hand, when we turn to those reformers, who were most eminently instrumental in stripping off the mask from popery, in exposing the enormous corruptions of the man of sin, and holding forth the "light of life" to a dark world,—we see the value of learning to the gospel ministry displayed in the most striking manner. It may be maintained, almost without exception, that the most learned of their number, were the most deeply and extensively useful; and that, humanly speaking, had their knowledge been less, the blessings which, under God, they were instrumental in conferring on the church, and on distant generations, would have been far less rich, vital and permanent than they were. Nay, it is not saying too much to assert, that, had not the leading reformers been men amply furnished with human and divine knowledge, they could not possibly have rendered those incalculable services to the cause of Christ, which altered the face of Christendom, which sent blessings to the ends of the earth, and in which we have yet reason to rejoice. The accomplishments of which we speak, were those which enabled those great and good men to translate and expound the Scriptures; to explain and defend the precious doctrines of the gospel; to meet the learning of Romanists with still sounder learning; to repel their plausible logic, with logic still more legitimate and powerful; to exhibit the real character of the heresies and superstitions which they opposed, by tracing their history, as well as exposing their native tendency and effects; and to command the confidence, and guide the opinions of

thousands who never saw their faces in the flesh.

The same important principle is plainly established by the character and history of the great mass of the pastors and missionaries who have extensively served the church in every part of the world, since the age of the reformers. It cannot be said, indeed, that the clergy have been always and invariably useful, within the last three centuries, in direct proportion to their learning. Some remarkable instances of learned heretics, and of learned cumberers of the ground, have, no doubt, disgraced the sacred office; and, instead of proving blessings to the church, rather been perverters of the truth, and obstacles to the progress of the gospel. But the converse of this statement cannot, assuredly, be maintained:—that is, it cannot be said, of any pastor or missionary, who was remarkably *IGNORANT*, *however pious*, that he was extensively and permanently useful. Such an one may have been the means of doing some little good, for a short time, and in a narrow sphere; but extensively useful he never was. The annals of the Christian church afford no such instance. But when we turn to the lives of *Rivet, Owen, Baxter, Usher, Flavel, Charnock, Leighton, Howe*, and other men of the same class, who flourished in the seventeenth century; and to those of *Watts, Doddridge, Boston, Brown, Gill, Scott*, and many more, who adorned the eighteenth, we are constrained to say, without a single exception, that those men, who, to exemplary piety and zeal, added ample official knowledge—have been, in all cases, the most eminently useful in their generation.

Even in the case of *missionaries*, the principle for which we contend, has been, with scarcely an exception, remarkably exemplified. Whose labors, among this class, have been most remarkably blessed to the conversion of the heathen? Undoubtedly those who, to fervent piety, united a

competent store of literature and science, and especially an intimate acquaintance with the Bible and with gospel truth. If any doubt of this, let them think of the labors and usefulness of such men as *Eliot*, and *Brainerd*, and *Spangenberg*, and *Vanderkemp*, and *Swartz*, and *Buchanan*, and *Martyn*, not to speak of a number more, whose names will instantly occur to every well informed reader; and then ask, whether it had been possible for those holy and devoted men to accomplish what they did, if they had been illiterate and ignorant, however ardent and devoted in their Christian feelings? The very suggestion is absurd. We might as well expect men, according to the unreasonable demand of the Egyptians, to "make brick without straw." The most permanent and truly valuable part of the services which they rendered to the cause of the Redeemer, were precisely those which their learning enabled them to accomplish, and which, had they been illiterate men, must, of course, have entirely failed. When we read the deeply interesting Memoirs of these men, especially those of *Buchanan* and *Martyn*, we perceive, at once, that their indefatigable devotion to study in the University, was so far from having been lost upon them, even in their missionary labors, that it all turned to important account. It served to invigorate and enlarge their minds; to prepare them for the more advantageous acquisition of every subsequent attainment; and thus greatly to extend their usefulness. Neither of these men could possibly have shone so brightly in his oriental ministry, had it not been for his diligent and successful labors in college.

Some have been so inconsiderate as to adduce the case of the venerable and excellent *Dr. Carey*, of *Serampore*, as a proof that illiterate men may render most worthy and noble services in the missionary field. It is true this eminent missionary, when he went to *India*, was comparatively

illiterate. That is, he had little, if anything more than a common English education. Yet he had good sense; great decision of character; unwearied industry, and perseverance; fervent piety, and a deep and governing conviction of the duty and importance of doing his Master's work with fidelity, and with his best powers. He had scarcely entered on the field of labor before he perceived how indispensable was more—much more knowledge than he possessed, to the due performance of his missionary work. He, therefore, while he attended to the practical duties of his mission, with exemplary diligence, applied himself to study also, with unremitting industry; and so successful have been his studies, that he is probably, at this time, one of the most learned men in *Asia*. And the advantages which his acquaintance with the oriental tongues, as well as other departments of literature, have afforded him, in translating and expounding the Scriptures, and in almost every part of his missionary work, can only be estimated by those who are intimately acquainted with what he has done. The truth, therefore, is, that although he began his missionary labors in a great measure an illiterate man, he has gradually become, by indefatigable labor, after entering the ministry, one of the most accomplished philologists and biblical scholars of his time. So that, instead of serving the cause of those who would plead for the sufficiency of an unlearned ministry; his case furnishes one of the strongest examples of the importance and necessity of learning to ministers of the gospel, that modern times have afforded. *Dr. Carey* is so far from being a witness against the value of knowledge, that all his testimony is decisively and most powerfully on the other side.

The foregoing statements are all confirmed by the history of the most useful divines and pastors of our own country. Of living men, or of recent

events, nothing will here be said. But it may be asserted, that ever since evangelical churches have had an existence, on this side of the Atlantic, those ministers of the gospel, in whom fervent piety and ample theological furniture were united, have been, invariably, the most eminently useful. They have had a weight and influence which no others could acquire. They have diffused around them a degree of light, as well as warmth, which less accomplished men could never have imparted. And they have been able to give an impulse to the public mind, and to correct prevailing abuses, to an extent which rendered them great public benefactors. Of what is here asserted, I shall offer only two examples; I mean those which are furnished by the attainments and services of the venerable Presidents, *Dickinson* and *Edwards*. An eminent living writer, in speaking of the great importance of the union of piety and science in the sacred profession, speaks of these distinguished ornaments of the American church in the following language. "Among the very first men of their time, in this country, for intellectual strength and furniture, they were still more distinguished for piety than for learning. In their day enthusiasm appeared in the church to which they belonged. Few other men could gain an audience of the deluded; but these men obtained it, because the reality and eminence of their piety were questioned by none. They spake and wrote so as happily to correct the spreading evil; and the good which they effected, was great and lasting."* Indeed, it may well be doubted whether any single writer in the western hemisphere, in any period of its history, ever exerted an influence, especially on the religious mind, so extended, benign, and permanent, as that of the illustrious *Edwards*.

Do any ask, in what manner history represents the want of mature

knowledge in ministers as having interfered with their usefulness? The answer is multiform, but decisive. When ministers have had slender furniture themselves, it was impossible for them to impart much instruction to others. They were found unable to "feed the people with knowledge and with understanding." Those to whom they ministered soon discovered their ignorance; felt that they were not fed; became tired of their preaching; lost their respect for them; neglected their ministrations; and, perhaps, neglected all Christian ministrations, and became totally regardless of religion. Thus, instead of being a rich blessing, those who ought to have been teachers and guides, became useless, and finally an incumbrance and an injury, to those whom they were bound to have benefitted. Nor does history represent the evils of the want of suitable furniture in ministers as having been confined to those to whom they ministered. This deficiency has proved, in innumerable instances, as injurious to themselves, as to others. They have become the dupes of designing men, who had more knowledge, and wished to make them subservient to their sinister designs. Or they have been, before they were aware of it, entangled in the deplorable toils of childish superstition, or wild enthusiasm; and thus becoming "blind leaders of the blind," they have contracted more guilt, and done more injury to that hallowed cause which they professed to serve, than it was possible by human arithmetic to estimate. The truth is, a man who has but a smattering of indigested knowledge, however pious, as all experience has evinced, must be not only an *incompetent* guide, but an *unsafe* one. In a day of commotion and trial, he knows not what to do. He is ready to adopt every project which ignorance, vanity, or a spirit of innovation may propose. The results of former experience and wisdom are, of course, lost upon him,

* President Green's Discourses, pp. 13, 14.

for he knows them not. The consequence is, that, in all his movements, he betrays total incompetence to the work which he undertakes: he draws down upon himself the deep regrets, if not the unmingled contempt of the wise and good around him; and the church, instead of blessing him, as her leader, guide, and benefactor, has reason rather to weep over his character and labors, however well intended, as really, taken in the aggregate, so much thrown into the scale of the adversary.

Such, beyond all doubt, is the testimony of unvarnished history on the subject before us. It teaches, on the one hand, that unsanctified knowledge has always been a curse to the church, leading to pride, ambition, unhallowed speculation, heresy, strife, and every evil work. And it teaches with no less distinctness, on the other hand, that *ignorance* never *was* or *can* be *sanctified*; that an ignorant or superficially informed ministry, never can be either a respectable or useful one; that it must either sink down into miserable, inert, unconstructive insignificance, or betray into vanity, empty rant, enthusiasm, lay-preaching, and endless disorder. Nothing but the *union* of *fervent piety* and *sound learning*, can possibly secure to any Christian ministry, for any length of time together, the precious results of true respectability, and genuine evangelical usefulness.

Seeing, Mr. Editor, that the voice of history is so unequivocal and loud on this subject, it has often filled me with the deepest astonishment that candidates for the ministry, who have any acquaintance with that history, should yet be so slow in learning its most solemn lessons. Such, however, is the demented course of many. They are so infatuated as to pass hastily and slightly over all their academical and collegiate studies; and yet hope to have well disciplined and cultivated minds. They are so much in haste to get into the active field, that they will not take the time or

the pains to make themselves acquainted, even tolerably, with the original language of Scripture; and yet are so unreasonable as to expect to be sound, intelligent, and able expositors of the word of God. They spurn at the labor of studying theology in a systematic manner, and of patiently comparing system with system; and yet irrationally dream that they shall be able, by and by, to "bring out of their treasure things new and old." Surely, such youth set at defiance all reason and all experience. When our theological seminaries were first established, the friends of a well qualified ministry, were sanguine in their expectations that theological education would rapidly rise to a high standard; and that all who enjoyed the opportunity of mature study, would faithfully and cheerfully avail themselves of it. But, alas! how grievously, in very many instances, have such expectations been disappointed! How difficult is it, after all, to persuade, even a majority of our theological students of the importance and necessity of ample furniture in those who bear the sacred office! They read, in every history of the Christian church which they open, the deplorable consequences of ignorance and incompetence in the gospel ministry. They cannot open their eyes on the ministers and churches of the present day, without seeing the most humiliating effects arising from the want of suitable furniture in those who have undertaken to be "watchmen on the walls of Zion." They cannot help seeing, if they look at all, that the minister who has but small knowledge, with few exceptions, must content himself with small usefulness. They ought to know that the state of society in our country, as it advances in refinement and intelligence, is, every year, calling for more ample furniture in candidates for the sacred office. They ought to remember that Christian ministers of the present day are called upon more loudly than ever

before to serve the cause of Christ with their *pens*, as well as in the pulpit, in the lecture-room, and in the pastoral visit. And they ought to bear in mind, that they have opportunities of instruction presented to them such as no former generation of candidates for the ministry ever enjoyed. They are often and faithfully warned, too, of the danger of immature study, and superficial knowledge; and entreated to avail themselves of the means placed within their reach for preparing, in the most advantageous manner, to serve the church and their generation. But with respect to many—alas! too many—all is in vain! Only a lamentably small portion can be prevailed upon, with these considerations in view, to pursue the full course of study prescribed in our theological seminaries. And even some who *do* consent, and profess, nominally, to go through that course, engage in study, for the most part, with so little zeal, and suffer themselves to be diverted from the requisite application of mind to their studies, by so many distracting avocations; that but a small portion of the nominal time of study, is really, and in good earnest, devoted to its professed object.

I am not forgetful of the various pleas, by which those who act thus, in opposition to the clearest light of experience, attempt to justify their blind and infatuated conduct. The urgent need of ministers; the solicitations of friends; their desire to be in the field of labor; the inconvenience of obtaining the means of support in the usual course, are all urged with confidence and zeal. But such pleas are all illusory and vain. Those who offer them forget that it is no real blessing to the church to multiply ignorant and incompetent ministers, but rather a curse. That, of course, if the call for more laborers were a hundred-fold more loud and importunate than it is, it would be worse than useless to the church as well as ourselves, to go forth un-

furnished “novices.” They forget that they have but one life to live; and that, if they allow themselves to launch forth unprepared, they may, and probably will, never be able to repair the mischief of this one premature step. O when will those beloved sons of the church who have “a price put into their hands to get wisdom,” learn to value it correctly, and to improve it faithfully? I can only say, with respect to those who act otherwise, that, if they ever come to their senses, they will be ready, like *Peter*, to “go out and weep bitterly.”

I am, my dear sir, with the best wishes for your success in endeavoring to spread and inculcate these sentiments, your friend and fellow laborer in the bonds of the gospel,

SAMUEL MILLER.

Princeton, Aug. 27, 1831.

For the Quarterly Register.

DEPENDENCE ON THE SPIRIT OF GOD.

IF there be one truth of paramount importance, at the present day, it is that contained in the inspired declaration, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.* In view of the difficulties in the way of the conversion of the world, whose heart would not fail within him, were the work depending on the efficacy of human means? Who would not give up the enterprise in despair? The hindrances to the conversion of a single soul, are immense. What must they be in the regeneration of a world? We are not to look, simply, at a mass of depravity, however dark and appalling. There are systems of error and iniquity, each fortified and consolidated by their appropriate defences. It is as if the spirits of darkness had had each assigned to them a specific, a particular work, in which, with horrid rivalry, they had exhausted their mighty intellect of evil. What multitudes of men, in Christian nations, are spending their days

in forming and maturing a character, which is at total variance with the requisitions of God's law. How deep, and how dreadful are those clouds of error, which rest on the minds of a great majority of educated men in reference to moral and religious subjects. How few nations conduct any of their important measures on the principles of the gospel of Jesus Christ. How few statesmen prefer the good of the whole human race to the glory and happiness of their own country. How few of our periodical publications are *thoroughly* Christian. They may laud Christianity, *in general*, to the skies, and yet come to a particular institution, like that of the Sabbath, without which the religion itself cannot exist, and you will find them bitter opposers.

But we need not despair. Thanks be to God, it is not by might, nor by power, but by the Spirit of the Lord of Hosts. There is a mighty agency, which we do not see with our eyes, at work in this world. We cannot discern the form thereof; we can see no image; but the same energy, which operates silently in the world of matter, operates as surely in the world of mind. He, who formed the mind, can change the mind. He can scatter the thick mists of prejudice, and reveal to the soul, the perfect beauty of truth. He can induce men to abhor themselves, and repent in dust and ashes, and as their eyes open on a holy Saviour, to exclaim, Whom have we in heaven but thee, and there is none on earth that we desire in comparison to thee! He can open the two-leaved gates, and cut in sunder the bars of iron. He is with kings on their thrones, and is able to abase those who walk in pride. The systems of heathenism and idolatry, though grown up to heaven, he can consume with the breath of his mouth, and destroy with the brightness of his coming. Through all the abominations in Christian countries He can send the healing waters of the river of life. The erroneous max-

ims in politics, the false theories in morals, by his almighty influence, can be made to give way to the pure and heavenly precepts of the gospel of Christ.

Here then let us place our confidence. The mighty men, of past ages, here found firm support. Out of *weakness* they were made strong. They went from prayer to the den of lions; from the closet to the conflict; from communion with God to the embrace of the burning stake. In themselves all weakness, in Christ mightier than legions of enemies, visible and invisible. Here let us place our confidence—always abounding in the work of the Lord, as knowing that our labor is not in vain, IN THE LORD.

HEAVEN.

It is a treasure that can neither fail nor be carried away by force or fraud; it is an inheritance uncorrupted and undefiled, a crown that fadeth not away, a never-failing stream of joy and delight; it is a marriage feast, and of all others the most joyous and sumptuous; one that always satisfies, and never cloyes the appetite; it is an eternal spring, and an everlasting light, a day without an evening; it is a paradise, where the lilies are always white and full-blown, the trees sweat out their balsams, and the tree of life in the midst thereof; it is a city where the houses are built of living pearls, the gates of precious stones, and the streets paved with the purest gold. There is neither violence within doors, nor without, nor any complaint in the streets of that blessed city; there no friend goes out, nor enemy comes in. There is the most delightful society of angels, prophets, apostles, martyrs; among whom there are no reproaches, contentions, controversies, nor party spirit; no ignorance, no blind self-love, no vain glory, no envy. There is perfect charity, whereby every one, together with his own felicity, enjoys that of his neighbors, and is happy in the one, as well as in the other; hence there is among them a kind of reflection and multiplication of happiness, like that of a spacious hall adorned with gold and precious stones.

LEIGHTON.

HISTORY AND PRESENT CONDITION

OF

POLAND.

POLAND, though erased from the list of nations, is not likely soon to be forgotten. It will be remembered by geographers as long as any attention is paid to natural divisions. It will be remembered by the friends of liberty throughout the earth. It will not be forgotten by the *partitioning* powers. The sense of the deep injury, which was inflicted on the general opinions of mankind on the 21st of October, 1796, will never be obliterated. To Poland many eyes in the Christian world will turn with mingled anxiety and hope, till she is free indeed.

The following division of Poland, and the one which still remains, was made by the Congress of Vienna, on the 3d of May, 1815.

The REPUBLIC OF CRACOW, on the west, is under the protection of Austria, Prussia, and Russia. The peasants, formerly protected by the clergy, were not so poor or ignorant, as those in the rest of Poland, and additional benefits have been conferred on them by the present government. Cracow is the capital.

The GREAT DUCHY OF POSEN, on the northwest, is added to Prussia.

The southern portion of the region on the Vistula, or the real Poland, forms the present kingdom of GALLICIA, or Austrian Poland. It includes the high country in the ancient monarchy. Although subject to Austria, it is in some respects independent.

The large provinces of LITHUANIA, and the UKRAINE, were added to Russia.

The country in the centre, or a part of the former Great and Little Poland, forms the KINGDOM OF POLAND, which is united to Russia. This is the country in which the revolution commenced.

The following table embodies some of the principal facts in relation to these divisions.

<i>Name.</i>	<i>Country.</i>	<i>Population.</i>	<i>Pop. to a sq. mile.</i>
Cracow,	Russia, Prussia, and Austria,	100,000	4,118
Posen,	Prussia,	1,800,000	
Gallicia,	Austria,	3,873,125	
Lithuania,	Russia,	3,385,600	3,509
Ukraine,	Russia,	2,958,490	2,614
Kingdom of Poland,	Russia,	3,541,900	1,544

Total population of all these provinces, 15,659,115.

I. CIVIL HISTORY.

Poland, or Polska, signifies a plain; the early inhabitants, like many tribes, denominated it from the nature of the country.* Low hills and head lands only can be dis-

* An observer in a balloon, might pass at the height of twenty toises, (about 120 feet,) over almost the whole of Poland, without fear of coming in contact with mountains and other obstructions.

covered throughout the vast region from the Baltic to the shores of the Euxine. The mass of the Polish nation is descended from the ancient Leches, the same people as the Lygians of Tacitus, and the Lelicavians of the middle ages. At an early period, however, the Western or Visigoths, were settled on the banks of the Vistula; and formed, perhaps, in many places, the dominant race. From the nature of the population many revolutions must have early taken place in the country. It seems to be evident that the Poles were not descended from the Sarmatians.

In consequence of the dissensions of the nobles about the year 830, Piast, a poor artisan of Cracow, was elevated to the seat of power. His authority was controlled only by his own will, and the fear of his subject barons. He however exercised his authority for the good of his people. The Poles were at this time, like all other barbarous nations; the mass of the population were almost slaves to the *voivodes*, or barons, whose sole business was war and hunting; the only laws were will and fear. Their taste was exercised only in the embellishment of their arms, and their judgment in the choice of their horses.

The royal power remained in the family of Piast, with some interruptions, from A. D. 830 to A. D. 1386. The most distinguished prince seems to have been Boleslas. Among his other exploits, was the capture of Kiow, the most opulent city in that part of Europe. In a battle, which was fought by Boleslas on the Bug, the river was so stained with blood, that it has retained ever since the name of *horrid*, and Boleslas was called *Chrobry the terrible*. He extended his conquests to the Elbe, on the banks of which he erected two iron columns, to mark the bounds of his victories. Casimir, the grandson of Boleslas, was compelled to abdicate his throne in consequence of the tyrannical conduct of his mother, who was associated with him in the government. A general scene of anarchy followed. The serfs, imitating the example of their masters, rose in a body, and retaliated the cruelties, which they had so long suffered. The whole system of servitude was at an end. Bibles, churches, monks, and masters, were involved in one indiscriminate sacrifice. The *lex talionis* was the code of the infuriated serfs. Casimir was at length recalled, and succeeded in re-establishing peace. One of his successors, Boleslas II., was constantly engaged in wars, having been conqueror in *forty* battles. In 1147, a numerous army of Polish volunteers, under Henry, a brother of the king, followed the crusaders into the Holy Land.

The following anecdote is given of Casimir II., who ascended the throne in 1178. "He was one day at play, and won all the money of a nobleman, who, incensed at his ill fortune, suddenly struck the prince a blow on the ear. He fled immediately from justice; but being pursued and overtaken, was sentenced to lose his head. But the generous Casimir revoked the sentence, returned the nobleman his money, and declared that he alone was faulty, as he encouraged, by his practice, a pernicious custom that might terminate in the ruin of hundreds of his people." He was the most amiable monarch that ever swayed the Polish sceptre. He has the enviable appellation of Casimir the *just*. Casimir III., was called the Polish Justinian, as he made a complete code of the laws, appointed regular courts of justice, and by his regard for the happiness of the lower orders, obtained the appellation of king of the *serfs*. With all his good qualities, he seems to have been gay and licentious.

Louis, the nephew of Casimir, dying without male heirs, the Poles called his daughter, Hedwiga, to the throne in 1384. She married Jagellon, Duke of *Lithuania*. Jagellon was baptized under the name of Wladislas; and Poland and Lithuania were henceforward united under one crown. This duchy, Lithuania, was a great accession to the geographical magnitude of Poland. It extended from Poland on the west, to the Dnieper on the east, and from Livonia on the north.

Jagellon established the Polish law on a firmer basis in the diets of 1422 and 1423, and gave an additional sanction to the code, which Casimir had begun. He passed the famous law that no person is to be imprisoned till convicted.

The reign of Casimir IV., the third of the Jagellon family, was one of considerable interest. In a war against the Teutonic knights, who were in possession of a considerable part of Prussia, the Poles overran all the Prussian territory, which continued to take part with the knights. Out of twenty-one thousand villages, scarcely more than thirteen thousand survived the flames, and nearly two thousand churches were destroyed.

In the year 1467, the foundation of the Polish diet or parliament was laid. Before that period, the senate consisted only of the bishops and great officers of the kingdom, who formed the king's council, subject also to the interference of the nobility. The son and successor of Casimir, John Albert, in attempting to lessen the power of the nobility, only increased their claims, and rendered their supremacy over the serfs more intolerable. One great cause of the troubles and final overthrow of Poland, was the want of a *third estate*, sufficiently strengthened with wealth and arts to counteract the encroachments of the haughty nobles. The influence of the trading classes was checked by two causes. In the first place, every gentleman, who had a house and a few acres of land, could enjoy all the privileges of nobility; hence none but the lower orders, or foreigners, would engage in mercantile pursuits; and secondly, the towns were composed chiefly of German

strangers, Jews, and even Armenians, who had been almost considered out of the pale of the law.

In 1572, died Sigismund, the last of the house of Jagellon. Under the dynasty of this family, which lasted 186 years, Poland attained its perfect growth and dimensions, and its constitution had arrived at equal maturity. There being no third order which the kings could raise up against the nobles, which would have rendered the monarchy limited, but have shielded it from total subjection to the aristocracy, there was no alternative but to make the government a perfect despotism, as in Russia, to preserve the regal authority. The kings, who succeeded Sigismund, successively, were Stephen Batory, Sigismund III., Wladislas VII., Casimir III., and Michael.

On the 19th of May, 1674, John Sobieski was elected king of Poland. He studied the art of war in France, and became a very renowned general. On one occasion, with 15,000 troops, he encountered the Turks and Tartars in Galicia, 600,000 in number, and left 10,000 of his enemies dead on the field. In May, 1683, the Turks, with 300,000 men, appeared before the gates of Vienna, and closely invested that proud metropolis. In this emergency Sobieski was entreated to hasten in person to Vienna. He soon appeared with his little army, and 28 pieces of canon, to oppose 300 pieces of the enemy. But Sobieski was a host. The immense Turkish army was broken, and Vienna was saved, Poland thus saved a serpent from death which afterwards turned and stung her for her kindness. After this, the Turks gained no ground in Europe. Poland also became the theatre of discord and faction. "In war, Sobieski was a lion, but in peace he was the plaything of others." He was ruled by his wife, an intriguing woman, and by the Jesuits. Sobieski died on the 17th of June, 1696. Glorious as his reign had been in many particulars, it has had a very pernicious effect on Poland.

Frederick Augustus, elector of Saxony, a young and ambitious monarch, after a severe contest, was chosen king of Poland. This forced election was the first of a series of disgraceful events, which laid the yoke on the necks of the Poles. Since this period, Poland has received her kings under the compulsion of foreign arms. Augustus, in attempting to get possession of Livonia, a province of Sweden, was obliged to call in the aid of Peter the Great. Before they entered on their work, Peter and Augustus indulged in a debauchery, which was a fit preparative for such iniquities as they were about to perpetrate. For fifteen days, both were in a continued state of intoxication.

The designs of Peter and Augustus were opposed by Charles of Sweden, with great vigor. Charles, at length, reached Warsaw, which capitulated, on the first summons, on the 5th of May, 1702. Young Stanislas Leszczynski, son of the Palatine of Posnania, was elevated to the throne in place of Augustus. He had considerable talent and education. In the mean time, Peter the Great was not idle. Charles and Peter met at Pultowa. Charles was defeated and compelled to seek an asylum in Turkey. Stanislas was dethroned, and in attempting to visit Charles, was apprehended by the Turks. In 1718, Charles died, and Poland enjoyed a few years of tranquillity, if tranquillity it could be called, under the weak and miserable Augustus, who was little more than a viceroy of Peter. After the death of Augustus, Stanislas attempted to gain possession of the throne. But Russia and Austria were not to be easily foiled. Stanislas was stripped of his ephemeral honors, and took refuge in Dantzic. The city defended itself with great obstinacy. One part of the entrenchments is still called the "Russian cemetery." Treachery at length led to its surrender. Stanislas escaped, and retired to his hereditary estates. Augustus III., son of Augustus II., was placed on the throne. His reign lasted thirty years. The generality of the Poles passed this time like their king, in idle voluptuousness. He died on the 5th of October, 1763. Several rival candidates now appeared for the vacant throne. Catharine, misnamed the *wife* of Peter, then swayed the Russian sceptre. Through her influence, Poniatowski, her former paramour, was elected king by a hireling diet. He assumed the name of Stanislas Augustus. No prince ever ascended the throne under more unfortunate circumstances. Catharine soon withdrew her support. More than 20,000 Russian troops were scattered over the kingdom, and 40,000 were on the frontiers. Poland was now completely in the power of Russia. The principal patriots were transferred to the great northern dungeon, *Siberia*. The spirit of Polish independence was not entirely annihilated. The venerable bishops of Kamiéniec, and Cracow, the Pulawski family, and the Radziwills, were on the alert. In a very short time they mustered 8,000 men, sent deputies to Turkey, Saxony, and Tartary, and openly invited all to join them. The rashness of Joseph Pulawski, occasioned a failure of their plans. The town of Bar, where they were assembled, was taken by assault, and 1,200 prisoners were carried in chains to Russia. Pulawski retired to the mountains of Moldavia.

The confederates, however, again rallied, and in the winter of 1770 and 1771, occupied many advantageous posts. An attempt, which was made by them to seize the person of Stanislas, and which failed, brought much discredit upon the cause. The odium which was studiously attached to this attempt, indeed greatly injured the cause of the patriots. They were denounced as rebels, assassins, and brigands. Every thing conspired to render the approaching year, 1772, the last of Polish independence. Russia, Prussia, and

Austria, commenced their work in earnest. The Prussians advanced into Great Poland, and being joined by the Russians, compelled the confederates to surrender the castle of Cracow. From Austria 10,000 men entered Poland, under the command of Esterhazy. All the posts were deserted, and the chiefs dispersed into foreign countries.

It is made a matter of dispute, which of the three nations started the iniquitous plot of partition. The fact, no doubt was, that in this, as in all other unjust coalitions, they did not, in the first instance, act on a preconcerted plan; but each individual power cherished secretly its design, and were naturally drawn together by the similarity of reckless atrocity in their plans. Catharine had long been the real mistress of Poland. Frederick began to throw out hints of claims on certain Polish districts. The young Poles were enrolled in his armies by force, and the Polish girls were carried away to some of the depopulated districts of Prussia. Austria, with great diligence, made researches into old records to establish her claims to the district of Zips, and engineers were employed to mark out the frontier. The first communications between the three powers, occurred in December, 1770, and in January, 1771. In a conference at Petersburg, the fate of Poland was decided. Russia had by the arrangement the palatinates of Polock, Witebsk, and Mscislaw, about 3,000 square leagues; Austria had Gallicia, a portion of Podolia, and Little Poland; in all about 2,500 square leagues; Frederick was contented with 900 square leagues, a part of Polish Prussia and of Great Poland. The rest of the kingdom was ensured to Stanislas.* The three royal plunderers attempted to give some color of right to their proceedings by public manifestoes. Catharine set in her claims, by endeavoring to prove, from old authors, that it was not till 1688, that the Polish limits were extended beyond the mouth of the Dwina. The Austrian pretensions were argued with still more profound sophistry. Frederick was a philosopher, and he argued his cause on the general principles of civil law.

A corrupt Polish diet was made to sanction the act of the sovereigns.

"Sarmatia fell unwept."

France was silent. A few patriots in England lifted their voice against it, but the nation was occupied with the American war. No general note of remonstrance was heard. These proceedings aroused many minds in Poland. An unsuccessful attempt was made to emancipate the serfs. The diet increased the army to 100,000 men, and demanded that the Russian troops should immediately evacuate the kingdom. In March, 1790, the diet were so weak as to form a treaty of alliance with Prussia, which involved them in new troubles with Russia. A constitution was soon after formed, which drew forth the admiration of Europe. "Humanity," exclaimed Edmund Burke, "must rejoice and glory when it considers the change in Poland."

The French revolution which now burst out, had great influence on the fate of Poland; dangers drew the monarchs of Europe more closely together. Catharine was still engaged in her diabolical work. On the 18th of May, 1792, 100,000 Russian troops received orders to enter Poland. The Polish army, in three divisions, was led by Poniatowski, a nephew of the king, by Wiethorski, and the celebrated Kosciusko. Headed by this last named general, the Poles withstood an enemy three times their number, and made an honorable retreat, after much slaughter. Early in 1793, the Prussian troops entered Poland, and Frederick William declared his intention to incorporate several districts of Great Poland, and the towns of Thorn and Dantzic, with the Prussian States. This intention was executed. Catharine advanced her frontier into the middle of Lithuania, and Volhynia. The Russian ambassador was absolute master at Warsaw, and Russian troops were the garrison. The principal Polish patriots retired to Dresden and Leipzig.

The Poles, however, could not long remain in bondage. On the 24th of March, 1794, Kosciusko was proclaimed Generalissimo at Cracow; a deed of insurrection was drawn up, by which this great man was appointed dictator. His power was absolute, both in military and civil affairs. On the 4th of April he left Cracow, at the head of about 4,000 men, most of whom were armed with scythes. In about six or seven miles, they met the Russians. The Poles were victorious; 3,000 Russians were killed or taken prisoners. On the 17th the arsenal and powder magazine in Warsaw were seized, and arms were distributed to the populace. A very bloody battle took place in the streets, which lasted two days. The patriots were victorious; 2,200 of the enemy were killed, and nearly 2,000 were taken prisoners. Igelstrom, the Russian ambassador, escaped with great difficulty to the Prussian camp. On the 15th of May, Cracow fell into the hands of the Prussians. On the 30th, the Emperor of Austria announced his intention to enter Poland. The insurrection soon extended to the Polish provinces, which had been annexed to Prussia. The 10th of October was the decisive day. Kosciusko, at the head of his principal officers, made a grand charge into the midst of the enemy. He fell, covered with wounds, and exclaiming, "FINIS POLONIAE;"† all his companions were killed, or

* The pledge was worth about as much, as the pledges which the United States are in the habit of giving to the Indian emigrants, who remove over the Mississippi.

† See a short memoir of Kosciusko, in the sequel.

taken prisoners. The news of his fall went like lightning to Warsaw. Every one received it as the announcement of the country's fall. Men and women were seen in the streets, wringing their hands, beating their heads against the walls, and exclaiming in tones of despair, "Kosciusko is no more; the country is lost!" The Poles immediately fortified Praga, one of the suburbs, separated from Warsaw by the Vistula. The Russian General, the barbarian Suwarow, attacked the Poles on the 26th of October, and drove them into their intrenchments. The batteries of Praga mounted more than 100 cannon, and the garrison was composed of the flower of the Polish army. On the 4th of November, Suwarow ordered an assault. After a severe struggle, Praga was carried. 8,000 Poles perished, sword in hand. The bridge was burnt, and the retreat of the inhabitants cut off. Above 12,000 old men, women, and children, were murdered in cold blood; dead bodies floated down the Vistula to Prussia; in a few hours the whole of Praga, inhabitants and buildings, were a heap of ashes. Stanislas Augustus was thus left without a kingdom. A third partition was made of Poland.

The death of Catharine, on the 9th of November, 1796, delivered the Poles from one of their tyrants. Her successor, Paul, commenced a new era in Russian history—that of clemency. He set at liberty all the Poles, whom Catharine had immured in prison, and allowed those who had been sent to Siberia, amounting to nearly 12,000, to return to their homes. Prussia also liberated her prisoners. Austria, however, did not strike off a single link from the Polish chains. The Poles entered the service of the French, with great enthusiasm. Dombrowski, with 8,000 men, in 1798, marched into Rome. In 1806, Bonaparte made the most pressing invitations to Kosciusko, who then resided near Paris, to enter the Polish service, and to issue addresses to his countrymen, calling on them to embrace the present opportunity to recover their liberty. But Kosciusko conjectured that the military despot would be equally treacherous as hereditary tyrants. In consequence of his refusal to join Napoleon, most of his countrymen remained inactive.

In the following years, Poland was subjected to many varieties of distress, overrun as she constantly was, by the troops of France, Prussia, Austria, and Russia, and tantalized with the ample promises of Bonaparte. 7,000 Poles marched with him into Russia, in 1812. They distinguished themselves at Smolensko, Borodino, and at the passage of the Beresina. Poniatowski, with 13,000 men, was at the battle of Leipzig, on the 19th of October, 1813. After the battle, in attempting to cross the river, he was drowned.

On the 3d of May, 1815, the Congress of Vienna decided the fate of Poland. The arrangements, which were then made, we have given on the first page of this article. On the 20th of June, Alexander was proclaimed king of Poland, at Warsaw. Religious toleration was granted. The government consisted of three states, the king, and an upper and lower house. The diet was to meet every second year at Warsaw. All motions to be decided by a majority of votes. The king's consent was made necessary to every bill. Constantine, a brother of Alexander, was appointed commander in chief of the Poles. From the time of the first re-establishment of the kingdom, till 1820, the affairs of Poland went on apparently in conformity with the constitution, but perpetual breaches were made on that formal grant of liberty. Constantine soon gave the most unrestrained license to his capricious and violent disposition. Taxes were levied without consulting the diet. Some of the publishers of Warsaw, having incurred his displeasure, he sent soldiers in the middle of the night to destroy the printing presses. Shaving the heads of females, who displeased him, was a common occurrence. Alexander appointed, in 1820, a military commission, which tried and condemned civilians without any of the prescribed formalities. A certain individual, by Constantine's order, was condemned to perpetual imprisonment, and a weekly FLOGGING.

In consequence of these and many similar acts of oppression, the spirit of the Poles was at length aroused. The feelings of the people appeared in the following manner:—The police of the Grand Duke planned an association for the purpose of involving the most respectable families in Poland; and for that purpose, inveigled a number of ardent youths, just after the revolution in Paris, to attend meetings, and to avow patriotic opinions. The prime conspirator used a plan of organization for the association, which had been discovered during the early proceedings against the patriots; a copy of this scheme falling into the hands of some of the members of the actual associations, excited a suspicion that they had been betrayed; and the recollection of former horrors, decided them to take instant measures for liberating themselves from their hated thralldom. Constantine had established a school for the education of inferior officers, with a view of destroying the national character of the army. The numbers at the establishment, at this time, were 180, of whom not more than six or eight were parties to the association. These, however, went early in the evening of the day already mentioned, to their barrack, addressed their comrades, explained their views, and without a single dissident, not excepting one who was sick in bed, they armed themselves, and commenced operations.

At 7 o'clock in the evening, the young soldiers proceeded to the bridge of Sobieski, where the main body posted themselves, while a dozen of the most determined pressed into the palace of Constantine. The Russian General Gendre, a man infamous for his

crimes, was killed in the act of resisting. When on the point of reaching the chamber of the Duke, a servant, by closing a secret door, enabled his master to escape undressed through the window.

He fled to his guards, who instantly turned out. Disappointed in their prey, the devoted band rejoined their companions at the bridge. In returning from the palace (in the outskirts of Warsaw) to the city, they were obliged to pass close to the barracks. Here they received the fire of the soldiers, but they returned it so briskly that they killed 300 before they retreated. On reaching the city, they instantly liberated every state prisoner. They were soon joined by the school of the engineers, and the students of the University. The arsenal was forced, and in one hour and a half from the first movement, so electrical was the cry of liberty, that 40,000 men were in arms. By 11 o'clock all the Polish troops in Warsaw espoused the popular cause. On learning this, Constantine fell back, forcing two regiments of Polish guards with him. With the hope of accommodation, the patriots allowed him to retire, under a convention, when they might have captured his entire army. A thousand demonstrations of joy were given at this unexpected liberation; but no excesses were committed. Chlopicki, a man of stern character, declared himself dictator—a declaration that was universally satisfactory, though he proved unequal to his arduous trust. A deputation was sent to Petersburg to propose a negotiation. They returned unsuccessful, as the basis of negotiation insisted on by the Emperor, was unconditional submission. Chlopicki retired from office. With the approval of all classes, SKRZYŃSKI, the present generalissimo, assumed the command.

II. GEOGRAPHY AND RESOURCES OF POLAND.

VOLHYNIA. This province is a part of the Polish Ukraine, and is the adopted country of the Lubomiriski and Czartoriski, two illustrious Polish families. The Polish nobles are supposed to amount to 60,000 individuals. The number of inhabitants is 1,496,300, or about 1,072 to a square mile. The country is level and the climate mild. Most of the towns are ill built. The largest is peopled by 10,000 individuals, most of whom are Jews. The peasants are, generally, poor and wretched, covered with rags, and inhabiting dirty cottages. The Dnieper is the principal river.

PODOLIA. This is also a portion of the Polish Ukraine. The principal rivers are the feeders of the Bug and Dniester. The inhabitants amount to 1,462,190, or 1,542 to a square mile. This is a very fruitful province. So much corn is raised above what is consumed by the inhabitants, that it is often difficult to find a market for the redundant produce. The land is indented by the vallies through which the rivers flow, and varied by waterfalls, caverns, and romantic landscapes. The population is divided in about the following proportions; Jews, 136,000, Christians of the Latin church, 197,000, of the Greek church, 838,000, other sects the remainder.

LITHUANIA. This is the former name of an extensive tract of country, lying between Poland and Prussia, and governed by Grand Dukes. It was annexed to Poland in the fourteenth century, but it was not till 1561, that the respective countries were united into one state, or an elective monarchy; and that the right of election was vested in the two nations. The sovereign obtained the double title of king of Poland, and Great Duke of Lithuania. Lithuania, however, has always retained, in some measure, its distinct character. The nobles only adopted the manners of the Poles, and spoke their dialect. The great majority of the people never changed their customs; they speak the Rousniac language, and adhere to the tenets of the Greek church.*

Lithuania was formerly divided into *Lithuania Proper*, and *Samogitia*. This last named region bore the title of county. It lies to the south of Courland, and to the north of Prussia Proper, having a part of the western boundary along the Baltic, but without any harbor of consequence. The whole territory is not large, but it is well wooded; the land consists of a rich clay, and yields immense harvests of flax and lint. Both Lithuania Proper and Samogitia are divided into the six Russian governments—Wilna, Grodno, Bialystock, Witepsk, Mohilew, and Minsk. The industry of the inhabitants of these countries does not correspond to the liberality which the Author of nature has bestowed upon them. The best lands are uncultivated, the finest hay is suffered to decay on the meadows, and from the negligence of the rural authorities, whole forests are sometimes destroyed by fire. In consequence of the great number of Jews, the interest of money is seldom less than ten per cent, although every article of consumption may be obtained at a very moderate price. The Jews monopolize all the commerce. Wilna, the capital

* The reason why the inhabitants of Lithuania refused to march under the ensigns of Bonaparte into Russia, in 1812, seems not to have been from any partiality to the Russians, as Malte Brun thinks, but because Kosciusko declined the enterprise.

of Lithuania, covers a great extent of ground. The population exceeds 40,000, of whom 5,000 are Jews. A mosque, a synagogue, one Lutheran, three Russian, one Calvinistic, and thirty-two Catholic churches, are the different places of worship, and consequently three holy-days are observed every week. All the sects live in peace with each other, being more intent about trading, than spiritual concerns. Grodno, on the Niemen, was peopled in 1790, by more than 4,000 individuals, of whom nearly a fourth were Jews; but its palaces are now deserted, its silk, velvet, and cloth manufactories are ruined. The last Polish diet was held at Grodno, and Russian soldiers compelled the deputies to put their names to the treaty, by which the division of their country was sanctioned.

The *Niemen*, or the largest river in the country, is navigable, and its course is tranquil; but it discharges itself into a Prussian bay; thus commerce is shackled, and the articles exported from the province are subject to oppressive duties.

"The Lithuanians," says a physician, who visited the country, "resemble the Poles and Russians, although they are even less advanced in civilization than the inhabitants of these nations. Struggling against poverty, oppressed by slavery, their appearance indicates their degraded condition. The country is humid and marshy, but intermittent fevers are of rare occurrence. *Plica* is not so common as in the rest of Poland, and it appears that nine persons out of ten, among the lower orders, are never afflicted with this loathsome disease."

GALLICIA. The Austrian possessions in Poland are officially designated *Galitzia* and *Ladomiria*. The last term is used only in public documents. The southern part of Galicia is mountainous, but the greatest elevations are lower than those in Hungary; none reach to the height of 6,000 feet, and few are equal to 4,000 feet. Galicia is exposed, from its position, to a northeast wind that arrives from the central ridge of Russia, and is often accompanied with excessive cold. The soil is very humid, and the quantity of rain that falls during the year, is much greater than in any of the neighboring countries. The Galicians and the Poles eat the same coarse and unwholesome food; both are greatly injured by the use of ardent spirits, and the want of good physicians is severely felt in both countries. At *Wieliczka* are the celebrated salt mines. The town is not only completely undermined, but the works extend on the one side to the distance of 6,000 feet, from east to west, and on the other 2,000, from north to south. The depth beneath the lowest part of the valley is about 800 feet. A few years since, about 700 workmen were employed. Salt is found in large and shapeless masses in the two first stories, and the workmen may cut blocks of three, four, and five hundred cubic feet.

Lemberg, or Leopold, as the Poles call it, was formerly the capital of Red Russia, and it is, at present, the capital of Galicia. The place is large, the streets are spacious, cleanly, and well paved. The public buildings, and many private houses add much to the imposing appearance of the city. The population is 50,000.

GRAND DUCHY OF POSEN. This forms, physically, a part of Poland; the same plains, the same kind of sand intermixed with clay, and black loam, the same fertility in corn, and the same sort of forests may be observed in the two countries. The peasants are said to be slothful, ignorant and superstitious; drunkenness is a common vice among them. All the efforts of the Prussian administration to reform their condition have been, in a great degree, unavailing. It is difficult to improve a race, degraded by ages of servile habits, particularly if superstition occupies the place of morality and religion. The Catholic clergy are now improved; but in 1781, they burned witches and prohibited the reformed religion, and all of them sold indulgences. Many of them are still opposed to the enlightened system of the Prussian government, for it tends to diminish their revenue and power. The nobles are very much opposed to a union with the Germans. It is said, however, that a change has been gradually taking place. Of the population, one hundred and sixty thousand are Germans, and more than 24,000, of the reformed religion. This change has been effected by the successive migrations of industrious manufacturers from Silesia, and the agricultural colonies of Swabia.

The Wartha is the principal river in Posen. Poznan, or Posen, the ancient capital of Great Poland, is situated between two hills, on the banks of the Wartha, and the Proсна. The population amounts to 23,000. The town is enlivened by three annual fairs. Gnesne, a very ancient Polish city, was the metropolis of a diocese, in the year 1,000. It is now peopled by about 4,400 souls, and has some trade in cloth.

REPUBLIC OF CRACOW. The country, which makes up this republic, is equal to ninety-four square leagues, and the population amounts to 100,000. The peasants, formerly protected by the clergy, were not so poor and ignorant as those in the rest of Poland, and additional benefits have been conferred on them by the present government. Agriculture and gardening are much more faithfully attended to, and the general appearance of the country shows it to be in an improving state. Cracow, once the metropolis of Poland, was the place where the ancient kings were crowned and interred. The

* *Plica* is endemic in Poland, and in some of the neighboring provinces. As the peccant matter expands, it passes into the hair, and binds it so closely together that it cannot be separated.

cathedral is remarkable for its numerous mausoleums. The population of the town amounts to 26,000 souls; its commerce and manufactories have long been in a state of decay. The university, formerly called the school of the kingdom, though open at present to every Pole, is not attended by many students.

KINGDOM OF POLAND. This kingdom is the centre of the country, and a part of the former Great and Little Poland. It is situated on the Vistula. It was divided by the Russians, a few years since, into eight *waivodats*, or palatinates. Cracow is a different territory from the republic just named.

	<i>Square Leagues.</i>	<i>Pop. in 1819.</i>		<i>Square Leagues.</i>	<i>Pop. in 1819.</i>
Cracow,	587	445,000	Plock, (Plotsk,)	805	364,000
Sendomir,	784	432,000	Masovia,	890	481,000
Kalisch,	892	512,000	Podlachia,	633	286,000
Lublin,	881	490,000	Augustowo,	894	335,000

The river *Bug*, which is sometimes confounded with the *Bog*, rises in the lofty hills, near *Leinberg*, in *Gallicia*. It joins the *Narew*, which flows from the plains of *Lithuania*. The *Vistula* descends from the mountains of *Silesia*, is enlarged by the *Narew*, the *Pilica*, and most of the other rivers of Poland. All the Polish rivers, except the *Niemen*, overflow their banks, and leave a rich deposit, by which the inundated lands are fertilized.

The climate of Upper Poland is cold, as it is surrounded on the east and north by the central ridge of Russia, and on the south by the Carpathian mountains, which are exposed to an almost perpetual winter. The climate of the low country is also cold, though the north wind is mild and rather humid. The west wind is the harbinger of dense and unwholesome mists. The Polish winter is not milder than that of central Sweden, although the difference in latitude is equal to ten degrees. There are valuable mines of silver, lead, iron, and calamine in Poland. The soil in the kingdom of Poland is not, in general, so rich as that in *Lithuania*, and the *Ukraine*. The lands of the nobles are too extensive to be well cultivated. The Jews, the wealthiest men in the country, are by law prevented from purchasing heritable property. For that reason the price of land is very low, but the land owners cannot obtain the necessary funds for improving their estates, without paying an exorbitant interest.

The Poles are a strong, active, well made people; their physiognomy is frank and prepossessing; light and chesnut hair is very common. Mustachios are worn by men of every rank; to shave the head is as general a practice; and a small tuft of hair, which is left on the crown, gives the people an Asiatic appearance. The fair sex are celebrated in the north for their beauty. They are better educated, more animated and agreeable in their manners than the women of Russia. The fact that the Poles are exposed to a greater number of diseases than their neighbors, is attributed to the quality of the air, which is rendered unwholesome by large and numerous marshes, to the want of good water, and the uncleanly habits of a great majority of the people. Some malignant diseases are not unfrequent in Poland, though unknown in Russia. The *small pox*, owing to improper treatment, bad diet, and the habitual negligence of the people, is the most fatal of any. It is calculated that the mortality is in the proportion of six or seven to ten. Such as survive, are often frightfully disfigured. *Syphilis* is very common. Men wanting the nose may be seen in every Polish village. The *Plica*, a very troublesome, though not fatal disease, is nearly confined to Poland.

Warsaw, or as it is styled by the Poles, *Warszawa*, contains 120,000 inhabitants, and more than 9,000 houses. The population is rapidly increasing, but although the town has been much embellished, many ancient buildings, narrow streets, and houses covered with straw, are suffered to remain. Warsaw is a place of great antiquity, though it was not of much note till the union of Poland, and Lithuania. The diet was not transferred to it till 1566. The most remarkable suburbs are *Nowy Swiat*, or New Town, and *Alexandria*, on one side of the *Vistula*, and *Krakow* and *Praga*, on the other side. The old city consists of a long and narrow street. The streets in the suburbs are spacious and clean. *Praga*, in 1782, contained 6,690 souls; after the visit of *Suwarow*, in 1795, it was reduced to 3,100. Warsaw was stripped of its finest ornaments, during the sad vicissitudes, which it has experienced. The library of *Zaluski*, containing 200,000 volumes, was sent to *Petersburg*.

Great improvements have been made in Warsaw, since the peace. Many of the streets are well lighted, and macadamized. Churches and public buildings have been erected; also a monument to *Copernicus*.

The different classes of the population of the kingdom of Poland, in 1829, were as follows. The total varies somewhat, from our previous estimates. The number of Jews is undoubtedly too small.

Real Poles,	3,000,000	Jews,	400,000
Rousniacs,	100,000		
Lithuanians,	200,000	Total,	4,000,000
Germans,	300,000		

The total population of the kingdom, in 1829, exclusive of the army, (which was then about 30,000,) amounted to 4,088,290. Since 1815, the population has increased, on an average, 100,000 a year. The inhabitants were classed according to their occupations, in the following manner.

Agriculturalists, landholders,	871,258	Landed proprietors,	4,205
Their families, servants, &c.	2,221,188	Copy holders,	1,886
Manufacturers,	140,377	Free holders, in towns,	41,654
Their families and dependents,	358,135	Persons employed under government,	8,414
Tradesmen,	44,888	Number supported in 592 hospitals,	5,376
Their families,	131,331	Prisoners in 76 prisons,	7,926

The number of princes was 12; of counts, 74; of barons, 20. The number of nobles to the peasants was as 1 to 13. In the duchy of Warsaw, the peasants have been in a degree, emancipated. Each family has a cabin, and 13 acres of land to cultivate, and are obliged to labor three days in a week for the landholders. Others have adopted a system of free, hired labor.

The following were the receipts into the treasury in 1827. A Polish florin is about *six pence sterling*.

	<i>Florins.</i>		<i>Florins.</i>
Direct taxes,	17,646,652	Mines, mint, &c.	2,837,600
Indirect taxes,	40,685,630		
Income from lands, &c.	7,148,265	Total,	72,088,090
Tolls, roads, &c.	3,769,945		

The expenditures amounted to 69,016,030 florins.

The balance of trade with other countries was as follows.

	<i>Florins.</i>		<i>Florins.</i>
Imports from Russia,	11,000,000	Imports from Austria,	8,500,000
Exports to “	14,500,000	Exports to “	92,000
Imports from Prussia,	20,300,000	Imports from Rep. of Cracow,	748,000
Exports to “	15,500,000	Exports to “	2,880,000

III. LITERATURE OF POLAND.

The Polish language is sprung from the Russian, the Bohemian, the Wend and Slavonic dialects of Illyria; but it resembles the Bohemian, perhaps, more than any other, and both are distinguished by harsh sounds and crowded consonants. It has, however, considerable harmony. An imaginative writer has compared the conversation of Polish ladies to the warbling of birds. The difficulty of the pronunciation cannot be easily overcome by foreigners. The sonorous majesty of the Russian is more adapted for music, but the Polish is rich in grammatical forms, figures and inversions, and well fitted for every sort of style. It has, in later times, become the language of poets, historians, and orators. Bowring has translated into English, and published some interesting selections from the Polish poets. Between the years 1110 and 1135, the monkish historian Gallus flourished. He wrote in Latin verse. In the latter part of the 12th century, Vincent Kadlubeck wrote a history, in which he attempts to penetrate the mysteries of the Polish origin. The circumstance which contributed most to the promotion of learning in Poland, was the foundation of the University of Cracow, by Casimir the Great, in 1347. It was regulated in imitation of that of Paris; and such eminence had its professors attained, in a short time, that Pope Urban V. estimated it, in 1364, to be equal to any of the universities of Europe. The first printing press was erected at Cracow in 1474. The language began to be cultivated and even written elegantly. Schools were generally established, to which the sons of citizens, and of the serfs, had the same access as the nobles. Kromer, the historian, called the Livy of Poland, and Janicki, both sons of peasants, were among the numerous authors who then flourished. Gregory Sanok, the Polish Bacon, was born about the year 1400. He was a professor in Cracow, and introduced a spirit of liberal and independent inquiry, almost unparalleled in that age. He hated the scholastic dialect, ridiculed astrology, and introduced a simple mode of reasoning. He was also a great admirer, and patron of elegant learning, and was the first who introduced the works of Virgil into notice, in Poland. Copernicus, the father of the modern astronomy, was born at Thorn, in 1473, where his father, a citizen of Cracow, had settled, after the accession of Polish Prussia to Poland. Adam Zaluzianski, the Polish Linnaeus, published a work, about the same time, which he entitled, *Methodus Herbaria*. There were, perhaps, at this time, more printing presses in Poland, than there have ever been since, or than there were in any other country of Europe at the time. There were eighty-three towns where they printed books; and in Cracow alone there were fifty presses.

The chief circumstance, which supported so many, was the liberty of the press; which allowed the publication of the writings of the contending sects, which were not permitted to be printed elsewhere. The Catholics printed their books at Cracow, Posen, Lublin, &c.; the Lutherans at Dombrowa, Paniowica, &c.; the Arians at Rakow, Zaslaw, &c.; and the Greek sectarians at Wilna and Oslow. In the latter part of the 16th century, Stephen Batory, King of Poland, founded a university at Wilna, and very inconsiderately intrusted the care of it to the Jesuits. The curious reckon 711 Polish authors, in the reign of Sigismund III.

The Polish language became more generally diffused in Lithuania, Gallicia, Volhynia, &c. where formerly the Russian was the prevalent dialect. In the stormy reign of John Casimir, learning sadly languished. The incursions of the Swedes, Cossacks, and Tartars, swept away the libraries, and broke up all literary society. The reign of Augustus III. was more propitious. The Bishop Zaluski, and the Abbé Konarski visited France, and carried back with them to Poland an ardent enthusiasm for studious pursuits, and a desire to elevate their national literature from its debasement. Zaluski traversed almost all the countries of the continent, in quest of books, and manuscripts, devoting the whole of his revenues and property to this noble purpose. After forming a collection of more than 200,000 volumes, he made a present of it to the public. The exertions of Konarski were not less praiseworthy. He was of the Society of the Piarists, an order which had been introduced into Poland in 1642, on precisely opposite principles to the Jesuits. He established a college at Warsaw, at his own expense. His publications on learning, politics, and religion, were written in the boldest style of reform. He freed education from the shackles of the Jesuits. His exertions were unnoticed at first, but they soon spread wider and wider throughout Poland. In 1767, the venerable Zaluski was arrested by the infamous Catharine, and conducted, with his brother patriots, to the frontiers of Poland. Catharine offered them their liberty, if they would promise to desist from their opposition; this proposal was made to each separately in their dungeons, but rejected with disdain by every one. They were transferred to Siberia, and their names were forbidden to be mentioned.

The following notices in regard to the present state of learning, have recently appeared in the British Quarterly Journal.

"STATE OF EDUCATION OF THE KINGDOM OF POLAND, AS IT WAS IN 1830.—The University of Warsaw, founded by the Emperor Alexander in November, 1816, and substituted for that of Cracow, (the latter city having been separated from the kingdom,) consists of five faculties: theology, (of the Roman Catholic faith,) having six professors; law and administration, having eight professors; physics and mathematics, ten professors; medicine, ten professors; literature and arts, fourteen professors. The rector and the elders of each faculty compose the council of internal administration. The university reckoned 300 students the first year of its foundation, and it counted 750 in 1830. The prizes consist of valuable gold medals. There are also an observatory which has cost 800,000 florins, a botanic garden containing ten thousand plants, a zoological cabinet, a museum of ancient and modern works of art, medals, minerals, &c., and a public library, containing 150,000 volumes.

"Besides the university, there are in Warsaw four lyceums or colleges, having 1,613 pupils, a preparatory school, five schools for the Jews, a Roman Catholic seminary, a school for midwives and matrons, a school for the deaf and dumb; also several military schools, such as one of the cadets at Kalisch, that for engineers and artillery, one for ensigns of infantry, and one for sub-lieutenants of cavalry: there is a school for the construction of roads and bridges, one for the forests, one for agriculture, and one for the mines.

"There are also eleven palatine schools distributed among the various palatinates or provinces, besides district schools in the country; also elementary schools for children of both sexes, and Sunday schools for the instruction of mechanics.

"In all the kingdom, out of a population of about four millions, there were last year 1,746 professors or teachers, 29,750 male students, and 11,157 female pupils.

"A committee of public instruction had the superintendence of all these establishments, examined the candidates, books, &c.

"There were, in the city of Warsaw, twenty-eight journals, newspapers, and reviews, including daily, weekly, monthly, and quarterly publications. There was also a newspaper published in the chief town of each palatinate.—*Dr. Badecki's Statistical Tables*. Warsaw, 1830.

"*Note*.—The above is from an Italian Journal: what follows is from a different source.

"In the exposé presented by the Polish minister of the interior to the Diet of last year, it is mentioned that the *females*, who are intended to take the charge of boarding schools for those of their own sex, receive such instruction as may qualify them for the various grades in those establishments, under the direction of commissioners, specially appointed for that purpose. We observe, on the same authority, that the sum annually assigned for the furtherance of public education, is about two millions of florins, independently of one

hundred and sixty thousand bestowed in aid of indigent scholars. The number of students at the university of Warsaw last summer was stated by the minister as being 589; and the whole of the Polish youth, educating in the high schools, as amounting to 8,682. He likewise remarked, that, although the elementary schools had experienced a decrease of five and thirty in their number since the year 1823, the scholars had actually increased, and that they might be estimated at an average of 23,000 per annum."

IV. BIOGRAPHY OF DISTINGUISHED INDIVIDUALS.

NICHOLAS COPERNICUS. Thorn, on the Vistula, the birth place of this distinguished philosopher, though commonly reckoned in the Prussian dominions, became an independent town, or republic, about the year 1454, under the protection of Poland. On this account, as well as in reference to the place of his education, Copernicus may more properly be said to be a Pole than a Prussian. He was born in February, 1473. His family came, originally, from Westphalia. From a school at Thorn, Copernicus went to Cracow, where he studied medicine, and received the degree of doctor. At the same time he studied mathematics and astronomy. At the age of twenty-three, he went to Italy, where the arts and sciences were beginning to flourish, after the fall of the Byzantine empire. At Bologna he studied astronomy. In 1500, he taught mathematics, at Rome, with great success, and was already placed by the side of Regiomontanus. He was employed by the government of his country in 1521, in plans designed to put an end to the difficulties, which had arisen from the irregular coining of money. He proposed a plan for establishing a general mint at the public expense. This was not carried into effect. He now applied his whole strength to the great subject of astronomy. At this time the belief in the immobility of the earth was universal. The prevalent system, which was called the system of *Ptolemy*, had been adopted by Pythagoras, Aristotle, Plato, Hipparchus, Archimedes, and others. Copernicus doubted whether the motions of the heavenly bodies could be so confused and complicated as this system would make them. He found in the writings of the ancients, that Nicetas, Heraclides, and others, had thought of the possibility of a motion of the earth. This induced him to examine the subject more at large. He now assumed that the sun was the centre of the system, and that the earth was a planet revolving like Mars and Venus, around the sun. According to this system, he fully explained all the motions of the heavenly bodies. Thus was discovered the true system of the universe, a hundred years before the invention of telescopes. Copernicus had only miserable wooden instruments, on which the lines were frequently marked simply with ink. On account of the prejudices of the times, he advanced his system merely as an hypothesis. Excommunication was issued against him from the Vatican, and it was not till 1821, 278 years after the sentence, that the court of Rome annulled the excommunication. Copernicus died June 11, 1543, aged 70 years.

REYTEN. When Russia, Austria, and Prussia, were accomplishing their nefarious purposes, in partitioning Poland, Reyten was one of the few patriots, who raised his voice against it. He was a representative in the diet of Poland from Nowogrodek, and a Lithuanian by descent. Poninski, a creature of the allied powers, when the session of the diet opened, was nominated, by one of the deputies, as marshal. As he was proceeding to take his seat, several of the members protested against it as a breach of privilege, and Reyten exclaimed, "Gentlemen, the marshal cannot be thus self-appointed; the whole assembly must choose him: I protest against the nomination of Poninski." Some of the members immediately shouted, "Long live the true son of his country, Marshal Reyten." On the next day, Poninski made his appearance with a guard of foreign soldiers, whom he stationed at the doors to prevent the entrance of the public. Reyten, and the little band of patriots, were soon at their posts. Reyten, perceiving that the people were not allowed to enter, exclaimed, "Gentlemen, follow me. Poninski shall not be marshal of the diet to-day, if I live"! It was already twelve o'clock, and Poninski did not appear, but a messenger arrived to state that he adjourned the meeting. "We do not acknowledge Poninski for marshal," replied Reyten; and seeing many of the members about to retire, he placed himself before the door with his arms crossed, and attempted to stop the deserters. But his exertions proving useless, he threw himself along the door-way, exclaiming, with a wearied but determined voice, "Go, go and seal your own ruin, but first trample on the breast which will only beat for honor and liberty." Reyten remained at his post all night. On the next day, the corrupt diet held their assembly without the hall, such was their dread of one patriotic individual. On the 23d of April, when Poninski, and his party entered, they found Reyten stretched senseless on the floor, in which state he must have lain thirty-six hours. Such was the determination, with which he resisted the oppression of his country; so entirely were all his energies devoted to the cause, that when he learned its failure he lost his reason. When Poninski informed Reyten

that the ministers had condescended to set aside the sentence of outlawry against him, and besides, offered him 2,000 ducats to defray his travelling expenses to whatever country he chose, he nobly answered, "I have with me 5,000 ducats; I make you an offer of them provided you will resign the marshal's staff, and with it corruption and dishonor." One of the Prussian generals, who was present, struck with the disinterestedness of the patriot, exclaimed, *Optime vir, gratulor tibi; optime rem tuam egisti*. This truly great man, in one of his violent fits of insanity, brought on by distress at the fate of his country, seized a glass from which he had been drinking, broke it to pieces with his teeth, and swallowing the fragments, expired on the 8th of August, 1780.

COUNT PULAWSKI. Joseph Pulawski, a rich and noble Pole, in his early years followed the profession of law. Reppin, the creature of Catharine, at Warsaw, on a certain occasion, threatened to strike Pulawski, because he put on his cap in his presence, though he had done the same. This personal insult added fresh fuel to Pulawski's patriotic fire. On the 29th of February, 1768, with about 300 others, he formed what was called the confederacy of Bar, or a combination to resist the imposition of the Russian yoke. In a short time, they mustered 8,000 men. After one of the incursions of the Russians, Pulawski was told that his three sons had perished in the skirmishes. His answer was, "I am sure they have done their duty." It proved, however, that young Casimir Pulawski was still living, and had repulsed the Russians, three different times, with the determination of a veteran, though he was but twenty-one years of age. His father, soon after trusting himself imprudently to a Tartar governor, was arrested in 1769. Of all the family, young Casimir alone survived, and he saved himself by a retreat to Hungary, with an escort of only ten men. In the latter part of August, 1770, Pulawski came down from the mountains, and seized a fortified abbey on the banks of the river Warta. Four thousand Russians laid siege to it, in January, 1771. The patriots were so badly supplied with clothes, that even at this season of the year, the sentinels were obliged to leave their dresses for those who relieved guard; and in case of an attack, many were obliged to fight in their shirts. Every assault furnished them with a new supply of dress, and by the end of the siege, all the garrison were dressed in uniform. The enemy were obliged to raise the siege, leaving 1,200 men dead. In the beginning of 1771, the confederates under Pulawski, had about 5,000 cavalry in the palatinate of Cracow. An attempt to seize the king, Stanislas, which was made under the auspices of Strawinski, and which failed, brought much odium on the popular cause. Pulawski refused his sanction, while he withheld his dissent. On the 22d of April, 1772, the Russian and Prussian troops appeared before the castle of Cracow, which was obliged to surrender. Nearly 10,000 Austrians, under Count Esterhazy, entered Poland from Hungary. The council was broken up; all the posts were deserted, and the confederation was at an end. The chiefs retired into foreign lands. Pulawski came to America, and offered his services to congress. They were accepted, and Pulawski was honored with the rank of Brigadier General. He discovered great intrepidity in an engagement with a party of the British, near Charleston, South Carolina, in May, 1779. In the assault upon Savannah, Georgia, on the 9th of October, by General Lincoln, and the French Count D'Estaing, Pulawski was wounded, at the head of two hundred horsemen, as he was galloping into the town, with the intention of charging in the rear. He died on the eleventh, and congress resolved that a monument should be erected to his memory.

THADEUS KOSCIUSKO. This illustrious man was born on the 12th of February, 1746, at the chateau of Sienniewrcze, in Lithuania. He was descended from a noble, but poor family, and was early initiated in the science of war at the military school of Warsaw. Early in life he repaired to France, relaxing his labors, in the art of war, by attention to literature and the fine arts. On his return to Poland, he was refused a military appointment, because he was a friend to Adam Czartoriski, whom Stanislas disliked. In consequence, Kosciusko hastened across the Atlantic, and offered his services to Gen. Washington. His labors were immediately appreciated, and Kosciusko was soon made aid-de-camp to Washington. He was the companion of Lafayette, and acquired his cordial and lasting friendship. At the close of the war, having received the public thanks of congress, he returned to Poland. He lived in retirement until 1792. He was then nominated, by the Polish Diet, commander in chief of the forces, which were employed against Catharine, and her allies. On the 18th of June, the Poles, at Dubienka, headed by Kosciusko, withstood an enemy three times their number, and made an honorable retreat, after much slaughter. On the failure of the efforts of the patriots, Kosciusko retired to Leipzig, in Germany. Here he was not permitted, however, long to remain. The patriots of Warsaw, in September, 1793, had sent two messengers to communicate with him on some plans, which had been formed for the deliverance of Poland. The few months following were spent in making preparations. At length, on the 23d of March, 1794, Kosciusko reached Cracow, where Wodzicki, with a body of 400 men, was ready to receive him; on the following day, he was proclaimed generalissimo. A deed of insurrection was drawn up, by which Kosciusko was appointed dictator. He had

intrusted to him the regulation of all affairs, political and civil. Never before was confidence more fully placed in an individual, and never were expectations better grounded. He had the gallantry and noble-mindedness of a Pole, and the prudence and wisdom of Washington. He immediately issued a summons to the nobles and citizens, imposed a tax, and made all requisite arrangements. On the 4th of April, at the head of 4,000 men, he met the Russians, a few miles from Cracow. After a battle, of nearly five hours' continuance, victory declared in favor of the Poles; 3,000 Russians were left dead on the field. The Cossacks, in case of an insurrection at Warsaw, which was expected on the 18th, had received orders to fire the city. This was happily discovered, and it was determined to anticipate it, by unfurling the standard of insurrection, on the 17th. Early in the morning, the Polish guards attacked the Russian picket, and took possession of the arsenal, and powder magazine. A most obstinate and bloody battle followed, in the streets of Warsaw, which lasted two days. Nothing, however, could stand the impetuosity of the Poles. The Russian governor fled, and Kosciusko took possession of the city. The Lithuanians did not long delay to obey the call of their Polish brethren. Wilna followed the example of Warsaw. A body of 40,000 Prussians soon effected a junction with the Russians. To meet the combined forces, Kosciusko advanced with 16,000 regular troops, and 10,000 peasants. The contest was a severe one, and Kosciusko made good his retreat. In the summer, the emperor of Austria joined the Russians and Prussians. Several warmly contested engagements between different portions of the contending armies followed. On the 16th of September, Suwarow defeated a detachment of the Polish forces. This laid open the road to Warsaw. To prevent the junction of Suwarow with Gen. Fersen, Kosciusko attacked the troops of the latter, with desperate courage, on the 10th of October. He fell, covered with wounds. As the Cossacks were preparing to strip his body, he was recognized by some officers, and even the Cossacks forbore to insult him. Catharine, with characteristic cruelty, ordered him to be transported to Petersburg, and plunged into a dungeon. The death of the empress changed his destiny. Paul, soon after his accession to the throne, "brought him forth out of prison, and spoke kindly unto him, and changed his prison garments." Paul gave him 12,000 roubles, and 1,500 serfs, as a testimony of his regard. Kosciusko returned the presents, and then came, by way of England, to America. While at Bristol, England, Dr. Warner, who had an interview with him, gives the following account.

"I never contemplated a more interesting human figure than Kosciusko stretched upon his couch. His wounds were still unhealed, and he was unable to sit upright. He appeared to be a small man, spare and delicate. A black silk bandage crossed his fair and high, but somewhat wrinkled, forehead. Beneath it his dark eagle eye sent forth a stream of light, that indicated the steady flame of patriotism, which still burned within his soul, unquenched by disaster and wounds, weakness, poverty, and exile. Contrasted with its brightness was the paleness of his countenance, and the wan cast of every feature. He spoke very tolerable English, though in a low and feeble tone; but his conversation, replete with fine sense, lively remark, and sagacious answers, evinced a noble understanding, and a cultivated mind. On rising to depart, I offered him my hand; he took it. My eyes filled with tears; and he gave it a warm grasp. I muttered something about 'brighter prospects and happier days.' He faintly smiled and said, 'Ah! sir, he who devotes himself for his country must not look for his reward on this side the grave.'"

He was received with great enthusiasm in America, returned to France, in 1798, where he took up his residence. He lived, for the most part, at Fontainebleau. He refused to join in the designs of Bonaparte, though warmly pressed. In 1815, he exerted his influence with the Emperor Alexander, in behalf of his country, but unsuccessfully. He soon after retired to Soleure, in Switzerland. *In 1817, he publicly abolished slavery on his estate in Poland.* Soon after, a fall from his horse occasioned his death. His remains were carried to Poland, and interred in the metropolitan church, in Cracow. The Polish ladies, with unanimous accord, put on deep mourning, and wore it as for a father.

V. CONDITION OF THE JEWS IN POLAND.

The Jews, very early found a resting place in Poland. It is an interesting historical fact, that they have been treated with more uniform kindness in that kingdom, than in any other country of their dispersion. Boleslas II. granted them a charter, in 1264, and the same protection was extended to them by Casimir the Great. It was said that this prince was interested in their favor by the influence, which *Esther*, a young Jewess, had over him. The Jews had sometime before obtained possession of most of the ready money in Poland. The exchange at Cracow, still standing, impresses us with a high idea of the commerce of this age, thus intrusted to the Jews. At the marriage of Casimir's grand-

daughter Elizabeth, Wierzynek, a Jewish merchant of Cracow, requested the honor of being allowed to make the young bride a marriage present of 100,000 florins of gold, an immense sum, at that time, and equal to her dowry from her grandfather. In 1540, it was ascertained that there were not, in the whole of Poland, more than 500 Christian merchants and manufacturers; while there were 3,200 Jewish, who employed 9,600 artisans in working gold, silver, &c., or manufacturing cloths. In the reign of Sigismund Augustus, the Jews were prohibited from dealing in horses, or keeping inns. Poland was the seat of the Rabbinical papacy. The Talmud ruled supreme in the public mind; the synagogues obeyed with implicit deference the mandates of their spiritual superiors, and the whole system of education was rigidly conducted, so as to perpetuate the authority of tradition.

The policy of the Russian government seems to have been to endeavor to overthrow the Rabbinical authority, and to relieve the crowded Polish provinces by transferring the Jews to less densely peopled parts of their dominions, where it was hoped they might be induced, or compelled, to become an agricultural race. An ukase of the emperor Alexander, in 1803-4, prohibited the practice of small trades to the Jews of Poland, and proposed to transport numbers of them to agricultural settlements. He transferred, likewise, the management of the revenues of the communities from the Rabbins, who were accused of malversation, to the elders. A recent decree of the emperor Nicholas, appears to be aimed partly at the Rabbins, who may be immediately excluded by the police from any town they may enter, and partly at the petty-traffickers, who are entirely prohibited in the Russian dominions; the higher order of merchants, such as bill-brokers, and contractors, are admitted on receiving an express permission from government; artisans and handicraftsmen are encouraged, though they cannot move, without a passport.

Poland, with the adjacent provinces of Moravia, Moldavia, and Wallachia, is the great seat of the Jewish population. The number has been stated at three millions, but it is probably not more than two millions. The rapid increase of the population beyond all possible means of maintenance, has very much embarrassed the government. The Jews are in circumstances, in which they can neither ascend nor descend. They may not become possessors, and they are averse to becoming cultivators of the soil. In some districts, as in Volhynia, they are described as a fine race, with the lively, expressive eye of the Jew, and forms, active and well proportioned, though not robust. A Jewish free corps served under Kosciusko. The Jews, as a body, are in a state of great ignorance, poverty, and wretchedness.

Very great interest has been felt in the condition of the Jews, for several years, particularly by Christians in Germany, and in England. The great question is how to provide an earthly support for those Jews, who embrace Christianity. They are at once cast off, and sometimes persecuted by their own people. To overcome this difficulty, an institution was established some years since at Warsaw, into which Jewish converts are taken. They receive the necessary religious instruction, and at the same time learn a trade, by which they may afterwards support themselves. A number of converted, or inquiring Jews reside in it, and the avails of their labors more than defray the expense.* The London Society, at one time, employed six missionaries in Poland. The Grand Duke Constantine, on a certain occasion, stood sponsor, at the baptism of a Jewish girl at Warsaw. In very many cases, the Jews are willing to listen to the truth. During the sanguinary scenes, which were witnessed in Warsaw, in November, 1830, the missionaries were mercifully preserved. One of them, writing on the 9th of December last, says, "You can easily imagine what we all felt at the first report of the revolution, when at the same time, the city was on fire. On the second evening, we could clearly hear how shutters and shops were violently opened, at no great distance from us. In much mercy, the Lord preserved us. During the first night, the whole people were supplied with arms from the armory, but the word of God and prayer, were our weapons. God grant that the like bloody scenes may never occur again." It is stated that many of the Jews were in great alarm, and that it was found a most precious season to direct them to the only Refuge.

It is an interesting fact that the Polish Jews, generally, entertain the fond hope of one day returning to the Holy Land. Dr. Henderson says that "it cannot admit of a moment's doubt, that should the Ottoman power be removed out of the way, and no obstacles be presented by those who may occupy the intermediate regions, the Jews will, to a man, cross the Bosphorus, and endeavor to re-establish their ancient polity. To this all their wishes bend; for this they daily pray; and in order to accomplish this, they are ready to sacrifice any, even the most favored advantages, they may possess in Europe."

* The institution at Warsaw was commenced on the 13th of October, 1826. In February, 1831, *twenty-nine* persons had enjoyed the benefits of the seminary. Seven were then remaining. Seventeen had been baptized, and all of the twenty-nine, fully believed the great truth that Jesus Christ is the only Saviour of men. A few of them have disappointed the expectations of their friends. Most of the students have been employed in printing and book-binding.

VI. RELIGIOUS CONDITION OF POLAND.

Christianity was introduced into Poland, in the reign of Mieczylas I., in the latter part of the tenth century. This was in consequence of the refusal of a Bohemian princess to marry the Polish monarch unless he would receive Christian baptism. He became a most ardent champion of the gospel; broke down, even with his own hands, the idols of his country, and built Christian churches on the ruins of pagan temples. He founded the archiepiscopal sees, of Gnesne and Cracow; and appointed St. Adalbert, who had been most instrumental in the introduction of Christianity, to be the first diocesan of the former see. He issued an edict that when any portion of the gospel was read, the hearers should half-draw their swords, to testify their readiness to defend its truths. His son, Boleslas, was equally zealous. In later ages, the Poles seemed to be more tolerant than any of the European nations. While the Lutherans were perishing in Germany, and the Huguenots in France, while Mary was kindling the fires of Smithfield, and Elizabeth persecuting the Nonconformists, the Poles opened their gates to all classes of religionists. Leopold was the seat of three bishops, Greek, Armenian, and Latin.

The following statements show the present condition of the different sects in Poland. The Roman Catholic religion is under the *special patronage of government*, though a perfect freedom of all other forms of religion is allowed. The Catholic archbishop at Warsaw is primate of Poland. There are eight bishops, one to each palatinate, 1,638 parish churches, 117 auxiliary churches, 6 colleges, 11 seminaries, 151 male convents, 29 female convents. In 1819, Pope Pius VII. suppressed 31 male convents, and 13 female convents. The number of clergy of the Latin Catholic church is 2,740; of the Greek Catholic, 1 bishop, 287 parish churches, 1 seminary, 5 male convents, and 345 priests. Of the Russo-Greek church, 6 priests; of the Lutheran, 29 priests; of the Calvinist, 9; of the Phillippines, 2; of Jewish synagogues, 274; of Mohammedan mosques, with their imams, 2. The destitution of religious instruction in Poland is very great. It appears from the communications of the Rev. Dr. Pinkerton, a few years since, that copies of the Holy Scriptures were exceedingly rare. There have been four translations of the Bible into the Polish language, for Protestants. The *first* is called the old Cracow Bible, and was printed in 1561. Many passages of this Bible being taken from the Bohemian Protestant Bible, it never received the sanction of the Pope. However, it went through two other editions, in 1575 and 1577, both printed in Cracow. A copy of this version is very rarely to be met with. The *second* version is called the Radziwill Bible, as it was published at the expense of Prince Radziwill, a protestant. It appeared in 1563. His son, a catholic, after the death of his father, carefully bought up the edition, and burnt it! The *third* translation, by Simeon Budney, is called the Socinian Bible. This translation went through two editions, the first in 1510, the second in 1512, both printed in Lithuania. It is said that only three copies remain of this version. The *fourth* translation into Polish is the Dantzig Bible, made and printed by the Reformed church in Dantzig. It has passed through seven editions. Dantzig, 1632; Amsterdam, 1666; Halle, 1726; Königsberg, 1737; Brieg, 1768; Königsberg, 1799; and Berlin, 1810. The first edition, for the most part, was burnt by the Archbishop of Gnesne. It is supposed that of six editions of the Protestant Bible, printed between 1632 and 1779, 3,000 copies were destroyed, principally by the Jesuits. The whole six editions did not, probably, amount to more than 7,000 copies. The edition at Berlin of 8,000, printed at the expense of the British and Foreign Bible Society, will go a very small way, towards supplying the demand among several hundred thousand Protestants, who speak the Polish language. The only authorized version, which is circulated among the Catholics, is that which was published, in 1599, at Warsaw, and which was approved by Pope Clement VIII. This translation is considered to be a very good one. It has never been reprinted in Poland, and but twice out of the country—at Breslau, in 1740, and in 1771. The whole number of copies of these editions, for ten or eleven millions of Catholics, did not exceed 3,000. Hence it is that a copy is not to be obtained for money, and you may search a hundred thousand families in Galicia, and Poland, and scarcely find one Bible.

NOTE.—The works, which we have used in the preceding article, are Fletcher's History of Poland, belonging to Harper's Family Library; a History of Poland, being one of the series of Dr. Lardner's Cabinet Cyclopaedia; Malte Brun's Geography; Milman's History of the Jews; an article in the London Foreign Quarterly; London Jewish Expositor, &c. We have, in many cases, adopted the language of the writers referred to. The history of Poland, in Dr. Lardner's series, is much the best work, which we have seen. It is thorough, impartial, and dignified. While it manifests a warm sympathy for the Poles, it does not abuse Nicholas and the Russians. It asserts what we fully believe, that Nicholas is the ablest and hest disposed of any monarch in Europe. We have abundant direct testimony to this fact. It moreover acknowledges, with reverence, the providence of God. Fletcher's History is spirited, enthusiastic for the Poles, and will be read with great interest. We were sorry to see the profane use which it frequently makes of Scripture, and the flippant manner in which it alludes to the most serious subjects. Accompanying the English edition is a valuable map of Poland.

ALUMNI OF DARTMOUTH COLLEGE.

We are gratified in being able to continue the sketches of the graduates of Dartmouth College. Mr. Farmer will receive the sincere thanks of the community, for the many valuable facts, which he brings to light.

1778.

LABAN AINSWORTH, A. M., son of Capt. William Ainsworth, was born at Woodstock, Connecticut, July 19, 1759. He was ordained the first, and has been the only settled Congregational minister in the town of Jaffrey, New Hampshire, December 10, 1782. His son, William Ainsworth, graduated at Dartmouth college, in 1811, and is settled as an attorney at law in his native town.

ELIJAH BRIGHAM, A. M., was son of Col. Levi Brigham, of Northborough, Massachusetts. He commenced the study of divinity after leaving college, but he soon relinquished it, and engaged in mercantile business with his brother-in-law, Breck Parkman, Esq., of Westborough. In 1795, he was appointed one of the justices of the court of common pleas; in 1796, he was elected a senator; and in 1799 and 1800, a counsellor of the Commonwealth of Massachusetts. He was afterwards a justice through the State, and representative in the congress of the United States, from 1810 to the time of his death. Judge Brigham died suddenly, at the city of Washington, February 22, 1816, aged 64.—*Worcester Magazine*, ii. 172.

ELI BRIGHAM, A. M., from the triennial catalogue just published, is still living.

MOSES BRIGHAM, A. M., after he graduated, remained at Hanover; commenced trade, in which he did not succeed; was unfortunate, and removed to the State of New York.—*MS. Letter*.

EBENEZER BROWN, A. B., was a preacher, and for some time resided in that capacity in Bethel, Vermont. After quitting the ministerial profession, he became a farmer, and died at Norwich, Vt. about three years since.—*MS. Letter of Hon. J. P. Buckingham*, 1830.

BENJAMIN BURT, A. B., appears to have died before the year 1799.

NEHEMIAH FINN, A. B., died as early as 1798.

DAVID FOOT, A. M., from Colchester, Connecticut, became an Episcopalian minister, and died soon after.

EBENEZER JOHNSON, A. B., from Ellington, Connecticut, taught school a number of years. He removed to the westward.—*MS. Letter*.

ABRAHAM JONES, A. B., died young, or at an early period of life. He is starred in the catalogue of 1799.

JOSIAH KILBURN, A. M., minister of Chesterfield, Massachusetts, was ordained November 9, 1780, and died in September, 1781.—*MS. Letter of H. Davidson, Esq.*

JOSEPH MOTLEY, A. M., was born at Salem, Massachusetts, May 14, 1756. After having been employed as an assistant in Phillips and Dummer Academies, he was ordained at Lynnfield, then the third parish in Lynn, Massachusetts, September 24, 1783. He died July 9, 1821, aged 65 years. Mr. Motley was characterized by an extreme degree of sensibility, and an uncommon fondness for retirement. He performed the ministerial duties in his parish for nearly 38 years, and though he resided within nine miles of his native town, he never preached in it. His manners were affable, his conversation easy and agreeable, and his mode of preaching mild and persuasive. His publications were the right-hand of fellowship at the ordination of Rev. Thomas C. Thacher, 1794; two sermons on the death of Joseph Roby, 1803; an address on the establishment of peace, 1805; and an article on original sin, in the *Christian Disciple*, in 1820.—*Lewis's History of Lynn*, 220.

SOLOMON RICHARDSON, A. M., appears to be living from the triennial catalogue just published.

NATHANIEL SMITH, A. B., appears to have been living in 1830.

JOSEPH VAILL, A. M., was a native of Litchfield, Connecticut. He was ordained at Hadlyme, in the town of East Haddam, as successor to Rev. Grindall Rawson, February 9, 1780, and has been in the ministry more than fifty years.—*Field's Statistical Account of Middlesex Co.*, (Con.) 80, 138.

JOHN WEBSTER, A. M., was son of Col. John Webster, a merchant of Chester, New Hampshire. He studied theology, and preached for a short time. "He was a sober and discreet man, but was very diffident, and gave up the ministry." He went to Canada, and settled there as a farmer.—*MS. communication of Rev. Josiah Webster*.

JACOB WOOD, A. M., was a native of Boxford, Massachusetts. He was ordained at Newbury, Vermont, January 9, 1788, and there died, February 10, 1790, at the age of 32, leaving no family. He was admitted to the degree of A. M., at Yale College, in 1783.—*MS. Letter*.

1779.

JEREMIAH BRADFORD, A. B., son of Dr. Bradford, and a descendant of William

Bradford, Governor of Rhode Island, was born at Chatham, in Connecticut, in the year 1757. He now resides as an independent farmer in Berlin, Vermont.—*MS. Letter of Hon. J. P. Buckingham*, 1831.

SAMUEL BRIGHAM, A. M., was a native of Shutesbury, Massachusetts, and born about the year 1756. He studied medicine, and practised as a physician. He died about three years since.—*Ibid.*

JEDIDIAH P. BUCKINGHAM, A. M., son of Capt. Jedidiah Buckingham, was born at Lebanon, Conn., April 7, 1758. His grandfather was Capt. Thomas Buckingham, of Saybrook, who was son of Stephen Buckingham, Esq., of the same place, who was son of Rev. Thomas Buckingham, the second minister of the ancient town of Saybrook. Mr. Buckingham was in the practice of law in Vermont, about ten years; was afterwards Chief Justice of the Court of Orange County, and Judge of Probate for the same County. He was ten years a Representative in the Assembly or Legislature of the State, and a member of the Executive Council. He resides in the town of Thetford, where, since he retired from public life, he has attended to the cultivation of a small farm.—*Ibid.*

SEWALL CHAPIN, A. B., son of Elisha Chapin, was born at West Springfield, Massachusetts, in 1754. He studied the profession of theology, and afterwards engaged in the instruction of an academy in the western part of Virginia, where he died in the year 1787, in the 33d year of his age.—*Sprague, Historical Discourse*, 76, 77.

EZEKIEL COLBURN, A. M., son of John Colburn, who early went from Connecticut to Lebanon, New Hampshire, was a native of Connecticut, and born about the year 1754. He studied theology, and preached some time at Chester, in Vermont. He became a farmer, and died about 20 years since.—*MS. Letter of Rev. S. Wood, D. D.*

WILLIAM DEMING, A. B., a native of Connecticut, and born about the same time with the preceding, is a respectable farmer in Cornish, New Hampshire.—*MS. Letter of Hon. J. P. Buckingham*.

ELIJAH DEWEY, A. B., a native of Lebanon, Connecticut, commenced the study of physic, and died soon after.—*Ibid.*

ASHUR HATCH, A. M., born at Preston, in Connecticut, about 1753, taught an academy several years, and became a farmer in Brookfield, Vermont, and died about six years since.—*Ibid.*

ABRAHAM HOLLAND, A. M., a native of Massachusetts, and born about 1754, preached a short time after he graduated; but acquired the profession of medicine, and settled in practice in Walpole, New Hampshire. He was appointed, by the executive, a justice of the peace for the county of Cheshire, January 5, 1795. He has lately

removed to Vermont, either to Westminster or Newfane.—*Ibid. Council Records of N. H.*

JOHN JONES, A. B., a native of Massachusetts, was born about the year 1756, and died soon after he left college.—*MS. Letter of Hon. J. P. Buckingham*.

NATHANIEL MANN, A. M., a native of Hebron, Connecticut, and born in 1757, studied physic and practised in the State of North Carolina. He died about twenty years since.—*Ibid.*

JEREMIAH OSBORN, A. M., was born at Litchfield, Connecticut, about the year 1747. The most intelligent of his class seem not to know anything respecting him.

ISAAC OSBORN, A. B., brother of the preceding, did not, it would seem from Mr. Buckingham, graduate with the class. In some catalogues his name is omitted.

ABIEL PEARSON, A. M., M. D., a native of Byfield parish, in Massachusetts, studied medicine under the direction of the late Edward Augustus Holyoke of Salem, and was a respectable practitioner in the South Parish in Andover, where he settled in the year 1787. He was esteemed as a physician, and respected as a good citizen. He died in May, 1827, aged 71, leaving two sons, David Sewall, and Samuel M., and two daughters. He was a member of the Massachusetts Medical Society.—*Abbot, Hist. Andover*, 151.

ELISHA SMITH, A. B., a native of Lebanon, Connecticut, and born, says Mr. Buckingham, in 1745, became a large landholder in Vermont, and now owns a large landed and personal property in Washington, in that State.—*MS. Letter of Hon. J. P. Buckingham*.

JONATHAN WILKINS, A. M., a native of Marlborough, Massachusetts, studied theology, and on December 17, 1786, received from the first Congregational church in Concord, New Hampshire, a unanimous invitation to settle in the ministry, in which the parish concurred. He returned a negative answer, but soon became a resident of the town, married, and settled on a farm. In 1797, he was clerk of the church; in 1802, was appointed a justice of the peace; was one of the selectmen in 1801, and 1803 to 1805, four years, and several times moderator of the town meetings. He was elected deacon of the church, September 6, 1811, and held that office until his death, which occurred March 9, 1830, at the age of 75.—*Bouton, Appendix to Century Sermons*, 1830. *Records of the Church and Town. N. H. Council records*.

SAMUEL WOOD, A. M., D. D., was born at Mansfield, Connecticut, May 22, 1752, and accompanied his father to Lebanon, New Hampshire, on his settlement in that place, at the age of fourteen years. He entered college in 1775, and began to preach

the same year that he graduated. He was ordained the fourth minister of the first church in Boscawen, New Hampshire, October 17, 1781, and for almost fifty years has been able, with few intermissions, to discharge his ministerial duties. He has done much for the education of young men for the ministry. About eighty pupils have been prepared by him for admission to college. He is a member of the Phi Beta Kappa, and received from his alma mater in 1820, the honorary degree of Doctor in Divinity.—*Price, Hist. Boscawen, and MS. Letters.*

A member of the class of 1779, says in a letter to me, "that the war interrupted our studies, and none of us acquired a *good* education, and several neglected a public profession. Many of the class were poor, and worked out their education by their own personal exertions. Some probably entered college to avoid going into the army."

1780.

AMOS CHASE, A. M., son of Moses Chase, Esq., was born at Sutton, Massachusetts, in 1757, removed with his father to Cornish, in New Hampshire, in 1766. After completing his college course, he attended to the study of theology, and was ordained the minister of the second church in Litchfield, Connecticut, where he remained more than twenty years. He was dismissed and went to Centerville, Oil Creek township, in the county of Crawford, Pennsylvania, where he still resides. He was admitted to the degree of A. M. at Yale College, in 1795.—*MS. Letters.*

EDWARD LONGFELLOW, A. M., was from Byfield parish, in Massachusetts. He died at an early age, before the year 1799.

NOAH MILES, A. M., a native of Westminister, Massachusetts, is among the oldest clergymen in New Hampshire. He was ordained the second minister of Temple, being the successor of Rev. Samuel Webster, October 2, 1782. The only publication of his, known to the writer, is a eulogy on President Washington, printed in 1800. One of his sons, Solomon Pearson Miles, graduated at Harvard College in 1819, and is known as a successful instructor of youth.

WILLIAM PATTEN, A. M., D. D., son of Rev. William Patten, minister of Halifax, in Massachusetts, was ordained over the Congregational church at Newport, in Rhode Island, where he still officiates. He was long a trustee of Brown University, where, in 1787, he was admitted to the degree of Master of Arts, and from which, in 1807, he received the honorary degree of Doctor in Divinity. He was admitted to the degree of A. M. at Yale College in 1785.

ABSALOM PETERS, A. M., son of Dr. Peters, lived in Wentworth, New Hampshire, and was appointed a justice of the peace for Grafton county, September 25,

1800, and on the expiration of his commission in 1805, was advanced to the quorum. He was appointed lieutenant-colonel of the thirteenth regiment of militia, September 29, 1794, and brigadier-general of the sixth brigade, June 12, 1801.—*Council Records of New Hampshire.*

GEORGE PEIRCE, A. M., a nephew of the Hon. George Jaffrey, of Portsmouth, was an attorney at law, and commenced practice as early as 1787, at Portsmouth, where he died of consumption.—*Manuscript Note of Charles Walker, Esq.*

PETER POHQUONNOPPEET, A. B., an Indian, was prepared for college at the Indian Charity School under Dr. Wheelock. He was a man of good talents and character, and was commonly called *Sir Peter*. In the government of his tribe, (the Stockbridge Indians,) he was connected with Joseph Quanaukaunt, Capt. Hendrick Aupaumut, and Capt. John Konkapot, in a council, which, after the decease of Solomon Unhaunnauwannutt, who was known by the name of King Solomon, regulated the affairs of the tribe.—*Hist. of Berkshire County*, 249, 250.

JOHN ROLPHE, A. B., was from Massachusetts, was ordained as a minister, and went to Genessee in New York, or in that region. He died a number of years since.

JOSEPH STEWARD, A. M., was a preacher, and much esteemed; but losing his health, devoted himself to painting, and was under the instruction of Col. John Trumbull. He established a museum at Hartford, Connecticut. He died several years since.—*MS. Letter of Hon. J. P. Buckingham.*

DANIEL STOREY, A. M., preached as a candidate for the ministry at Concord, New Hampshire, but did not receive a call on account of his Arminian sentiments. He was, however, ordained as a minister, went to Ohio, and is said to have died at Marietta, before the year 1815. He was admitted to the degree of A. M. at Yale College, in 1815.—*Bouton, Century Sermons at Concord*, 33.

1781.

JOHN BRUCE, A. M., a native of Marlborough, Massachusetts, was born August 31, 1757. He was admitted a student of Dartmouth College in 1777, and soon after he graduated, fixed on the study of divinity as a profession. After preaching two or three years as a candidate, he was invited to settle at Mont Vernon, then the second parish in Amherst. The invitation he accepted, and was ordained November 3, 1785, where he continued with faithfulness and exemplary punctuality to discharge the duties of his sacred office, until his death, which occurred March 12, 1809, in the fifty-second year of his age. He left six children. Two of his sons have been mem-

bers of the legislature of New Hampshire.—*Farmer's Cabinet*, June, 1809. *Appendix to Two Sermons of Rev. S. Chapin*. *New Hampshire Observer*, May 21, 1831.

JASPER MURDOCK, A. M. engaged in business as a trader, settled in Norwich, Vermont, and died sometime before the year 1816.

JAMES BARNET PORTER, A. B., son of Deacon Porter, died in early life. The triennial catalogue for 1799, has his name starred.

LEWIS VINCENT, A. B., an Indian from Canada, to which place, it is believed, he returned after he graduated. He is considered as living, in the triennial catalogue just published.

1782.

CALEB BINGHAM, A. M., son of Daniel Bingham, was born in Salisbury, Connecticut, about the year 1757. On the maternal side he was descended from Roger Conant, one of the first settlers of Salem, Massachusetts. While at college, he was admitted a member of the church under the care of Rev. Eden Burroughs. When he graduated, he delivered the Latin valedictory. For about two years after he completed his college course, he was the tutor and instructor of Moor's School. He then went to Boston, and opened a school exclusively devoted to the instruction of females, and met with great encouragement. The want of elementary books on grammar and practical geography, at that time, led him to publish his "Young Lady's Accidence," and a "Catechism of Geography and Astronomy," for the use of his scholars. The success which attended his mode of teaching, called the attention of the town to the subject, and the system of public instruction was so altered, as for the first time to allow females to participate in its benefits. Mr. Bingham, without previous notice, was appointed the first public instructor on the new plan. In this situation he had to encounter the prejudice of parents, and their attachment to ancient usage, to which were added the evils of poverty and ill health.

Having published several school-books, which had become popular, and his health having become impaired by his close application to the duties of his station, he resigned his situation, and devoted his whole attention to a small bookstore, which he had previously opened in Cornhill. He was afterwards appointed a director of the Massachusetts State Prison, which opened a new field for the exercise of his philanthropy. By his exertions, in this department, the expenses of the institution were greatly reduced; and the minds of some of the prisoners were awakened to good principles; and a relish for the honest pursuits which they had disregarded, was induced. Mr. B. was of a social and lively disposition;

friendly in his manners, remarkably tender and humane in his disposition, and faithful in the performance of all relative duties. His mind was never powerful, but always bent upon some useful design. His religious opinions were professedly Calvinistic, although he sometimes expressed his doubts in regard to some of the articles of that creed, and grew more catholic as he approached that world where Christians will cease to differ. He died at Boston, after an illness of nearly four months, April 27, 1817, in the 60th year of his age. His wife, whom he married in 1786, was Hannah Kemble. He had four daughters, (two dying in infancy,) the eldest of whom had married Lieut. Col. Nathan Towson, and the youngest was single at her father's decease. The number of the editions and copies printed of Mr. Bingham's school-books, will appear from the following:

Young Lady's Accidence,	20 Editions,	100,000 Cop.
Child's Companion,	20 "	180,000 "
American Preceptor,	64 "	640,000 "
Geographical Catechism,	22 "	100,000 "
Columbian Orator,	23 "	190,000 "
Juvenile Letters,	7 "	25,000 "

Total, 1,235,000 "

Besides these, he published several other books, and translated Atala, a novel from the French of M. Chateaubriand.—*Abstracted from an interesting Memoir of Mr. Bingham, communicated by his nephew, Mr. J. Bingham, of Boston.*

JACOB CRAM, A. M., son of Col. Jonathan Cram, who was descended from John Cram, one of the first settlers of Exeter in 1639, was born at Hampton Falls, New Hampshire, October 12, 1762. He was ordained the successor of Rev. Elijah Fletcher, at Hopkinton, N. H., February 25, 1789. He was in the ministry until January 6, 1792, when he was dismissed. He removed to Exeter in 1804, where he has since resided, and has been at different times employed in missionary service.

HUGH HOLMES, A. B., from Montreal, in Lower Canada, became an agriculturist. He died before the year 1816.—*Verbal communication of the preceding.*

TIMOTHY REED, A. M., son of Rev. Solomon Reed of Middleborough, Massachusetts, and brother of the late Rev. John Reed, D. D., of West Bridgewater, engaged in mercantile pursuits. He was admitted to the degree of A. M. at Yale College, in 1782. It appears that he is still living.—*Ibid.*

1783.

THOMAS ARCHIBALD, A. B., son of Robert Archibald, was born in Londonderry, New Hampshire, where his ancestors were among the early settlers. He studied a theological profession, and was settled the first minister of Acworth, in his native State, November 11, 1789. His dismissal took

place, June 14, 1794.—*MS. Letters of Rev. P. Cook, and R. Means, Esq.*

ISAAC BABBIT, A. B., became a preacher, but appears not to have been settled. He went to the State of New York, and appears to have been living in 1830.

JOSEPH BLODGET, A. B., a native of Stafford, Connecticut, was ordained the minister of Greenwich, Massachusetts, November 8, 1786, and still continues in the ministerial office.

ASA DAY, A. M., was employed as a schoolmaster. He appears to be living.

ELIJAH DUNBAR, A. M., studied law, and settled in practice at Claremont, New Hampshire, as early as 1797, and while there was appointed a civil magistrate in 1802. He removed to Keene in 1804, and represented that town in the legislature in the years 1806, 1808, and 1810.—*Records in Secretary's Office.*

JOHN FOSTER, A. M., D. D., brother of Rev. Daniel Foster, who graduated in the class of 1777, was born at Western, Massachusetts, April 19, 1763. He very early fitted himself for a preacher, as he was ordained at Brighton, Massachusetts, the next year after he graduated. He was dismissed from his ministerial office October 31, 1827, having on that day completed forty-three years of service. He died September 15, 1829, in the sixty-seventh year of his age. His doctorate he received from Harvard College in 1815. He published fourteen occasional sermons, and wrote the Third volume of the Christian Monitor, published in 1806, containing eight short sermons.—*Christian Register of October 3, 1829.*

TILLY HOWE, A. B., from Henniker, New Hampshire, was a preacher, and for a number of years officiated at Sharon, New Hampshire. He died at Fryeburg, Maine, in October, 1830. The newspaper stated his age at 80.

HENRY HUNTINGTON, A. M., from Norwich, Connecticut, has acquired a large property by land speculations in the State of New York.—*MS. Letter from Hon. J. P. Buckingham.*

CALVIN KNOWLTON, A. M., son of the Hon. Luke Knowlton, one of the early settlers of Newfane, Vermont, was an attorney at law, and settled in Newfane, where he died January 20, 1800, aged 39. He sustained several civil offices, was a respectable lawyer, and a worthy man.—*Thompson, Gazetteer of Vermont, 196.*

SAMUEL SARGEANT, A. M., from Malden, Massachusetts, was ordained the minister of the Congregational church in Woburn, in that State, March 14, 1785. He was dismissed May 27, 1799, afterwards went to Vermont, and died at Chester, in that State, in the year 1818.—*Chickering, Dedication Sermon at Woburn.*

PELEG SPRAGUE, A. M., was admitted to the practice of law in 1787, settled at Keene, which he represented in the New Hampshire legislature. He was appointed solicitor for the county of Cheshire as early as 1794, and in 1797 was elected representative in Congress, and took his seat December 15. In this office he remained two years. He died in 1800.—*MS. Records. Journals of Congress.*

ELISHA TICKNOR, A. M., a native of Lebanon, New Hampshire, settled in business in Boston, where he was deacon of the church. His son, George Ticknor, graduated at Dartmouth College in 1807, and is Smith Professor of the French and Spanish Languages and Literature, and Professor of Belles-Lettres at Harvard University.

HERCULES WESTON, A. B., was ordained the minister of Cornwall, in Connecticut, in 1791, and was living the present year, as appears from the triennial catalogue.

1784.

SOLOMON AIKEN, A. M., a native of Hardwick, Massachusetts, was ordained the minister of Dracut, in that State, June 4, 1788, and was in the ministry more than twenty years. He was known as a political partisan, and published several sermons, in which he vindicated the measures and principles of the party then in power, and which had a considerable circulation in New England. These works were two sermons delivered at Dracut, April 6, 1809; a letter addressed to Rev. Samuel Spring, D. D. of Newburyport, on the subject of his sermons, 12mo. pp. 34; and a Fast sermon, on the rise and progress of religious dissention in the United States, preached May 11, 1811, 8vo. pp. 22. Mr. Aiken left Dracut, and it is believed went to the State of New York. He has been dead one or more years.

BENJAMIN CHAPMAN, A. M., is said to be the same with Benjamin Chatman, mentioned in Greenleaf's Ecclesiastical Sketches, p. 152, as being settled in Edgecombe, in Maine, March 4, 1801, and who died July 13, 1804.

NATHAN CHURCH, A. M., from South Hadley, Mass., was ordained the first minister of Bridgton, Me., June 17, 1789.

RUFUS FAIRBANKS, A. B., from Brimfield, Massachusetts, settled as a merchant in Halifax, Nova Scotia, and was living in 1830.—*MS. Letter of Rev. W. F. Rowland.*

THOMAS GROSS, A. M., was ordained the first minister of Hartford, Vermont, June 7, 1786; dismissed February, 1808.—*Thompson, Gaz. Vermont.* His son, Hon. Ezra C. Gross, a member of Congress from New York, and of the New York Legislature, died at Albany, April 9, 1829.

WILLIAM MONTAGUE, A. M., from South Hadley, Massachusetts, became the Episcopal minister of Christ Church in Boston, April, 1786, and left within about six years. He went to Dedham in 1791, and became the rector of the Episcopal church in that place, where he remained until he was dismissed by Bishop Griswold, in July, 1818. He was also during some part of the last period, the preacher at Quincy, where, on 8th of April, 1793, the Episcopal society contracted with him to preach monthly, which he did until 1799.—*Bowen's Picture of Boston*, 133. *Worthington, History of Dedham*, 123. *Whitney, History of Quincy*, 42.

ETHAN OSBORN, A. B., a native of Litchfield, Connecticut, was settled as a preacher at Fairfield, New Jersey.—*MS. Letter of Rev. W. F. Rowland*.

JACOB OSBORN, A. M., was also a native of Litchfield, in Connecticut.—*Ibid*.

CHRISTOPHER PAIGE, A. M., son of William Paige, was born at Hardwick, Massachusetts, June 12, 1762. He was ordained the first minister of Pittsfield, New Hampshire, in 1789, and was dismissed in 1795. He was installed the first minister of Roxbury, in the same State, November 21, 1816; was dismissed March 11, 1819, and died at Salisbury, New Hampshire, October 12, 1822, in the 60th year of his age. His wife was the widow of Rev. Elijah Fletcher, second minister of Hopkinton. One of his sons, Elijah Fletcher Paige, graduated at Harvard College in 1810, and died young.

ELIJAH PAYNE, A. M., son of Col. Elisha Payne, of Lebanon, an early trustee of Dartmouth College, settled in Lebanon; was appointed justice of the peace for the county of Grafton, January 5, 1795, and died in early life.

DAVID PORTER, A. B., D. D., from Hebron, Connecticut, settled in the ministry at Catskill, in New York, and has been eminent in his profession. He received his doctorate from Williams College.

AMBROSE PORTER, A. B., cousin of the preceding, was from Hebron, and died soon after he left college.—*MS. Letter of Hon. J. P. Buckingham*.

WILLIAM F. ROWLAND, A. M., son of Rev. David S. Rowland, was born at Plainfield, Connecticut. He was ordained at Exeter, New Hampshire, as the successor of Rev. Isaac Mansfield, June 2, 1790, and was dismissed December 5, 1828, but still resides at Exeter. He preached the Election Sermon in 1796, and again in 1809, both of which were published by authority of the Legislature.

NAHUM SARGEANT, A. M., brother of Rev. Samuel Sargeant, who graduated in 1783, was ordained in Reading, Vermont,

November 23, 1787. While on a visit to his friends in Chelsea, Massachusetts, he was disposed to have the small pox by inoculation, of which he died, October 7, 1792.—*Thompson, Gazetteer of Vermont*, 226.

DAVID SEARL, A. B., a native of Southampton, Mass., and appears to be living from the triennial catalogue just published.

JOHN WILDER, A. M., son of Major Wilder, of Lancaster, Massachusetts, was ordained in 1790, at Attleborough, Massachusetts, as the successor of Rev. Habijah Weld, from which place he was dismissed several years since.

GILBERT TENNENT WILLIAMS, A. B., son of Rev. Simon Williams, was born at Fogg's Manor, New Jersey, [J. Coffin,] and was ordained over the church in Linebrook, Ipswich, Massachusetts, in 1789, was dismissed in 1813, and installed over the second church in Newbury, June 1, 1814, and died September 24, 1824, aged about 60. I am informed by a member of this class, that every graduate was a professor of religion at the time of leaving college.

CORRECTIONS AND ADDITIONS.

In our last number, page 46, we stated that Prof. John Smith published an edition of "Cicero's Orations." It should have been "Cicero De Oratore." He also published a "Greek Grammar," which is not there stated. On page 49, it is mentioned that Rev. Asa Burton, D. D. died in 1827. We are happy to learn that he is still alive. The following facts may be added to the statements in regard to *Silas Little*, A. M., of the class of 1776. A native of Newbury, Massachusetts, studied theology, and preached a short time, but afterwards diverted his attention to agricultural pursuits; settled in his native town, which he has represented in the State legislature, and where he has been a magistrate many years. In our number for May last, we gave a short sketch of the history of Harvard University. Mr. Farmer has forwarded the following interesting notices, which he copied from the original MS. Diary of Rev. Thomas Shepard, of Cambridge.

"Thus the Lord having delivered the country from war with Indians and Familists, (who arose and fell together,) he was pleased to direct the hearts of the magistrates (then keeping court ordinarily in our town, because of these stirrs at Boston) to think of erecting a School, or College, and that speedily, to be a nursery of knowledge in these deserts and supply for posterity; and because this town (then called Newtown) was through God's great care and goodness kept spotless from the contagion of the opinions; therefore at the desire of some of our town, the Deputies of the Court having got Mr. Eaton to attend the School, the Court for that and sundry other reasons determined to erect the College here, which was no sooner done, but the chief of the magistrates and elders sent to England to desire help to forward the work, but they all neglecting us, (in a manner,) the Lord put it into the heart of one Mr. Harvard, who died worth £1,600, to give half his estate to the erecting of the School. The man was a scholar, and pious in his life, and enlarged toward the country, and the good of it in life and death.

"But no sooner was this given, but Mr. Eaton (professing eminently, yet falsely and most deceitfully the fear of God) did lavish out a great part of it—being for his cruelty to his scholars, especially to one Briscoe, as also for some other wantonness in life not so notoriously known, * * * the country, the Lord about a year after, made up the breach by one Mr. Dunster, a man pious, painful, and fit to teach, and very fit to lay the foundation of the domestic affairs of the College, who God hath much honored and blessed.

"The sin of Mr. Eaton was not at first so clearly discovered by me, yet after more full information, I saw his sin great, and my want of wisdom and watchfulness over him very great, for which I desire to mourn all my life, and for the breach of his family.

"But thus the Lord hath been very good unto us in planting the place I live in with such a mercy to myself, such a blessing to my children, and the country such an opportunity of doing good to students as the school is."

The number of ministers in New England in 1698, as enumerated in Mather's Hecatompolis, [Magnalia, ii. 79—83,] appears to be, according to my estimate, 123. The number who graduated at Harvard College was but one hundred and three. William Brinsmead, Samuel Paris, Jeremiah Peck, John James, and Zechariah Walker, although they have the H. C. added to their names, do not appear on the college catalogue as graduates, and the name of but one of them appears there at all. They were doubtless educated at Harvard College, but left without receiving a degree.

POPULATION OF THE ENGLISH COLONIES, AND OF THE UNITED STATES, AT VARIOUS PERIODS.

WE had intended to present, in this number of the Register, a full view of the population of the United States, according to the census of 1830. But no detailed, official report of that census has yet been published. The aggregate population of the different States, with the exception of the State of Mississippi, which is derived from another source, is given from the official returns published in the Pennsylvania Intelligencer. For the estimates of the population of the colonies, at different periods, we are indebted to the Appendix to the second volume of Dr. Holmes's American Annals. The authorities, on which his estimates are founded, are stated at length in the Annals.

I. POPULATION OF THE ENGLISH COLONIES IN 1701.

New Hampshire,	10,000	New York,	30,000
Massachusetts,	70,000	East and West Jersey,	15,000
Rhode Island,	10,000	Pennsylvania,	20,000
Connecticut,	30,000	Maryland,	25,000
		Virginia,	40,000
New England,	120,000	North Carolina,	5,000
Middle and Southern Colonies,	142,000	South Carolina,	7,000
<hr/>		<hr/>	
Total,	262,000		142,000

II. POPULATION OF THE COLONIES IN 1749.

New Hampshire,	30,000	New York,	100,000
Massachusetts,	220,000	East and West Jersey,	60,000
Rhode Island,	35,000	Pennsylvania and Delaware,	250,000
Connecticut,	100,000	Maryland,	85,000
		Virginia,	85,000
New England,	385,000	North Carolina,	45,000
Middle and Southern Colonies,	661,000	South Carolina,	30,000
		Georgia,	6,000
<hr/>		<hr/>	
Total,	1,046,000		661,000

III. POPULATION OF NEW ENGLAND IN 1755.

New Hampshire,	34,000	Connecticut,	133,000
Massachusetts,	234,000		
Rhode Island,	35,939	Total,	436,939

The population of Rhode Island is, probably, too low according to this estimate.

IV. POPULATION OF INDIVIDUAL COLONIES AT VARIOUS PERIODS.

Connecticut, in	1774	197,856	Maine, in	1765	20,788
Maryland,	1755	107,208	New Hampshire,	1730	12,000
Massachusetts,	1763	245,000	"	1767	52,700
"	1765	248,714	"	1775	80,038

V. POPULATION OF THE UNITED STATES; CENSUS OF 1790.

	<i>Free whites.</i>	<i>Other free persons.</i>	<i>Slaves.</i>	<i>Total.</i>
Maine,	96,002	538		96,540
New Hampshire,	141,097	630	158	141,885
Vermont,	85,268	255	16	85,539
Massachusetts,	373,324	324		373,787
Rhode Island,	64,470	3,407	948	68,825
Connecticut,	232,374	2,808	2,764	237,946
New York,	314,142	4,654	21,324	340,120
New Jersey,	169,954	2,762	11,423	184,139
Pennsylvania,	424,099	6,537	3,737	434,373
Delaware,	46,308	3,899	8,887	59,094
Maryland,	208,649	8,043	103,036	319,728
Virginia,	442,117	12,866	292,627	747,610
North Carolina,	288,405	4,975	100,571	393,951
South Carolina,	140,178	1,801	107,094	249,073
Georgia,	52,886	398	29,264	82,548
Kentucky,	61,133	114	12,430	73,677
Western Territory,	31,913	362	3,417	35,691
Total,	3,173,319	53,373	697,696	3,929,326

VI. POPULATION OF THE UNITED STATES IN 1800, AND IN 1810.

	Census of 1800.		Census of 1810.	
	Slaves.	Total.	Slaves.	Total.
Maine,		151,719		228,705
New Hampshire,	8	183,858		214,460
Vermont,		154,465		277,895
Massachusetts,		422,375		472,040
Rhode Island,	380	69,122	108	76,931
Connecticut,	951	251,002	310	261,942
New York,	20,613	586,058	15,017	959,049
New Jersey,	12,422	211,149	10,851	245,562
Pennsylvania,	1,706	602,548	795	810,091
Delaware,	6,153	64,273	4,177	76,674
Maryland,	107,707	349,692	111,502	380,546
Virginia,	346,968	886,149	392,518	974,622
North Carolina,	133,196	478,103	168,824	555,500
South Carolina,	146,151	345,591	196,365	415,115
Georgia,	59,699	162,686	105,218	252,433
Kentucky,	40,343	220,959	80,561	406,511
Tennessee,	13,584	105,602	44,535	261,727
Mississippi Territory,	3,489	8,850	17,088	40,352
Indiana Territory,	135	5,641	237	24,520
Ohio, or N. W. Territory,		45,365		230,760
Territory of New Orleans,			34,660	76,556
Louisiana Territory,			3,011	20,845
Illinois Territory,			168	12,282
Michigan Territory,			24	4,762
District of Columbia,	3,244	14,093	5,395	24,023
Total,	896,749	5,319,300	1,165,441	7,203,903

The North West Territory, in 1800, comprehended a vast region north and west of the Ohio river. Nearly all the inhabitants were at that time comprehended within the present limits of the State of Ohio.

VII. POPULATION OF THE UNITED STATES IN 1820, AND IN 1830.

EASTERN STATES.

States and Territories.	Square Miles.	Pop. in 1820.	Pop. in 1830.	Increase.	Rate of inc.
Maine,	32,600	298,335	399,462	101,127	33.9
New Hampshire,	9,500	244,161	269,533	28,372	11.6
Vermont,	10,200	235,764	280,665	44,901	19.0
Massachusetts,	7,500	523,287	610,100	86,813	16.6
Rhode Island,	1,340	83,059	97,211	14,152	8.1
Connecticut,	4,700	275,248	297,711	22,463	17.0
Total,	65,840	1,659,854	1,954,632	297,828	18.0

MIDDLE STATES.

New York,	46,000	1,372,812	1,934,496	561,684	40.8
New Jersey,	8,300	277,575	320,779	43,204	15.5
Pennsylvania,	44,000	1,049,453	1,350,361	300,903	28.6
Delaware,	2,100	72,749	76,737	3,988	5.5
Maryland,	14,000	407,350	446,913	39,563	9.9
Total,	114,400	3,179,939	4,129,286	949,342	29.2

SOUTHERN STATES.

Virginia,	64,000	1,065,366	1,211,250	120,931	11.3
North Carolina,	48,000	638,829	738,470	99,641	14.3
South Carolina,	28,000	502,741	581,478	78,838	15.6
Georgia,	62,000	340,989	516,567	175,578	51.5
Total,	202,000	2,547,925	3,047,765	474,988	18.6

WESTERN STATES.

Ohio,	39,000	581,434	937,679	356,245	61.5
Kentucky,	42,000	564,317	688,844	124,527	22.0
Indiana,	37,000	147,178	341,585	194,404	132.0
Illinois,	55,000	55,211	157,575	102,364	185.0
Missouri,	60,000	66,586	137,427	70,841	106.0
Total,	233,000	1,414,726	2,263,110	848,381	60.0

SOUTH WESTERN STATES.					
<i>States and Territories.</i>	<i>Square Miles.</i>	<i>Pop. in 1820.</i>	<i>Pop. in 1830.</i>	<i>Increase.</i>	<i>Rate of inc.</i>
Tennessee,	40,000	422,813	684,822	262,009	61.9
Louisiana,	48,000	153,407	215,275	62,168	40.5
Alabama,	46,000	127,901	309,216	181,351	142.0
Mississippi,	46,000	75,443	95,865	22,417	29.7
Total,	180,000	779,564	1,305,178	527,945	67.7
TERRITORIES.					
District of Columbia,	100	33,039	39,858	6,819	16.6
Michigan,	40,000	8,896	31,696	22,812	259.0
Arkansas,	121,000	14,246	30,380	16,134	113.0
Florida,	50,000		34,725		
Total,	211,100	56,181	136,659	45,765	
RECAPITULATION.					
Eastern States,	65,840	1,659,854	1,954,682	297,828	18.0
Middle States,	114,400	3,179,939	4,129,286	949,342	29.2
Southern States,	202,000	2,547,925	3,047,765	474,988	18.6
Western States,	233,000	1,414,726	2,263,110	848,381	60.0
South Western States,	180,000	779,564	1,305,178	527,945	67.7
Territories,	211,100	56,181	136,659	45,765	
Total,	1,006,340	9,637,179	12,836,680	3,144,249	32.7

The following table shows the political influence of each State, in the national councils, according to the new census. Five slaves having the same weight as three freemen, we have given the representative numbers opposite to each State, and the number of senators and representatives in Congress. The table was first published in the *Pennsylvania Intelligencer*.

<i>States.</i>	<i>Representative Nos.</i>	<i>Ratio 50,000 Represent's.</i>	<i>Unrepresented fractions.</i>	<i>Ratio of 48,000.</i>	<i>Fractions.</i>	<i>Present number Representatives.</i>
Maine,	399,462	7	49,462	8	15,462	7
New Hampshire,	269,533	5	19,533	5	25,533	6
Vermont,	280,665	5	30,665	5	40,655	5
Massachusetts,	610,100	12	10,100	12	34,100	13
Connecticut,	297,688	5	47,688	6	9,688	6
Rhode Island,	97,205	1	47,205	2	1,205	2
New York,	1,983,495	39	33,495	41	15,495	34
New Jersey,	319,881	6	19,881	6	31,881	6
Delaware,	75,417	1	25,417	1	27,417	1
Pennsylvania,	1,350,261	26	29,346	28	6,651	26
Maryland,	405,771	8	5,771	8	21,771	9
Virginia, about	976,000	19	26,000	20	16,000	22
North Carolina,	639,885	12	39,885	13	15,885	13
South Carolina,	455,212	9	5,212	9	23,212	9
Georgia,	429,589	8	29,589	8	45,589	7
Ohio,	837,678	16	37,648	17	21,678	14
Kentucky,	622,707	12	22,707	12	46,707	12
Indiana,	341,582	6	41,582	7	5,682	3
Illinois,	157,277	3	7,277	3	13,277	1
Missouri,	127,492	2	27,492	2	31,492	1
Tennessee,	622,070	12	18,070	12	42,070	9
Louisiana,	171,722	3	21,722	3	27,722	3
Mississippi, about	85,000	1	35,000	1	37,000	1
Alabama,	262,210	5	12,210	5	22,210	2
Total,		223		234		212

VIII. POPULATION OF VARIOUS TOWNS AND CITIES.

<i>Boston in</i>		<i>New York in</i>		<i>Philadelphia in</i>		<i>Baltimore in</i>	
1722	10,567	1731	8,620	1731	12,000	1790	13,758
1765	15,520	1756	10,381	1753	18,000	1800	23,971
1790	18,038	1773	21,876	1790	43,525	1810	46,556
1800	24,937	1786	23,614	1802	42,000	1820	62,738
1810	33,250	1790	33,131	1810	92,247	1830	80,526
1820	43,298	1800	60,489	1820	108,116		
1830	61,381	1820	123,706	1830	167,688		
		1825	167,059				
		1830	200,942				

Charleston, S. C., in 1790 16,359; 1800 18,712; 1810 24,711; 1820 24,780; 1830 30,289
 Washington, D. C., 1800 3,210; 1810 8,028; 1820 13,247; 1830 18,833
 Cincinnati, Ohio, 1805 500; 1810 2,590; 1820 9,732; 1830 26,515
 Albany, N. Y., 1800 5,689; 1810 9,356; 1820 12,630; 1830 24,216
 Providence, R. I., 1800 7,614; 1810 10,071; 1820 11,761; 1830 17,000

IX. MISCELLANEOUS TABLES.

The following tables we extract from a paper printed in Worcester, Mass.

Table showing the composition of the Legislatures and population in 1830, of the twenty-four States of the Union.

	Senators.	Representa- tives.	Total Senators and Rep.	Population.
Maine,	20	150	170	399,462
New Hampshire,	12	220	232	269,533
Massachusetts,	40	*501	541	610,100
Vermont,	12	212	224	280,665
Connecticut,	21	207	228	297,811
Rhode Island,	10	72	82	91,211
New York,	32	128	160	1,934,496
New Jersey,	14	42	56	320,779
Delaware,	9	21	30	76,737
Pennsylvania,	33	100	133	1,330,034
Maryland,	15	80	95	446,913
Virginia,	32	134	166	1,186,297
North Carolina,	62	130	192	738,470
South Carolina,	45	124	169	581,478
Georgia,	76	140	216	516,567
Alabama,	22	72	94	309,216
Tennessee,	20	40	60	684,822
Kentucky,	38	100	138	688,844
Ohio,	35	70	105	973,179
Illinois,	18	36	54	157,575
Indiana,	23	54	77	341,535
Mississippi,	11	36	47	97,865
Missouri,	15	42	57	137,427
Louisiana,	16	50	66	215,275

* Sometimes more or less.

Table showing the population, number of members of the Legislatures, the pay of members per day, and their pay for one month in the several States of the Union.

	No. of Members.	Pay of each Mem. pr. day.	Pay of Members for one month.	Year which Constitu- tion was formed.
Maine,	170	\$2 00	\$10,200	1819
New Hampshire,	232	2 00	13,920	1792
Massachusetts,	541	2 00	32,460	1780
Vermont,	224	1 50	10,080	1793
Rhode Island,	82	1 50	3,690	none.
Connecticut,	228	1 50	10,260	1818
New York,	160	3 00	14,400	1821
New Jersey,	56	3 00	5,040	1776
Pennsylvania,	133	3 00	11,970	1790
Delaware,	30	2 50	2,250	1792
Maryland,	95	4 00	11,400	1776
Virginia,	166	4 00	19,920	1776
North Carolina,	192	3 00	17,280	1776
South Carolina,	167	4 00	20,040	1790
Georgia,	216	4 00	25,920	1798
Alabama,	94	4 00	11,280	1819
Tennessee,	60	2 00	3,600	1796
Kentucky,	138	2 00	8,280	1799
Louisiana,	66	4 00	7,920	1812
Ohio,	105	3 00	9,450	1812
Indiana,	77	2 00	4,620	1816
Illinois,	54	3 00	4,860	1818
Mississippi,	47	4 00	5,640	1817
Missouri,	57	3 00	5,130	1820

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

A REVIVAL of religion is the manifestation, in a community, of an unusual interest on the subject of religion; or it is a period, when the concerns of the soul become, to a greater or less extent, prominent objects of attention. From the earliest records of Jewish national history, to the present day, there have been times of extraordinary moral reformation. It is a fact as indisputable as any other in the records of the human race. Communities of men have been refined, transformed, spiritualized. To deny this, is to reject the repeated, unequivocal, unimpeached testimony of a great multitude of witnesses.

The inhabitants of this country, particularly, ought to be the last to be sceptical on this point. Nearly all the original settlers of New England were pious men. As communities, they were pervaded by a religious influence. It was their great object, in leaving their native land, not so much to promote individual Christianity, as it was to form societies of Christians. They could have maintained silent, personal communion with their Heavenly Father, in Lincolnshire, or in Holland, as some of the recluses did in the monasteries of the middle ages. But this was not their purpose. They wished for a diffusive, all pervading Christianity. They looked upon religion not only as a concern between man and his Redeemer, but as a matter in which society at large ought to be deeply interested. Hence we might expect, what we find to be the fact, purified and spiritual communities—righteousness exalting and beautifying whole towns and colonies—men dwelling together in peace because they dwelt together in the fear of God, and in the love of the Saviour. Revivals of religion are not new events in the history of this country. They were not new in the days of Whitefield and Edwards. Our earliest progenitors witnessed these years of the right hand of the Most High. The Indian wilderness was made a fruitful place, and the desert as a garden of the Lord.

It is proposed in this, and in some subsequent numbers of our work, to review the religious history of this country somewhat in detail, to trace the progress of vital Christianity, to collect and arrange all the important facts which have reference to special periods of religious attention, in short, so far as our materials and the limited nature of our publication will allow, to write the history of REVIVALS OF RELIGION. In doing this it will be the purpose of the writer to show the causes of them, the reasons of their decline, the characters of the instruments by whom they were conducted, and their immediate and ultimate results, so far as the light of history may reveal them.

We shall collect our facts, and dispose of our remarks under the following distinct divisions:—

PERIOD I. *From the settlement of Virginia in 1607, to 1662; a period of fifty-five years.*

These were the days of primitive and golden piety. These were the days of the Joshuas, and of the elders who outlived them. Then there was pre-eminently one Lord, one faith, and one baptism. The civil rulers, especially of New England, were “as the light of the morning, when the sun riseth, as a morning

without clouds." The pastors fed the people with wisdom, and with understanding. Righteousness was the stability of those times.

PERIOD II. *From 1662 to 1720; a period of fifty-eight years.*

Owing to various causes, this was a season of great decline in vital Christianity. There were some partial revivals of religion, but there was but little of that all pervading piety, which characterized the first generation. The light of holiness grew feeble and faint. The general interests of morality also suffered a corresponding degeneracy.

PERIOD III. *From 1720 to 1750; thirty years.*

This period was marked by great and powerful revivals of religion, which extended over nearly all New England, and into some portions of New York, New Jersey, and other States. It embraces a variety of interesting events. It, indeed, teaches most important and striking lessons in regard to the whole economy of the kingdom of grace.

PERIOD IV. *From 1750 to 1790; forty years.*

A time of signal and melancholy declension. The public mind was engrossed and enchained by the French war, by the causes, progress, and results of the revolutionary struggle, and by the establishment of a new form of government.

PERIOD V. *From 1790 to the present time.*

During the whole of this period, with very short intermissions, the churches, in all parts of the country, have experienced the reviving influences of the Holy Spirit. A new era of light and grace has commenced. New causes, and new results are witnessed. Efforts for the universal diffusion of Christianity have produced a powerful reaction at home. Some of the principal hindrances to the thorough and permanent conversion of men have been removed. A great amount of talent and learning has been consecrated by the grace of God. Our principal difficulty, in this period, will be to make a proper selection and arrangement, where the materials are so rich and abundant.

We now proceed to the consideration of the

FIRST PERIOD, *or the time included from the settlement of the Colonies, to the year 1662.*

Our notices of the actual state of vital Christianity in this period, must be desultory and incidental. Much of the evidence of the flourishing condition of the churches is indirect or inferential. No faithful, and accurate chronologist, like Prince, or Holmes, has transmitted to us records of the religious history of those times. We have carefully examined the principal sources of information within our reach,* and we will proceed to give the result of our inquiries.

On the 13th of May, 1607, one hundred emigrants made the first permanent English settlement in the United States, on the north side of Powhatan, or James river, in Virginia. In honor of James I., the settlement was named Jamestown. In 1619, we find the following record: "The king of England having formerly issued his letters to the several bishops of the kingdom, for collecting money, to erect a College in Virginia, for the education of Indian children, nearly £1,500 had been already paid toward this benevolent and pious design, and Henrico had been selected as a suitable place for the seminary. The Virginia Company, on the recommendation of Sir Edwin Sandys, its treasurer, now granted 10,000 acres of land, to be laid off for the University at Henrico." "The first design," says Anderson, "was to erect and build a College in Virginia, for the training up and educating infidel children in the true knowledge of God."

* The following list comprises our principal authorities. Governor Winthrop's Journal, edited by Savage; Prince's (Thomas, Jun.) Christian History, Boston, 1744; Collections of the Massachusetts and New Hampshire Historical Societies; Morton's New England's Memorial, edited by Judge Davis; Prince's New England Chronology; several volumes of Tracts collected by Prince, and now deposited in the Library of the Massachusetts Historical Society; Holmes's Annals; Mather's Magnalia; Mayhew's Indian Converts; Gookin's Historical Collections; Snow's History of Boston; Emerson's History of First Church; Wisner's History of Old South Church; Trumbull's History; Hutchinson, &c. &c.

Another object was to found a seminary for the education of the English. Most of the original settlers of Virginia were Episcopalians. It does not appear that the promotion of religion was a prominent object of attention, for many years. In 1620, there were but five ministers in Virginia; and eleven boroughs erected into eleven parishes.

On the 22d of December, 1620, (corresponding to the 11th of December, old style,) the foundation of Plymouth, the first English town, built in New England, was laid. Nineteen families, in all 101 persons, composed the infant settlement. A great mortality, that commenced among the people, swept off half of their number, within the first three months, leaving scarcely fifty persons remaining. The dead were buried on the bank, at a little distance from the rock where the fathers landed; and lest the Indians should take advantage of the weak and wretched state of the English, the graves were levelled and sown for the purpose of concealment.* Mr. William Brewster was the minister of the first settlers. He had been ruling elder of the congregation at Leyden, of which Mr. John Robinson was the pastor. The emigrants, and their brethren remaining in Holland, were to continue to be one church, and to receive each other to Christian communion, without a formal dismission or testimonial. In the middle of July, 1621, as there had been no rain since the third week in May, the colonists "set apart a solemn day of humiliation, to seek the Lord by humble and fervent prayer in this great distress." In the evening of the day of the fast, "there were such sweet and gentle showers, as gave them cause of rejoicing and blessing God."† The religious exercises, on this occasion, continued eight or nine hours. A day of joyful thanksgiving was soon after observed.

In the early part of the year 1628, John Endicot, with a few people, were sent over by a company, which had been formed in London, and commenced a settlement at Naumkeag, which they called Salem.‡ A church was formed at Salem, on the 6th of August, 1629. Thirty persons accepted a confession of faith and church covenant, which had been drawn up by Mr. Francis Higginson, who had been chosen teacher of the church. Mr. Samuel Skelton was the pastor.

In the summer of 1630, a fleet of fourteen sail, having on board Gov. John Winthrop, Deputy Gov. Thomas Dudley, with about 840 passengers, arrived in Charles river. A part of the company coming before the rest, ascended Charles river to Watertown, or the "well watered place," landed their goods, and in a few days, proceeded to Matapan, afterwards Dorchester. Here was established the *second* church in the colony, in June, 1630. The Dorchester settlers were embodied into a church before they left home. John Maverick, and John Warham, were the ministers.

The great body of the emigrants had landed at Charlestown. On the 30th of July, a day of solemn prayer and fasting was observed, when the foundation was laid of the first church in Boston, and the third in the colony. Mr. John Wilson was chosen teacher, and Mr. Increase Nowel ruling elder. Probably sixty-four men, and half as many women, signed the covenant. Their first meeting-place was under the shade of a large tree. The settlers soon began to remove to the peninsula. In a little time, public worship was celebrated on both sides of the river. At length the church took its station altogether in Trimontane, which was soon after called Boston.

On the same day, July 30th, the settlers who had fixed their residence at the "pleasant spot which has since been called Watertown," set apart a day for solemn fasting and prayer, and entered into a covenant. It was signed by Sir Richard Saltonstall, at the head of forty names. Rev. George Phillips was the pastor. The church in Roxbury was formed in July, 1632. One in Lynn about the same time, being the sixth in the colony. On the 11th of October, those members of the first church, who belonged to Charlestown, finding it troublesome to worship in Boston, were peaceably dismissed from their relation to the church, and were formed into a new church and society, constituting the sev-

* Holmes, i. 163.

† Morton, p. 99.

‡ As early as 1626, a few people from Plymouth commenced a settlement on Naumkeag river.

enth in the colony. They were thirty-three in number. Rev. Thomas James was chosen pastor.*

On the 10th of October, 1633, the Rev. John Cotton was established teacher of the church in Boston, in connection with Mr. Wilson as pastor. He exerted a great and most beneficial influence over the whole colony. His labors, soon after he came to Boston, were more effectual than those of any minister of the country. He was the means of exciting great attention to religious subjects, and some of the most profligate individuals were brought to renounce their iniquities. His sermons were simple and plain. His Christian character amiable and interesting. Gov. Winthrop, in his journal of December, 1633, has the following sentence. "It pleased the Lord to give special testimony of his presence in the church of Boston, after Mr. Cotton was called to office there. More were converted and added to that church, than to all the other churches in the bay. Divers profane and notorious evil persons came and confessed their sins, and were comfortably received into the bosom of the church. Yea, the Lord gave witness to the exercise of prophecy, so as thereby some were converted, and others greatly edified. Also, the Lord pleased greatly to bless the practice of discipline, wherein he gave the pastor, Mr. Wilson, a singular gift, to the great benefit of the church." Two or three months after, we find the following record, which Mr. Savage supposes to refer to Stephen Winthrop, a son of the governor.

"Among other testimonies of the Lord's gracious presence with his own ordinances, there was a youth of fourteen years of age (being the son of one of the magistrates) so wrought upon by the ministry of the word, as, for divers months, he was held under such affliction of mind, as he could not be brought to apprehend any comfort in God, being much humbled and broken for his sins, (though he had been a dutiful child, and not given up to the lusts of youth,) and especially for his blasphemous and wicked thoughts, whereby Satan buffeted him so as he went mourning and languishing daily; yet, attending to the means, and not giving over prayer, and seeking counsel, &c., he came at length to be freed from his temptations, and to find comfort in God's promises, and so, being received into the congregation, upon good proof of his understanding in the things of God, he went on cheerfully, in a Christian course, falling daily to labor as a servant, and as a younger brother of his did, who was no whit short of him, in the knowledge of God's will, though his youth kept him from daring to offer himself to the congregation." This last mentioned son was probably Deane Winthrop, born March, 1622-3.

The following fact, strikingly shows the orthodoxy of our fathers. A greater part of the church in Dorchester having removed to Connecticut, the remainder desired the approbation of the churches and magistrates, in a design to found a new church. But upon examination, it was judged best not to comply, at that time, with the wishes of the Dorchester people, for the following reasons. 1. With two exceptions, (Mr. Mather and one other person,) the applicants did not appear to hate sin, because it was filthy, but only left it, because it was hurtful. 2. That, by reason of this, they had never truly closed with Christ, or rather Christ with them, but had made use of him only to help the imperfection of their sanctification and duties. 3. They expected to believe by some power of their own, and not only and wholly from Christ.† In 1622, an individual came from Virginia, with letters from many well-disposed people there, "bemoaning their sad condition for want of the means of salvation, and earnestly entreating a supply of faithful ministers, whom, upon experience of their gifts and godliness, they might call to office." After setting apart a day for prayer, it was agreed that Mr. Phillips of Watertown, Mr. Tompson of Braintree, and Mr. Miller of Rowley, could best be spared, as the churches in those towns had each of them two ministers. Mr. Miller did not accept the call. Mr. Knolles, a fellow-elder of Mr. Phillips, went in his place, in company with Mr. Tompson. "The main

* According to a note in Savage's Winthrop, the churches were formed in the following order, seven already named. 8, Cambridge, Oct. 11, 1633; 9, Ipswich, 1634; 10, Newbury, 1635; 11, Weymouth, July, 1635; 12, Hingham, Sept. 1635; 13, Concord, July 5, 1636; 14, Dedham, Nov. 8, 1638; 15, Quincy, Sept. 17, 1639; 16, Rowley, Dec. 3, 1639; 17, Salisbury; 18, Sudbury, August, 1640; 19, Gloucester, 1642; 20, Woburn, Aug. 24, 1642; 21, Hull, July, 1644; 22, Wenham, Oct. 8, 1644; 23, Haverhill, and 24, Andover, Oct. 1645; 25, Reading, Nov. 5, 1645; 26, Manchester; 27, Malden; 28, Boston 2d, June 5, 1650. † Winthrop, i. 184.

argument," says Winthrop, "which prevailed with the churches to dismiss them to that work, and with the court to allow and further it, *was the advancement of the kingdom of Christ in those parts*, and the confidence they had in the promise, that whosoever shall part with father, &c. We were so far from fearing any loss by parting with such desirable men, as we looked at them as seed sown, which would bring us in a plentiful harvest, and we accounted it no small honor that God put upon his poor churches here, that other parts of the world should seek to us for help, in this kind."*

Messrs. Tompson and Knolles "found very loving and liberal entertainment in Virginia, and were bestowed, in several places, not by the governor, but by some well-disposed people, who desired their company." In the following spring, Mr. Knolles returned to Boston, with letters, which were read at the public lecture, whereby it appeared that God had greatly blessed their ministry in Virginia. When they were silenced from public preaching because they would not conform to the established church, the people resorted to them in private houses.

It was a signal advantage to the cause of vital religion in this country, that the church at Cambridge had such a minister as THOMAS SHEPARD. While a member of the University of Cambridge, England, after a season of deep distress, he became a humble disciple of Jesus Christ. He was the Baxter of New England, radiant in holiness. It was on account of the energy and searching character of his preaching, and his skill in detecting errors, that when the foundation of a college was to be laid, Cambridge, rather than any other place, was fixed upon. Of his flock at Cambridge, his successor, Mr. Mitchell, gives the following character. "They were a gracious, savoury—spirited people, principled by Mr. Shepard, liking an humbling, mourning, heart-breaking ministry and spirit; living in religion, praying men and women." The eminent preachers who were trained at Cambridge, were greatly indebted to Mr. Shepard. His words came with power to the heart, and his example was a constant reproof to sin. Mitchell, the holy, and meek, and heavenly Mitchell, was scarcely inferior to his predecessor. Of Rev. George Phillips it is said, "About fourteen years continued he in his ministry in Watertown; in which time his ministry was blessed, for the conversion of many unto God, and for the confirmation and edification of many who were converted."

The Rev. Thomas Prince, in a sermon preached by him before the General Assembly of the province, in May, 1730, has the following sentence:—

"It must be here observed, that though the generality both of the first leaders, heads of families, and freemen, were persons of noted piety; yet there were great numbers, not only of the younger sort, both of children and servants, but also of elder, of every age, who came over, both in the year 1630, and the ten following years, that came hither only under the common impressions of a pious ministry or education, or the religious influence of their friends, or heads of families they belonged to; and who were therefore fit materials for the *numerous conversions* which quickly followed, under the lively, searching, and awakening preaching of the primitive ministers." "The Spirit from on high was poured upon them, and the wilderness became a fruitful field. In twenty-seven years from the first plantation, there were forty-three churches in joint communion with one another. And in twenty-seven years more, there appear above fourscore English churches of Christ, composed only of known, pious, and faithful professors, dispersed through the wilderness; viz. twelve or thirteen in Plymouth colony, forty-seven in Massachusetts colony and province of New Hampshire, nineteen in Connecticut, three in Long Island, and one at Martha's Vineyard."† In 1659, Mr. John Norton, the successor of Mr. Cotton, in the first church in Boston, thus wrote. "It concerneth New England always to remember that originally they are a plantation *religious*, not a plantation of *trade*. The profession of the purity of doctrine, worship, and discipline, is written upon her forehead."‡ The following passages are from a Tract published by Captain Roger Clap, who came with Warham and Maverick, in 1630, and settled in Dorchester.

* Winthrop, ii. 78.

† Christian History, pp. 63, 64.

‡ Ib. p. 66.

"Then in those days did God manifest his presence among us, in *converting many souls*, in gathering his dear ones into church fellowship each with other, by solemn covenants; wherein they gave up themselves and their seed to the Lord. The Lord Jesus Christ was so plainly held out in the preaching of the gospel unto poor lost sinners, and the absolute necessity of the new birth, and God's Holy Spirit, in those days was pleased to accompany the word with such efficacy upon the hearts of many, that our hearts were taken off from Old England, and set upon heaven. The discourse not only of the aged, but of the youth, also, was not, How shall we go to England, but how shall we go to heaven? Have I true grace wrought in my heart? Have I Christ or no? Oh how did men and women, young and old, pray for grace, beg for Christ, in those days; and it was not in vain. Many were converted, and others established in believing. Many joined unto the several churches where they lived, confessing their faith publicly, and showing before all the assembly their experiences of the workings of God's Spirit in their hearts to bring them to Christ; which many hearers found very much good by, to help them to try their own hearts, and to consider how it was with them; whether any work of God's Spirit was wrought in their hearts or no? Oh the many tears that have been shed in Dorchester meeting-house, at such times, both by those that have declared God's work on their souls, and also by those that heard them. In those days God, even our own God, did bless New England."*

In 1678, the venerable Increase Mather thus writes. "Prayer is needful on this account, in that *conversions* are become rare in this age of the world. They that have their thoughts exercised in discerning things of this nature, have sad apprehensions in reference to this matter; that the work of conversion hath been at a great stand in the world. In the last age, in the days of our fathers, in other parts of the world, scarce a sermon preached, but some evidently converted, and sometimes hundreds in a sermon.† Which of us can say, we have seen the like. Clear, sound conversions are not frequent in some congregations." Again, in 1702, Dr. Mather says, that "the life and power of godliness has been the singular glory of New England. The generality of the first planters, were men eminent for godliness. Time was, when these churches were beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners. What a glorious presence of Christ was there in all his ordinances. Many were converted and willingly declared what God had done for their souls; and there were added to the churches daily, of such as should be saved."‡

Mr. Prince, in a manuscript sermon, has the following remark concerning Mr. Shepard, of Cambridge. "I was told when a youth, by elderly people, that he scarce ever preached a sermon, but some or other of his congregation were struck with great distress of soul, and cried out aloud in agony, What shall I do to be saved? Though his voice was low, yet so searching was his preaching, and so great a power attending, as an hypocrite could not easily bear it, and it seemed almost irresistible." The same effect was often visible after the preaching of Mr. Mitchell. It is stated, that it was a common question for those who were detained at home, to put to their friends, who had attended meeting, Whether anybody appeared to be wrought upon to-day?"

In 1650, the number of churches in New England, was fifty-eight, and the number of communicants, 7,750.§ On the 23d of December, 1652, died the Rev. John Cotton, at the age of 67. During his ministry, from 1634 to 1652, there were received into the first church, 306 men, and 343 women, in all, 649.

In closing our notices of the history of the first period, it may be proper to exhibit some of the CAUSES of the flourishing state of vital piety among the primitive settlers. While the Holy Spirit was signally manifest, with his converting and sanctifying grace, many causes conspired to invite and prolong his life-giving presence. The soil, on which the dews of Zion descended, was well prepared. The fathers united a deep feeling of dependence on God, with strenuous effort. They obeyed the *whole* of the inspired direction, Trust in the

* Christian History, pp. 71, 72.

† Doubtless Dr. Mather refers to Scotland in this sentence.

‡ Christian History, *passim*.

§ Emerson's History of the First Church, p. 81. He gives the number of churches at about forty.

Lord and do good. Many circumstances, also, additional to their own efforts, combined in producing a state of society, the like of which, in all respects, has not been seen on earth.

1. They were descended from excellent families in England. It is a well known saying, uttered first, we believe, by William Stoughton, Governor of Massachusetts, in 1692, "God sifted a whole nation that he might send choice grain over into this wilderness." The family of Ames, who settled at Dedham, were descended from the celebrated Dr. William Ames, author of the *Medulla Theologiæ*, and Professor at Rotterdam. Charles Chauncy, President of Harvard College, was descended from parents "in Hertfordshire, that were both honorable and religious." The parents, grand-parents, and great-grand-parents of Mr. John Fisk, of Chelmsford, "were eminent in zeal for the true religion." Three of his family had the honor of being persecuted by Mary. The father and mother of the celebrated Peter Hobart, of Hingham, "were persons eminent for their piety, and even from their youth feared God." Of John Sherman, assistant minister of Watertown, it is said, that he was born of godly and worthy parents. "While he was yet a child, their instructions, joined with the ministry of the famous Rogers, produced in him an early remembrance of his Creator." A great proportion, indeed, of the first settlers of New England, were children of "parents who had passed into the skies." This was doubtless one cause of the blessings which have descended on New England. God keepeth covenant and remembereth mercy.

2. The objects for which they came to this country were worthy and noble. In the statement of the reasons given by the emigrants from Leyden for their removal, is the following. "Fifthly and lastly, and which was not the least, a great hope and inward zeal they had of laying some good foundations, or at least to make some way thereunto for the propagating and advancement of the gospel of the kingdom of Jesus Christ in those remote parts of the world; yea, although they should be but as stepping stones unto others for the performance of so great a work.*" Eliot and the Mayhews, Sergeant and Brainerd did not forget this. Mr. Clap, before quoted, thus expresses the objects which the original settlers had in view. "What a wondrous work of God was it, to stir up such worthies to undertake such a difficult work, as to remove themselves, their wives, and children, from their native country, and to leave their gallant situations there, to come into this wilderness, to set up the pure worship of God here." The venerable John Higginson, first of Guilford, Conn., afterwards of Salem, thus remarks in a sermon: "Let merchants and such as are increasing cent per cent remember this, let others that have come over since, at several times, understand this, that worldly gain was not the end and design of the people of New England, but RELIGION. And if any man among us make religion as twelve, and the world as thirteen, let such an one know that he has neither the spirit of a true New England-man, nor yet of a sincere Christian.†"

3. In the attainment of their object, the fathers of New England made great sacrifices. As truly as any men who ever lived they brought themselves within the comprehension of the promise, that whosoever forsake houses, and lands, father and mother, for Christ's sake, shall inherit an hundred fold. Gov. Winthrop had a fine estate, in England, of six or seven hundred per annum, which he sacrificed. He died a poor man. Several gifts were bestowed on his family by the legislature. Many others sacrificed what were considered, in those days, large estates. Isaac Johnson, "the father of Boston," was one of the richest men in the colony. As a proof of it, he limited his funeral expenses to £250. The people manifested their attachment to him by requesting that their bodies might be buried near his. The lady Arabella, his wife, was the daughter of the earl of Lincoln, and "came from a paradise of plenty, into a wilderness of wants."‡ Not a few of the ministers relinquished prospects of splendid preferment. John Norton had talents such as would have qualified him for a station in almost any department of life. He was offered a fellowship in the University of Cambridge. Peter Bulkly, of Concord, left in England "a good benefice,—and the estate of a gentleman."

* New England's Memorial, p. 20.

† Christian History, p. 68.

‡ See Judge Story's Cent. Discourse.

The sufferings which they endured were many and severe. In the winter of 1629-30, eighty persons, out of about three hundred in the colony, had died, and many of those that remained, were in a weak and sickly condition. When the Arbella arrived at Salem, on the 12th of June, there was not corn enough to have lasted above a fortnight, and all other provisions were very scarce. They had only three or four months to look out for convenient settlements. Being destitute of necessary accommodations, they dropped away, one after another. Before December, 200 of those who came with Winthrop, including a few who had died on the passage, were in their graves. Such a winter the settlers had never seen before. "The poorer sort," says Hutchinson, "were much exposed, lying in tents, and miserable hovels, and many died of the scurvy and other distempers. They were so short of provisions, that many were obliged to live on clams, muscles, and other shell-fish, with ground-nuts and acorns, instead of bread. One that came to the governor's house, to complain of his sufferings, was prevented, being informed that even there the last *batch* was in the oven. Some instances are mentioned of great calmness and resignation in their distress. A good man, who had asked his neighbors to a dish of clams, after dinner, returned thanks to God, who had given to them to suck of the abundance of the seas, and of the treasures hid in the sands."*

4. The feelings of the emigrants towards their brethren, in England, and towards the members of the Established Church, were eminently kind and Christian.

One reason, why the congregation of Mr. Robinson, in Leyden, did not choose to remain in Holland, was, that "their posterity would, in a few generations, become Dutch, and so lose their interest in the English nation; they being rather desirous to enlarge his Majesty's dominions, and to live under their natural prince."†

The following letter from Governor Winthrop, and others, written in April, 1630, just as they had embarked, is so fraught with pious and fraternal feeling, that we cannot forbear quoting it entire. It is written in a noble spirit.‡

The humble request of his Majesty's loyal subjects, the Governor and the Company late gone for New England; to the rest of their brethren in and of the Church of England.

Reverend Fathers and Brethren,—The general rumor of this solemn enterprise, wherein ourselves with others, through the providence of the Almighty, are engaged, as it may spare us the labor of imparting our occasion unto you, so it gives us the more encouragement to strengthen ourselves by the procurement of the prayers and blessings of the Lord's faithful servants: for which end we are bold to have recourse unto you, as those whom God hath placed nearest his throne of mercy; which as it affords you the more opportunity, so it imposeth the greater bond upon you to intercede for his people in all their straits, we beseech you therefore by the mercies of the Lord Jesus, to consider us as your brethren, standing in very great need of your help, and earnestly imploring it. And howsoever your charity may have met with some occasion of discouragement, through the misreport of our intentions, or through the disaffection, or indiscretion, of some of us, or rather, amongst us: for we are not of those that dream of perfection in this world; yet we desire you would be pleased to take notice of the principals, and body of our company, as those who esteem it our honor, to call the Church of England, from whence we rise, our dear mother, and cannot part from our native country, where she specially resideth, without much sadness of heart, and many tears in our eyes; ever acknowledging that such hope and part as we have obtained in the common salvation, we have re-

* Hutchinson i. pp. 27, 28.

† New England's Memorial, p. 20.

‡ There is scarcely one of the settlers of New England, who is so worthy of love and veneration, as Gov. Winthrop. He was generous, kind, true-hearted, in an eminent degree. The description of a good man, in the 15th Psalm, would apply to him admirably. In the Appendix to his Journal, vol. I. there is a large number of his letters, principally to his wife. They show great delicacy, purity, and tenderness of feeling towards "the loved and the left behind," and a spirit of entire and sweet resignation to the will of God. We cannot refrain from quoting his record of her death. "In this sickness, the governor's wife, daughter of Sir John Tindal, Knight, left this world for a better, being about 50 years of age: a woman of singular virtue, prudence, modesty and piety; and especially beloved and honored of all the country."

ceived in her bosom, and sucked it from her breasts: we leave it not therefore, as loathing that milk wherewith we were nourished there, but blessing God for the parentage and education, as members of the same body shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her, and while we have breath, sincerely desire and endeavor the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdom of Christ Jesus.

Be pleased, therefore, reverend fathers and brethren, to help forward this work now in hand; which, if it prosper, you shall be the more glorious, howsoever, your judgment is with the Lord, and your reward with your God. It is an usual and laudable exercise of your charity to commend to the prayers of your congregations, the necessities and straits of your private neighbors; do the like for a church springing out of your own bowels. We conceive much hope that this remembrance of us, if it be frequent and fervent, will be a most prosperous gale in our sails, and provide such a passage and welcome for us, from the God of the whole earth, as both we which shall find it, and yourselves, with the rest of our friends, who shall hear of it, shall be much enlarged to bring in such daily returns of thanksgivings, as the specialties of his Providence and goodness may justly challenge at all our hands. You are not ignorant, that the Spirit of God stirred up the apostle Paul to make continual mention of the church of Philippi, (which was a colony from Rome,) let the same Spirit, we beseech you, put you in mind, that are the Lord's remembrancers, to pray for us without ceasing, (who are a weak colony from yourselves,) making continual request for us to God in all your prayers.

What we intreat of you that are the ministers of God, that we also crave at the hands of all the rest of our brethren, that they would at no time forget us in their private solicitations at the throne of grace.

If any there be, who through want of clear intelligence of our course, or tenderness of affection towards us, cannot conceive so well of our way as we could desire, we would intreat such not to despise us, nor to desert us in their prayers and affections, but to consider rather, that they are so much the more bound to express the bowels of their compassion towards us, remembering always that both nature and grace, doth ever bind us to relieve and rescue with our utmost and speediest power, such as are dear unto us, when we conceive them to be running uncomfortable hazards.

What goodness you shall extend to us in this or any other Christian kindness, we, your brethren in Christ Jesus, shall labor to repay in what duty we are or shall be able to perform, promising so far as God shall enable us, to give him no rest on your behalfs, wishing our heads and hearts may be as fountains of tears, for your everlasting welfare, when we shall be in our poor cottages in the wilderness, overshadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us. And so commending you to the grace of God in Christ, we shall ever rest

Your assured friends and brethren,

JO. WINTHROP, Gov.

ISAAC JOHNSON.

CHARLES FINES.

THOS. DUDLEY.

GEORGE PHILLIPS.

WILLIAM CODDINGTON.

RICH. SALTONSTALL.

From Yarmouth, aboard the Arbella, April 7, 1630.

5. Another cause of the flourishing state of vital piety among the first settlers was their *morality*. They furnished a most striking example of the tendency and effect of the doctrines of the cross. They relied wholly on a gratuitous and purchased salvation. They renounced, with abhorrence, all idea of the merit of human works. Yet they were not antinomian. They believed, with Pres. Chauncy, that "Christians, notwithstanding the forgiveness of their sins, ought often to renew all the expressions of repentance for their sins, and still to be fervent and instant in prayer for pardon." While they magnified the grace of the gospel, they maintained the dignity and everlasting obligation of the law. In nothing were they more exemplary than in the observance of the *Sabbath*. Of Eliot, the Indian

apostle, it is said, "That the sun did not set the evening before the Sabbath, till he had begun his preparation for it; and when the Lord's day came, you might have seen John in the spirit. The Sabbath day was a type, a taste of heaven to him." In 1646, three Frenchmen spent a Sabbath in Boston. "The Lord's day they were here," says Winthrop, "the governor acquainting them with our manner, that all men either come to our public meetings, or keep themselves quiet in their houses, and finding that the place where they lodged, would not be convenient for them that day, invited them home to his house, where they continued private all that day till sunset, and made use of such books, Latin and French, as he had, and the liberty of a private walk in his garden, and so gave no offence." In a company of emigrants, who came from England, in 1637, was an individual who was "examined about his going to divert himself with hook and line on the Lord's day. He protested that he did not know when the Lord's day was; he thought every day was a Sabbath day; for, he said, they did nothing but pray and preach all the week long." Dr. Increase Mather, in the preface to his sermons on early piety, printed in Boston, in 1721, says, "There was a famous man that preached before one of the greatest assemblies that ever was preached unto, seventy years ago; and he told them, I have lived in a country, seven years, and all that time I never heard one profane oath, and all that time, I did never see a man drunk, in that land. Where was that country? It was New England." In 1641, Gov. Winthrop makes the following entry in his journal. "A great training in Boston two days. About 1,200 were exercised in most sorts of land-service; yet it was observed that there was no man drunk, though there was plenty of wine and strong beer in town, not an oath sworn, no quarrel, nor any hurt done." In another place, the following record is inserted. "The deputy granted license to Andrews, of Ipswich, to sell *wine*, by retail, for six months, provided he did not wittingly sell to such as were likely to abuse it by drunkenness." It is stated by one of the annalists of those times, that servants and vagrants were the authors of most of the open crimes, which were committed. Some individuals, who found the moral atmosphere too pure, and religion too prominent, returned in disgust to England, and there exerted their influence to the prejudice of the colonists.

6. Another circumstance, which exerted a favorable influence on piety, was the remarkable freedom from bigotry and intolerance which prevailed. It is asserting nothing but what is susceptible of the fullest proof, that the early settlers of New England were in advance of all other communities on earth, in freedom from a spirit of exclusiveness and bigotry. John Robinson has the following passage in a letter to that portion of his flock, which sailed for the new world. "If God reveal anything to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am very persuaded—I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go, at present, no further than the instruments of their reformation. They cannot be drawn beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things." Many of the emigrants acted in accordance with this advice of the excellent Robinson. Thomas Walley, a venerable minister of Barnstable, uttered on an important occasion, these memorable sentences. "It would not consist with our profession of love to Christ or saints, to trouble those that peaceably differ from the generality of God's people in lesser things; those that are like to live in heaven with us at last, we should endeavor they might live peaceably with us here. *A well-bounded toleration were very desirable in all Christian commonwealths*, that there may be no just occasion for any to complain of cruelty or persecution; but it must be such toleration that God be not publicly blasphemed, nor idolatry practised." Governor Winthrop was a man of enlarged and liberal principles. When near death he expressed a wish that more moderation had been practised toward those who were termed "heretics." It is true that there were many things, which occurred in reference to Gorton, Mrs. Hutchinson, Roger Williams, the Quakers,

and others, which can be justified on no correct principle. The descendants of the pilgrims would gladly consign some pages of their history to oblivion. Their spirits were not entirely emancipated from the thralldom of the dark and persecuting ages. Still they acted from a stern sense of duty. They were determined to obey their conscience, though that conscience sometimes misled them. They hearkened to the precepts of Scripture, though they sometimes mistook their spirit, and misinterpreted their injunctions. They were far in advance of any of the communities of that generation in understanding the nature, and in acting according to the true design of civil and religious liberty. Before we administer to them unmitigated censure, we must recollect the intolerant spirit which reigned in England; we must remember that the excellent Matthew Hale punished witchcraft capitally; we must also consider that they came to this new world to find a *sanctuary*, where they could have a pure and holy community. Those who came in to distract and pollute their societies, intentionally, or unintentionally, were regarded with unjustifiable, but not with unaccountable aversion. It is also to be observed that they had such clear views of the transcendent importance of personal religion, that they could hardly refrain from drawing men, by violence, from their destructive courses. Much of that which would be called bigotry, in these days, was a reasonable and a rational concern for the spiritual interests of men. True Christian liberty not only allows a man to think as he pleases, but to use all proper ways to induce others to think as he does, or in other words, to make known his opinions. It is an undoubted fact that our forefathers were men of enlarged views, and of generous sentiments. They consulted, in a remarkable degree, for the interests of posterity. They lived for future ages, and for the human race. This trait in their characters had a very favorable effect on their piety, and on the prosperous state, generally, of vital godliness. Civil freedom operates most beneficially, and in a thousand ways, upon that freedom wherewith the Son of God makes his people free.

7. The *doctrines*, which were maintained, and which were preached, was one cause of the religious prosperity of the primitive churches. Our fathers were "in doctrine uncorrupt." They held forth the word of life in scriptural purity. The ministers were such as we should expect from the countrymen of Bates, Howe, Manton, Owen, and Baxter. The fall of man, his total alienation from God, the supreme Divinity of the Lord Jesus Christ, atonement by his sufferings and death, the necessity of regeneration by the influence of the Holy Spirit, the perseverance of believers in holiness, and their kindred truths and doctrines, were heartily embraced, and faithfully preached. Doubtless there were defects in their mode of presenting the doctrines of the gospel, which detracted from the weight and pungency of their preaching. Still the great truths of redemption were understood and proclaimed with singular earnestness, and fullness, and solemnity. The Bible was made the only standard of appeal. The reverence paid to that book was very great. We doubt if it has been exceeded among any class of Christians in any age of the church. A principal cause of the unjustifiable opposition to the Quakers, was the little esteem with which that sect was supposed to regard the Scriptures. The fathers were rooted and grounded in the faith. Conversions, in those days, were frequently the result, so far as human agency was concerned, of long continued, personal application to the truths of religion. Feeling flowed from contemplation. Anxiety of mind was caused by the clear apprehension of truth. They had but few books, and the BIBLE was the one great and inestimable treasure in every family. The books which they did possess were thoroughly read and digested. The ministrations of many of the preachers were characterised by great *solemnity*. This was doubtless owing to the spirit of prayer which they possessed in an uncommon degree. One of them was accustomed to say that a minister's great work was prayer. Another used to spend the whole of Saturday afternoon, in imbuing, by earnest prayer to God, his own soul, with the sentiments of the discourses, which he was expecting to deliver on the following day. The holy Shepard said, on his dying bed, that he never preached a sermon but what cost him tears. "He wept in the studying of every sermon. Before he preached any sermon he got good by it himself. He always went up to the pulpit as if

he was to give up his accounts unto his Master." Men, who could with truth make such declarations, and not a few closely followed the example of Shepard, must have, indeed, been burning and shining lights. Their piety warmed and illuminated their doctrines. Their near communion with the Holy Spirit, breathed light and life into all their ministrations.

8. The exemplary religious education of children was, unquestionably, one of the principal causes of the flourishing state of true religion. Of John Eliot, of Roxbury, it is said, that "whatever decay there might be of family religion generally, he would command his children, and his household after him, that they should keep the way of the Lord. His family was a little Bethel, for the worship of God constantly and exactly maintained in it; and unto the daily prayers of the family, his manner was to prefix the reading of the Scriptures; which being done, it was also his manner to make his young people choose a certain passage in the chapter, and give him some observation of their own upon it." Of the house of Mr. Peter Hobart, of Hingham, it is said that "it was edified and beautified with many children, on whom when he looked, he would say, with much thankfulness, Behold, thus shall the man be blessed who feareth the Lord! And for whom, like another Job, he offered up daily supplications." Mr. James Noyes and Mr. Thomas Parker, both of Newbury, who lived in the greatest intimacy, who taught in one school, came over in one ship, lived in the same house, were pastors together of the same church, used to sing four times a day in the public worship, and always just after evening-prayer in the family, where reading the Scripture, expounding and praying were the other constant exercises. Governor Eaton, of the New Haven colony, in the management of his family, "was prudent, serious, and happy to a wonder. He sometimes had a large household, consisting of no less than thirty persons, yet he managed them with such an even temper, that observers have affirmed, They never saw an house ordered with more wisdom. By taking care of his aged mother, he secured his own prosperity as long as he lived. His children and servants he would mightily encourage unto the study of the Scriptures." Nearly half of the ministers, who came from England, and who remained in this country, "were signally blessed with sons, who did work for our Lord Jesus Christ, in the ministry of the gospel. Yea, some of them, as Mr. Chauncy, Mr. Eliot, Mr. Hobart, Mr. Mather, had four or five sons each, employed in the ministry." "None of the least concerns," says Cotton Mather, "that lay upon the skirts of these reformers, was the condition of their *posterity*; for which cause, in the first constitution of their churches, they did more generally, with more or less expressiveness, take in their children as under the church-watch with themselves."

9. But the revivals of religion, or the eminent piety which prevailed in the days of our fathers, is to be attributed, under God, to the *high character of the Christian ministry*, more than to any other cause. New England, and the United States, have cause of unceasing gratitude to God, for the blessing of a learned and faithful ministry, existing at the settlement of the country. For original talent, for thorough scholarship, for discriminating sense, and for comprehensiveness of view, they were inferior to no men of the age in which they lived. It is not pretended that they were faultless. Their system of biblical interpretation, was, in many respects, erroneous. Mental philosophy had not then been transformed and illuminated by the labors of Locke and Reid. The principles of correct taste were not well understood. Hence wretched doggerel was mistaken for poetry, ingenuity in the inversion of syllables for genius, and pedantry for sound learning. The endless divisions and subdivisions of the schools disfigure the productions of the press. A singular species of humor and witticism, employed on the most solemn subjects, and sacred occasions, offends every person of genuine sensibility. It is not pretended, moreover, that indiscriminate and fulsome eulogy has not frequently been applied to the fathers of New England. Cotton Mather, with all his good qualities, sadly lacked judgment. He had knowledge, but had no discrimination. But with all these abatements, the early New England ministers united distinguished piety and learning. They understood, and they relished well, Latin, and Greek, and Hebrew. An earnest pursuit of these studies, through the whole course of

their ministry, did not interfere with the most faithful and self-denying labors. These studies made them to be men of rich, deep, and various thought. Learning did not make them less ardent in the pursuit of holiness. It is an unquestionable fact that the most learned ministers were the most godly ministers. Knowledge and grace exerted a powerful reciprocal influence. By the combined effect of piety and of cultivated intellect, they were enabled to detect errors, to meet skilful opposers to religion, to look at remote consequences, to lay foundations for other ages, and for a distant posterity. John Cotton, of Boston, was fellow of Emmanuel College, Cambridge, afterwards fellow, head lecturer, dean, and catechist in Trinity College. He was able to converse in Hebrew; he wrote and spoke Latin with great facility. He would often say, with regret, after the departure of a visitant, "I had rather have given this man an handful of money, than have been kept thus long out of my study." He called "twelve hours" the scholar's day. A Dutchman, of great learning, having heard Mr. Cotton preach in Boston, declared "that never in his life had he seen such a conjunction of learning and plainness, as there was in the preaching of this worthy man." John Wilson, of Boston, obtained a fellowship in King's College, in Cambridge. Thomas Hooker was a fellow of Emmanuel College. On a certain occasion, after his removal to Hartford, he visited Cambridge. Such was his extraordinary ability that Governor Winthrop, ("which was not common with him,") and a great crowd went over from Boston to hear him preach. From the imperfect notices now remaining of Mr. Hooker, it seems that he was more characterised by a very accurate knowledge of the human heart, and of the great principles by which human society are regulated, than he was for profound classical scholarship. He was a man fitted to exert a great influence. He had much more liberality than was common with many in those days. President Dunster, of Cambridge, translated a great part of the metrical version of the Psalms, which was printed at Cambridge in 1640. Richard Mather, of Dorchester, the first of the name in this country, was an indefatigable student. So intent was he upon his studies, that the morning before he died, he implored his friends to help him into the room where "his works and books awaited him." President Chauncy, of Cambridge, by all accounts, was, for those days, an eminent oriental scholar. "He found the conjunct pleasure and profit of the Hebrew inexpressible." He rose and commenced his studies about four o'clock, both winter and summer. He was very judicious in the application of his knowledge. He made no display, but was unaffectedly modest and plain. He was also eminent for his attachment to the Christian doctrines, and for personal religion. In his last moments President Oakes asked him to give a *sign* of his hopeful and joyful assurance of eternal life; the speechless old man instantly raised his arms high towards heaven. He had six sons, all educated at Cambridge, and all ministers of the gospel. Thomas Thacher, of Weymouth, composed an Hebrew Lexicon. It was his custom, once in three or four years, to review all his studies; in this way he attained to eminent facility in them. Yet he was most exemplary in the discharge of all the duties of a pastor. He had the charge of a large and excellent church, made so very much by his prayers and toils. Samuel Whiting, of Lynn, "for his learning was many ways well accomplished; especially he was accurate in Hebrew, in which primitive and expressive language, he took much delight; and he was elegant in Latin, whereof, among other demonstrations, he gave one, in an oration at one of our commencements." John Sherman, of Watertown, "making the mathematics his diversion, did attain unto such incomparable skill therein, that he was undoubtedly one of the best mathematicians that ever lived in this hemisphere."* His hearers used to call him "a second Isaiah, the honey-dropping and golden-mouthed preacher." John Eliot translated the whole Bible into the Indian language, also Baxter's Call, Practice of Piety, and many primers, catechisms, &c.

* It seems that there was a *Christian Almanac* before the existence of the American Tract Society. "This great man, Sherman, would sometimes give the country an Almanac, which yet he made an opportunity to do good, by adding, at the end of the composures, those *holy reflections*, which taught good men how to recover that little but spreading thing, the almanac, from that common abuse of being an engine to convey only silly impertinencies, or sinful superstitions, into almost every cottage of the wilderness."

Richard Baxter said, "there was no man on earth, whom I honored above Eliot. It is his evangelical work that is the apostolical succession, which I plead for."

The first churches, though their numbers were small, and though they had to meet all the hardships, dangers, and expense of new settlements, commonly supported two able, experienced ministers. With the first three churches settled in Connecticut, there were at Hartford, the Rev. Thomas Hooker, and the Rev. Samuel Stone; at Windsor, the Rev. John Warham, and Ephraim Hewit,* and at Weathersfield, the Rev. Peter Prudden, in 1638, while his people were making preparations to remove from New Haven to Milford. At New Haven, at first were stationed the Rev. John Davenport, and Mr. Samuel Eaton, a brother of Gov. Eaton. The Rev. Henry Whitefield, was pastor, and the Rev. John Higginson, son of the Rev. Francis Higginson, of Salem, was teacher, of the church at Guilford. Rev. Abraham Pierson was pastor of the church at Branford, and it seems that one Mr. Brucy assisted him for some time. The first six towns in the Connecticut and New Haven colonies, enjoyed the constant labor of ten able ministers. This was as much as about one minister to fifty families, or to two hundred and sixty or seventy souls. Mr. Neal, after giving a catalogue of the ministers, who first illuminated the churches of New England, bears the following testimony concerning them. "I will not say that all the ministers mentioned, were men of the first rate for learning, but I can assure the reader, they had a better share of it, than most of their neighboring clergy, at that time. They were men of great sobriety and virtue, plain, serious, affectionate preachers, exactly conformable to the doctrine of the church of England, and took a great deal of pains to promote a reformation of manners in their several parishes." It was the opinion of the principal divines, who first settled in New England, that in every church, completely organized, there was a pastor, teacher, ruling elder, and deacons. From the passages, Romans xii. 7, 1 Corinthians xii. 28, 1 Timothy v. 17, and Ephesians iv. 11, they argued that it was the duty of all churches, which had the ability, to be thus furnished. The churches which were not able to support a pastor and teacher, had their ruling elders and deacons. The pastor's work consisted principally in exhortation, "in working upon the will and affections." The teacher was *doctor in ecclesia*, whose business it was to teach, explain, and defend the doctrines of Christianity. The ruling elder's office was to assist the pastor in the government of the church, to prepare and bring forward all cases of discipline, to visit and pray with the sick, and, in the absence of the pastor, and teacher, to pray, and expound the Scriptures. From this view it appears that the first towns and churches in New England were remarkably well instructed. At the time of the union of the New Haven and Connecticut colonies, in 1665, there were about 1,700 families, and eight or nine thousand inhabitants, and they constantly enjoyed the instruction of about twenty ministers. Upon an average there was about one minister to every 85 families, or to about 430 souls. In some of the new plantations, thirty families supported a minister, and commonly there were not more than forty, when they called and settled a pastor. In several of the first churches, at the time when they were formed, there were not more than eight, nine, and ten male members. The General Court of Connecticut would not allow a plantation to be established which would not support an able, orthodox preacher.†

* The ancestor of the Rev. Nathaniel Hewit, D. D. The name is spelt variously. Rev. Ephraim Hewit came from England in 1639, settled in Windsor, Connecticut, died in 1644, of whom Johnson, in his *Wonder Working Providence* says,

"And Hewit had his arguings strong and bright."

† See Trumbull's *History of Connecticut*, vol. I. chap. 13.

HISTORICAL SKETCH OF THE LONDON UNIVERSITY.

Compiled principally from the London University Calendar for 1831. pp. 262.

A LARGE number of the youth of England, and especially those resident in London, whose future professional duties rendered an university education very desirable, were, owing to various causes, deprived of that most important privilege. None, but members of the Established Church, as is well known, are admitted to the universities of Oxford and Cambridge, while there is a large number of individuals in opulent circumstances, out of the pale of the National Hierarchy. The expenses, also, of a residence at those universities, are such as to preclude many worthy young men from making application for admission. It is also to be observed, that a professional course of study in law and medicine does not really rank among the leading objects of education at Oxford and Cambridge; and independently of that circumstance, there are local advantages in the metropolis, for connecting the theoretical with the practical parts of those branches of knowledge, which cannot equally be enjoyed in any provincial situation. In law and in medicine, at Oxford, the only requisite, beyond the degree of M. A., is the time during which the name of the candidate must be on the university register, and the discharge of the appointed fees.*

It has been stated that about one hundred, only, of all the physicians now practising in England, have been educated at Oxford and Cambridge, while there are more than 300 licentiates of the College of Physicians, besides many hundreds of country practitioners, who have never been candidates for the privileges of the licentiate.

There are now 6,000 members of the College of Surgeons, not six of whom, it has been stated, have graduated at the universities. In the higher branch of the law, a very considerable proportion have graduated at Oxford and Cambridge; but among those, who belong to a very important branch of the profession—the attornies, of whom there are not less than eight thousand in England, it is believed that scarcely

one in a thousand has had the advantages of an university education. Those, who hold places in the offices of government, a class that ought to enjoy the benefits of a liberal education, are also unable to avail themselves of the facilities afforded at Oxford and Cambridge, because they usually enter such offices at or before the age of the youngest under-graduates of those universities.

If another university was demanded to meet the wants of a large and increasing population, London was obviously the situation where it could be most advantageously located. According to the most accurate data, there are, in London, not less than five thousand young men from the age of sixteen to twenty-one, the children of persons who can easily defray the expense of an education in their own city. London is the resort of the most celebrated persons of every description; and among others, of those most eminent in the cultivation of the arts, the sciences, and letters. Thus the greatest genius and skill become available to the purposes of education in all the branches of knowledge. The capital is the most convenient situation for all those young men, who are sent from the country for education, on account of the greater probability of their finding connections interested in their welfare, and greater facilities for adopting a style of living suited to their circumstances. The universities of Oxford and Cambridge supply ample opportunities for the education of the clergy of the Established Church.* It is manifestly impossible to provide a course of professional education for the ministry of the Dissenters. It is equally impossible to institute theological lectures for the instruction of lay students of different religious persuasions, which would not be liable to grave objections.

Colleges for the education of the ministers of different bodies of Dissenters had long existed; but leading

* See the first article in the third number of the British Quarterly Journal of Education.

* This remark needs qualification. Neither of the universities have made arrangements for the study of theology, which promise much good.

persons of some of the more numerous sects, especially among the Baptists, had formed a design for the establishment of an institution where not ministers only, but the sons generally of those members of their congregations, who were in easy circumstances, might obtain a complete literary and scientific education without being called upon to take oaths, or subscribe articles of religion.

Opinions so strongly and so generally entertained on this most important subject required only a fit opportunity in order to be publicly expressed, and waited only for an able leader to be brought into action. Such a leader was Mr. Brougham. A few individuals, entertaining the same liberal sentiments, being collected together, a plan was organized by which this great work was to be accomplished. Among these individuals were found some of the most eminent persons in the congregations of Baptists, Independents, and Presbyterians, who, relinquishing their separate scheme, threw the weight of their influence into the scale, for the sake of securing with greater certainty the establishment of one great university, where persons of all forms of religious belief might receive education in literature and science.

After preliminary meetings, the formation of a provisional committee, and the distribution of a brief prospectus in the spring and early part of the summer of 1825, a great public meeting was held in the city of London Tavern, convened by public advertisement, on Friday, the first day of July, 1825, at which the Lord Mayor presided. On that occasion Mr. Brougham, and other members of the provisional committee, developed their views, and a series of resolutions was adopted for establishing an university, by raising a capital of £300,000, in shares of £100, or donations of £50 each, and laying down the principles upon which it was to be conducted. Shortly after this, a portion of freehold ground, of nearly seven acres in extent, in a central situation, was obtained, for the sum of £30,000, a circumstance of no small moment for the speedy execution of the scheme, as afterwards appeared from the difficulty which the founders of King's College experienced in finding a proper site for their building. On the 19th of December following, a general meeting of

proprietors was held, for the purpose of appointing a council, in whom the whole power of management should be vested. The following persons constituted the first council:—

Rt. Hon. James Abercrombie, M. P.; Rt. Hon. Lord Auckland; Alexander Baring, Esq., M. P.; George Birkbeck, M. D.; Henry Brougham, Esq., M. P., F. R. S.; Thomas Campbell, Esq.; Rt. Hon. Vis. Dudley and Ward, F. R. S.; Isaac L. Goldsmid, Esq., F. R. S.; Olinthus Gregory, LL. D.; George Grote, Jr. Esq.; Joseph Hume, Esq., M. P., F. R. S.; Marq. of Lansdowne, F. R. S.; Zachary Macaulay, Esq., F. R. S.; Sir James Mackintosh, M. P., F. R. S.; James Mill, Esq.; Duke of Norfolk, F. R. S.; Lord John Russell, M. P.; Benjamin Shaw, Esq.; John Smith, Esq., M. P.; William Tooke, Esq., F. R. S.; Henry Warburton, Esq., F. R. S.; Henry Waymouth, Esq.; John Wishaw, Esq., F. R. S.; Thomas Wilson, Esq.

In February, 1826, the council arranged the terms of the deed of settlement. The following are some of the provisions of this instrument. Object—the education of youth resident in, or resorting to London and its vicinity, at a moderate expense. Capital to be not more than £300,000, nor less than £150,000, in shares of £100 each; council to stipulate that capital shall be the sole fund for payment. Shares to be deemed personal estate. Shares to be transmissible by will, or to personal representative, but not divisible, nor council bound to attend to trusts or equitable interests. Institution to be conducted by a *council* of twenty-four proprietors, who shall make contracts, appoint officers, build, have custody of funds and books, regulate plan of education, and frame rules. Members of council to go out so that, each year, there shall be an election of three new members. Council not to sell, borrow, or mortgage, without sanction of proprietors. Four auditors to be appointed, and to be elected, as also the council, by ballot. Council may accept endowments. Council to meet once a month in session. Annual meeting of proprietors last Wednesday of February.

On account of the commercial distress of the country, the requisite sum, £150,000, was not subscribed till the close of 1826. The building was commenced on the 30th of April, 1827, according to the design of William

Wilkins, Esq. His Royal Highness the Duke of Sussex, laid the first stone of the university. Rev. Dr. Cox read the inscription, which was in Latin, engraved on a plate of copper, and placed in a cavity of the stone. Rev. Edward Maltby, D. D., F. R. S., offered up solemn prayer to Almighty God, the whole surrounding assembly standing uncovered in profound silence. Stephen Lushington, LL. D., of Doctors' Commons, M. P., representing the proprietors, addressed the Duke of Sussex, in a very emphatic and dignified manner. His Royal Highness replied to Dr. Lushington, after which 430 proprietors and friends of the institution dined in Freemason's Tavern. In May, 1827, Leonard Horner, Esq., F. R. S., was appointed to the general management of the affairs of the institution, subject to the council. The building stands in an area of about six acres, between Russell-square, and the New-road, the chief access to it being by Gower street, Bedford-Square. The building, when completed, will consist of a central part, and two wings advancing at right angles from its extremities. The central part only has been yet erected. It is entirely devoted to lecture rooms, libraries, museums, and the various apartments necessary for the purposes of instruction; there are no residences for the professors or students; when the structure is completed, it is intended that there shall be a house for the warden. There are four semicircular theatres, sixty feet by fifty, each capable of containing 600 persons. Two lecture rooms, of forty-four feet by thirty-eight, each capable of containing about 250 persons, and three lecture rooms, forty feet by twenty-four, each of which will accommodate 120 persons. There are, besides, an extensive suite of dissecting rooms, a chemical laboratory, a laboratory for the professor of materia medica, a large anatomical museum, a great library, one hundred and twenty feet by fifty, not yet finished; and a smaller library, which now contains 8,000 volumes. There are separate rooms for the medical and law libraries, and a great museum of natural history. There are common rooms for the students to retire to in the intervals of lecture, and an extensive range of cloisters for exercise.

The following is the list of professors and instructors: Thomas H. Key,

M. A., Latin Language and Literature; George Long, M. A., Greek Language and Literature; Alexander Blair, LL. D., English Philology, Literature, &c.; Ludwig Von Muhlenfels, LL. D., German Language and Literature; Antonio Panizzi, LL. D., Italian Language and Literature; Frederic Rosen, Philosophy Doctor, Persian, Arabic, Sanskrit, and Hindustani; Hyman Hurwitz, Esq., Hebrew Language and Literature; P. F. Murlit, Esq., Teacher of French Language; Augustus De Morgan, B. A., Mathematics; Rev. D. Lardner, LL. D., F. R. S., Natural Philosophy and Astronomy; Edward Turner, M. D., F. R. S., Chemistry; — — —, Geology and Mineralogy; John Lindley, F. R. S., Botany; Robert E. Grant, M. D., F. R. S., Zoology; Rev. John Hoppus, M. A., Mental Philosophy and Logic; — — —, Moral and Political Philosophy; — — —, History; John R. Mac Culloch, Esq., Political Economy; John Austin, Esq., General Jurisprudence; — — —, Roman Law; Andrew Amos, M. A., English Law; G. S. Pattison and J. R. Bennett, B. A., Anatomy; J. R. Bennet, R. Quain, and B. Phillips, Dissections and Demonstrations; — — —, Physiology; Robert E. Grant, M. D., F. R. S., Comparative Anatomy; John Conolly, M. D., Practice of Physic; G. S. Pattison, Esq., Surgery; David D. Davis, M. D., Midwifery, &c.; Thomas Watson, M. D., Clinical Medicine; Anthony T. Thomson, M. D., Materia Medica; — — —, Medical Jurisprudence; Rev. F. A. Cox, LL. D., Librarian; Thomas Coates, Esq., Clerk of the Council.

The session of the university of London commences on the first of October for the medical classes, and on the first of November for the others. It terminates in the former in the middle of May; in the latter in July. The classes are so arranged that the student may attend them in a convenient order, whether for general or professional education. He is at liberty to attend those which best suit him, but the professors may be consulted by all who desire assistance in settling their plans of education. A single course of lectures may be attended; so that it is practicable for those who must enter upon their profession at an early period of life, to carry on their education at the same time. It is recommended that those who are beginning their

academical general education, should attend only three classes. There is an unrestricted admission for all persons without previous examination, except in the case of junior students for the classes of Latin, Greek, and mathematics; in these it is recommended that no person should enter who is under fifteen years of age; if any one should present himself under that age, he must be privately examined by the professor.

The manner of teaching languages and mathematics is by direct communication between the teacher and pupil; and also by written exercises and constant oral examinations of the class. The instruction in the classes of Latin, Greek and the modern languages, is communicated by daily examinations, questions, translations, by aid of maps, plans, coins, medals, &c. In all the classes, attended chiefly by the younger students, a daily record is kept of the attendance and general conduct of the students in the lecture room, and a report is sent every month to their parents and guardians. In the other classes, weekly examinations form a part of the plan of instruction for every professor. There are, in all the classes, regular examinations at Christmas, Easter, and the close of the session, conducted chiefly after the Cambridge plan, by written answers to questions previously printed; by these it is determined to whom certificates of proficiency shall be granted and the prizes awarded. A gold and two silver medals, or a first, second, and third prize in books, are given in each class, besides certificates of honor to all who deserve them. A general university certificate or DIPLOMA is to be given at the close of three years' attendance to those who prove themselves to have been diligent in their studies.

The whole yearly expense of the university, to a student attending three classes of the highest rate, of eight months' duration, and which meet five times a week, is £24, if he is nominated by a proprietor, and £28 10s. if not nominated. Very strict rules are required to be observed by all who keep boarding-houses for the students. The housekeeper must present a testimonial from the minister to whose congregation he belongs, certifying in regard to the correctness of his moral habits, &c. He must require his boarders to be home at an early hour of the night.

He must not suffer gaming or licentious conduct. He must require his boarders to attend some place of public worship. In case of irregularity of conduct, or serious illness, he must make an immediate report to the friends of the boarder. He must not receive any boarders except students of the university.

The university commenced with about 600 students. Some serious difficulties have occurred, at various times, especially between the warden and professors. The warden and two or three professors have recently resigned their offices. We believe that these difficulties are now in a fair way of adjustment. Ten of the dissenting congregations in London own shares in the stock.

Connected with the university is a preparatory school, or seminary from which the Latin, Greek, and mathematical classes of the London university are to be furnished with a regular supply of properly qualified pupils. No boy is permitted to remain at the school after he shall be found competent to enter those classes, nor in any case after he is sixteen years old. The annual fee for each pupil is £15, which includes all charges, the pupil providing books. The business of each morning commences with a short prayer, accompanied at stated times with the reading of the scriptures. Rev. Henry Browne, M. A., of Corpus Christi College, Cambridge, is Head Master. This school was opened on the first of November, 1830. Number of pupils, in January last, 80.

CORRECTION.

In the number of our work for August, 1830, p. 58, we stated that the Gospel Propagation Society owned slaves on their Codrington estates, in Barbadoes, and that the course which they pursued met with severe and just reprehension. We are happy to say that we were misinformed, and that the Society are adopting very satisfactory measures for the happiness and complete emancipation of the negroes, on an estate which was given to them in trust more than a century ago, and which they do not feel at liberty to alienate. It seems that the Society are determined to take the lead in a gradual but *systematic emancipation*. We shall give a full account of their proceedings, and of the history of the Society, hereafter.

In the number for August last (1831), page 23, second line, it should read 475 years after the invasion of Julius Cæsar, instead of 55. Same number, page 43, the Edinburgh Review was commenced in 1802, not in 1782: and on the following page, the London Quarterly was commenced in 1809, not in 1819, as there stated.

NOTICES OF NEW PUBLICATIONS.

Lectures on Christian Theology, by GEORGE CHRISTIAN KNAPP. Translated by LEONARD WOODS, Jun., Abbot Resid. at the Theol. Seminary in Andover, Mass., in two volumes, vol. I. New York: published by G. & C. & H. Carvill, 108, Broadway. Andover: printed at the Codman Press, by Flagg & Gould, 1831. pp. 539.

Dr. Knapp, late Professor at the University of Halle, was born at Glancha, in Halle, on the 17th of September, 1753, and received his early education in the Royal Pädagogium, one of the institutions of the pious Francke. At the age of 17, he entered the university at Halle, and attended the lectures of Semler, Noesselt and Gruner, with more than common success. The Bible was his great object of study, while the Latin and Greek classics still received a degree of attention which enabled him ever afterwards to adorn, enrich and illustrate from classical literature whatever he said or wrote in the department of Theological science. In 1774 he completed his course of study, and in 1775, after a short absence, he began to lecture, at Halle, with much success upon Cicero, the New Testament, and the more difficult portions of the Old Testament. He was appointed Prof. Extraordinary in 1777, and Prof. Ordinary in 1782. He then lectured in Exegesis, Church History, and in Jewish and Christian Antiquities. On the death of Freylinghausen (1785), he and Niemeyer were appointed Directors of Francke's Institutes; and continued jointly to superintend these establishments for more than 40 years. In the division of duties, the Bible and Missionary establishment fell to Dr. Knapp, which brought him into near connection with the Moravians. The lectures, of which this volume forms a part, he commenced during the summer of the same year. In consequence of illness, and the variety and extent of his other duties, he did not complete them, however, until 1789, when they were first read before a class of 186 students. He continued to lecture on Theology, until his death, to auditories no less numerous. Such was his popularity (notwithstanding his orthodox sentiments!) that when in 1825 he closed the 50th year of his connection with the theological faculty of the university, and the accustomed jubilee was held in his honor, the most flattering marks of affection and respect were poured upon him from every side. He died the 14th day of October, 1825, in the 73d year of his laborious life. At his request he was interred privately in his family tomb; and in the public notices of his decease, nothing was to be said in his honor, except that he lived in the faith of these words, *I know that my Redeemer liveth.*

The volume before us is an important addition to our helps in the department of

Theology. That it is an independent work, a comparison with other systems on the same subject will demonstrate. Its logic may be seen by a mere inspection of the index. If the entire inability of Dr. Knapp to get into the tide of German mysticism (in the better sense) could not injure the popularity of this work in Germany, how much more welcome must it be to the American student in the present state of things. The preface prefixed to it by the translator, contains fine historical remarks, and some important hints as to the influence and necessity of Christian experience with reference to the explanation of the sacred text, and the framing of its contents into a connected whole. They may lead the student of sacred criticism to detect a deficiency in Ernesti's principles of interpretation which can never be enough deplored. The translator's notes, specially on the doctrine of the Trinity, and on fallen spirits, will prove an acceptable addition to the work. We look with desire for the publication of the second volume, which contains rather the more interesting part of the whole system, namely the appropriate revealed truths of the Bible, as professed and defended by the venerable Knapp, in the midst of the most powerful opposition. To the believer of the truth as expressed in the Bible and felt in the heart, it affords no small degree of satisfaction to observe that the combined learning of the world is as insufficient to deduce Rationalism, Unitarianism, or Deism from the Bible, as it is to prove that twice two makes six. One learned and pious man can do more *for* the truth, than a hundred learned enemies can do *against* it.

Of the correctness of the translation, no one will doubt, who is acquainted with the translator; and our only desire is, that he may burst the shackles of English lexicography, which would fain confine us to *just such and so many ideas*, and with a set of new words for new ideas give us the results of the pious and learned efforts of men like Schleiermacher, Neander, and Tholuck; that we may not despise unknown things, but "prove all things, and hold fast that which is good."

Plan of the Founder of Christianity, by F. V. REINHARD, S. T. D., Court Preacher at Dresden. Translated from the 5th German ed. by OLIVER A. TAYLOR, A. M., Resident Licentiate, Theological Seminary, Andover. New-York: Published by G. & C. & H. Carvill, No. 108 Broadway. Andover: Printed at the Codman Press, by Flagg & Gould. 1831. pp. 359.

Francis Volkmar Reinhard was decidedly the greatest writer of sermons Germany ever produced. The purity of his style has been equalled only by Campe. That he

was not the worst reasoner of his country, the volume before us may prove. If this work should remain unread, it will not be on account of the looseness, but of the severity of its logic. So is the forgotten *Bacon* just rising in England from his grave in which he slept too long, and Hamann in Germany waits yet for the resurrection day of his invaluable writings.

F. V. Reinhard was born March 12, 1753, at Vohenstrauß, a town in Sulybach. His father, J. S. M. Reinhard, was pastor of that place. His religious feelings were early awakened by a diligent and untiring study of the Bible, to which his father induced and trained him, and for the right understanding of which he fitted himself by extensive and philological acquisitions, and by early formed habits of close reflection guided by the severest logic. In 1773 he entered the university at Wittenberg, in 1777 he became magister legens, and in 1778 adjunctus of the philosophical faculty. The title of Professor Extraordinary was conferred upon him in 1780, when he began to lecture in philology and philosophy to the great satisfaction of his pupils. Soon after, he obtained the rank of Professor Ordinary in the Department of Theology. The high excellency of his pulpit efforts induced the Government to promote him (1792) to the stations of Chief Court Preacher (Oberhof prediger), Ecclesiastical Counsellor (Kirchenrath), and Chief Assessor of the Consistory (Oberconsistorialrath). This led him to take up his residence at Dresden, where he performed the duties of his stations to the end of his life. He died Sept. 6, 1812. Like Knapp he had entered the field at the most perilous religious period Germany ever saw. He set out as a sagacious and independent thinker, and as a sceptical inquirer, and closed his course as a pious and orthodox Christian and theologian. The preface of our translator gives a connected view of the circumstances which occasioned the repeated publication of the work before us, which view we do not wish to anticipate here. If we may not warrant the perfect correctness of every phrase in this translation, we are at least confident to say that as a whole it is a faithful and successful attempt to exhibit in English the close, nice, and often complicated reasoning of one of the most powerful and discriminating German thinkers. The ability and scrupulousness of the translator, together with the favorable circumstances under which he performed his task, will suffice to inspire the public with confidence, wherever they are known.

This work has gone through five editions in German, and has been enlarged and improved with every successive publication. The 5th German edition is the one of which we now possess a translation. Heubner, under whose supervision this edition is issued, has made valuable additions to the work

in his notes at the bottom of the pages, and in part in the Appendix.

The simple plan of the work is to show that Jesus formed the most exalted, wise, benevolent, and extensive plan which was ever formed to better the moral condition of our race, by establishing a divine, spiritual kingdom upon earth, which should at last embrace all men, and by moral ties unite them again to God their rightful Sovereign; that such a plan implies a degree of wisdom and benevolence to which Jesus cannot reasonably be supposed to have attained by the most faithful improvement of the advantages he enjoyed, or by anything short of direct divine agency upon his mind; and that therefore he must be received by us as the most exalted Ambassador, sent by God himself, and as our Saviour.

That Reinhard could not demonstrate by this process of reasoning the absolute divine character of Christ, is plain from the nature of the case. But it is equally plain, that if we acknowledge the correctness of Reinhard's reasoning, and if Christ has said any thing with reference to his divinity; then we arrive at the conclusion that he is divine with the very next step, and establish this doctrine upon the unshaken foundation of his own testimony. This work is looked upon in Germany about in the same light as we look upon Butler's Analogy, and its effects have been very beneficial. May it do good also in this land of religious inquiry.

For the two preceding notices we are indebted to a highly valued friend, who has no connection with the works in question, but who understands well their contents.

[Ed.]

Annals of Yale College, in New Haven, Ct. from its foundation to the year 1831, with an Appendix, containing statistical tables, and exhibiting the present condition of the Institution. By EBENEZER BALDWIN. New-Haven: Hezekiah Howe, 1831. pp. 324.

We gave a brief view of the history of Yale College, in the number of our work for May last. We gather from the volume of Mr. Baldwin a number of additional facts. The book is so miscellaneous in its character that it is difficult to give a distinct analysis of its contents. It is, strictly, as its name imports, *Annals*, a chronological history of the college, interspersed with occasional remarks by the compiler.

The Legislature of Connecticut, at various times, have given to Yale College the sum of \$78,582 60. The last grant was made in May, 1831, and amounted to \$7,000, being a part of the bonus, on the grant of a bank charter to Bridgeport. This estimate does not include the avails of a lottery which was authorized by the General Assembly, in 1747, and from which the sum of \$2,220 was obtained. In addition, the nominal sum of \$30,000 was granted to the

Medical Institution in 1814. Thus in the period of *one hundred and thirty years*, a State, which has ever been eminent in intelligence, and in the almost universal diffusion of knowledge, and which has a school fund of nearly two millions of dollars, has given to a college, which was for more than a century the only institution of the kind, in the Commonwealth, which has educated about four thousand five hundred men, including most of the members of all the learned professions in the State, an institution which has furnished no less than twenty-six college presidents, and which would be a glory and an honor to any community in the old world, the sum of about *one hundred thousand dollars*.*

In 1822, a fund was raised, amounting to \$27,612 44, to found the Dwight Professorship. Of this sum \$9,200, vested in the Eagle Bank, was lost, by the failure of that institution. Towards this Professorship, Mr. Timothy Dwight, of New Haven, gave \$5,000. Towards founding a Sacred Literature Professorship, \$9,229 22 have been given. In 1825, the citizens of New-Haven raised \$10,000 towards purchasing Col. Gibbs's splendid and very valuable Mineralogical Cabinet. Above \$3,500 was contributed in New York city for the same purpose. The whole expense of the cabinet was \$20,000. In 1828, Arthur Tappan, Esq., of New York, agreed to pay for the tuition of beneficiaries of the American Education Society, of the classes entering in the years 1828 and 1829, more or less. On this benefaction there has been paid in 2 2-3 years, \$2,350. Its continuance for 1 1-3 more is estimated at \$1,750. Total \$4,100.

In 1827, the Alumni of Yale College formed a Society for the general object of sustaining and advancing the interests of Yale College. An Alumnus, who pays two dollars annually, is a member of the Society. The payment of \$15, at one time, constitutes a membership for ten years; of \$25, membership for life. About \$4,000 have been raised. At the late commencement, Sept. 1831, a proposal was made to raise \$100,000 for the general interests of the institution. About one third of that sum was pledged on the spot, to be paid in case the whole sum, 100,000 dollars, is pledged before 1833.† We observed that the Rev. Richard Salter, D. D., of Mansfield, gave, in 1781, a tract of land, worth about \$1,566, to encourage the *Hebrew and other Oriental Languages*. In 1723, Madam Abigail Woodbridge, of Hartford, gave a bell worth

£5 to the College. In 1733, Bishop Berkely, of Ireland, gave 96 acres of land on Rhode Island, and 1,000 volumes of books, worth £400. Hon. *Elihu Yale*, of London, in 1716, presented to the College, 300 volumes of books, worth £100, and goods to the amount of £400. Drs. Philip Doddridge and Isaac Watts, were frequent contributors.

A Grammar of the Hebrew Language, by MOSES STUART, Associate Professor of Sacred Literature in the Theological Institution at Andover. Fourth edition, corrected and enlarged. Andover, 1831. Flagg & Gould, pp. 252.

The present edition of the Hebrew Grammar retains all the essential features of the third edition, and in nearly every case the same notation of sections with their respective subdivisions. This edition has been subjected to a most thorough revision, and a great number of additions and corrections, of a subordinate kind, have been made. After every sheet had passed through at least *five* revisions, the whole book was submitted to the inspection of Mr. Joshua Seixas, a native Jew, and the son of a Rabbi. A considerable number of small errors were discovered by him, and are printed at the close of the volume. To detect many of them required an argus-eyed vision.

We are gratified to see the Codman Press still maintaining its high character for accuracy and neatness.

Thoughts on Religion and other subjects, by BLAISE PASCAL. A new Translation and a Memoir of his Life, by the Rev. EDWARD CRAIG, Oxon. Member of the Wernerian Society, to which are added introductory and other notices. Amherst, Mass., first American edition. J. S. & C. Adams, 1829. pp. 316.

Pascal, by universal consent, stands in the same rank with the gifted few—with Isaiah, Homer, Sir Isaac Newton, Milton, and Butler. Pascal united, perhaps, in a degree never equalled by man, the powers of the severest and closest analysis, and of the widest and most comprehensive generalization. He was equally at home in the investigations of the *Integral Calculus*, and in the results of the great system of human redemption. If an individual wishes to get an exalted conception of the dignity of a human soul, let him contemplate the archangel mind of Pascal. If he wishes to see the effect of the religion of the gospel, though deprived of a portion of its inherent vigor by Roman Catholic inventions, let him look at the meekness, the patience in extremest suffering, the blessed charity, the purity, shrinking from the least touch of defilement, the undying love, the ardent hope, the heavenly aspirations of Pascal. We would not recommend the thoughts of Pascal, for the same reason that we would not recommend the Analogy, or Bacon, or the Blessedness of the Righteous, or the incomparable Leighton. The Thoughts of Pascal are

*A single college in the State of New York has received nearly an equal sum, in a single grant from the Legislature. Harvard College received an equal sum from a tax on the Massachusetts Bank in 1814, in ten annual instalments. Five or six college buildings at Cambridge have been erected entirely at the expense of the Legislature.

† We are rejoiced to see that a distinct Professorship is established for the noble language and literature of ancient Greece.

he outlines simply of a great system. They are fragments, but fragments of gold.

Fourth Report of the American Temperance Society, presented at the meeting in Boston, May, 1831. Boston: Perkins & Marvin. pp. 110.

This Report contains a detailed and faithful history of one of the greatest changes which was ever effected in the condition of the human race. The temperance reformation will form a most important chapter in the history of navigation and commerce, of political economy and morals, of manners and fashions, and of the Christian religion. Its effects in the United States are hardly visible yet. Inveterate habits are not changed in a day. Still, there is reason to believe that a great proportion of the youth and children of the United States, and of the young men under thirty years of age, are acting on the temperance principle. Those who drink, and those who distil, or manufacture the poison, are generally over thirty years of age. Their bodies will soon fall in the wilderness, where they have emptied God, and their fellow men; a new generation, who have not been slaves in Egypt, will rise up and enter a land flowing with what is better than milk and honey—with *water*, pure and refreshing. A vision of glory and beauty, such as the dying legislator of Israel did not see from the top of Pisgah, opens to the eye of the philanthropist and Christian of this country.

The obvious duties of all the friends of temperance are the following:—

1. To give hearty thanks to God for the success which He has been pleased to grant to this enterprise thus far, and to implore, most earnestly, his continued and increasing favor.

2. To enter more vigorously than ever into the work. We ought to deprecate a defeat now, as the sorest of all evils. Every man, woman, and child, who cares anything about the happiness of his fellow men, should be awake at this juncture. There is a great personal responsibility resting on every individual in every station of life.

3. To afford patronage, wherever it is practicable, to all those classes of persons, who perform their business without ardent spirits.

4. To circulate information on the subject in all lawful ways. Great numbers are not informed yet. We would recommend the Report of the Temperance Society, whose title we have given, with all the earnestness in our power. We wish it could be circulated by hundreds of thousands. It contains facts, and reasonings, and appeals, which are absolutely irresistible. It is precisely the pamphlet which was wanted. Why will not every Temperance Society in the land supply all their members with a copy?

Words cannot express the guilt of those

individuals who are *now* engaged, in any way, in manufacturing or vending ardent spirits. How far short do they come of knowingly violating the command of Almighty God, *Thou shalt not kill*? Will their alleged *ignorance* be an excuse forever?

A Sermon preached in the Chapel of the Theological Seminary, Andover, Sept. 11, 1831, by WILLIAM G. SCHAUFFLER, M. A., Abbot Resident in the Theological Seminary, Andover. Boston: Peirce & Parker, 1831. pp. 22.

Mr. Schauffler, the author of this sermon, is expecting to sail from this country, in a few weeks, as a missionary to the Jews, on the shores of the Mediterranean. He has pursued his studies at Andover for four or five years past, and has acquired a familiar acquaintance with several of the Oriental languages. The sermon, whose title has just been named, and which is dedicated to the many and endeared friends, whom he will leave in this country, shows that Mr. Schauffler, though a German by birth, understands the English tongue, or rather that *universal* language, which is recognized by all Christian hearts. In the following passage, Mr. Schauffler is speaking of the happiness which a pious man may enjoy in his sufferings.

“The pious man has meat to eat which the world knoweth not of. *His* comforts and sufferings are dependent upon very different circumstances than those of other men. They flow from *another* world than this which he sees and handles, and upon which imperfection and dissolution is written in characters large enough to be read by any one. He is like to the high mountains, whose lower parts may be shrouded in gloom, swept by the hail storm and the rain, shaken by the roaring thunder, and terrified by one continued stream of fire from the gathering cloud, whilst their higher peaks and plains enjoy the most perfect peace, and shine with undiminished brightness, capable of being darkened only when the king of day himself hides his face. He is like the deep ocean, whose surface may be roughened and torn by raging hurricanes, while its unexplored depths remain undisturbed and unmoved, as they were on the morning of creation. He is like that little plant, which, indeed, grows with many of her sisters out of the same humble clod; but soon winding itself around the tall cedar, or the strong oak, draws out its slender root from the ground, derives nourishment from a new and higher source, and is but little careful in the year of drought.”

Aids to Devotion, in three parts, including Watts's Guide to Prayer. Boston: Lincoln & Edmands, 1831. pp. 288.

In the first part of this book is condensed a large portion of the Rev. Edward Bickersteth's (late Secretary to the Church Mis-

sonary Society) excellent treatise on the nature, duty, and privilege of prayer, with various other topics, forming an appropriate introduction to the work. The second part consists of the entire treatise of Dr. Watts, entitled a Guide to Prayer. The third part comprises devotional exercises, selected principally from the passages of Scripture, arranged by Mr. Henry, in his Method of Prayer, and from Mr. Bickersteth's Forms of Prayer. In these days of the effusions of the Divine Spirit, when the attention of thousands and tens of thousands in our country, is, for the first time, directed to the subject of intercourse with the Father of Spirits, no publication can be more important and timely than this. It is true that the gift of prayer is worthless without the grace of prayer. Nevertheless, the prayers of all Christians in social and public meetings ought to be intelligent, appropriate, and edifying. This, however, cannot be expected, without the cultivation of proper habits in *secret prayer*. Premeditation and arrangement are important when we are in the closet attempting to address Him who is pure Intelligence. A serious and calm recollection was the state in which Henry Martyn loved to speak to his Saviour. A great variety of valuable directions and judicious remarks is embodied in the "Aids to Devotion." It deserves a wide circulation.

The Rhetorical Reader, consisting of instructions for regulating the voice, with a rhetorical notation illustrating inflection, emphasis, and modulation; and a course of rhetorical exercises. Designed for the use of Academies and High Schools, by EBENEZER PORTER, D. D., President of the Theological Seminary, Andover. Andover: Flagg & Gould. New-York: J. Leavitt, 1831. pp. 300.

The first edition of Dr. Porter's Analysis of Rhetorical Delivery was published in 1827. The *fourth* edition is now in the press at Andover. The Analysis is designed especially for the colleges and higher seminaries. The present work is intended for schools and academies. The *first third* of its matter is an abridgement of the Analysis, though with new discussion and elucidation of some important principles. In regard to about *two thirds* of its contents, the book is new. In the selection of Exercises, we think that Dr. Porter has been very happy. They include a large number which we have not seen in any other reading book.*

Our readers will be highly pleased to learn that Dr. Porter contemplates publishing a separate collection of **BIBLICAL EXERCISES**, of perhaps 150 pages, to which a rhetorical notation will be applied, and which may be a proper sequel both to the Analysis, and Rhetorical Reader.

*The spirited effusion entitled "African Chief," which is mentioned as *anonymous*, is from the pen of Bryant.

A Discourse on Ministerial Qualifications, delivered at Hanover, Indiana, June 29, 1831, by Rev. BENJAMIN C. CRESSY, together with an Address by Rev. JOHN MATTHEWS, D. D. on occasion of his inauguration as Professor of Didactic and Polemic Theology in the Indiana Theological Seminary. Madison, Indiana, 1831. pp. 30.

Sincerely thankful are we to hear such sentiments as the following coming from our brethren beyond the Alleghanies.

"The pastor after God's own heart should evidently be capable of instructing others. This is fully asserted in the text, *I will give you pastors after mine own heart, who shall feed you with KNOWLEDGE AND UNDERSTANDING*. But how shall the pastor impart that to others, which he possesses not himself? We naturally infer, that the qualifications of men should be proportioned to the nature of the office which they sustain. The minister of state should be extensively acquainted with the law of nations, and the various usages of diplomatic intercourse. When reputation and property are at stake, men act consistently in committing their cause to an able counsel whose acquaintance with civil jurisprudence, and whose well known powers of eloquence justify the cheering hope that justice will be awarded to the oppressed. When disease is undermining the constitution, who would knowingly trust his life in the hands of a physician destitute of a thorough knowledge of his profession? It is admitted, that the holy ministry is of all offices the most important and responsible. While then the voice of the world requires that men in every other calling should be qualified for their station, how absurd to suppose, that it is either pleasing to God, or profitable to men, that the weak minded and ignorant should fill the sacred office." [Cressy, p. 8.

On the same topic Dr. Matthews thus speaks.

"The Bible is written in languages not spoken by any people now on earth; they are dead languages. The preacher must, therefore, either obtain a knowledge of these languages by close and persevering study, or he must be dependent on the learning of others to translate them for him. As no translators are inspired, every one must admit that he who can read these languages and judge for himself, will possess great advantages in explaining the word. For it is a fact that there are different shades of meaning suggested by the original, which no translation, though upon the whole correct, can possibly convey; all this is lost through this ignorance. Now, although we admit that some men are useful in the ministry who are unacquainted with these languages, yet we cannot but think that, with this knowledge, they would have been more useful; and it is our honest conviction, that this ignorance should be the cause of sincere regret, and not of boasting. This

ignorance and this boasting are, to say the least, no proof of greater zeal for the cause of Christ. Whatever else they may prove, they do not prove the possession of other qualifications for the ministry."

We gave some notices of the new institution at Hanover, page 129 of our last volume. Several thousand dollars have recently been subscribed by gentlemen in the Eastern States, in aid of its funds.

A Help to Professing Christians, in judging of their Spiritual State and Growth in Grace. By the Rev. JOHN BARR, Author of the Scripture Student's Assistant, Plain Catechetical Instructions on the Lord's Supper, and on Infant Baptism. From the Edinburgh edition. Boston: Perkins & Marvin, 1831. pp. 307.

This book is written in a plain and simple style. We know nothing of the author except what we derive from this volume. He here shows himself to be a serious, discriminating, and highly practical writer, anxious to lead his readers into the paths of holiness and peace. In the first chapter he discusses the importance and duty of knowing our religious character. He then proceeds to the consideration of the difficulties in the way of this self-knowledge. Directions for self-examination are given; false marks, which are frequently mistaken as genuine evidences of a gracious state, are pointed out; genuine evidences of piety; addresses to those who have no such evidence; the nature and grounds of assurance; the properties, evidences, hindrances, means, and advantages of growing in grace. One excellence of the work is, that it makes the evidence of the existence of piety in the soul depend on the growth of piety; another is, that it avoids every controverted point. All Christians will agree in the views which are presented. It is at the same time perfectly intelligible to individuals of every capacity.

Treatises on Justification and Regeneration, by JOHN WITHERSPOON, D. D., with an Introductory Essay, by WILLIAM WILBERFORCE, Esq., Author of Practical View of Christianity. Amherst, Ms.: J. S. & C. Adams & Co., 1830. pp. 292.

In the burying ground, a few rods west of the village of Princeton, N. J., are laid, side by side, the remains of Presidents Burr, Edwards, Davies, Witherspoon, and Smith. Perhaps no church-yard in the country contains a more precious deposit. All of them were men of eminent intellectual and moral worth, though strikingly dissimilar in their original and acquired powers. All of them are exerting an extensive influence by their writings, except President Burr, of whom very few, if any published memorials remain. Dr. Witherspoon was a Scotchman by birth, and a Scotchman in intellect. In the General Assembly of his Church he was the leader of the Orthodox party, in opposition to Dr. Robertson, the historian. He was the first individual who made known,

in this country, the philosophy of Reid. He was not a man of the most extensive learning, but he understood human nature admirably. He took a strong grasp of every subject, politics or morals or philosophy, in which he was engaged. He was a man of the same cast as Chalmers, and Andrew Thomson. His treatises on justification and regeneration, exhibit great clearness of thought and strength of reasoning, on subjects confessedly deep and intricate. It is sufficient commendation of the work that Mr. Wilberforce has written an Introductory Essay to it.

An Appeal in behalf of the Illinois College, recently founded in Jacksonville, Illinois. New York: D. Fanshaw, 1831. pp. 16.

It was the boast of the Romans that their empire covered a million and a half of square miles of the finest portion of the globe. It was three thousand miles in length from the pillars of Hercules to "that great river," the Euphrates. It was two thousand miles in breadth, from the borders of the present kingdom of Poland, to the tropic of Cancer. *This comprehends just about as large a territory as the United States possess between the Alleghany and Rocky mountains.* This territory extends over twenty degrees of latitude, and forty of longitude. It doubles its population in less than ten years. At the present rate of increase, the population of the Valley will be, in seventy years from this time, or at the close of the present century, more than *five hundred millions.* Even with half that population, how mighty the tide of human life which will roll through that Valley into the ocean of eternity. The importance of the establishment of literary institutions now is so great, that it is idle to waste words upon it. He who cannot see, and feel, and act in regard to it, has very little of the political economist, the philanthropist, or the Christian in him. Perhaps the State of Illinois, though east of the centre of the Valley, is destined to be the *Italy* of it. Its soil is richer than that of Campania. Darby says, that "Illinois is, in general fertility of soil, the first State in the Union. It has more rich plain than Ohio and Indiana together." In territory it falls but little short of the whole of New England. It has no Bay of Naples, but it has what is better—the river Mississippi. It has no Golconda nor Potosi, but it has what is better—inexhaustible mines of lead and coal. Its population has doubled in the last *five* years.

We recommend the "Appeal" of the Trustees of the Illinois College, to the attention of all the patriotic in the Atlantic States. We are glad to learn that in one of our eastern cities the appeal has not been made in vain. We hope that the college will prove another *Yale* in the West—a great fountain-head of blessings for our country and the world.

Journal of Voyages and Travels, by the Rev. DANIEL TYERMAN and GEORGE BENNET, Esq., deputed from the London Missionary Society, to visit their various Stations, in the South Sea Islands, China, India, &c., between the years 1821 and 1829. Compiled from original documents, by JAMES MONTGOMERY. Boston: Crocker & Brewster, 1831. 3 vols.

We have looked over the volumes of the London edition of this work, with no little interest. The descriptions of natural scenery, and of the various incidents of an eight years' adventure on land and sea, are given with great vigor and sprightliness. The deputation consisted of men, of decidedly religious principle, and they were engaged in a very sacred enterprise, yet we do not see any obtruding of religious opinions, or display of pious sentiments. There is a large number of anecdotes illustrating the manners and customs of various tribes, in almost every stage of civilization. These are generally told with peculiar tact and *naïveté*. We presume that the books will have special attractions for all classes of readers; for who is not interested in voyages and travels, written in a lively style, with integrity as to the statement of facts, and with watchful regard to Christian delicacy and purity. The work will constitute another monument of the high value of the labors of Christian missionaries to the cause of science and of geographical discovery. It will also furnish an excellent confutation to the stories of Percival, Beechey, and other calumniators of missions.

A Discourse on the Philosophy of Analogy, delivered before the Phi Beta Kappa Society of Rhode Island, Sept. 7, 1831. By FRANCIS WAYLAND, D. D., President of Brown University. Συμπόσιον εἰς τὰ ἀνω τοῖς κατω. Boston: Hiliard, Gray, Little, & Wilkins. pp. 32.

From this original and highly finished performance, we make the following extract.

"We may anticipate the greatest improvement in the science of analogy from the progress of our race in the knowledge of the character of God. Beside the works which he has created for our instruction, he has condescended to make himself known to us in a written revelation. Here he has taught us the infinity of his power, the unsearchableness of his wisdom, the boundlessness of his omnipresence, the tenderness of his compassion, and the purity of his holiness. Now, it is evident that the system of things around us must all have been constructed in accordance with the conceptions of so ineffably glorious an intelligence. But to such a being as this we are infinitely dissimilar. Compared with the attributes of the Eternal, our knowledge, and power, and goodness are but the shadow of a name. As the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. So long, then, as we measure his works by our conceptions, is it wonderful if we are lost in inextricable darkness, and weary ourselves

in asking of nature questions to which the indignant answer is invariably no! It is only when, in the profoundest humility, we acknowledge our own ignorance and look to the Father of light for wisdom, it is only when, bursting loose from the littleness of our own limited conceptions, we lose ourselves in the vastness of the Creator's infinity, that we can rise to the height of this great argument and point out the path of discovery to coming generations. While men, measuring the universe by the standard of their own narrow conceptions, and surveying all things through the distempered medium of their own puerile vanity, placed the earth in the centre of the system, and supposed sun, moon and stars to revolve daily around it, the science of astronomy stood still, and age after age groped about in almost rayless darkness. It was only when humility had taught us how small a space we occupied in the boundlessness of creation, and raised us to a conception of the plan of the Eternal, that light broke in like the morning star upon our midnight, and a beauteous universe rose out of void and formless chaos."

The Select Works of Archbishop Leighton. Prepared for the practical use of private Christians. With an introductory view of the Life, Character, and Writings of the Author. By GEORGE B. CHEEVER. Boston: Peirce & Parker, 1831. 2 vols.

We trust that this attempt to introduce the writings of the holy Leighton into general circulation, will be regarded with favor by the whole Christian community. Edition after edition of the whole works of Leighton, in large octavo volumes, is sold in Great Britain. It is a deep disgrace to us that the writings of Bates, and Howe, of Leighton, and Owen, and of other great men of the seventeenth century, are not eagerly sought, and extensively circulated. Every individual, clergyman or layman, who knows how to appreciate such works, ought to feel a strong obligation to extend to their publishers, a liberal patronage. Some of the best productions in the language cannot be printed, on this side the Atlantic, because they cannot be sold. Every species of trash finds a ready market. Probably the demand for novels was never greater in this country than at the present moment. Every importation of books from Europe, contains some of these miserable effusions of immorality and bad taste. Some of our booksellers are thoughtless or avaricious enough to pamper to the full, a depraved and morbid propensity. We hope that all who feel an interest in the great work of creating and extending a sound, healthful, Christian literature, in this country, will use every proper means to recommend and circulate good books. An incalculable good may be accomplished in this way.

We shall notice the selections from Leighton again.

SELECT LITERARY INTELLIGENCE.

Foreign.

AN Historical Atlas, or a series of Maps of the World, as known at different periods, accompanied by a narrative of the leading events, by Edward Quin, M. A., of Oxford, has recently been published in London. It is highly spoken of in the British Reviews.—Rev. John Scott, of Hull, is continuing Milner's Church History. Three volumes of the continuation, ending with a view of the reformation at Geneva, have been published.—A Memoir of the Life and Times of Bishop Hall, by John Jones, M. A., has been recently published.—The first volume of the writings of Robert Hall has recently been issued. The collection will be embraced in six volumes, octavo, under the care of Olinthus Gregory, LL. D., of the Royal Military Academy, at Woolwich. Sir James Mackintosh, M. P., who was fellow-collegian of Hall, at Aberdeen, will write the Memoir.—The University of Oxford has recently conferred the degree of LL. D. on Washington Irving.—Rev. Samuel Lee, Professor of Arabic, in the University of Cambridge, has been unanimously appointed Regius Professor of Hebrew, in the place of Dr. Lloyd, deceased. Rev. Thomas Jarrett, of Catharine Hall, succeeds Mr. Lee, in the Arabic Professorship.—Rev. J. J. Blunt has been nominated as the Hulsean Lecturer, at Cambridge.—To the Roman Catholic College, in Maynooth, Ireland, Parliament annually gives £8,929.—Dr. McCulloch, the geologist, reports, that he travelled, in a late tour, 7,978 miles, in 180 consecutive days. "I had seldom," says he, "an hour's rest, or a single Sunday for months!"—The following statements show the proportion of the number of educated men, of criminals, and of lunatics, to the population, in England, Scotland, and Ireland, respectively.

	Educated Men.	Criminals.	Lunatics.
England,	1 to 20	1 to 900	1 to 733
Scotland,	1 " 17	1 " 5,093	1 " 652
Ireland,	1 " 35	1 " 468	1 " 911

Prof. Lee, of Cambridge, has issued a prospectus of a very full course of lectures, which he is about to deliver, on the rhetoric, philology, antiquities, &c. of the Hebrews.—Mr. Rose, of Cambridge, has published a new and highly improved edition of his "State of the Protestant Religion in Germany." It is said to be incomplete as to data.—A posthumous work of Thomas Hope, Esq. entitled, "Origin and Prospects of Man," in three volumes, has lately appeared in

London. It is likely to excite much attention. Mr. Hope was the author of Anastasius.—Rev. Dr. Bell, the well known founder of the Madras system of instruction, has recently given the sum of £120,000, for the establishment of a seminary of education, in his native city, St. Andrews. He has also given a piece of land, worth £1,100, as a site for the institution.—The schools, in the Highlands of Scotland, are rapidly dispelling the ignorance, which has long prevailed in those districts. The number of schools is stated to amount to 511; and of scholars, 37,000.

The Academy of Sciences, at Paris, have appointed a Committee, to examine and report on all the works, which may be sent to them, on Cholera Morbus.—The Asiatic Society, at Paris, have assigned to M. Saint Martin the superintendence of the publication of the Georgian Grammar; to M. Abel Remusat, the Mandchou Grammar, and the Chinese Dictionary; to M. Stahl, the Laws of Menu; to Klaproth, Yu Kiao Li; to Reinard, Abulfeda.—Remusat is engaged in preparing, in two volumes, quarto, a work on the botany, zoology, mineralogy, and medicine, of the Chinese, Japanese, and Tartars. The same indefatigable orientalist is engaged in preparing a Memoir on "Budhuism."—Captain Herbert, Assistant Surveyor General of India, says, that France has done more to elucidate the physical geography of India, since 1815, than England has done since she has had a footing in those regions.

M. Ordinaire says that the number of active volcanoes, now known, is but 205; 101 of which are on islands, and the remainder on continents—but all in the vicinity of the sea. The only active volcanoes in Europe are *Ætna*, *Vesuvius*, *Stromboli*, *Hecla*, with five others in Iceland.—The first translation of Brougham's Essay on the objects, pleasures, and advantages of science, in Italian, was published in 1830, by Pomba, of Turin.—At the Leipsic Fair, in 1831, the catalogue of new works, was 2,920, a less number than in 1830. This was exclusive of maps, charts, musical productions, and foreign books. Among the books presented, were Heeren's and Uckert's History of the European Nations; Cotta's Library of Universal History; Pöhlitz's Collection of Foreign Modern Historians; the eighth volume of Hammer's History; the seventh volume of the History of the Crusades, &c.—On the 20th of March, died C. F. Von Gluck, the veteran of German jurists, and Professor of Law in the University

of Erlangen, in his 66th year. About *thirty minutes* before his death he was correcting proof sheets.

American.

Rev. Professor Schmucker, of Gettysburg Theological Seminary, is engaged in preparing an original system of Mental Philosophy. Rev. Dr. Hazellus, of the same Institution, is translating from the German, the *Life of Stilling*—a work which has been translated into nearly all the languages of continental Europe.

Rev. James Murdock, D. D., of New Haven, Conn., has prepared a new and literal translation, from the original Latin, of the *Ecclesiastical History* of Dr. John Lawrence Von Mosheim. It will be illustrated by copious additional notes, original and selected. It will be embraced in three volumes octavo, of about 500 pages each, printed on new type, and furnished to subscribers at \$3 a volume. This history is now in the press.

The *Life of Gouverneur Morris*, with selections from his writings, in three volumes octavo, compiled by Jared Sparks, will be published in a few months by Gray & Bowen, Boston.

The third volume of the *American Almanac* will be published about the first of November. This work is now prepared by Mr. Joseph E. Worcester, of Cambridge. It is expected to contain full details of the last census of the United States.

Perkins & Marvin, of Boston, have in press a complete edition of the works of Jane Taylor, to be comprised in six or eight volumes. The *Contributions of Q. Q.* are already printed.

Crocker & Brewster, of Boston, and Jonathan Leavitt, of New York, intend speedily to put to press, Noehden's German and English Dictionary. From the 30th London edition, revised by H. E. Lloyd. First American edition, revised and corrected by Edward Robinson, Professor Extraordinary in the Theological Seminary, Andover.

Peirce & Parker, Boston, have in press an edition of Montgomery's *Christian Psalmist*.

Flagg & Gould, of Andover, will soon publish a new edition of Professor Upham's *Biblical Archaeology*.

Carey & Lea, of Philadelphia, have just republished a valuable work on Greek Literature, from the pen of Henry Nelson Coleridge, of England. It is the first of a series containing familiar illustrations of the principal Greek writers, designed for young persons. The first volume is occupied with a general Introduction, followed by notes and remarks upon the Poems of Homer.

The new University, at Middletown, Ct., was opened on the 28th of August. Rev. Dr. Fisk was inaugurated President. Between forty and fifty students entered the Institution.

More than seventy individuals have joined Amherst College since the late Commencement.—The time of the annual Commencement at Yale College has been changed from the second Wednesday in September to the third Wednesday in August.—The injunction of *secrecy* has been removed from the proceedings of the Phi Beta Kappa Societies of Massachusetts and Connecticut, at the late meetings of the members.—A history of Harvard University, commenced by the late Benjamin Pierce, Esq., Librarian, it is understood, will be soon completed by another individual.—A complete Catalogue of the Library of the Theological Seminary, Andover, is preparing, under the superintendence of the Librarian.—John Quincy Adams has the life of his father nearly ready for the press. His leisure hours are employed in the preparation of some other works, among which is a poetical version of David's Psalms.

Rev. Mr. Ulhorn, junior pastor of the German Lutheran Church, in Baltimore, has accepted the Professorship of the Greek Language and Literature, in the University of Maryland.—Mr. Calvin E. Stowe, formerly assistant Instructor in the Theological Seminary, Andover, and more recently Editor of the Boston Recorder, has been appointed Professor of the Latin and Greek Languages, in Dartmouth College.—Rt. Rev. Bishop Brownell, of Connecticut, has resigned the Presidency of Washington College, Hartford, and Rev. Nathaniel S. Wheaton, of Hartford, has been chosen to fill the place.—Rt. Rev. Bishop Chase, of Ohio, has resigned the charge of his Diocese, and also the Presidency of Kenyon College. Rev. Charles P. McIlvaine, of Brooklyn, N. Y., has been elected to supply both vacancies.—Mr. Theodore Dwight Woolsey, of New York, has been chosen to the Greek Professorship lately established in Yale College.—Rev. Thomas H. Skinner, D. D., of Philadelphia, has been unanimously chosen to fill the Professorship of Sacred Rhetoric, in the Auburn Theological Seminary. Rev. William Leberman, of Pittsfield, Ms., a native of Germany, educated at the University of Bonn, and acquainted with most of the modern tongues of continental Europe, has been elected to the Professorship of Modern Languages in the University of Georgia, at Athens.—Robert Dunglison, M. D., Professor of Medicine in the University of Virginia, will soon publish a new Dictionary of Medical Science and Literature.

INCIDENTS AND ANECDOTES.

Sons of God. When the Danish missionaries appointed some of their Malabrian converts to translate a catechism, in which it was mentioned as the privilege of Christians, that they became the sons of God; one of the translators, started at so bold a saying, as he thought it, and bursting into tears, exclaimed, "It is too much; let us rather render it—They shall be permitted to kiss his feet."

Political Ambition. The late English minister, Canning, in conversation with a friend, remarked, that he had been induced to leave the Secretaryship of Foreign Affairs, and take upon himself the duties of first Lord of the Treasury, in consequence of having received a letter from an old friend of Mr. Fox, in which it was stated that Mr. Fox always regretted that he had not taken the Treasury Department, as there lies the patronage. "And," said Mr. Canning, "although I might have put a friend there, it is very different my asking a favor, or a favor being asked of me." "I am determined," he continued, moving his hand with a most emphatic gesture, "to hold the reins, while I live." *He lived just fourteen days from that time!*

Covetousness of the Hindoos. When sick and apprehensive of danger, they often bury their treasure within the house, and under the place whereon they sleep, to secure it during their illness, and have it at hand if they recover. Sometimes, out of spite to their heirs, they hide it in holes, where they hope neither the latter, nor any one else, can find it after their decease. It is not uncommon, when the possessor of a hoard, which he has not made away with, is dying, for him to say to his wife, or his friend, (to whom he may have given it in charge,) "Oh, do bring me that bag of money, that my eyes may once more look upon it before I leave the world."—*Tyerman and Bennet.*

Stoicism of the Hindoos. A Hindoo, being sentenced to be hanged on the following day, made a low salaam to the judge, and coolly replied, "*Buhoot atcha,*" "very good." Another, when asked if there was anything which he particularly wished for, before leaving the world, answered, "Your food is much better than mine; now, before you hang me, pray give me such a good dinner as you have." The indulgence was granted, and he ate with no small appetite. A third, when the same question was asked him, replied, "Yes; I never saw a great heap of rupees together, and of all things, I should like to have that pleasure before I die."—*Ib.*

Inveterate Illness of the New Hollanders. A colonist had quitted a cottage to dwell in a more

commodious house, which he had prepared for himself and family. A few of the savages took possession of the cottage during the rainy season, as a place of most luxurious shelter. But, rather than go a few steps from the door to collect firewood, they pulled the house to pieces, as they had occasion, till from the thatch on the roof to the last stake in the wall, they had burnt the whole tenement, and left themselves bare to the inclemency of the elements, which they had sought to avoid. They were then fain to flee into the bushes, and cover themselves with shreds and patches of barks.—*Ib.*

Trust in God. Five natives of one of the South Sea islands, in a small canoe, in going, in the night, from one island to another, were driven utterly beyond their reckoning. For six weeks they were floating, they knew not whither, in a fathomless and pathless ocean. Yet their faith never failed. When asked, if, in their forlorn situation, they did not expect to perish of famine, or be drowned in the ocean, they replied, "Oh, no; for we prayed to God!" When first carried away they had with them a quantity of vi-apples, cocoa-nuts, bananas, a little water, and two bamboos (about a gallon and a half) of cocoa-nut oil. On these, by taking only a small portion twice a day, they subsisted five weeks, when the solid food, being all exhausted, and every drop of water long ago spent, they kept life in them by dipping a few fibres of the cocoa-nut husk in the oil, and masticating these between their teeth, to extort the slight nourishment, and moisten their mouths, parched with tormenting thirst. Thus, morning, noon, and night, as long as they were able, they worked at the oars, prayed, and sang; they read the Scriptures as the daily bread of their souls, and duly remembered the Sabbaths. It was very affecting to hear one of them say how, amidst the roaring of the sea, they sang till their "*voices went away.*" Yes, truly, but it was "*into heaven*" that their voices went away. Their prayers of faith, and their songs of thanksgiving, were heard before the throne, even when their lips had no longer power to utter them, and they were answered by deliverance. At the end of six weeks they were drifted, by the millions of waves on which they had been borne, to a place near the island of Atui, (one of the Harvey islands,) where some of the natives found them, worn to skeletons with hunger, and strengthless with fatigue, but "rejoicing in hope, patient in tribulation." By these they were fed and nursed, and as soon as they could bear it, removed to Atui, where they gradually recovered health, and afterwards preached the gospel with such power, that the remaining half of the population, till then uncon-

verted, believed, and cast away their idols.—*Tyerman and Bennet.*

Speech of a South Sea Islander. At a general assembly of the chiefs and representatives of the Windward and Leeward islands, the question of the penalty for the crime of murder, whether it should be death, or banishment to some uninhabited island, being under consideration, one of the little men, or commoners, thus spoke. "All that Pati said was good; but he did not mention that one reason for punishing is, to make the offender good again, if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But if we kill him, where will his soul go?"—*Ib.*

Royal Funeral. The body of Radama, king of Madagascar, was deposited in a *silver coffin*, all made of Spanish dollars, *twelve thousand* of which were employed in the construction. *Ten thousand hard dollars* were laid in the coffin, for him to lie upon. The whole expense was not less than £60,000.—*Ib.*

THOUGHTS.

Ingratitude. I should be ready and willing to show my warmest gratitude to the person who can give me ease from pain, or tell me of a cure for my body. O Jesus! What hast thou not done and suffered for my soul! how coldly do I think of it; how poorly do I requite it.—*Thomas Adam.*

Confession of Sin. There can be no repenting, asking forgiveness or desiring a change, upon a general, confused apprehension of our unworthiness. We can only come to Christ with a catalogue of sins in our hands; and if the Holy Spirit does not assist us in drawing it up, we shall omit a hundred times more than we set down.—*Ib.*

Prayer. If I acquiesce in the act of prayer, without desiring to receive what I ask for, I never pray.—*Ib.*

Influence of Great Actions. They often save, and always illustrate the age and nation in which they appear. They raise the standard of morals; they arrest the progress of degeneracy; they diffuse a lustre over the path of life; monuments of the greatness of the human soul, they present to the world the august image of virtue in her sublimest form, from which streams of light and glory issue to remote times and ages; while their commemoration by the pen of historians and poets, awakens in distant bosoms the sparks of kindred excellence.—*Robert Hall.*

The Supreme Being. The idea of a Supreme Being has this peculiar property, that, as it admits of no substitute, so, from the first moment it is impressed, it is capable of continual growth and enlargement. God himself is immutable; but our conception of his character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred upon it new perceptions of beauty and goodness; by attracting to itself, as a centre, whatever bears the impress of dignity, order or happiness. It borrows splendor from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe.—*Ib.*

True Happiness. Nothing can support my spirits, or enable me to pass through the world with any degree of constant satisfaction, but walking with God, in the faith of Christ, as a reconciled Father, doing his will, under his eye, with his help, acquiescing in this state of mind, looking no farther, desiring no other riches, living for no other end.—*Adam.*

God. Let the societies of angels be rather employed in singing thy praises; but let us, with silence and astonishment, fall down at the footstool of thy throne, while they are taken up in the repetition of their celebrated doxology, Holy, holy, holy, Lord God of Hosts, who fillest heaven and earth with thy glory! But O that we had within us proper powers for exalting that most sacred name! that name, which, according to their measure, is celebrated by all the parts of this visible world which surround us, the heaven, the stars, the winds, the rivers, the earth, the ocean, and all the creatures therein.—*Leighton.*

Prayer. Prayer soars above the violence and impiety of men, and with a swift wing, commits itself to heaven, with happy omen. Fervent prayers stretch forth a strong, wide extended wing; and while the birds of night hover beneath, they mount aloft, and point out, as it were, the proper seats to which we should aspire.—*Ib.*

Termination of Controversies. When a larger influence is vouchsafed from the Divine Spirit, and the minds of men are led into all truth by their divine guide, there will be no need of the fires of controversy, while his pure and peaceful light is shining everywhere around us. When all are cherishing the truth for its own sake, the weapons of controversy will be thrown aside as useless, and sects will cease, for there will be no further occasion for them: earnestness for the truth will supersede all party zeal for peculiar opinions, and full knowledge of the truth will set aside all partial views.—*Douglas.*

True Religion. It cannot be too often repeated, that religion consists simply in confor-

mity to the Divine will and likeness, and that other things may be pleasant accessories, but are not the essentials of our duty. Many are evidently seeking after comfort rather than truth, but the only true comforter is the Holy Spirit, who comforts us by means of the truth, who lays a deep foundation for heavenly joy, by first convincing us of sin, that we may receive with earnestness, the glad tidings, when he testifies of the Saviour.—*Douglas's Truths of Religion.*

Human Nature. Human nature is like a bad clock. It may go right now and then, or be made to strike the hour, but its inward frame is to go wrong.—*Thomas Adam.*

Delight in the Works of God. With the love of God in our hearts, we need not fear to use freely those powers he has bestowed upon us, or to find refreshment and delight in anything he has condescended to make. With all allowances for the mistakes of different periods of the world, much of this scrupulosity is being righteous over-much; and this, in the mildest form of it, is sad self-deception. And there is no little danger in the endeavor to annihilate the variety of our occupations and enjoyments; there is a perpetual risk of some awful outbreak; whereas, let the thoughts and feelings of a sanctified man run gently, and they will become purer and purer as they flow along. Why! out of "a pestilential congregation of vapors," what glories has God spread over the skies; and yet, there are persons, who, if they could have had the making of the world, and have carried out into creation the principles they apply to men, instead of a sky piled up with clouds of dazzling whiteness, and a sun setting in gorgeous yet solemn pomp, from one end of the heavens even unto the other they would have had one dull, heavy cope of cold, melancholy blue. It is as weak in this case, as it is in all others, from the abuse, to reason against the use, of these things.—*Review of Martyn, in Spirit of the Pilgrims.*

Do Good. Beside the sorrowful hours that we must pass on account of our sins, it may be said, 'Is not the world all around us lying in wickedness, and how can we talk of being happy?' We will tell you how. Set immediately about making the world better. When a man is in earnest in God's work, he has very few spare minutes to be unhappy in. It is the old sluggish system of waiting God's time, which breeds melancholy and every unclean thing. Men had much rather mope over the world than labor for it. But this will no more carry on the work of sanctification and peace and joy in the soul, than it will convert a soul. God's time is now; and he who waits for it never sees it. Then act. And while you do your part, depend upon it,

God will do his. And along with this, take care that there be an entire absorption of your will into the will of God. Learn to rejoice with all your heart and mind in his glorious sovereignty; then will you see the wrath of man praising him, and the remainder of wrath restrained. Do you think the angels in heaven are made miserable by the thoughts of their fallen compeers, or by the folly and madness of men?—*Ibid.*

TESTIMONIES OF DYING CHRISTIANS.

O my heavenly Father, though I be taken out of this life, and must lay down this frail body, yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hand.—*Martin Luther.*

I fear not to die, firmly trusting that I shall enjoy that most blessed Saviour, whom I have so long preached to others, and whose face I have so long desired to see, in that state where is the fullness of joy forever.—*Leo Judæ, a Swiss Reformer.*

I am sick not to death, but to life.—*Myconius.*

I have not lived so that I am ashamed to live longer; neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me. Christ is my righteousness. This day, quickly let me see the Lord Jesus.—*Bishop Jewel.*

A poor wretch and a miserable man as I am, the least of all saints, and the greatest of all sinners, yet I trust in, and, by the eye of faith, I look upon Christ, my Saviour. As there is but one sun in the world, so there is but one righteousness. Were I the most excellent of all the creatures in the world, yet I would confess myself to be a sinner.—*Deering.*

I find my foundation able to bear me.—*Thomas Adam.*

I have peace of mind. It may arise from stupidity, but I think that it is founded on a belief of the gospel. My hope is in the mercy of God through Jesus Christ.—*Fisher Ames.*

Glory to God in the highest, and on earth peace, good will towards men.—*Dr. C. Backus.*

I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity; but, blessed be God, these doubts were soon removed by inquiry and reflection. I shall soon be at rest. I shall soon be with my God. Oh glorious hope. Blessed rest.—*Judge Bayard.*

Directly I am going to glory. My master calls me, I must be gone.—*Rev. John Blair.*

I shall be the most glorious instance of sovereign grace in all heaven.—*Rev. Thos. Walter.*

Mercy is triumphant.—*Dr. Rice.*

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

JOSEPH MUENSCHER, instituted rector, Epis. Saco, Maine, Sept. 21.

EDWIN JENNISON, ord. pastor, Cong. Walpole, New Hampshire, August 17.

FRANCIS DANFORTH, inst. pastor, Cong. Winchester, N. H. August 18.

FOSTER THAYER, ord. pastor, Cong. North Woodstock, Vermont, June 29.

WILLIAM S. PLUMMER, inst. pastor, Pres. Petersburg, Va. July 10.

MOSES FIELD, ord. pastor, Bap. Manchester, Vt. August 16.

JULIUS C. BARLOW, ord. evang. Hubbardston, Vt. Aug. 31.

AMZI JONES, ord. Cornwall, Vt. Sept. 16.

ORRIN FOWLER, inst. pastor, Cong. Fall River (Troy), Massachusetts, June 19.

CULLEN TOWNSEND, ord. pastor, Bap. Middlefield, Mass. June 29.

T. C. TINGLEY, ord. pastor, Bap. Foxborough, Mass. July 14.

JAMES H. FRANCIS, ord. pastor, Cong. Dudley, Mass. August 24.

ELIJAH FOSTER, ord. pastor, Bap. Salisbury, Mass. Aug. 24.

JOHN WALKER, inst. pastor, Bap. Sutton, Mass. Sept. 7.

CHARLES G. SELLECK, ord. pastor, Cong. Ridgefield, Connecticut, May 23.

GEORGE J. TILLOTSON, ord. pastor, Cong. Brooklyn, Ct. May 25.

JAMES H. LINDSLEY, ord. evang. Bap. New Haven, Ct. June 9.

WILLIAM M. CORNELL, inst. pastor, Cong. Woodstock, Ct. June 15.

AMBROSE EDSON, inst. pastor, Cong. Berlin, Ct. June 15.

GEORGE B. IDE, ord. evang. Cong. Coventry, Ct. June 29.

ALVIN BAYLEY, ord. evang. Cong. Coventry, Ct. June 29.

GARDNER BARTLETT, ord. evang. Cong. Coventry, Ct. June 29.

WILLIAM HODGE, ord. pastor, Bap. Hartford, Ct. July 13.

LENT S. HOUGH, ord. pastor, Cong. Chaplin, Ct. August 17.

MOSES B. CHURCH, inst. pastor, Cong. Stafford, Ct. Aug. 25.

THEOPHILUS SMITH, inst. pastor, Cong. New Canaan, Ct. August 31.

HENRY ROBINSON, inst. pastor, Cong. Suffield, Ct. August 31.

ANSEL NASH, inst. pastor, Cong. Wintonbury, Ct. August 31.

THOMAS M. SMITH, inst. pastor, Pres. Catskill, New York, June 5.

JOHN H. BISHOP, ord. pastor, Bap. Evan's Mills, N. Y. June 22.

BENJAMIN D. HAIGHT, ord. deacon, Epis. New York, N. Y. July 3.

JOSEPH H. NICHOLS, ord. deacon, Epis. New York, N. Y. July 3.

WILLIAM NORWOOD, ord. deacon, Epis. New York, N. Y. July 3.

TALCOTT BATES, inst. pastor, Pres. Manlius Square, N. Y. July 14.

REUBEN SMITH, inst. pastor, Pres. Waterford, N. Y. July 15.

DANIEL VAN VALKENBURG, ord. evang. Pres. New York, N. Y. July 15.

ERASTUS N. NICHOLS, inst. pastor, Pres. New York, N. Y. July 15.

LEWIS THIBON, ord. deacon, Epis. Ballston Spa, N. Y. July 17.

LUKE LYONS, inst. pastor, Pres. Rochester, N. Y. July 27.

WILLIAM WISNER, inst. pastor, Pres. Rochester, N. Y. July 28.

JOHN H. VAN WAGENEN, inst. pastor, Ref. Dutch, near Schenectady, N. Y. July 28.

ROBERT W. CONDIT, inst. pastor, Pres. Oswego, N. Y. July.

JOSEPH B. BALDWIN, ord. evang. Pres. New York, N. Y. August 4.

WALTER G. DYE, ord. pastor, Bap. Cortlandville, N. Y. August 25.

ISAAC W. PLATT, inst. pastor, Pres. Bath, N. Y. Sept. 1.

FREDERICK E. CANNON, inst. pastor, Pres. Potsdam, N. Y. Sept. 8.

ASA BRAINER, ord. evang. Pres. Potsdam, N. Y. Sept. 8.

WILLIAM L. KEESE, instituted rector, Epis. Albany, N. Y. Sept. 12.

DANIEL NEWELL, inst. pastor, Pres. Winfield, N. Y. Sept. 22.

MANSFIELD BARLOW, ord. evang. Bap. Kingston, N. Y. F. J. BROOKS, ord. evang. Pres. Oneida Co. N. Y.

JOHN TUCKER, ord. evang. Bap. Chester Co. Pennsylvania, August 4.

ALEXANDER SMITH, ord. evang. Bap. Mount Republic, Penn. August 18.

WILLIAM H. BRISBANE, ord. pastor, Bap. Charleston, South Carolina, Nov. 7.

Whole number in the above list, 54.

SUMMARY.

Ordinations	31	STATES.	
Installations	21	Maine	1
Institutions	2	New Hampshire	2
Total	54	Vermont	5
		Massachusetts	6
		Connecticut	14
		New York	23
		Pennsylvania	2
		South Carolina	1
		Total	54

OFFICES.

Pastors	35	
Evangelists	12	
Deacons	4	
Rectors	2	
Not specified	1	
Total	54	

DATES.

DENOMINATIONS.	1830.	1831.
Congregational	17	November 1
Presbyterian	15	May 2
Baptist	13	June 11
Episcopal	6	July 15
Ref. Dutch	6	August 13
Not specified	2	September 8
Total	54	Not specified 4
		Total 54

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and Missionaries.

MARSHFIELD STEELE, Cong. Machias, Maine, 1831.

THEOPHILUS B. ADAMS, at. 42, Baptist, Acworth, New Hampshire, Aug. 15.

GEORGE LEONARD, at. 29, Bap. Worcester, Massachusetts, August 12.

JEREMIAH DALE, Bap. Danvers, Mass. Sept. 4.

NEHEMIAH THOMAS, at. 66, Cong. Scituate, Mass.

NATHANIEL DWIGHT, at. 69, Pres. Oswego, New York, late of Norwich, Ct.

BENJAMIN COLLINS, Meth. New Providence, New Jersey, August 14.

JACOB VAN VLECK, at. 81, Moravian, Bethlehem, Pennsylvania.

ROBERT SPARKS, near Centreville, Maryland.

JOHN H. RICE, D. D., at. 53, Pres. Prince Edward County, Virginia, Sept. 3.

JACOB BEECHER, Ger. Ref. Shepherdstown, Va.

WILLIAM ALLEN, at. 73, Georgetown, Dis. of Columbia.

DAVID B. SLATER, at. 54, Meth. Montgomery Co. Tennessee, August 1.

O. B. ROSS, Meth. Lexington, Kentucky.

GEORGE D. BOARDMAN, Bap. Miss'ry to Birmah, Feb. 11.

Whole number in the above list, 15.

SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Maine	1
30 40	1	New Hampshire	1
40 50	2	Massachusetts	3
50 60	2	New York	1
60 70	1	New Jersey	1
70 80	1	Pennsylvania	2
80 90	7	Maryland	1
Not specified	15	Virginia	1
Total	467	Dis. Columbia	1
Sum of all the ages specified	58	Tennessee	1
Average age	58	Kentucky	1
		Birmah	1

DENOMINATIONS.	Total
Congregational	2
Presbyterian	2
Baptist	4
Methodist	3
Ger. Ref.	1
Moravian	1
Not specified	2
Total	15

DATES.

1831.	February 1
August 4	
September 2	
Not specified 8	
Total 15	

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1831.

ADDRESS OF THE BOARD OF DIRECTORS OF THE PRESBYTERIAN
EDUCATION SOCIETY TO THE CHRISTIAN PUBLIC.

THE twenty-third day of October, 1818, marks an important period in the history of the benevolent exertions of the Presbyterian church. On that day, while as yet no Education Society had been formed within its bounds upon an extensive scale, a number of Presbyterian clergymen and laymen convened in the session room of the Brick church, in the city of New York, and unanimously resolved, "That it is expedient to attempt the formation of a Society for the charitable education of poor and pious youth for the gospel ministry." A committee was appointed, at the head of which was placed the venerable Dr. Boudinot, to prepare and report a plan for organizing the Society. The committee met, agreeably to their instructions, on the 10th of November following, in the session room of Wall street church, and, with entire unanimity, agreed upon the form of a constitution. This was submitted to a public meeting of ministers and laymen held in New Brunswick, on the 27th of the same month, and the Society was organized. Dr. Boudinot was chosen President, and continued to hold that office till his death.

Such was the origin of the "*Education Society of the Presbyterian Church in the United States of America*;" a title which, in 1820, was exchanged for the present more convenient name of PRESBYTERIAN EDUCATION SOCIETY. The great motive which led to the enterprise was not to extend the influence of any religious party, but to multiply the means of grace, by increasing the number of pious, well-qualified ministers of the gospel. The conviction was deep and general that, without special effort, it would be impossible to supply the nation with pastoral instruction, or to send the blessings of salvation to the destitute in other lands. To do nothing, and to attempt nothing, under such circumstances, would be treachery to the cause of Christ, and would render those who were guilty of such supineness accessory to the ruin of the souls of men.

Results under the original organization.

It was a part of the original plan of the Society, that the General Board should

operate through the medium of Executive Committees, formed in different portions of the country. Of these, there were, in 1824, nineteen, besides seven auxiliary societies holding the relation of Executive Committees. The imperfect returns received from these subordinate branches of the general system, rendered it difficult to furnish a complete account of funds raised, or of young men assisted. The average amount of funds annually collected for a number of years, may be placed at five thousand dollars, and the number of young men assisted, in a single year, at one hundred.

Union with American Education Society.

For want of a permanent agent, the society languished until the year 1826, when a proposition was made by this Board to the Board of Directors of the American Education Society, for union. The history of other benevolent enterprises had shown that union is strength. It could not be doubted that the cause of Education Societies would be promoted by the same means. The Presbyterian Education Society agreeing with the American in the great principles which formed the basis of its operations, was, accordingly, united with it, under the name of the *Presbyterian Branch of the American Education Society*. This arrangement took place in May, 1827. From this time, till May, 1831, the Branch, by mutual agreement, confined its efforts within the States of New York, New Jersey, and Pennsylvania, except as assistance was occasionally rendered to the Parent Society in sustaining the common cause.

God evidently smiled upon the union. Although the Branch Society was confined to three States, its funds were doubled in a little time, and it had a larger number of young men under patronage than when its field was spread over the country indiscriminately, and twenty-six Executive Committees and Societies acted in connection with it.

Present Organization.

Inasmuch, however, as the American Education Society was located in the heart

of the Congregational churches of New England, and the Presbyterian Branch had an annual surplus income to be appropriated in destitute parts of the country, it was judged best that the Branch should enlarge its sphere of operations to its former dimensions, and appropriate its own funds; especially, as those most needing them were in the limits of the Presbyterian church. This, beside being the most natural method, would be less likely to excite jealousies of denominational influence: at the same time, it would give an opportunity of exhibiting, in one view, the result of all efforts made in the Presbyterian church through this organization. It is due to the Directors of the American Society to state, that on this, as well as on former occasions, a disposition was manifested to conform to any measures which would best secure the great end of both institutions. The proposition for an enlargement of territory and responsibility, was no sooner made than it was acceded to, and upon terms mutually satisfactory.

Principles of Union.

By virtue of this new arrangement, the Branch resumes its former name of Presbyterian Education Society, and occupies its former limits. It takes, as its own, the rules of the American Society, and assumes its engagements within prescribed limits. The entire concerns of that Society, out of New England, are now committed to this, as a *co-ordinate* institution; under no other restriction in the administration, than that of conforming to received rules, and reporting proceedings regularly. In regard to the important trust of holding, collecting, and cancelling obligations for funds loaned to beneficiaries, the American Society has no pecuniary interest, and retains no control. Both institutions agree to furnish aid, when needed, should circumstances permit; and in the alteration of rules intended to apply within the bounds of the Presbyterian Society, such alteration must be concurred in by its executive authority, before it can take effect.

Responsibility of the Directors and of the Society.

Under these highly important and liberal provisions, the Board finds itself invested with increased responsibilities. As tributary to the ecclesiastical judicatories of the church, its office is, to bring forward young men of suitable character, who have not the means of acquiring a competent education, for the ministry, and by a judicious application of pecuniary relief, to prepare them to receive, from the constituted organs of the church, the high commission of ministers of Christ. For the funds necessary to accomplish this object, the Directors have nowhere to look, but to a benevolent community. To that community, having the manifest right to supervise their own donations, and

to the great Head of the Church, they hold themselves responsible for all their acts. Should they prove unfaithful to their trust, the remedy is sure, and at hand. Let the streams be cut off by which their treasury is supplied. The means of influence possessed, beyond what the voluntary and continued offerings of the community furnish, are insignificant and powerless. Without permanent funds, and without chartered privileges of any kind, it is obvious that the Presbyterian Education Society must live or die, according as those shall decree by whom it is supported. The Directors do not regret this dependence. They rejoice that they are made responsible, in the most direct manner they can be, to the *contributors* of the sacred funds placed at their disposal, and who may be supposed to have as deep an interest in the management of these funds as any men can have. It is a responsibility under which the enterprises of benevolence that characterize and adorn the age, have, almost without exception, been conducted; which most happily coincides with the spirit of Christianity, as a religion of LOVE; and which God has owned by signs and wonders, scarcely less intelligible than those which originally attested the truth of divine revelation.

When it is considered that the proper end of all organization in the church is, to build up, and extend, and perpetuate the kingdom of Christ, it will not be thought strange that the watchword now most commonly heard among his devoted followers, is;—ACTION. If one *mode* of doing good is preferred to another, let every man use the liberty which God has given him, of deciding for himself; but let him do with his might what his hand finds to do. Millions perish while he halts and hesitates. It will be well, also, if all keep in mind what a celebrated controvertist of a former age said, in an hour of solemn and tender review:—“While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies; and the safest passage thither is by peaceable holiness.”

The Directors of the Presbyterian Education Society would impress these truths deeply upon their own minds, and the minds of those with whom they are associated. Losing sight of every other consideration, they would fix their eye upon a single object;—*the glory of Christ, and the salvation of sinners from hell.* Whatever will best promote that end, they pray may be prospered. To all, who, with the spirit of their Divine Master, are seeking it, they bid “God speed.” And, the only privilege which they claim for themselves, is that of doing all they can to promote the same end.

The preaching of the Gospel the great means of Salvation.

In deciding what means will be most likely to promote the salvation of men, it can

never be forgotten that the preaching of the gospel is the great instrument appointed by Heaven for this purpose. In all ages, as in the age of the apostles, it hath pleased God by the "foolishness of preaching" to save them that believe. If it be true, that "who-soever shall call upon the name of the Lord shall be saved;" it may with no less assurance be asked, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Let the believer of God's truth ponder this short but inspired argument. Let him examine for himself the moral statistics of the world, and measure the length and breadth of those spiritual desolations which spread over it like the pall of death, and he will not refuse his tears, his prayers, or his efforts, in behalf of a cause which seeks to multiply the faithful heralds of God's word. Here, in our own land, blessed as it is with the light of truth and with the means of grace, he may find moral wastes, shades of spiritual night, as thick and dark as any which brood over pagan lands. Take the organized churches of the Presbyterian denomination alone, and the demand for pastoral instruction is loud and urgent enough to justify ten fold greater effort to raise up ministers, than has ever yet been made. In one State, the best supplied of any west of the Alleghany mountains, containing about two hundred Presbyterian clergymen, and more than one third of all the ministers of that denomination residing in the ten States of the great western valley,—in this highly favored State, says an intelligent resident, "We are compelled to deplore the condition of one hundred and fifty churches, which are now languishing for want of stated pastors; and the still more affecting condition of twelve adjoining counties, without a single Presbyterian minister. In view of these and other similar facts, which have urged themselves upon our attention while surveying this immense field of labor, we think we speak advisedly when we say, that, if we now had *one thousand* additional ministers, of able and devoted character, they might all, within the current year, be located in the heart of this great valley, in important and promising stations for usefulness."

Design of Education Societies.

Who will doubt that the finger of God points to Education Societies, as one of the principal means of supplying these spiritual wants. Whatever the reason may be, the fact is, that by far the greatest part of able and faithful ministers and missionaries have arisen from the middle and laboring classes of society. Their names are encircled with a halo of glory, but it was in the school of poverty that they were disciplined to great undertakings. Compelled in early life to

make vigorous efforts to sustain themselves, they learned how to "endure hardness, as good soldiers of Jesus Christ." The worth of such men, and the need of them, in an age of enterprise and of great moral revolutions, like the present, cannot be too highly estimated. It is not the legitimate object of Education Societies to lessen the number of such men, or to impair their energies. Sooner than lead to such a result, it were well for the church and for mankind that every Education Society were blotted out of existence. The proper business of such societies is, by a wise and wholesome patronage, to increase the number of *self made men*; of men, capable of performing any service, and of enduring any hardship for Christ, to which they may be called.

Assistance by Loans.

It does not belong to the Directors of this Society, nor of the Society with which they are so harmoniously co-operating, to speak of facts farther than they may come under their own observation. But so far as they are permitted to give their testimony, they feel constrained, from a regard to the purity, the energy, and the success of the Christian ministry, to state, that the system of patronage which has been found by them best adapted to secure these important ends, is that of *loans*, made in the customary form, but without interest, until a suitable time shall have elapsed for paying; and with the further equitable provision, that, in case of *inability* to pay, arising from providential, or other good and sufficient reasons, the obligation shall be cancelled.* Assistance in this way furnishes but few motives to unworthy men to apply for patronage; it leads to economy, to diligence, to personal effort, and by necessary consequence to self respect and independence; and it economizes the funds of the church, so as to render them far more useful. In proof of the soundness of these conclusions, it may be observed, that, while nearly every Education Society has commenced operations with a system of *charity* merely, experience has in a little time suggested the necessity of exchanging it for a system of *loaning*; and even in those instances where the former method has been retained, it is easy to perceive that there is a tendency to its ultimate and complete abandonment. The reports of this So-

* "In case the future condition of those who are patronized by the Society, in consequence of any calamity, or of the service of the church to which they may be providentially called, or the peculiar situation in which they may be placed, shall, in the judgment of the Board, be found to be such, as to render it unsuitable for them to be called upon to pay the debt contracted for their education, it shall be understood to be the right and duty of the Board to cancel such debt in whole, or in part, whenever they shall judge proper. The notes of young men patronized by a Branch Society, shall be cancelled by the concurrent vote of the Board of the Parent Society (in the present case Presbyterian Education Society) and of such Branch." *Rules, chap. vi. § 5.*

ciety will show, that as long ago as 1821, before a union with the American Education Society was thought of, the Board felt it incumbent on them to suggest for the consideration of their Executive Committees, "whether the practice of *loaning* the sums which are advanced to beneficiaries might not, under certain modifications and restrictions, be adopted with advantage."*

Amount Appropriated.

In this connection it is proper also to state, that taking into view the numerous facilities for self support which are afforded young men, in many places, and the aid which they frequently derive from funds belonging to the seminaries with which they are connected, the directors cannot, without unfaithfulness to those under their care, as well as to the public, recommend a larger sum, as a uniform appropriation, than that which is now made, viz. seventy five dollars a year. To this rule, as to all others of a general nature, there are exceptions; but in the present case, they are exceptions which go to show the propriety of lessening, rather than increasing the amount appropriated; especially, since to cheapness of living, there are now added in many places, all the advantages derived from uniting labor with study.

Thorough Education.

Another principle which is deemed of great importance is, that those who are patronized, shall aim at a *thorough* course of education for the ministry. If ever this requisition was called for by the highest good of mankind, it is so at the present time. Such have been the advances in knowledge, and such the facilities for diffusing it widely and rapidly, that it is impossible for ignorant men, or for men possessing less intellectual furniture than belongs to educated men generally, to exert that influence for truth, and for the good of souls, which the cause of Christ requires. While the adversaries of the church are burnishing their armor, and preparing for new modes of attack, it does not become the soldiers of the cross to throw away the weapons of defence, which Providence has put within their reach.

No attainments in learning can indeed supply the want of a warm and active piety; and, it should be the care of Education Societies, to patronize none but those who exhibit evidence of possessing this essential qualification: nevertheless, without knowledge deep and various, even piety cannot achieve the highest success of which it is capable. There are other principles which are regarded as having great importance in forming the character, and guarding against abuses; such as, requiring of all who receive aid from the funds, a faithful pecu-

niary accountability, and the exercise toward them of an affectionate pastoral care, but, upon these, the Directors forbear to dwell, since they have already been frequently made the subject of former communications.

Catholic Nature of the Society.

The name of the Society, it will be perceived, is *Presbyterian*. It is so in fact. It has been nurtured in the bosom of the Presbyterian Church, and owes its success to the liberality of its members. But though Presbyterian, it is not a *sectarian* institution. It has aimed to accomplish the catholic object for which it was formed, by catholic measures, and with a catholic spirit. In the exercise of this spirit, it has occasionally lent a helping hand to young men of approved piety and qualifications, of other evangelical denominations, who had no prospect of assistance from any other quarter. These young men have, however, in all cases, submitted to the regular Examining Committees of the Society, and have been able to commend themselves as worthy applicants, before receiving any aid from the funds. While this liberality, on the part of a denomination which, more than any other, has of late years been "every where spoken against," has been calculated to soften asperities, and to "stop the mouths of gain-sayers," it has excited the different denominations to make provision for their own young men, and thus has indirectly conferred on them a greater benefit than could have been derived from a few acts of liberality.

Enlightened and Catholic Spirit of the Confession of Faith.

It is the glory of the Presbyterian Church, that she has ever encouraged in her ministers the union of high attainments in learning with elevated piety. Believing, as she does, that ignorance is a fitter ally of superstition than of truth, she has had a deep interest in raising, so far as she was able, the standard of ministerial education in other denominations of Christians; and hence, her seminaries of theology, as well as of literature and science, have ever been free of access to all who have sought admission. In taking this enlightened and dignified course, she has acted no less in accordance with the spirit and letter of her venerable standards, than with the precepts of the gospel. For while those recognize, as belonging to the true church, all "that have been, are, or shall be gathered into one under Christ the head thereof;" and while they teach that "all saints that are united to Jesus Christ their head, by his spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory; and being united to one another in love, have communion in each other's gifts and graces:" they inculcate it, as a solemn duty

*See Third Report, p. 13.

to manifest this communion, "*in relieving each other in outward things, according to their several abilities;*" which communion it is further declared, "*as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.*"*

Conclusion.

With these unreserved remarks respecting the history of the Society, its present organization, and the leading principles upon which it is conducted, the Directors once more commend it to the friends of Zion, and invoke for it the continued blessing of God. Especially do they make their appeal to the various Associations, Branches and Agencies connected with the Society, and to the numerous and long-tried patrons, by whose benefactions and prayers it has been enabled to send already a host of laborers into the vineyard of Christ. If any doubts could have been entertained of the favorable opinion with which its object, principles, and measures have been regarded, they would have been dissipated by the cheering tokens of confidence which have been afforded by those liberal donations that have been sent to its treasury. It was with an anxious desire to render the Society a still greater blessing to multitudes famishing for the bread of life, that the Directors consented to the enlargement of their field of labor, and to a corresponding increase of responsibility. Among the engagements, to which they are pledged, is one;—that *no young man of proper character and qualifications within the territorial limits of this Society, who shall apply for aid upon the principles, and in conformity with the rules which it adopts, and who is not otherwise provided for, shall fail of obtaining the means of a thorough education for the ministry.* This pledge is to be redeemed, not by taking the work out of the hands of others who are already successfully engaged in it, but in seeing that no young man, of the character and qualifications required, fails of his object for want of the means of obtaining an education. Hitherto, through the favor of God, and the benevolent exertions of his people, no application of the kind referred to, has failed. To the friends and patrons of the Society in every part of the country, the Directors look with confidence for the ability to renew this declaration with each revolving year. Followers of Jesus! Benefactors of the souls of men! you will not disappoint the hopes of the devoted youth who have been encouraged by your sympathy and aid to seek the office of ambassadors of Christ.

To the rising sons of the church, whose hearts burn with desire to become instruments of salvation to their fellow men, we say, come! If you are ready for self-denial, for untiring industry, and for "patient continuance in well-doing"—if, like your Divine

Master, you seek "to minister unto others," rather than "to be ministered unto"—in a word—if you are willing to inscribe your name upon the list of *self-made men*, your way is plain. You need not ask, Who will open to us the door of usefulness? The answer has already been given. If you can find it nowhere else, you cannot fail to discover it in the solemn pledge, which this Society, in the name of the church, gives you! The hill which you must ascend is steep and difficult; but the road to the highest posts of honor and usefulness lies across it. Hundreds have trod it before you, who are now reaping a glorious harvest of souls; or, who, like Hall, and Fisk, and Parsons, are wearing crowns of rejoicing in the kingdom of their Father. Between one and two hundred young men, under the care of this Society, and several hundreds more under the care of the Society with which this is connected, are at this time making their way over the same rugged path, and will ere long enter the whitening fields which lie beyond them. They beckon to you as they go, and invite you to share with them, the sacrifices and perils, the labors and triumphs of ministers and missionaries of the cross of Jesus Christ. The cries of your fellow men, as they sink from your sight and pass into a hopeless eternity, reprove your delay; while a bleeding Saviour points you to the sacrifice which he has made, and bids you, as you love him, "Go into all the world, and preach the gospel to every creature."

By order of the Board of Directors,
E. CORNELIUS, *Cor. Sec'y.*
New York, Oct. 1, 1831.

DIRECTIONS TO THOSE WHO WISH TO APPLY FOR PATRONAGE.

It is not necessary, at any time, to write to the Secretary of the Presbyterian Education Society, nor to the Secretaries of either of the Branches connected with it, merely to inquire whether a young man *can* be patronized. Such inquiries may be considered as *already answered* by the repeated and solemn pledges which the Society has given of assistance to every deserving applicant who is not otherwise provided for, *and whose character and qualifications are such as the rules require.* It is hoped that this declaration will be understood every where; and that no more expense of *time* and *money* will be consumed in unnecessary correspondence. Let the applicant, or his friends, attend carefully to the following extract from the Rules, and if, upon examination, the candidate is found worthy of patronage, he will experience but little delay in obtaining the aid which he needs.

CHAPTER V.—Of Beneficiaries.

1. No person shall be considered a candidate for assistance who has not pursued classical

*Confession of Faith, chap. xxv. xxvi.

studies for at least three months, and who has not attained to fourteen years of age.

2. No person shall be patronized who does not furnish satisfactory evidence of promising talents, decided piety, and who is not in the way of obtaining a *thorough* classical and theological education; that is, either preparing to enter college; or a member of some regularly constituted college where a thorough classical course is pursued; or engaged in theological studies with the design of taking a regular three years' course.

3. When a young man wishes to apply for patronage, he must pursue the following steps: *First.* He must obtain unequivocal testimonials from three or more serious and respectable persons best acquainted with him and his circumstances, (e. g.) his minister, instructor, a magistrate, or some other principal man in the vicinity, stating his age, place of residence, indigence, moral and religious character, including his church connection, talents, previous education, and serious desire to devote his life to the Christian ministry. These testimonials should be *sealed* papers, that the writers of them may speak freely, concerning the character of the applicants. *Secondly.* Having obtained these testimonials, the applicant must present his request for *examination and recommendation* to some Examining Committee in his neighborhood, or within the portion of the country to which he belongs. If no such Committee is known to have been appointed, the applicant or his friends may write, for information, to the Secretary of the Parent Society; or if he resides within the limits of a Branch Society, to the Secretary of that Branch.

4. Whenever a young man has taken the above course, and been examined and recommended by an authorized Committee, to the Board of Directors of the Parent Society, or of one of its Branches, he may be *admitted on trial*, at the discretion of the Board, for a period of three months.

Examining Committees may be found at either of the places mentioned below. Where a College or Seminary is instituted, the presiding officer will generally be able to give the necessary information.

Town.	State.	Gent. to whom app. may be made.
New York,	New York,	Rev. E. Cornelius.
Schenectady,	do.	Rev. Eliphalet Nott, D. D.
Clinton,	do.	Rev. Asahel S. Norton, D. D.
Potsdam,	do.	Rev. Asa Brainerd,
Auburn,	do.	Rev. James Richards, D. D.
Geneva,	do.	Rev. E. Phelps.
Rochester,	do.	Rev. Joseph Penney.
Princeton,	New Jersey,	Rev. Samuel Miller, D. D.
Gettysburg,	Pennsylvania,	Rev. S. S. Schmucker.
Carlisle,	do.	Rev. Samuel B. How, D. D.
Pittsburg, and } Canonsburg,	do.	Rev. Moses Brown, D. D.
Washington,	Dis. Columbia,	Rev. Stephen Chapin, D. D.
Baltimore,	Maryland,	Rev. William Nevins.
Prince Edward,	Virginia,	Sen. Prof. of Union Seminary.
Lexington,	do.	Rev. E. A. Baxter, D. D.
N. Carolina	N. Carolina,	Rev. Joseph Caldwell, D. D.
Charleston,	S. Carolina,	Rev. Jasper Adams, D. D.
Athens,	Georgia,	Rev. Alonzo Church, D. D.
Maryville,	East Tenn.	Rev. Isaac Anderson, D. D.
Knoxville,	do.	Rev. Charles Coffin, D. D.
Nashville,	West Tenn.	Rev. Philip Lindsay, D. D.
Danville,	Kentucky,	Rev. John C. Young.
Cincinnati,	Ohio,	Rev. Franklin Y. Vail.
Oxford,	do.	Rev. R. H. Bishop, D. D.
Athens,	do.	Rev. R. G. Wilson, D. D.
Hudson,	do.	Rev. Charles B. Storrs.
Bloomington,	Indiana,	Rev. Andrew Wylie, D. D.
Hanover,	do.	Rev. John Matthew, D. D.
Jacksonville,	Illinois,	Rev. John M. Ellis.

The following extracts will sufficiently explain the duties to be performed by Examining Committees.

CHAPTER IV.—Of Examining Committees.

2. When a candidate for patronage applies for examination, it shall be the duty of the Examining Committee, to whom the application is made, to institute a personal and faithful inquiry respecting his testimonials, his studies, his religious character, his motives in seeking an education for the Christian ministry, and his willingness to conform to the rules of the American Education Society. If, after serious and full examination, the Committee shall be satisfied that the applicant possesses the character and qualifications required of beneficiaries by the Constitution and Rules of the Society, it shall be their duty to recommend him for patronage to the Board of Directors of the Parent Society, or, of one of its Branches, if the applicant reside within the limits of a Branch Society. In their recommendation, the Committee shall state very particularly, *the name, age, residence, place of education, church connection,* and other important facts connected with the history or character of the applicant, together with an account of the testimonials furnished, and the names of the persons by whom they were furnished.

3. If, after examining a candidate, the Committee shall have doubts respecting his character and qualifications, while yet they are so far satisfied as to be unwilling to reject the application, they may state the grounds of their doubts, and recommend the applicant on condition of re-examination after a suitable period.

4. It shall be the duty of the several Examining Committees, to endeavor to impress the minds of those who apply for patronage with a deep sense of the momentous and solemn nature of their undertaking, to explain to them the principles upon which appropriations are made by this Society, and to apprise them of the necessity, which the rules of the Society lay upon them, of making vigorous efforts to sustain themselves. It is recommended that every examination of candidates be introduced and closed with prayer."

The concerns of this Society are so extensive and complicated, that a rigid conformity to the RULES is indispensable.

The Quarterly Meetings of the Board, when appropriations will be made, are on the last Tuesday of March, June, September, and December. All returns and applications should be in the hands of the Secretary of the General Society by the middle of each of these months. The Boards of the several Branch Societies meet a few weeks previous. Returns and applications from young men within the limits of the respective Branches, should be sent to their several Secretaries, in early season for these meetings.

Blank Schedules, Notes, and copies of the Rules of the Society, may be had gratuitously, at any time, by applying to the Secretary of the Presbyterian Education Society, or to the Secretaries of either of the Branches.

PRESBYTERIAN EDUCATION SOCIETY.

CONSTITUTION.

ARTICLE I. This Society shall be known by the name of *The Presbyterian Education Society.*

II. The object of the Society shall be to educate young men for the ministry, upon the prin-

ciples, and in conformity with the rules of the American Education Society, as existing at the time of adopting this constitution, or, as they may hereafter be determined, with the concurrence of the executive authority of this Society.

III. This Society shall transmit a copy of its Annual Report to the General Assembly of the Presbyterian Church.

IV. Every person paying any sum annually shall be a member of the Society; every person paying thirty dollars at one time shall be a member for life, and every person paying one hundred dollars shall be a director for life.

V. The business of this Society shall be conducted by a Board of Directors, which, exclusive of their officers, shall consist of twenty-four members, who shall be elected annually. The Board shall annually elect their own officers, consisting of a President, Vice Presidents, Secretaries, Treasurer, and such other officers as may be necessary. They may fill their vacancies, appoint executive committees, and do every thing not contrary to this constitution which they may deem expedient. Five shall constitute a quorum.

VI. The Treasurer shall give bonds in a reasonable sum, to be determined by the Directors, for the faithful discharge of his duties.

VII. The annual meeting of the Society shall be held in the city of New York, on the second Thursday in May. Special meetings may be called by the Directors.

VIII. Members of Auxiliaries and Branch Societies are entitled to vote in all meetings of the Society.

IX. Alterations in this constitution may be made by vote of two thirds of the members present at an annual meeting, provided such alteration shall have been submitted to the Society in writing, at a previous meeting or session.

OFFICERS FOR 1831—2.

President.

ARTHUR TAPPAN, Esq.

Vice Presidents.

Rev. James Richards, D. D. Rev. David Porter, D. D. Rev. Thomas McAuley, D. D. Rev. John Brown, D. D. Hon. Jonas Platt. Hon. George Huntington. Hon. Joseph C. Hornblower. Hon. Theodore Frelinghuysen. Mr. Israel Crane. Rev. Eliphalet Nott, D. D. Rev. Asa Hillyer, D. D. Rev. T. H. Skinner, D. D. Rev. N. S. S. Beman, D. D. Rev. G. Duffield. Mr. John Adams. Mr. James Montgomery. Thomas Bradford, Jr. Esq. Mr. William Wallace. Mr. Peter Ludlow. Mr. Zach. Lewis.

Corresponding Secretary.

Rev. E. CORNELIUS, 144 Nassau st., N. Y.

Recording Secretary.

HORACE HOLDEN, Esq.

Treasurer.

OLIVER WILLCOX, Esq. 144 Nassau st., N. Y.

Directors.

Rev. Samuel Fisher, D. D. Rev. Gardiner Spring, D. D. Rev. Philip C. Hay. Rev. William Patton. Rev. Elias W. Crane. Rev. Cyrus Mason. Rev. Elihu W. Baldwin. Rev. G. N. Judd. Rev. William T. Hamilton. Rev. Henry White. Rev. D. S. Carroll. Rev. S. H. Cox, D. D. Rev. J. Woodbridge, D. D. Mr. Eleazer Lord. Mr. John Morrison. Mr. George Douglass. Dr. A. W. Ives. Mr. Caleb O. Halsted. Mr. Fisher How. Mr. Knowles Taylor. Timothy Hedges, Esq. Mr. John North. Mr. R. T. Haines. Mr. Cornelius Baker.

Executive Committee.

Mr. Arthur Tappan. Rev. Dr. Hillyer. Rev. Dr. Spring. Rev. Dr. Woodbridge. Rev. W. Patton.

Rev. H. White. Rev. G. N. Judd. Rev. E. W. Baldwin. Mr. Caleb O. Halsted. Mr. Oliver Willcox. Mr. Fisher How. Mr. Horace Holden.

List of Presidents, Corresponding and Recording Secretaries, and Treasurers, from the formation of the Society, with the year of their several appointments.

Presidents.

HON. ELIAS BOUDINOT, LL. D.,	1818
HON. JONAS PLATT,	1822
HIS EXCELLENCY DE WITT CLINTON,	1824
ARTHUR TAPPAN, Esq.,	1828

Corresponding Secretaries.

Rev. JAMES RICHARDS, D. D.,	1818
Rev. PHILIP M. WHELPLEY,	1824
Rev. WARD STAFFORD,	1825
Rev. SAMUEL H. COX, D. D.,	1826
Rev. AUSTIN DICKINSON,	1827
Rev. HENRY WHITE,	1828
Rev. WILLIAM PATTON,	1829
Mr. B. B. EDWARDS,	1830
Rev. E. CORNELIUS,	1831

Recording Secretaries.

Rev. M. L. FERRINE, D. D.,	1818
Rev. P. M. WHELPLEY,	1821
HORACE HOLDEN, Esq.,	1824

Treasurers.

JOHN ADAMS, Esq.,	1818
DANIEL BOARDMAN, Esq.,	1822
ARTHUR TAPPAN, Esq.,	1826
PETER LUDLOW, Esq.,	1827
OLIVER WILLCOX, Esq.,	1830

REPORTS OF AGENTS.

REV. WILLIAM COGSWELL.

THE last three months I have spent in Massachusetts, New Hampshire, and Vermont;—most of the time I spent in the last mentioned State. As I had never visited that portion of New England before, on behalf of the American Education Society, except to attend the Annual Meeting of the Branch, two years since, I felt it my duty to ascertain the statistics of the State in a religious view, in order to determine what aid in our cause might be, or ought to be, expected from that portion of our Zion. My conclusion is, that Vermont is the third State in New England, as it respects the number and wealth of persons embraced within the pale of the church. Her ability, therefore, to contribute towards the benevolent enterprises of the present day, is very considerable. For some of these, she has made laudable efforts. In regard to the Education Society, if I may be allowed to speak in the strain of the last report of their Branch, "There has been a strange indifference, an unaccountable langour seems to have seized the minds of the people." Four hundred and forty-one dollars only, during the last year, the year ending with the admeasurement of time by our Society, besides a part of a legacy left some years since by Joseph Burr, Esq., were paid into our treasury, from the whole State, as appears by their Treasurer's Report, and our account current. During the same time, the Parent Society paid over to beneficiaries in that State, two thousand one hundred and

fifty-six dollars, that is, one thousand seven hundred and fifteen dollars more than was remitted by their Branch to the Parent Society from annual collections in the different parts of the State. This ought not so to have been. The fair proportion of money to be raised in Vermont, for the support of beneficiaries in New England, probably would be not far from three thousand dollars annually. This sum of money, I am persuaded, the State can raise for this object, with great ease, and not diminish ought from other charitable purposes, if the good people will take up this subject with any degree of zeal. I am rather inclined to think that this may be the case in time to come, from present appearances. The local jealousies, having a bearing upon the Education Society, which have hitherto existed in different parts of the State, seem now in a very great degree to have subsided; and there is a prevailing desire that societies may be formed in the several counties, auxiliary to the State Branch, that the whole community might be brought up to effort in this good cause. At least, this is the case so far as my knowledge extends. While I was in the State, six County Education Societies were formed under favorable circumstances. The counties, in which such societies have been organized, are Franklin, Chittenden, Addison, Rutland, Windham, and Windsor. It is expected that the other counties, at some future time, will be organized in the same manner. This mode of awakening and keeping up an interest in our cause among the people generally, it was deemed best to pursue, and has been the one adopted in other parts of New England. In all the towns which I visited, the Education Society was favorably regarded, and the people seemed disposed to patronize it according to its importance among the benevolent enterprises of the present day. The officers connected with both the colleges in the State, are very cordial to our Society, and the measures pursued by the Directors. The beneficiaries, connected with the different literary institutions in Vermont, very generally sustain, to a good degree, the character required by the rules of the Society of those who receive its patronage. In the present revivals of religion, God is converting a multitude of young men, and hereby speaking too plainly to be misunderstood. In his providence he is saying, Take these young men and educate them for me—educate them to be ministers of the gospel of my grace. It is confidently expected, that many a youth, renewed by the Spirit of God, and educated by the charities of the church, will go forth from that State to bless Zion, in the administration of the word and ordinances of eternal life. At the last Annual Meeting of the Branch, which was held at Windsor, and which I attended, a pledge was given to raise a sufficient sum of money in the en-

suuing year, to sustain the beneficiaries at their different Institutions. Should this pledge be redeemed, a new aspect will be given to the state of things there, in relation to the interests of the Education Society.

The Anniversary of the New Hampshire Branch was held at Concord, at which I was present. The Reports of the Secretary and Treasurer were interesting. During the current year of the Branch, more than two thousand dollars had been raised in the State,—more than enough to sustain their beneficiaries, and six times as much as had been paid into the treasury the previous year. The Secretary, Professor Hadduck, in his Report dwelt much upon the selection of beneficiaries and the character they should sustain. The consideration of this subject was timely. It is highly important that the community at large should well understand the nature and extent of the requisitions made by the Education Society, and that these requirements will be strictly adhered to in the admission of young men to a participation of its sacred charities. There is danger that while God is pouring out his Spirit and bringing such numbers of our youth into the churches, and that while so much is said and justly said in regard to the destitution of Ministers in this and other countries, and such strong appeals are made to the pious young men of the land in relation to preparation for the ministry—I say there is danger that some not deserving of patronage may apply for aid. Great attention, therefore, must be paid to this subject. For the Society will rise or fall according to the character of those, to whom assistance is afforded. As I spoke particularly of the situation of things in New Hampshire in reference to the Education Society in my last Report, it is not necessary that I should enlarge, especially as but a small portion of my time during the quarter has been spent in the State.

I have visited also a few towns in Massachusetts. This Commonwealth has, from the time the American Education Society was formed, been foremost in contributions for this object. And it is most ardently to be hoped that her zeal and exertions in this great and good cause will not abate. She must continue to hold the front rank in New England of all those Christian efforts which are made for the conversion of the world. Indeed her charities as well as the charities of the church generally must be far more abundant. The pulse of Christian feeling must be raised a thousand fold. In view of the spiritual woes and wants of a perishing world, every pious soul should be ready to exclaim in the fullness of its desires, O, for the superabundant riches of Christendom, and then for a heart that shall embrace in its benevolence the great family of man, that this holy, heavenly and mighty work may be accomplished. It is more noble to bear a part in the salvation of men, than to wear

the crown of Cæsar. Is this called enthusiasm? Would to God the world was filled with it, and then the millennial day would soon be ushered in.

Mr. WILLIAM L. MATHER, who recently closed his studies in the Theological Seminary at Andover, has been appointed by the Executive Committee to act as a temporary agent in those parts of New England, which need most to be visited on behalf of our Society. He will commence his labors in Franklin County, Ms. That County has had for some years an Education Society, but it never became auxiliary to our Institution till within a year. The Directors of that Society have long wished to have an agent employed in that section of the State in raising funds and giving a new and greater impulse in the cause they have espoused. And now Mr. Mather has gone among them, I trust he will find "a great door and effectual is opened unto him." A number of settled clergymen, in different parts of New England, have been appointed to an agency in the Counties where they reside, so far as the duties of their pastoral charge will permit, and they can address the churches on the Sabbath by exchange with their brethren in the ministry. Their services will be labors of love and gratuitous. It is hoped that something may be done in this way for our cause. The Lord reward them a thousand fold for all the sacrifices they shall make in this way for the Church.

My attention will next be directed to Connecticut. Agreeably to an arrangement with the Directors of that Branch, I am to visit the State about this time for the purpose of completing its organization into County Societies, and also the raising of funds within their bounds. This seems indispensably necessary; for during the last quarter there was paid into their treasury but three hundred and forty nine dollars, and yet for the same quarter, nine hundred and thirty six dollars were appropriated to their beneficiaries. I anticipate a ready co-operation of the friends of Zion in the accomplishment of the objects before me.

REV. FRANKLIN Y. VAIL,

To the Corresponding Secretary of the Presbyterian Education Society.

Cincinnati, 15th Sept. 1831.

In presenting, through you, my semi-annual report of the doings of the Western Agency of the Presbyterian Education Society, it being the first presented to that Board since we have sustained the same relation to them which we formerly sustained to the American Education Society, it may be proper, in order to their future successful operations in the West, for me to present, in the first place, a brief general view of the character and wants of this great field of labor, in reference to the cause of Education Societies, as developed by the

operations of this Western Agency, since its establishment in the fall of 1829.

Extent and Importance of the Field.

The design we believe of the American Education Society, in the establishment of a Western Agency, and the appointment of a Western Secretary, was, to extend, as far as the character of the country would permit, their operations over the entire Valley of the Mississippi—to develop in their length and breadth, the great moral wants of the community generally, and particularly their affecting destitution of able and faithful ministers of the gospel—to awaken a powerful interest both at the east and west, in the cause of Education Societies, as an indispensable means under God, of christianizing this vast population, who are now fast forming the character, and will quickly decide the destiny of this nation—to look out and bring forward for education, every young man of suitable character in the churches, for the Christian ministry—and to exercise a strict pastoral supervision over them during their preparatory course—calling forth at the same time, as far as practicable, the resources of the friends of Education Societies for their support. In a word, we believe it was the great object of the Parent Board, to accomplish, in behalf of the West, not merely a part of the business of Education Societies demanding to be done, but to do, as soon and as far as practicable, the whole work unattempted by others, in this department of benevolent enterprise; and in doing this, carefully to avoid interference with the efforts of other societies—and never aiming to take the work of education out of the hands of our presbyteries, or ministers, but merely to aid them in doing that work, of obtaining funds, collecting young men, &c. which their official duties often prevent them from doing, and leaving them at the same time to determine what young men shall be patronized, licensed, ordained, and settled within their bounds.

Efforts of the Society sustained by the Ministers and Churches.

While we have often had occasion to thank God, and take courage, in view of what our eastern brethren have done for us, in the distribution of Tracts, and Bibles,—in the establishment of Sabbath schools, and in the successful labors of their missionaries among our destitute population, yet we have been deeply impressed with the fact, that all these means of moral improvement, however important, can never bring the great mass of our community under the influence of the gospel, without an able and faithful ministry; and that the great work now especially to be done, is to raise up hundreds of our pious, gifted, and indigent young men on the field of labor to be occupied, and who by being natives of our own soil, acquainted with the manners and customs of

the people, and trained up in habits of economy, industry, and self-denial, will be peculiarly fitted to exert an extensive and controlling influence over this great Valley. While our brethren at the East have often *read and heard* of the great want of ministers at the West, it has been the painful experience of ministers and churches here, to *witness as well as deplore* the moral desolations of Zion, in every direction around them—to see hundreds of churches, anxious to enjoy the labors of stated pastors, favored only at distant intervals with irregular and occasional preaching—and hundreds of other important and promising posts of usefulness, where new churches might be immediately formed and built up, if laborers could be found to occupy them. To mention one fact among multitudes that might be enumerated illustrative of our great destitution of ministers, we may remark that in the single State of Ohio, a State better supplied with ministers than any other west of the Alleghanies, containing about two hundred Presbyterian clergymen, and more than one third of all who now reside in the ten States of our great Valley—in this highly favored State we are compelled to deplore the condition of 150 Presbyterian churches, which are now languishing for want of stated pastors, and the still more affecting condition of twelve adjoining counties, without a single Presbyterian minister. In view of these, and other similar facts which have urged themselves upon our attention, while surveying this immense field of labor, we think we speak advisedly when we say, that if we now had 1,000 additional ministers of able and devoted character, they might all, within the current year, be located in the heart of this great Valley, in important and promising stations for usefulness. It is not strange then, that in view of the benevolent objects of the American Education Society, and the great want of ministers at the West, our ministers and churches have extensively appreciated your undertaking, and heartily co-operated in its successful progress.

What has been actually accomplished in this great work.

It is not necessary to enter at this time into a detailed enumeration of facts on this subject, as they have been fully disclosed to the Parent Board in former communications. A recapitulation of some prominent facts, however, may not be unnecessary. Though the American Education Society has assisted a few young men in the West in obtaining an education, for several years past, yet the number has been very small, and nothing, we believe, had been done, until within the last two years, by this institution in calling forth the resources of the churches. Previous to the fall of 1829, no organization, in connection with the American Education Society, had been attempted at the

West; and at that time but 10 or 12 young men were under their patronage. Very little, previous to this, had been done in this great work by our churches or presbyteries. By the efforts made by the American Education Society, a new impulse has been given to Education Societies at the West. A General Agency has been established at Cincinnati, as the centre of western operation, through which the general concerns of the Society at the West, (with the exception of the Western Reserve Branch,) have been transacted. A Branch has been organized, embracing the synod of Western Reserve, by Rev. A. R. Clark, who is now its permanent agent, and by whose efficient exertions it is now going forward with encouraging success, and by the influence of late revivals within its bounds, is now rapidly increasing both in the number of its beneficiaries and the means of their support. A State Branch Society has also been formed in Indiana, by the Secretary of the Western Agency; and by the important aid of Rev. Mr. Little, near 20 Temporary Scholarships have been obtained, and as many of the young men of the State have commenced, or are about to commence, a course of study for the ministry. In Illinois and Missouri, a Branch has been established, embracing those two States. Several of their young men are in a course of training for the ministry; but owing to the want of an agent, no efforts have yet been made by this Branch to obtain funds, and to extend their operations. In Kentucky, principally by the labors of Rev. Messrs. Clark and Little, your efficient and devoted agents, about 20 Temporary Scholarships have been recently secured—a considerable number of young men found suitable to receive your patronage,—and the way, it is hoped, is thus prepared for the establishment of a Branch in that State, to be auxiliary to your Society, at a period not far distant. It is well known that the Secretary of the Western Agency has been absent from his western field of labor, by consent of the Parent Board, a large portion of the last year, in promoting a kindred enterprise for the establishment of the Lane Theological Seminary, in which, by the advantages of its manual labor department, our young men in that institution are now defraying the entire expense of board by three hours daily labor. Notwithstanding this interruption, which we trust has not been at the expense of the great cause of education, your Secretary has been enabled to secure about fifty Temporary Scholarships, mostly in the State of Ohio, while a large portion of his time has been necessarily employed in conducting an extensive correspondence—in attending to all the office-business of the Western Board—extending a pastoral supervision over our beneficiaries, and in looking out and bringing forward new candidates for our patronage.

Number and increase of Beneficiaries.

The number of young men under patronage at the commencement of our western operations was 10 or 12; they have since increased to about 60. Besides these, who are now receiving aid from our funds, the names of about 100 others have been taken, most of whom will probably need our assistance, should they give full evidence of their qualifications to study for the Christian ministry. The present number of our beneficiaries would have been considerably increased, had we not made it a special object to encourage every young man to sustain himself by his own exertions as long as practicable. It is now a settled point in our minds, in view of examinations made in those parts of the West visited for this purpose, that several hundred young men of suitable character might immediately be found in this great Valley, if the whole field could be explored by a competent agent.

Revival in Oxford, Ohio.

A most interesting revival of religion has, for some time past, been going forward in this town. Near 200 hopeful converts have within the last two months been added to the church, and among these, between 20 and 30 of the students of the college, most of whom, it is hoped, will devote themselves to the Christian ministry. While we rejoice at this blessed work, and at the bearings which it will have upon the cause of Education Societies, it is our happiness to regard our beneficiaries in this institution as exerting a most powerful influence in originating and carrying forward this good work.

Pastoral Supervision and the Religious Character of Beneficiaries.

A considerable portion of my time has been occupied in the important and delightful work of pastoral visitation among our young men, with a view to administer that caution, warning, and advice, which the inexperience and temptations of youth, removed from parental care and pastoral fidelity, may demand, and to deepen the work of faith and love and holiness in their souls. And while we believe that the exigencies of the church call for nothing so loudly as an increase of deep-toned and ardent piety, of holy and self-denying Christian enterprise among the sons of the church, we are happy to bear testimony that our beneficiaries, as a body, exhibit a depth of piety, a warmth of zeal, a holy activity and enterprize, which inspires the hope that God is fitting them by his Spirit for distinguished usefulness in the church. As the present result of such piety and activity, we are permitted to see an influence exerted by these young men—in colleges, in Sabbath schools, in private families and neighboring congregations, and in promoting revivals; which would more than compensate the church for all the expense incurred in

their behalf, if they should never live to enter the ministry.

Great importance of Permanent State Agencies.

It is a settled point in this new country, whatever may be your experience in the old States, (and we believe it perfectly accords with our own,) that no benevolent enterprise can be carried forward with energy and success, without some competent agent to give his whole time and attention to the object; and who can visit his whole field of labor as often as once a year. Without such a main spring to every great undertaking of a religious kind, all former experience proves that the most popular and interesting, and best organized Society, must be revived by the presence of an agent, or it will soon languish and die.

REV. ANSEL R. CLARK.

Mr. Clark is successfully prosecuting his labors in the Western Reserve, and in the Territory of Michigan. A detailed report may be expected in the next number of the Journal. The recent revivals of religion within the limits of the Western Reserve Branch, will doubtless much increase the number of applicants for the patronage of the Society.

REV. JOHN J. OWEN.

Mr. Owen, recently from the Theological Seminary, Andover, has proceeded to Cincinnati, Ohio, with the expectation of laboring within the limits of the Western Agency during the autumn and coming winter.

INTELLIGENCE.

PRESBYTERIAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board of this Society was held in New York, on Tuesday, the 27th of September. Returns were received from the various Branches and agencies connected with the Presbyterian Society, and the usual appropriations were allowed. Twenty new applicants were received on probation.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual meeting was held in Boston, on Wednesday, the 12th day of October. Thirty-one new applicants, connected with

fifteen different literary institutions, were received on probation, making the whole number received by the American and Presbyterian Education Societies this quarter, *fifty-one*. The applicants belong to nine different States.

The following communication from a beneficiary of the Society, who is about to proceed on a mission to the South Sea islands, was received.

October 1, 1831.

Dear Sir,—Expecting in the course of the next month to embark for the islands of the Pacific, as a missionary of the American Board, and having no means of refunding the money which I have received from your Society, I wish to avail myself of the provision usually made by you in like cases.

Praying that you may receive abundant encouragement and aid, in the great work of furnishing our country and the world with an educated and pious ministry,

I remain, yours respectfully.

Whereupon it was voted by the Directors, "That the Secretary be authorised and directed to furnish Mr. ——— with a certificate stating, that so long as he shall continue in the service of Christ among the heathen, his obligations to the Society shall not be considered as binding."

PROCEEDINGS OF OTHER SOCIETIES.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

Rev. John Breckenridge has entered upon the duties of his office, as Secretary of this Board. From a circular address to the churches, signed by Alexander Henry, Esq. President of the Board, we make the following extract.

It is probably known to you, that we have already resolved to *refuse no applicant who comes properly qualified and recommended*. Even at this early date in the year's operations, we are *receiving* young men, at the rate of one per diem. The expenses also which necessarily attend, even the most economical forms of efficient agencies, five or six of which we are now engaged in establishing in different parts of the church, must be met by extra contributions; as they can never properly be derived from moneys directly devoted by the donors to the business of religious education.

It is, therefore, obvious, that we cannot long sustain ourselves on this ground, without the spirited and extensive co-operation

of the church. To meet the exigency of the present moment, some of the churches in Philadelphia alone, have given us \$10,000; and if their sister churches would now follow their most generous example, our Board would be prepared at once to educate all the sons of the church needing our assistance.

We solicit pastors and elders of the church, and all others having influence, and all the friends of the church, to unite with us in carrying forward this important work. Every church might, on an average, sustain one scholarship of \$75 per annum, and to this form of aid we are especially attached. In general, the very greatly enlarged operations of the Board, require a proportionate augmentation of patronage; and, as we need, so we confidently believe we shall receive, the hearty aid of the great body of our churches. We refer you for further information, to our newly issued constitution and rules, and you will, in due time, be visited by our general or some subordinate agent, who will more fully communicate to you our plans, our state, &c. But we earnestly ask, that in the mean time, this great interest may not be permitted to linger in your vicinity. If you have suitable young men, we are prepared to receive them, without limit as to number; and, we ask in return, your energetic aid, and your remembrance of us, from day to day, at the Mercy Seat.

NORTHERN BAPTIST EDUCATION SOCIETY.

The Quarterly Meeting of the Board of this Society was held on the 13th of September. From the notice of the meeting published in the last American Baptist Magazine we extract the following:

The number of young men received upon the funds of the Parent Society, at this meeting, was thirteen,—increasing the number reported at the last meeting to eighty-two. At this meeting, also, two young men were dismissed from the Society's patronage for want of suitable promise, leaving the present number eighty. If we add to these the beneficiaries of the several Branches, the number is increased to one hundred and two. Maine, has eight; New Hampshire, four; Rhode Island, four; and Connecticut, six.

This number of beneficiaries, when it is known that they are supported almost entirely by the churches in New England, may seem large to some. But comparing them with the wants of our country, and of the world, we may say of them as was said of the five loaves and the two small fishes, with which the Saviour proposed to feed five thousand—"What are these among so many?" But four young men leave Newton Theological Institution this fall. One of

them goes to India, to join the Birman mission, and one to the Valley of the Mississippi.

We will suppose that the number of young men preparing for the Christian ministry is twice as large as the number of beneficiaries, which will give us a fraction more than two hundred. The number of destitute churches in New England, at this moment, actually amounts to more than this number.

Besides, before these young men shall have completed their preparation for the ministry, many new churches will have been constituted, and the ranks of ministers now living, as well as those of the young men themselves, will have become greatly thinned by the certain ravages of death. Within four short months we have had repeated and solemn admonitions of the frailty of man and of the brevity of human life. Weston, Leonard, and Dale, have fallen by our side. Others, too, have fallen, whom we miss the less, only because they were more remote. Make, then, a distribution of the probable number who four or six years hence will be ready to enter upon the pastoral office, and the number who can be spared to the famishing churches of New England will be small indeed. For let it never be forgotten, that a portion must be given to Birmah, to the far distant Indians, and to the wide-spreading West.

In consequence of the numerous applications for patronage, and the depressed state of the treasury, the Board have diminished the amount of appropriation in all cases where the comparative cheapness of living and the increased facilities which the young men enjoy for earning something by their own industry, render it possible for them to prosecute their studies for a less sum than seventy-five dollars per annum.

The Board, at their late meeting, appropriated between twelve and thirteen hundred dollars to meet the current expenses of last quarter, which as appears from the treasurer's quarterly report exceeds the amount in the treasury for current expenses by about two hundred dollars. At the last quarterly meeting our deficiency was one hundred and twenty dollars, which, on its being made known to a generous friend, was supplied from his own pocket.

STATE OF RELIGION IN THE COLLEGES, DURING THE LAST YEAR.

In the revivals of religion, with which our country has been signally favored, during the last twelve months, the colleges and other literary institutions have largely participated. Never before have they contained so great an amount of talent set apart and conse-

crated to the service of Jesus Christ. Never have visions so glorious opened upon our country. In the prospective results of a revival of religion in a college, the whole community are deeply interested. Many sinners in consequence repent unto life everlasting; the churches are beautified with salvation, and built up in faith and purity; literature is purified and invigorated; peace and love are transfused into the intercourse of society; waters spring forth in desert lands; and distant regions rejoice and are glad.

It is our intention in a future number of the Register, with which this Journal is connected, to write in detail the history of revivals of religion in the literary institutions of the country. In the mean time we shall furnish such miscellaneous notices as our correspondence and the public religious papers shall enable us.

The following is an extract of a letter from Williams college. It bears date June 7, 1831.

"Since my last communication with you, we have enjoyed, as you have undoubtedly heard, a season of refreshing from the presence of the Lord. It was nearly at the commencement of the last term, when an unusual religious interest was felt in college; prayer meetings became frequent and well attended, and, for a time, there seemed to be a nearly general anxiety among those who were impenitent. Twenty were, in the course of a few weeks, numbered as converts."

The following is from Bowdoin college, dated February 19, 1831.

"During the college term, which ended December 17, 1830, God was graciously pleased to pour out his Spirit in this institution; and some fifteen or twenty, it is believed, met with a change of heart. The most interesting season was at the very close of the term. The present term commenced on the 11th inst., and the work of grace still goes on. Many very interesting facts could be stated in respect to your beneficiaries."

The ensuing extract is from Amherst college, and bears date, April 4, 1831.

"There is now in progress, in college, an interesting revival of religion. It commenced some two or three weeks since, and has now assumed an aspect truly interesting. Christians are awake, and seem to be walking, really, in newness of life. Between twenty and thirty are rejoicing in hope, and many are anxious. The work is remarkably still. There appears to be very little animal excitement. Convictions are of short duration, but exceedingly pungent. The converts appear humble, trembling, and yet joyful. It is, indeed, 'the work of the Lord, and it is marvelous in our eyes.'"

Of the Revivals of Religion in Yale and Middlebury colleges, we published some accounts in the Number of the Journal for May last.

From the Western Reserve college, Ohio, we learn the following. The date is May 4th, 1831.

"During the last five months, much good, we hope, has been done in this institution. Several have indulged a hope, and give evidence of piety. Three or four others have been anxious, and were so when they left at the close of the term. The work, as near as I can learn, (for I have not been present but a small portion of the time,) has been gradual. The cases of conviction have been deep and pungent, to all appearance, originating, not from the power of sympathy, but from the operation of the Spirit of God on the heart. Some of the most hopeless have been brought from darkness to light. Our prayer meetings, while the number has been nearly trebled of late, have been attended with an unusual degree of solemnity. God is, and will be, glorified."

The following information has been communicated in regard to the college in Athens, Georgia.

"In the college the work has been great. It is believed that 22 or 23 of the students may be considered as hopeful subjects of renewing grace. Of these, 19 have made a public profession of religion. Though many of God's people at this time, have great enjoyment, and our meetings are still solemn

and interesting, yet I dare not say that the revival is still advancing."

The subsequent extract relates to the Episcopal college at Gambier, in Ohio. It bears date, February 18, 1831.

"During the last six months, the students of Kenyon college have been highly blest. Twice during that time has the Spirit of the Lord, to an uncommon extent, been felt among us. The first revival commenced in October, during our fall vacation, when only about sixty students were at the college. Seven students professed their faith in Christ.

"Prayer meetings have been regularly held every Sunday morning at sunrise, and in the evening at 7 o'clock. —From Christmas, it was deeply impressed upon the minds of some of the oldest brethren, that the Lord was about to visit us again, and that it was the duty of the brethren, (28 students are communicants,) to be much engaged in prayer. The whole number of students is about 160, who are, on account of the situation of their rooms, naturally divided into four divisions; in each of these divisions a prayer meeting was commenced, to be held on week-day evenings. The brethren set apart ten days for fasting and prayer for the outpouring of God's Holy Spirit among the students. The number that attended the prayer meetings continually increased."

From the Pittsburgh Pa. Herald, we learn the following in reference to Jefferson college at Canonsburg.

"Our pious readers will be glad to hear that previous to the administration of the Lord's Supper at Canonsburg, which took place on last Sabbath, *twenty-four* persons were admitted as members of the church, and that *eleven* of these were students of Jefferson college, which has long been a blessing to the church of Christ. We are glad to state that there are others under exercise of mind, who have not as yet given decided evidence of regeneration, and that the religious prospects of the institution are promising."

An individual reports the subsequent facts concerning the college in Prince Edward county, Virginia.

"We are informed that a revival has commenced in the vicinity of Hampden Sydney college, and that many in that place, both citizens and students, feel that they are, indeed, most deeply interested in it. A large number, it is stated by our informant, are anxiously inquiring what they must do to be saved. We name the fact of this revival, that Christians in every part of the country, while earnestly imploring the blessing of God on the Union seminary, may offer special prayer for the college and all its members."

From the University of North Carolina we gather the following facts. May 27, 1831.

"In little more than one week, about twenty conversions have taken place among the students. This is the first revival since the institution was founded—its commencement is powerful. Many more seem to be under deep impressions, the work is still and solemn. I will just add that some idea of the deep interest felt, in a short time, may be formed from the fact, that, the next morning after I preached the first time, eight students called on me to inquire what they must do to be saved. From that time (Wednesday morning) till Saturday, the number of inquirers increased to about 20."

From Union college, New York, the following statements were some time since published.

"Feb. 21.—It may be gratifying to you to know that we have an interesting state of religious feeling throughout college. The tone of piety has not been apparently so high for some years. We have morning prayer meetings of half an hour's length every morning, commencing at six o'clock. They were begun at the commencement of this term. And we have likewise either preaching or conference meetings nearly every evening. Two are indulging hope that they have passed from death unto life.

From three hundred to four hundred individuals, at the various colleges, have, within the last year, devoted themselves to the service of the Redeemer.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from July 1st, to September 30th, 1831.

DONATIONS.

<i>Boston</i> , from the ladies of Pine Street church and cong., by Rev. Elias Cornelius	32 16
<i>Ceylon</i> , fr. Doct. Scudder, by H. Hill, Esq.	5 00
<i>Charlotte County, Va.</i> , fr. Dr. R. Patillo, by Rev. A. Converse	5 00
<i>Middle Granville</i> , fr. the church, by Solomon Warner	18 25
<i>Pres. Ed. Society</i> , am't received fr. the Treasurer, paid him by Rev. A. Francis, for the Presbytery of Long Island	100 00
<i>Richmond, Va.</i> , fr. S. J., by Rev. A. Converse	5 00
Fr. Rev. A. Converse, 1 00, 3 50	4 50—9 50
<i>Russell</i> , fr. Thomas Russell, by Solomon Warner	50
<i>Wilmington, Del.</i> , fr. Fem. Aux. Ed. Society, by Mrs. M. A. Jones	20 00
	190 41

REFUNDED BY FORMER BENEFICIARIES.

Part am't loaned from No. 532	12 00
By two former beneficiaries of the Maine Branch, \$13, 35	53 00
Balance of am't loaned from No. 163	1 50
Whole am't loaned " 834	24 00
Part " " " 1,014	12 00
Whole " " " 65	32 50—135 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the Dizon	60 00
Am't due on part of the Osgood	44 50
" in full on the Metcalfe	240 00—344 50

INCOME FROM FUNDS.

Dividend on Bank Stock	122 50
Interest of money loaned	99 23—221 72

AUXILIARY SOCIETIES.

ESSEX COUNTY.

<i>Andover</i> , (South) from Gent. Association, by Dea. Paschal Abbot, Tr., 1st pay't towards So. Andover Temp. Scho.	87 00
Fr. Mrs. Mark Newman, Tr. of the Lad. Ass.	71 00
<i>Bradford</i> , (West) fr. gentlemen, by Doct. G. Cogswell, in part for the first pay't of the Bradford Academy Temp. Scho.	30 00
<i>Haverhill</i> , fr. gent., by I. R. Howe, Esq., in part for the first pay't of the Phelps T. Scho.	32 00
<i>Methuen</i> , fr. the church, by Rev. S. F. Beard, in addition to former receipts	1 00
<i>Newburyport and vicinity</i> , Fem. Miss. and Ed. Society, by Miss Ann Hodge, Tr.	11 50
<i>Rowley</i> , fr. Fem. Ed. Soc. 1st parish, by Miss Mehitable Hobson, Tr.	5 00—237 50

HAMPSHIRE COUNTY.

<i>Sunderland</i> , fr. Mrs. Thankful Smith	5 00
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MIDDLESEX COUNTY.

<i>East Sudbury</i> , fr. Fem. Ed. Society, by Miss Susan Grout, Tr. towards life membership of Rev. Levi Smith	12 00
<i>Frammingham</i> , fr. ladies of the Soc. of Rev. G. Trask, to const. him a L. M. of the A. E. S.	40 92
<i>South Reading</i> , by Mrs. S. H. Yale	4 50—57 42

NORFOLK COUNTY.

<i>Brookline</i> , avails of a small cherry-tree	3 81
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SOUTH MASSACHUSETTS.

<i>Abington</i> , fr. Mrs. Mary H. Shedd	3 00
<i>Berkley</i> , by Barzilai Crane	5 00
<i>Bridgewater</i> , fr. individuals	3 50
<i>Carver</i> , fr. Rev. Plumer Chase's Society	5 00
<i>Falmouth</i> , fr. Miss Salina Hatch	15 65
<i>Hanson</i> , fr. Rev. F. P. Howland's Society 20 dolls., 14 of which from Mrs. Tamar Barstow, to const. herself a L. M. of the So. Mass. Ed. Soc.	20 00
<i>Middleborough</i> , by Zechariah Eddy	10 00
Fr. Rev. Wm. Eaton's Society	22 00
" N. Eddy	3 00
" Josiah Eddy, Jr.	5 00
" W. S. Eddy	2 00
<i>North Bridgewater</i> , fr. Rev. D. Huntington's Society	37 00
Fr. Mark Perkins	5 00
<i>New Bedford</i> , fr. Rev. S. Holmes's Soc.	40 50
And a watch valued at	5 00—45 50
<i>Plymouth</i> , fr. Josiah Robbins	5 00
<i>Plympton</i> , fr. Rev. E. Dexter's Society	5 00
<i>Rochester</i> , fr. Lot and Polly Haskell	2 00
Fr. Rev. J. Bigelow and lady	3 00

Wareham, fr. Rev. Samuel Nott's Society 12 86
Collection at the annual meeting in Wareham 11 69
Refunded by a former beneficiary of the South 15 00—236 20
Mass. Ed. Soc.

WORCESTER SOUTH.

Northborough, fr. Fem. Cent Society, by Mrs. Alice Rice, Tr. 7 28
Uxbridge, fr. ladies, by Miss Sophia Whipple, Collector, through A. Bigelow, Tr. 21 00
Westborough, Tem. Sch. in part, by J. Longly, Treas. 43 00—71 28

WORCESTER NORTH.

Ashburnham, fr. individuals 6 00
Fitchburg, fr. Young Men's Ed. Soc. 33 00
Holden, fr. friends of the A. E. S. 53 50
Avalis of a contrib. box, by I. Lovell 2 50—56 00
Princeton, fr. individuals 38 80
Fr. Jonas Brooks, to const. himself a L. M. of the Co. Soc. 15 00—53 80—148 80

Whole amount received for present use \$1,651 64

PRINCIPAL OF SCHOLARSHIPS.

Greenwich, paid to Tr. of Presb. Ed. Soc. by Miss Sarah Lewis, on account 100 00
Brown Emerson, rec. of Caleb Warner on acc. 79 37—179 37

MAINE BRANCH.

Augusta, donation from young men 26 00
Bath, donation fr. Dea. F. Clark 10 00
Hancock Co. Aux. Ed. Soc., life membership of A. E. S. fr. Treas. of Co. Society 40 00
Somerset Co. Aux. Ed. Soc., contribution at annual meeting of Co. Society 15 48
York Co. Aux. Ed. Soc., Kennebunk Port, donation fr. A. S. McDonald and others 10 00
Kennebunk, fr. members of Rev. Mr. Fuller's Society 10 60
Limerick, fr. Rev. C. Freeman 15 00
Newfield, fr. ladies of the cong. of Rev. C. Adams, towards life membership 3 15
Fr. E. I. " " " 6 25—9 40
Saco, fr. Miss J. Hall 1 00
Donation fr. Mr. Jas. Titcomb, Tr. of Co. Soc. 10 00—56 00
Annuities—Rev. Thomas Tenney 2 00
" David Shepley 2 00—4 00
Contribution at annual meeting of Branch Society 56 55
Donation fr. Rev. N. Bishop 2 00
" " " Mr. Adams 2 00
" " " a lady, by Dr. Gillet 2 00—6 00
\$214 03

Received on Scholarships.

Saco and Biddeford, fr. ladies in Saco 20 00
Ellingwood, rec'd balance of 1,000 dolls. 240 00—260 00

NEW HAMPSHIRE BRANCH.

Derry, donation fr. the church, by Rev. Edw'd L. Parker 13 00
Francesstown, in addition to former payment, by R. Boylston 4 75
Goffstown, fr. individuals in Rev. Mr. Wood's Society, in part to const. him a L. M. of N. H. Branch of A. E. S. 5 00
Haverhill, Female Aux. Ed. Society, by Mrs. Mary P. Webster 8 38
Kingston, in part to const. Rev. O. Pearson a L. M. of N. H. Branch of A. E. S. 10 00
Mason, in addition to former payment, by R. Boylston 12 25
Fr. Rev. Henry Wood, annual subscription 1 00
" " " Juo. M. Whiton do. 1 00—14 25
Neupoit, rec'd fr. Ladies' Aux. Ed. Soc., by Mrs. Mary Hatch, Tr. and fr. gentlemen, \$40 to constitute their pastor, Rev. John Woods, a L. M. of the Am. Ed. Society, through Dr. A. Boyd, Tr. of the Sullivan Co. Ed. Soc. 40 00
Nelson, collected in a charity box 50
New Boston, fr. gent. and ladies, to constitute Rev. E. P. Bradford a L. M. of N. H. Br. 30 00
Fr. Mr. Joseph Shattuck, annual subscription 1 00
" Rev. Robert Page, two years do. 2 00—33 00
Stratford Co., additional subscription 2 00
Wilton, fr. ladies, to const. Rev. William Richardson a L. M. of Hillsboro' Co. Aux. Ed. Society, by Richard Boylston 16 51
A contribution in Rev. Mr. R's Society, by R. Boylston 4 95
Fr. Rev. Gad Newell, ann. subscription 1 00—22 46
Windham, Aux. Ed. Society, balance to const. Rev. Calvin Cutler a L. M. of N. H. Br. of A. E. S. 18 36
\$171 70
Dunbarton Female Benevolent Society, by Miss Olivia Ireland, Treasurer, 4 shirts, 3 prs. footings, and 1 collar.

NORTH WESTERN BRANCH.

Principally from Ira Stewart, Esq. and Wm. R. Bixby, Esq., former and present Treasurers of the Branch; viz.
Burlington, fr. Col. Ozias Buel, his ann. sub. towards the Vt. University Temp. Scho., by Prof. Benedict, Ag't, through Henry Leavenworth, Esq. Tr. of Chittenden Co. Ed. Society 10 00
Bennington, fr. Mr. John Vail 5 00
Bethel, fr. Rev. W. ren Swift 1 00
Dartmouth, fr. Hon. I. P. Dana 10 00
Hartford, fr. Rev. Austin Hazen 10 00
Middlebury, fr. individuals in the college and town, by the hands of Dea. Elisha Brewster, towards the Middlebury Temp. Scho. through Mr. Geo. W. Root, Tr. of Addison Co. Ed. Society 49 00
Royalton, fr. Gen. John Francis 10 00
Fr. Jacob Collamer, Esq. 5 00
" Nathaniel Sprague, Esq. 1 00
" Mr. Geo. Lyman 1 00—17 00
St. Albans, fr. individuals, by the hand of Mr. C. F. Safford, Agent, through Mr. N. W. Kingman, Tr. of Franklin Co. Ed. Society, \$111—\$75 of which is for the 1st pay't of the Smith Tem. Scho.—residue a donation 111 00
Sharon, fr. Mr. Chester Baxter 5 00
Fr. Samuel Steele, Esq. 5 00—10 00
Windsor, a contribution 18 32
Fr. Hon. Thomas Emerson 10 00
" Rufus Emerson, Esq. 2 00—30 32
Woodstock, fr. Hon. Titus Hutchinson 10 00
Fr. Benjamin Swan, Esq. 5 00
" Hon. Job Lyman 2 00
" " Charles Marsh 2 00—20 00
\$273 32

CONNECTICUT BRANCH.

Enfield, a donation, by O. Allen 73
Glastenbury, fr. sundry individuals in 1st Society, by Geo. Plummer 10 59
South Cornwall, fr. Fem. Aux. Ed. Society, by Electa Goolyear, Sec'y and Treas. 10 00
Proceeds of concurrent bills, sold 2 00
Interest on Wilcox Scholarship, in part 2 40
" on Funds loaned 108 16
Balance fr. Hartford Young Men's Scholarship, transferred to current Fund 6 25
Dividend on Phenix Bank Stock 60 00—178 81
\$200 13
Scholarship Fund.
Hawes Scholarship, in part, by Mrs. Chester Wilcox " " D. P. Hopkins 10 00
Balance of 1,000 dollars, by A. M. Collins 100 00—110 00
\$182 00

PRESBYTERIAN EDUCATION SOCIETY.

Erie, Pa. rec'd fr. Judah Colt, Esq. 20 00
Harrisburgh, fr. cong. of Rev. W. R. Dewitt New York, Central Pres. Ch., Broome St. gr. yearly pay't for 12 Scholarships, being an addition of 2 to last year 225 00
Newark, N. J., fr. J. S. Caudit, Esq. 75 00
Fr. Fem. Asso. of 1st ch., 3d ann. contribution 10 00
" Yo. lad. of 2d ch., by Miss Van Wageningen 11 00—96 00
Philadelphia, Pa. fr. G. W. McClelland, Esq. 479 12
Steubenville, Ohio, fr. J. H. Hallock 10 00
Washington, fr. Mr. Alexander Reed, 2d and 3d year 10 00
Wayne Co., collection in Beaulieu cong., by Rev. John Ross, missionary 2 00
Western Ed. Soc., from Rev. Dr. Schmucker, loans refunded 30 00
Fr. J. S. Seymour, Tr. 900 00—930 00
Donation fr. Dr. Cyrus Baldwin 2 00
Fr. Mr. P. Officer 1 00—3 00
Fayette Scholarship, rec'd fr. Miss Shattuck 18 75
\$1,868 87

SUMMARY.

	Present Use.	Sch. Fund.	Whole amo.
Parent Society	1,651 64	179 37	1,831 01
Maine Branch	214 03	260	474 03
N. Hampshire do.	171 70		171 70
North Western do.	200 13	182 00	382 13
Connecticut do.	1,868 87		1,868 87
Presb. Ed. Society			
	\$4,379 69	\$621 37	\$5,001 06

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending September 30.

East Sudbury, fr. Miss Susan Grout, Tr. of the Fem. Ed. Soc., 1 bedgilt, 3 shirts, 2 prs. socks, 7 collars, valued at \$9 73.
Hampden, fr. Miss Lucinda Eels, Sec'y of Ladies' Corban Society, 12 shirts, 20 prs. socks, 6 cravats, 15 collars, valued at \$20 28.
Hanson, fr. Mrs. D. Howland, Sec'y of Fem. Char. Society, 6 shirts, 2 prs. socks.

THE
QUARTERLY REGISTER.

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ON THE WASTE AND MISAPPLICATION OF MIND.

THE character of man and the state of the world as they now are, contrasted with what they might have been, if the perverting and destroying influence of sin had never been felt, is a painful subject of contemplation. We are prevented, however, from measuring this contrast with any good degree of accuracy, by the low standard of human excellence and human enjoyment, which we must have adopted from what we find within us and around us. What can a man, who, in all that he has read, or seen, or felt, has been familiar with intellect neglected, debased, or trammelled; with passions perverted or infuriated; and with conduct, which, having its origin in covetousness or pride, has terminated in jealousy and bloodshed among nations, and in fraud, strife, and base indulgences among individuals—know respecting that state of human character and society, which would have been the result of having every mind cultivated to the greatest possible extent, and of having every heart animated by the precept, Do good to all men as you have opportunity? The savage cannot understand the advantages of civilization. The devotee of pleasure cannot know the enjoyments of sober, active life. Nor can we form any adequate conception of a state of man and of society so un-

like any model which has met our observation.

Yet, by looking at the character which individuals of mankind have sustained, we may see that it has been very different from what it might have been, if their minds had been properly directed, properly cultivated, and properly employed.

From the earliest ages, we know that a vast tide of mind has been poured in upon this world. Some being who might have stood by, and looked on its scenes as a spectator, would have seen a multitude of generations making their entrance and exit; coming from the land of silence, acting a hurried part on this narrow stage, and then passing out of view to give place to their successors. To such a spectator, these entering, passing, retiring generations would seem like a river, every rod of whose rapid stream represented an age of men; all of whom were capable of becoming thinking and active beings, of contributing much to the welfare of their race, of brightly reflecting the image of their Creator here, and of becoming more intelligent, more happy, and more godlike in the future world. My questions with respect to this incalculable amount of mind are, How has it been cultivated? What use has been made of it? What good has it done?

No one, after a moment's reflection, can forbear to answer, that altogether the larger portion of it has not been cultivated at all; that there

has been an absolute waste of mind—of that which is the noblest work of God. But we may be sure that the beneficent Father of the spirits of men has not been so prodigal of intelligence, as to create minds to be neglected or squandered away. He designed that the minds to which he has given existence, should be cultivated, made the most of, and profitably employed. The world has need of the most powerful and best directed action, of which all the minds in it are capable; and our world is what it is, because it has been defrauded of that intellect to the vigorous exercise of which it had a rightful claim. While we have systems of economy, teaching us how to render a given amount of capital, employed in agriculture, or manufactures, or commerce, most productive, why should there not be some science in respect to the mind, teaching us how it may be most advantageously cultivated, enlarged, and rendered most productive?

It may be well to look at some of the causes of that waste of mind which has been going on in the world during all past ages.

The first cause which I shall mention is *the influence exerted by bad systems of human government.*

The few, who by the weakness and ignorance of the many, and by their own ambition and superior shrewdness, have acquired the rank of rulers, do not seem to have had a thought that the ignorant and submissive mass placed under their control were intellectual and moral beings, or that their excellence and glory consisted in the cultivation of their intellect and moral feeling, and exercising them about proper objects. They seem to have regarded men as a mysterious sort of commodity, committed to them, which in its phenomena perplexed them exceedingly. There was a body before them, which was put into motion by strong animal passions, and could not be very easily

controlled. Then there was, out of sight, the moving power of this machine, exhibiting phenomena still more perplexing. They who by some means had the management of this mysterious, unwieldy people, with whom they felt no sympathy, to whom they owed no duties, and whom they regarded as a sort of property made for them, committed to them, and to be used for their aggrandizement, seem never to have conjectured that man was designed by his Creator—if he had any Creator—for any other purpose than to fight their battles and bear their burdens. They never thought that anything could be made of him. They did not wish to make anything of him. They used him for a purpose but little higher than that of a horse. To have cultivated him to any considerable degree—to have given him intelligence, will, conscience, independent moral action—would have spoiled him for their purpose. What could Nimrod, or Alexander, or Cæsar have done with an empire or an army of men with understanding and heart as much cultivated, and possessing as much of individual character, as was possessed by the fathers of New England?

Rulers have manifested an ignorance of the manner of managing men, and of the real use and object of their being, similar to that which Archimedes, it may be supposed, would have manifested, had a well constructed and powerful steam engine been placed at his disposal. He would have known neither what was the moving power of the machine, how it could be controlled, how it could be rendered most efficient, nor to what uses it could be most advantageously applied. By a series of experiments he might have learned that it would do something; but he would have applied it without skill or economy of force. That mass of human beings, which in an unbroken current has been passing over this world has, in a similar manner, been

put at the disposal of a few, by whom, instead of being cultivated, and turned to some good account, and trained for immortal life, their intellect and moral feeling have been utterly neglected.

Nor has it been owing to neglect merely, that the mass of the people in all nations, ancient and modern, if our own be excepted, have had no intellectual or moral cultivation. There has been an obvious design, and a successful adaptation of measures to bring about with certainty this specific result. The objects at which rulers have aimed have been ease, power, and self-aggrandizement; and as they have found it easier to maintain their superiority by depressing others, than by elevating themselves, they have been led to adopt a course founded on the principle, that the mass of the people were stupid, and were to be kept so. The intelligence, the responsibility, the power, and the honor, have all been possessed by the few. The mass of human beings, inactive, and as it were, dead around them, have been controlled almost in the same manner that the movements of a machine are controlled by the laborer, until nations made of one blood have been divided into nobles and plebeians; the former of whom no ignorance and no crimes could degrade; and the latter no genius and no virtue could elevate. No call was made on these for the exercise of any of the higher qualities of an intellectual and moral being. Every attempt to rise was frowned upon and put down as rebellion. There is rarely such a tendency in man to self-improvement, as will carry him forward to a high point of human excellence, in spite of the want of all means and all excitement to action. There will not be mental cultivation where there is not a field for exertion which demands and rewards it.

A similar ignorance of the nature of man, and a similar tendency to depress him may be seen in the

methods adopted to restrain and reform him. In order to accomplish this, rulers have not taken pains to enlighten the intellect, or to instil sound moral principles. They have endeavored to subdue and break down the human mind; not to elevate it, and qualify it to govern itself. They would make new statutes, annex severer penalties, institute a more vigilant police; but they seem to have been universally and irreclaimably ignorant of the power of moral causes, especially of knowledge and religion, to restrain men, to elevate and reform them, and almost to supersede the necessity of laws and penalties. Notwithstanding all the evidence furnished by history and observation, rulers have believed men too brutish to be governed in any other manner than by coercion; and whenever the proposal has been made to give a people instruction, or to instil religious principle, as an aid to government, it has been treated as visionary and utterly rejected.

What now has been the fact in regard to the nations of the world? If we go back to any of the nations of antiquity—to those which surpassed all their contemporaries as much as did Egypt and Babylon, what notion does history warrant us in forming of the intellectual state of the mass of the people? We think of them as growing up on the soil very much as do the vegetables around them; with no fostering care put forth to encourage and guide them; with no streams of knowledge winding their way to every hamlet, gratifying an eager curiosity, and furnishing nutriment for growing minds; with no eye to look out on the widely extended and varied scenes of the world; and no public spirit to feel an interest in the concerns of their fellow men. They grew up on the spot, obtained a hard earned subsistence for a few years, never roused from their stupidity, but to repel an invasion, to ravage a state, or to build a city, and they died on the spot, their life no benefit

to the world of men around them, and their death no loss.

We often read of the splendid achievements of ancient armies. But what notion are we warranted in forming of the multitudes of human beings congregated in these armies? They were brave, but their bravery was insensibility. They were powerful, but their power was mere brute force, having not many more marks of intelligence in it than were in the power of their battering engines. They accomplished the will of a more thinking leader, but their obedience was an almost instinctive recognition of a master. Think of the five millions whom Xerxes is said to have led into Greece. Five millions of human beings, made to think and act, and to take on themselves an individual responsibility, and at last to render an account for their thoughts and actions! But how many minds do you suppose there were in this moving nation, in which you could have found traces of intelligence much beyond common animal instinct and mere contrivance to exist? The proud and unhappy monarch looked over this vast assemblage, and with a sickening and gloomy sensibility wept to think that all the individuals of it would be dead in less than a hundred years. But what if they did die? What effect could their death have upon the world? They had done nothing for it. They were capable of doing nothing for it. Excepting that the physical strength of the empire would be somewhat diminished, the world would be no more affected by their death, than by the felling of so many trees in the forests of Scythia. They might have gone with the armies of locusts, and perished on the shores of the Levant, the existence and the movements of the one, as well as the other, having been known to the world only by the desolations that marked their progress.

The same might be said of the Crusaders, when, urged on by a few

misguided enthusiasts, they rolled from west to east a sea of animated beings—without thought, without calculation—put into motion by a blind frenzy. Not one in a thousand of all this multitude ever read in the Bible the history of that land which they aimed to deliver from the infidel, or had any apprehension of the real preciousness of that cross which appeared on their banners, and the thoughts of which so fired their souls.

We may trace the same modification of political institutions down to the present day, and find more or less of it in all the nations even of Europe. It was seen especially in the feudal system. We should think that system designed expressly to relieve the mass of the people of all individual responsibility, together with all necessity for mental exertion, so ingeniously was it adapted to this result, and so perfectly did it accomplish it.

Thus the world, instead of enjoying the fruits of the labors of millions of minds that have existed upon it, enlightened, strengthened, and guided by suitable cultivation, and spurred on to effort by a desire of knowledge, a feeling of responsibility, and a fair competition in the race for happiness and advancement, has been turned off with what it could derive from the feeble and ill directed labors of hundreds. This state of ignorance and mental inaction among the mass of the people may indeed have been, to some extent, the occasion, as well as the effect, of the character of the political institutions that have prevailed. It is certain that these have harmonized perfectly with it, and instead of exerting a vivifying and meliorating influence, have tended to deepen and perpetuate intellectual darkness.

But we see this waste of mind effected more directly, and with more fatal completeness, by *systems of personal servitude*.

Slavery, in one view of it, is tyranny carried out into detail. It is like

giving ubiquity to the tyrant, and making his presence and the irksomeness of his capricious authority felt directly in every dwelling. In another view of it, it is tyranny concentrated. It is gathering up that despotic power, which, when diffused over a nation, consumes the life and spirit of man, and pouring it upon a single estate, to do its work more thoroughly. We see it in the customs of antiquity, which permitted belligerent nations to enslave prisoners of war. But we see a process altogether more systematical carried on, and the result wrought out altogether more unmitigated and complete, in the system of African slavery. It has been computed that more than twenty-eight millions of human beings have been stolen from the continent of Africa, and reduced to servitude, since the slave trade was commenced; and considering the length of the period during which this slavery has existed, we may doubtless estimate the increase of the slaves in the house of their bondage at five times the number originally imported. We shall then have nearly one hundred and seventy millions of thinking and immortal minds which nations professedly Christian have, within the space of four centuries, virtually and directly devoted to ignorance and debasement. This they have done to a number of human beings equal to the whole present population of Europe. It is not to the purpose to say that the minds of these Africans are as much cultivated and as active in their state of slavery as they would have been in their state of savage freedom in Africa. By taking the control of them, we assume a responsibility, and we must compare their present intellectual and moral state, not with what it would have been, had they remained in the land of their fathers, but with what it might have been where they are, had suitable pains been taken with them.

Immortal minds, capable of inde-

finite expansion, have been taken, when they came from the hand of the Creator, and placed in circumstances where they could not expand, just as the infant body might be encased in some iron mould, so that when you should look for the size and vigor of manhood, you would be sickened by the sight of the puny infant of a month. Christian nations, by deliberately enacting laws for regulating this traffic and this servitude, have sanctioned this arrest of intellectual growth, this effacing of the image of the Creator from such a multitude of human beings. Their plan required them to do this, and they justify themselves in continuing to do it, because these human beings cannot otherwise be made the fit and quiet instruments of ministering to their wealth and pleasure. Our own nation has partaken largely in this work of blotting out the human intellect from the human form. In many portions of our country our citizens have gone systematically to the work, and have enacted laws having the certain effect, and for the express purpose of erasing from men the marks of humanity, and transforming them almost into brutes. This has been directly the business of some of our legislative assemblies. To accomplish it was, I had almost said, their avowed object;—an object never so directly aimed at, or prosecuted with so fatal success at any other period, as at this of the brightest gospel light, and of the most varied and active benevolence—or in any other country, as in one so free and so signally blessed of God as ours. It is a legislation that darkens the understanding and corrupts and hardens the heart—a legislation which virtually dooms men to hell.

It would seem as if God had permitted such an evil to exist, and grow to this appalling ripeness, under the influence of the Christian religion, at this age, and in this country, for the specific purpose of exhibiting to the world how the depraved heart of man,

under the best moral cultivation, and amidst the purest light, will develop itself in the most enormous blindness and iniquity; and, as I would fondly hope, for the purpose of showing to the universe of his creatures the excellency of the power of the gospel, in rectifying this perverseness, and in removing such an evil from the world.

Our own country has now within its bosom two millions of human beings thus legally unmanned. The British empire has nearly as many more, not to mention those held by nations where the gospel shines less clearly, and exerts less power. The amount of guilt thus accumulating before God is unspeakable. It were better that another deluge should overwhelm our land, leaving desolation from one end of it to the other, than to draw down on ourselves the wrath of the Most High, by voluntarily continuing to counteract him, in legally consigning over to littleness, inaction, and debasement, millions of minds which he made to expand and strengthen, and rise to glory, and honor, and immortality.

Wo for those who trample o'er a mind!

A deathless thing.—They know not what they do,
Or what they deal with! Man, perchance, may bind

The flower his steps have bruised; or light anew
The torch he quenches; or to music wind

Again the lyre-string, from his touch that flew:

But for the soul! Oh tremble, and beware

To lay rude hands upon God's mysteries there.

Another cause of this waste of mind is *the influence which has been exerted by religious systems, operating either naturally or by perversion.*

It is, indeed, a fact to be wondered at and lamented, that anything under the name of religion—a name that should suggest what is best adapted to purify the affections, guide and invigorate the faculties, and carry them forward to the fullest maturity—should have been made an instrument to corrupt and enfeeble the mind. Yet such is most obviously the truth. As soon as history commences, we find sufficient proofs of it. We know that among the Egyp-

tians, the priests, in league with the civil rulers, contrived to engross all the knowledge. They made religion an engine for acquiring and retaining civil power. But not knowing how it could be applied to enlighten and reform men, and thus become a proper and efficient instrument of government, they changed the character of it, perverted it from its proper use, and taking advantage of the proneness of the depraved heart to a servile superstition, they made religion, according as their purpose required, at one time a mere instrument of terror; and to compensate for this, they made it at another the occasion and the sanction of the grossest sensuality. Knowing that religion thus perverted could not bear the eye of scrutiny, they involved it in various mysteries; and, at last, to keep its real character out of public view, to inspire higher notions of their own superiority, and to prevent any portion of their knowledge, scanty as it was, from eluding their grasp, and being disseminated among the vulgar, they invented or adopted a language for their own peculiar use, which it was deemed a sacrilegious crime for any other class of the people to learn. These depositaries of knowledge, thus partitioned off from their fellow men, and locked in their citadel, looked out with a proud, un pitying survey on the ignorant and servile multitudes, controlling their movements and receiving their veneration.

A course very similar to this we know was pursued by the ancient Druids of Britain and Germany, and with similar results. Very similar, also, is the character of the existing religious systems of central and southern Asia. These last, perhaps, are more complicated, and more ingeniously adapted to produce the intended effect. A jealous watchfulness also is maintained lest their secrets should be exposed to the common people.

The points at which all systems of

paganism have failed to enlarge and purify the human mind, and have exerted an influence to debase and corrupt it, are very obvious. The heathen had no clear view of man as an intellectual and moral being; did not discriminate sufficiently between his animal and spiritual existence; had no distinct and firm belief in his immortality; were ignorant of what men were living for, or wherein his highest excellence and happiness consisted. They had no conception of an infinite, spiritual and holy Being, the Creator and universal Governor; no perfect and authoritative law, and no controlling sanctions; no feeling of responsibility and accountableness; no high standard of character; no perfect examples, among gods or men; no powerful motives: in short, paganism contains no soul-stirring truths—nothing to control the passions, to intellectualize the man, and be an antagonist power to his inherent proneness to sensuality. Its gods were weak, mean, and corrupt; its morals sanctioned or connived at the very worst of crimes. It is, and has been in all ages, a system made by corrupt men, to suit corrupt men. It was contrived at first, and has been enlarged, and modified, and interpreted by corrupt men since, so as best to countenance themselves in their wickedness and alienation from God. Indeed it is not to be wondered at that corrupt men, who undertook to make or modify a religion for themselves, should make one that would sanction, and not condemn, their own character and conduct. The water in the reservoir will not rise above the fountain. The fact is, depraved men need a fixed, distinct, authoritative revelation from a perfect God, embracing laws, sanctions, motives, examples, to keep them from sinking. To suppose that they will institute a perfectly holy moral government over themselves, or devise any adequate means for their own moral elevation, is as preposterous as to suppose that

a man can lift himself. Hence, with a few exceptions at different periods of the world, which may be accounted for by extraordinary local causes, of temporary duration, heathen nations, after paganism had become thoroughly established, have uniformly degenerated, their systems have become more absurd and polluting, their intellect more feeble, their character and habits more corrupt, until they absolutely run out. The political fabric, like a worn out and rotten garment, could no longer sustain itself, and it fell to pieces. The Egyptians, the Babylonians, the Romans, and the Hindoos furnish illustrations perfectly in point. The inhabitants of the Sandwich and South Sea Islands were on the rapid march to extinction, when Christianity interposed to arrest their progress. Who would now think of looking to heathen nations for any great effort of intellect; any enlarged and comprehensive views in science, morals, or politics; any enterprise or valuable improvement in agriculture or the arts; or any specimens of purity or general excellence of character?

In estimating the influence of Paganism in destroying the human mind, we may simplify the matter very much, by striking off at the outset, with a few inconsiderable exceptions, the whole female part of the population, who, supposed to be destitute of souls, and designed only to minister to the ease and pleasure of the other sex, have had their minds kept in a state of waste and barrenness. If we begin with the lowest of the remaining half, and proceed upward, how little shall we find of what the human mind is capable of becoming. How immeasurable the difference, as to the amount of thought and intellectual power, to say nothing of moral principle and feeling, between a horde of Tartars and the Puritan emigrants; or between the inhabitants of a Hottentot kraal and of a New England village.

In respect to the effect which the

Jewish religion, the first written revelation which God gave to men, had in calling the human mind into action, little need be said. We know that the true character and object of the system were, by the mass of the people, and at most periods of their history, lamentably misapprehended. As it practically existed among them, it had nothing diffusive in it. The people generally regarded its services as a mere form, and took little interest in them, except so far as they supposed them to be indicative of the special favor with which Jehovah honored their nation. Thus a proud and selfish spirit was generated and fostered. The miserably low conceptions which they formed of the Being whom they professedly worshipped may be understood by observing how easily an idolatrous king carried almost the whole nation with him over to idolatry. As their ritual and the revelations contained in their sacred books were generally regarded, there was little in the system adapted to elevate and expand the mind. The religious orders, especially during the latter periods of their history, pretended to peculiar sanctity, and arrogated to themselves all the honors and privileges, and took no pains to diffuse knowledge among the common people, whom they treated with great contempt. The whole nation manifested a surprising degree of stupidity respecting the character and offices of the Messiah, and at last perished with a strange infatuation. We know that, in fact, the system contributed little to enlighten the mass of the people.

The system of religion which is the purest and best adapted to expand and elevate the mind is the Christian; and from the spiritual nature of the objects it reveals, and its addressing itself to every individual, giving him something to do, and imposing on him a separate responsibility, we should suppose it would be least liable to perversion. This is undoubtedly the fact; and therefore

peculiar ingenuity has been displayed in moulding the various parts of this religion into a system which might hold the human mind in a state of inactivity or deep delusion. A philosophical writer has remarked that, "to keep men's minds in perfect stupidity on certain subjects, and to keep as many empty spaces in them as possible, in order to be able to fill them up at pleasure, and the more conveniently to instil superstition into them, is the fundamental maxim of the Catholic religion." Accordingly we find that the religious orders gathered nearly all the books from the hands of the people and deposited them in monasteries or libraries under their own control. The schools of learning were filled almost exclusively with those who were designed for the church, and instructed and managed by those interested in keeping up its influence. In order that their perversion of the Christian religion and their introduction of vain ceremonies might not be detected, they took away the Bible, and made it a crime for the common people to read it. They caused the services of religion to be performed in a language utterly unknown to ninety-nine in a hundred of all those on whom religion ought to operate.

After the invention of printing, and when the means of spreading knowledge had become more abundant and effectual, the religious orders were obliged to watch and restrain the progressive spirit of the community with peculiar vigilance. To keep men from inquiring and judging for themselves, a task which they before found comparatively easy, they now found to be peculiarly difficult. But they showed an ingenuity adequate to the emergency; and by establishing the inquisition and a system of espionage, with a severity of punishment commensurate with men's love of knowledge and independence, they made the withering influence of their power felt through the whole Catholic community. They

checked the first risings of mental activity. As far as possible they threw their chains on the press in its infancy ; and on one occasion, by a single decree, branded as heresy all that might issue from sixty-two presses ; and in anticipation, excommunicated all who should be presumptuous enough to read such works. They imprisoned the philosopher who attempted to enlarge the boundaries of science ; burned at the stake those who dared to entertain or promulgate a new opinion in science or religion ; and, in short, adopted every possible device to keep men from thinking and knowing. The consequence has been, as all history and existing facts testify, that there never has been a papal community, where the mass of the people, feeling themselves excused from all thought and responsibility, have not been sunk in the profoundest ignorance, the victims of bigotry, superstition, and credulity. To make it a part of such a system, whose foundation is blind faith and blind obedience, to enlighten the people, to raise them to a thinking, active, separate responsibility, would be to make it light the fire of its own funeral pile. Whenever knowledge has entered such a community, it has led to the breaking up of the papal system, or to such a modification as was consistent with a concealed but real infidelity. The truth is, that the Papal religion possesses no redeeming spirit. It admits of no reformation. It must be renounced and overthrown, and that, too, not by instruments of its own creation. The characters of Wickliffe and Luther were no more the product of Romanism, than that of Moses was the product of Egyptian idolatry, or Hebrew vassalage. The Christian reformers, as much as the Hebrew lawgiver, were specially raised up and qualified for their work.

It cannot be necessary even to say that Mohammedanism has done nothing to improve those who have been subjected to its influence. While it

has left the intellect wholly uncultivated, and even introduced institutions and customs altogether inconsistent with the quiet pursuit of knowledge, and with free inquiry, it has openly fostered the fiercest and vilest passions, and contributed more, perhaps, than any other religious system, to make men sensual and cruel.

Thus the human mind has been undervalued and arrested in its growth, and used by men in power merely as an instrument of accomplishing their selfish purposes. Thus has the world been defrauded of almost all the intellectual energy which has been bestowed on our race ; for that small portion which has been brought into healthful exercise is really so small, when compared to the whole which God has given to the generations of men, that it may be omitted in the calculation. If, instead of the hundreds of minds which have been brought into action, there had been as many millions, who can say what the result would have been in inventions to facilitate labor and promote the convenience of man, and in the progress of the arts and sciences, and of civilization and government ; or how many ages since, the world would have reached and passed its present stage of advancement ?

The economy of the world has been such, that, not only has the great mass of mind which has been given to our race been left to dwindle without enlargement or activity, but most of that small part which has been cultivated has been misapplied.

We know that in each age of the world, men possessed of the greatest genius and energy of character, and favored with all the means of intellectual culture which were allowed to their generation ; and who, by the admiration which their powers excited, might have accomplished an incalculable amount of good, have yet been the scourges of mankind. It would be an interesting, though gloomy and mortifying task, were it

practicable, to ascertain how large a part of all the intellectual power which has been put forth by men has been spent to no purpose, or in doing mischief. Some things, which help us in such an inquiry we know, and it may be worth while to look at them.

From the almost earliest ages of the world, *war* has been the great business of man. Men have been trained for it. Genius has been allured into it, and has here made the brightest displays of itself. This work of human butchery has associated with itself the names valor, magnanimity and patriotism; and thus adorned, has presented itself to men as the most splendid object of contemplation within the grasp of human thought, the amplest field for noble achievement, and the surest path to glory. Now what have genius, and enterprise, and energy done, when put forth in this direction? What have they done? Go to Troy, to Babylon, to Tyre—they can tell. Ask the countries devastated, the inhabitants plundered, maimed, broken hearted—they can tell. Go to the battle grounds of modern Europe, and ask the earth which slowly drank the blood, and reluctantly covered the bones of the slain, and learn there what they have done.

But not only have these minds, powerful and highly cultivated as they were, been themselves lost to the world by the wrong direction which has been given them, but they have exerted a baleful control over innumerable other minds, and given to them a similar direction. All those heroes of ancient and modern times, whose names have been so often mentioned that it is an offence against taste to repeat them, were only master builders in schemes of mischief, and controlled, and furnished employment for, their nation, or perhaps, for their own and succeeding ages. Look at the last and most ambitious of them all. What did Europe do for the last fifteen years of his reign,

but labor to forward or to frustrate his purposes? Yes, that one man furnished fifteen years' employment to nearly all the disposable force of Europe; and the whole work was the destruction of human life and happiness.

The capacious and cultivated minds of men have been turned in another direction, and to no better account. To say nothing of all those literary productions whose tendency, whatever may have been the design of their author, has been to corrupt society and ruin the souls of men, we may be astonished to think how much talent and effort has been employed with no higher aim than merely to *amuse* mankind. What a prostitution of intellect—what madness—to lay all the power of thought and fancy under contribution to amuse a world of dying sinners like us! It is as if the poet, and the actor, and the musician, on the day of Sodom's overthrow, had combined their efforts to dispel anxiety and make the guilty inhabitants merry, when the fires of heaven were gleaming in at their windows.

How many more men of cultivated minds, owing to their rank, or their wealth, have felt themselves too elevated to make effort, even in doing good, and have, therefore, like some splendid piece of furniture, designed for ornament rather than for use, been laid by, never to contribute anything to the welfare of their race.

I might proceed to almost any extent in enumerating classes of men whose intellectual power has either done no good, or that which they have accomplished has been wholly incidental, converted to good by an overruling Providence, and not so designed by the actors. And then I might enumerate many other classes of men who have accomplished only a small part of the good of which they were capable, had they made all possible effort to acquire intellectual power, and to exert it to the best advantage. And then I might sup-

pose, for the sake of illustration, that all the schemes of ambition and cruelty and intrigue were blotted from the page of history; and that against the names of the splendid and guilty actors, whom the world for ages has wondered at, there were written achievements of Christian benevolence equally grand and characteristic; and then ask what a change would there be, in the scenes which the world has beheld transacted, and what a difference in the results! Alexander should have won victories in Persia, more splendid than those of Granicus and Arbela; he should have wandered over India like Buchanan, and wept for another world to bring under the dominion of the Saviour; and returning to Babylon, should have died like Martyn, the victim of Christian zeal. Cæsar should have made Gaul and Britain obedient to the faith, and crossing the Rubicon with his apostolic legions, and making the Romans freemen of the Lord, should have been the forerunner of Paul, and done half his work. Charlemagne should have been a Luther. Charles of Sweden should have been a Howard; and flying from the Baltic to the Euxine, like an angel of mercy, should have fallen while on some errand of love, and numbering his days by the good deeds he had done, should have died like Mills in an old age of charity. Voltaire should have written Christian tracts. Rousseau should have been a Fenelon. Hume should have unravelled the intricacies of theology, and defended, like Edwards, the faith once delivered to the saints.

Governments, too, as well as individuals, should have changed their character and purposes; and instead of that testy humor and jealous rivalry, which they have cherished, and inspired into their subjects, they should have learnt to "love one another with pure hearts fervently." Instead of expending much to gain little, and going in senseless and hazardous chase after honor and power,

and contending most tenaciously and most profligately for their imagined rights, they should have felt their relationship to God and to one another; they should have said, "Oh come, let us worship and bow down, let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture, and the sheep of his care."

To prevent all this destruction or prodigal waste of mind, and to bring the whole amount of intellectual and moral power belonging to our race to its most vigorous and best directed action, different classes of men propose different measures. The one talk of the progressive energies of the human mind; of the resistless march of knowledge and improvement; and predict the ultimate perfection of the human character, and of human society, as the effect of free inquiry and the knowledge of an infidel philosophy. They accuse religion of cramping the intellect and perverting the noblest affections; and they scorn its professors as visionaries, entertaining the most delusive expectations.

There can be no doubt that the extent to which infidel writers have, in many instances, urged literature and philosophy, with their laborious researches and valuable discoveries, has contributed much to increase the activity of the human mind, to enlarge the boundaries of knowledge, and to benefit society. These are what the gleanings and filtrating spirit of Christianity appropriates to her own use. But facts show that their efforts alone are not only inadequate to meliorate the character and condition of man, but that, wherever there has been a fair experiment, they have had a directly opposite tendency.

To allude to revolutionary France, is to make a very trite allusion; but such a fair experiment is a rare thing; and so is such a decisive issue. God in mercy does not often

make this world such a theatre of retribution as he made it thirty years ago. Let us not desire him to repeat that scene, but be content for instruction and warning to make so trite an allusion. This I say was a fair experiment of what the efforts of unmodified infidelity can do for man. The issue was most decisive. And what was it? All that is perfidious and unrighteous and cruel in ambition; all that is frightful in tyranny and anarchy; all that is base and disgusting in licentiousness; and all that is blasphemous and shocking in impiety, met together at that era in France. The nations stood round, and with a sort of fearful shrinking looked on that devoted country as the valley of slaughter. It seemed for a time to be the very mouth of hell, which alternately emitted and engulfed again the foulest spirits that the world ever saw.

Nor was this direful issue the effect of accident, or of some momentary and prodigious excitement of human passions, which could be traced to no visible preceding cause. The cause was simple. It was obvious through the whole course of its operation. Nearly all the piety of the kingdom had been expelled with the Huguenots; the whole religious system had come into contempt; infidel tracts had been circulated and read and understood, not only by the intelligent and restless classes of the community, but also by the peasant and the groom. The whole political body had in this manner been infected to its extremest members. It would seem to have been the design of God to permit this experiment to be made, with the fewest possible counteracting circumstances, so as to produce in the mind of the Christian, the philanthropist, and of the philosopher even, the fullest conviction, that their hopes of bringing the powers of man into their highest and best directed action, of reforming or even preserving mankind, must rest on something else than any system

of rules or motives which human wisdom has devised; and to make the infidel himself feel that society does not advance because he lives and writes, but in spite of his living and writing; and that his efforts, left to operate alone on the world, would ruin it. The truth is that infidelity brings no testimonials. The nation or tribe cannot be named, that has been enlightened or improved by it; and whoever expects a favorable result from the experiment, must expect it on the ground of her arrogant but unsupported assertion. He must expect it against the evidence of past facts; and against theory too: for the very uncertainty and incompleteness of infidel systems—their darkness respecting the character and will of God and the retributions of a future state, and their want of authority render them utterly defective in power of motive, either to incite or restrain.

The other class of men to whom I alluded, have looked to the dissemination of pure Christianity as the only adequate means of raising men from their degradation—of calling all the powers of intellect and moral feeling into healthful action, and directing them in their proper channels. This class of men have reasons for thus judging. They see in the history of the world, that Christianity has been the only thing which has taken the lead in reforming men. Other causes may have contributed to carry on the reformation which religion had begun; but none of them have had boldness or energy to begin. So far are they from it, that they are constantly giving ground before the evil passions of men, and are wholly unable to keep up a standard of morals, and to prevent its fluctuation. Individual enthusiasm in the pursuit of science, foreign dangers, or great national enterprises may hold society together for a time, and give it a pleasing and flourishing aspect; but its internal energies, assisted by all that philosophy can fur-

nish, are not able to maintain successfully the struggle with the causes of deterioration existing in the human character. India and Egypt, Greece and Rome are proofs of this position. They are not now what they once were. Certain causes, operating in combination, gave them for a while an artificial health; but disease was in them, and there was nothing there to eradicate it. They soon grew sickly; decayed gradually; sometimes imperceptibly; and at last died.

In the two ancient republics, so famous for the literary legacies which they have bequeathed to us, there were indeed many splendid instances of intellectual cultivation; but in these very minds, which shine upon us from antiquity like stars from the distant and dusky horizon, there was no desire, and no benevolent principle to inspire the desire, to send knowledge down through all the ranks of society. Did Pericles, or Cicero, or the Antonines ever invent a system of free schools? And what amount of argument may it be supposed would have been necessary to convince them that the common people had minds worthy of cultivation? or that any system of general instruction was practicable or useful? It is perfectly safe to say in the most unqualified manner, that the mass of mind in a nation has never been so called into action as to constitute an enlightened community, where the Christian religion did not prevail.

This proposition asserts just what we might be prepared to expect, in view of the truths which pure Christianity brings to bear on man. It is itself knowledge, and that of the most awakening and ennobling kind. It presents objects and considerations which it requires the greatest effort to apprehend, and which are of immediate personal concern, and excite the deepest personal interest. It places before man an infinite God, creating and governing the world, self-existent, almighty, omniscient, abhorring sin, requiring of him su-

preme and constant love, uninterrupted obedience, the highest service of the whole soul and the whole body. It tells him of his own character, condition, and destiny; of the retributions of eternity, and the part he must share in them. It imposes a great work upon him, lays him under a solemn responsibility, and is continually urging him on to make the most of himself, of his time and his faculties. It teaches him that to his own master he standeth or falleth; and that he must learn the truth himself, form his opinions himself, and himself abide the consequences of his own errors and misconduct. The Protestant feels that he has much more at stake than the Papist or the Pagan; and will, therefore, think more, know more, and have more character.

The spirit of Christianity is a spirit of benevolence. It places men in a new relation to each other, ties them by new cords, sets them to the performance of new duties. This benevolent spirit of Christianity is enterprising in devising schools and other means of instructing and benefiting mankind. It has a special regard for the ignorant, the debased, and the miserable—classes wholly neglected by heathens and Catholics—and seeks to enlighten and improve them. Almost every thing promotive of these ends, has been devised by men filled with the Christian spirit. Nearly all the free civil institutions, free schools, Sabbath schools, missionary societies, and other similar institutions, have been projected, and have struggled into successful operation, by the energy of Christian philanthropy alone, and amidst the opposition of the men of the world. After these devices have been successfully tried, men possessed of enlarged views, though not of the Christian temper, have been obliged, in order to maintain their character, to fall in with them; and having command of more means, have pushed them forward farther than their pro-

jectors expected ; and then they have claimed to themselves the honor of them. But it was the *Christian* who contrived them, and to him the honor is due. And to him the honor will be awarded, when the accounts of this world are balanced at the judgment day.

Pure Christianity, thus operating to produce a spirit of benevolent enterprise in society, to present new objects for consideration, and to put men under a new responsibility, has, wherever it has freely exerted its influence, been the means of calling a vast amount of dormant intellect into healthful action. We may see its effect among the Waldenses, and in all the Puritan sects which grew up between France and Italy, during the dark ages. It showed itself most manifestly in their characters, notwithstanding all the poverty and persecution they were made to undergo. One of their Catholic adversaries says, "It is truly remarkable that persons externally so savage and rude should have so much moral cultivation. They can all read and write. You can scarcely find a boy among them who cannot give you an intelligible account of the faith which they profess." This it seems was the fact, when not one half of the ecclesiastics of the Catholic church could either read or write. Another Catholic doctor who was sent as a spy among them, declared, on his return, "that he had understood more of the doctrines of salvation from the answers of the little children in their catechism, than from all the disputations he had ever heard." We may indeed learn how much pure religion was doing to bring the minds of these persecuted sects into action, and how perfectly their religion was contrasted with the Catholic, from the *errors* with which the latter charged them. Among these errors were such as follow : "They hold that the Holy Scriptures are of the same efficacy in the vulgar tongue as in the Latin ; hence they communicate and admin-

ister the sacraments in the vulgar tongue." "They can say a great part of the Old and New Testaments by heart."

Nor was their knowledge limited wholly to matters of religion. The Bible makes men think, and think correctly, too, on all the important concerns of life. They had notions of civil and religious liberty good enough, and broad enough, to be the basis of any modern political code. They advocated such principles as these—"A man ought not to be delivered up to the officer of justice to be converted ;"—"The benefits of society belong alike to all the members of it." These notions they entertained in the tenth century, that midnight of the dark ages, and under Gregory VII., that prince of tyrants.

Christianity operated just so in Germany. When Luther fixed his thirty-five propositions respecting indulgences on the church at Wittemberg, it opened a new and wide field of thought and conversation, and the spirit of reform and investigation went on together. It also showed its character and tendency during the reformation in Scotland. The Catholic clergy placed their whole dependence on the French troops, and took no pains to instruct the people. But the Protestant clergy were busy in disseminating knowledge and piety among all ranks, and when things came to their crisis, the effect was evident. It is not necessary now to compare the state of the Scots in the feudal times, which preceded the reformation, with what they became afterwards, and have eminently been ever since, or to make any extended remarks respecting the Huguenots of France, or the Protestant Swiss. All know that, as communities, they were the most enlightened, the most industrious, and the most attached to rational freedom, of any communities on the earth ; and all know that their character was owing to their religion, for almost every other cause was

against them. The effect of Christianity to call the mind into action, to elevate the character, and to give men power, is seen even more conspicuously, perhaps, in the reformers themselves. How immensely did it raise the apostles out of the common mass, in which, without this influence, they would have been sunk and unknown, and place them on an eminence, not merely as men holding peculiar opinions, but as men of intellectual strength and activity, of moral courage, and irresistible force of character, capable of confronting and confounding their mightiest adversaries. The truth is, that where Christianity takes firm hold of a man, it gives him an elevation and reach of thought, a feeling of responsibility, a seriousness and inflexibility of purpose, an energy of action, and a disregard of all minor consequences, which can be derived from no other source. How was it with Luther? He was the most powerful man of his time. Charles, with all his kingdoms and armies, did not possess half the power over the minds of men, that was possessed by Luther with his Bible. No monarch in Europe was so much feared by Charles or Francis, or the Pope, as he. What man of mere science or literature ever exerted an influence to be compared to his, as to extent or duration, or the importance of the effects produced? This was all the consequence of his enlightened religious zeal.

Nearly the same is true of some of the associates of Luther, and with Knox of Scotland.

It was this spirit of pure Christianity, stimulating men to get knowledge, cherished by such men as Claude of Turin, Berengarius, Arnold of Brescia, Wickliffe, Huss, and Jerome of Prague, which was the redeeming spirit of man during the dark ages, kept the lamp of science from going quite out, and called the minds of men so into action, that a revival of literature was effected

in the fifteenth and sixteenth centuries.

Pure Christianity is not only favorable to the universal dissemination of knowledge, but to all the higher efforts of mind. The number of those whose minds are highly cultivated, and of reputable authors, even in France, notwithstanding all the patronage which learning receives from the Institute, bears no comparison to the number of the same class of men in Britain and Germany, where the effects of the Protestant religion are felt.

But nowhere is the power of religion to make men thinking and active beings so obviously manifested as in the missionary enterprises of the present day. To allude to this, with a single illustration, is sufficient for bringing it fully before our minds. Think for one moment of the Sandwich Islands, and of the effects which Christianity has wrought there. Twelve years ago those islanders were perhaps as brutish a race of beings as could be found in the world;—mere animals. Now they have a written language, books, schools, and good civil institutions. This has been effected by the introduction of Christianity. The change is like transforming so many leopards into men;—like creating so many human, enlightened, Christian men, and giving to themselves and to the world the benefit of their Christian action. Indeed the work of evangelizing the world, with which God has kindly intrusted and honored men, does appear, in its nobleness, something like the work of creation. It is bringing mind into action which before seemed not to exist.

These islands are only a specimen of the effects of Christianity, though a striking one. Every missionary station exhibits, in kind, the same thing.

They, therefore, who speak disparagingly of Christianity and its influence in promoting civilization, and in expanding and invigorating the

human mind, and who boast of what philosophy and free inquiry have achieved, and what they promise to do for mankind, may be safely challenged to find the country in all the world, in any age, where a good system of schools, accessible to the mass of the people, or where liberty of opinion and of speech have existed without the prevalence of Protestant Christianity ; or where Protestant Christianity has prevailed without drawing these after it. They may be pressed even further, and be challenged to point out the place where any sect of philosophers or free-inquirers ever made, directly or indirectly, a systematic and vigorous effort to extend knowledge into an unenlightened community. Where have they sent forth their missionaries to establish schools, to furnish books, to instruct in the arts of civilized life, to elevate the character, and to promote social happiness ? The truth is, that, so far from having tried the power of their system, and being able to appeal to nations or tribes that have been disenthralled and reformed by it, they have not even made the attempt. The only exertions now making to enlighten the ignorant and barbarous nations of the earth are making by the adherents of Christianity. Look through the benighted tribes of Asia and Africa ; penetrate the forests of this continent ; search out every Pagan island of the sea, and you will not find one free school, nor any other worth the name of a school, which has not been established by Christian benevolence. It is certain, not merely that Christianity is the only thing that has successfully engaged in enlightening and reforming the world, but that it is the only thing that has ever in good earnest attempted the work. It is on Christianity, then, that all our hopes of the universal diffusion of knowledge, and civilization, and domestic happiness, as well as of piety, must be built. It is by the operation of it, that, I had

almost said, the whole human race are yet to be raised up from the blackness of darkness into which they are sunk, to the life and dignity of thinking, intelligent men ;—and we may make this infinite addition, that it is by the influence of Christianity, that purity and immortal life are to be given to the souls of men.

Nor is this the period for delay or relaxation of effort in the work of meliorating the condition of mankind. We may think, when we see what Christian benevolence has effected—how much knowledge and enterprise and piety there is in the world—that nearly all has been done for man that can be done. But, in truth, almost all yet remains to be done. Not more than one quarter of the population of the earth is even nominally Christian, and not more than one fifteenth are Protestants ; and even among these last, how limited are the knowledge and influence of the gospel ! The bright spots which Christian activity has lighted up in the world are like the tops of the mountains gilded by the rising sun, while all the surrounding country is covered with damp, gloomy shade. Suppose that Luther and his fellow reformers had thought in their day, that all had been done for the human family that could be done, what would now have been the condition of what we call Christendom ? It would have been now very nearly what it was then, covered with the grossest political and ecclesiastical abuses, with superstition, and intellectual night. We see in history the stream of knowledge and piety winding its narrow and sluggish current through the dark ages till it comes to their time. It then suddenly takes a broader channel ; and by their contributions this stream of knowledge and enterprise and piety has been widening and rolling a deeper tide of light down to us. These were men who laid succeeding ages under obligations to them. We should look back to them as our own individual

benefactors. Shall the men who may live two hundred years hence so look back to us, as they see the results of our pious enterprise borne down to them on the stream of time, and trace them in the enlargement of the fields of knowledge, the augmented vigor of the human mind, the improved systems of civil government, and the greater prevalence of social virtue and happiness?

Though others may talk much and boastfully, yet the Christian community, and especially Christian ministers, should remember that whatever is to be done to meliorate the condition of mankind must be done by them. They are God's appointed instruments for reclaiming the world from its state of darkness and sin. Nor should they think that merely the spiritual welfare of the world is depending on their enterprise and faithfulness, while its reformation and advancement in other respects are to be wrought out by other agents. The truth is, that, if the human mind is ever to be raised from its inaction and debasement; if it is ever to accomplish the noble purposes for which it was designed; if knowledge and independence of character are ever to prevail among all ranks of all nations; if civil freedom is every where to take the place of tyranny and misrule; if domestic virtue and happiness are to bless all the families of men, Christians must do the work: and they must do it with very little assistance from any quarter, except heaven, and in the face of systematic and unwearied opposition. As the preaching of the gospel is the great and divinely appointed means of disseminating pure Christianity, and giving it a controlling influence, every suitable effort made to increase the number of faithful Christian ministers, or to give additional efficiency to their labors, is so much done, most directly, not only to promote universal piety and righteousness, but also towards introducing and perpetuating intellectual and civil freedom, a gen-

eral elevation of the human character, and the augmentation of human enjoyment throughout the world.

For the Quarterly Register.

PRAYER FOR LITERARY AND PROFESSIONAL INSTITUTIONS.

It is a subject for gratitude to God, that in his providence he has ordered the establishment of institutions in every part of our country, affording valuable advantages for education. The statistics of these, as furnished in recent publications will not, perhaps, be uninteresting to the friends of learning and religion, and will assist our conceptions of the importance of the subject proposed.

According to these tables the statistics stand thus: The number of colleges in the United States, 59: theological institutions, 22: medical schools, 18: law schools, 5: the number of instructors connected with colleges, 400: students in the classical departments of the colleges, 4,100: medical students, 1,863: law students at five colleges, 88: theological students at eighteen institutions, 709: whole number of students at colleges and professional schools, 6,770.

The location of these institutions is as follows: In the New England States, 12: Middle States, 13: Southern States, 15: Western States and Territories, 19. So that the advantages of college and professional education are, in local respects, within the convenient reach of most of the young men of the United States.*

The proportion of young men in different portions of our country, found in these institutions, is as follows: In the New England States, one college student for every 1,331 inhabitants: Middle States, one for every 3,465: Southern States, one for every 7,232: Western States and

* Some of these estimates were made in 1830.

Territories, one for every 6,060. An interesting proportion, then, of the youthful talent in our country, is in a course of preparation for *something*, favorable or unfavorable to the interests of religion. This, as appearing in a survey of our colleges, to say nothing of young men in other situations, who, by self-education, and the force of circumstances, are in the process of training to some important purpose.

I will not believe myself writing for any readers who do not acknowledge the importance of our institutions being the seats of *religious* as well as literary and professional character and influence. The present proportion of those hopefully pious in them should be seriously considered by us. According to schedules of the American Quarterly Register in 1830, there were 683, out of 3,582, in the colleges as distinct from the professional schools—leaving 2,899, not professedly pious. We have occasion for lively gratitude to God, that in the revivals of religion in the colleges since the commencement of the present year, there have been, as near as can be ascertained, between 300 and 400 more, apparently converted to God. With this pleasant increase, however, taking the census of the colleges for 1830 as the basis of our estimate, there still remain more than 2,000 of the young men of our country in the colleges, and preparing for stations of influence less or greater, and who have not yet “known the grace of God in truth.”

The proposal of the annual fast and concert of prayer for colleges was a happy thought. A delightful scene it is, now annually presented, of the churches of the United States humbling themselves before the throne of grace, and praying for the visitations of the Holy Spirit in our seats of science and education. To any who perhaps regard this as an inexpedient addition to the number of concerts already established, we

would recommend—along with the facts already stated—the following considerations, in brief; that our colleges stand closely connected with the prosperity of Zion: that the subjects of prayer impressed by the Holy Spirit on the minds of Christians cannot be safely dispensed with, or neglected: that Christians must make up their minds to devote themselves more and more to seeking the prosperity of Christ’s kingdom, if they would have the millennium ever arrive: that, moreover, it is the divine direction, “pray for *all* men,”—and who more interesting subjects of prayer than young men in a course of education? Let it be remembered, also, how ready God has shown himself to bless, in his granting the gracious influences of his Spirit repeatedly, in former years, to several of our colleges; and especially that in this present, a year of college revivals, truly, fourteen of these institutions have been graciously visited: and moreover that the commencement of these rich dispensations of the Divine Spirit was apparently—in one college particularly—on that twenty-fourth day of February, while God’s people were “yet speaking.” For it was very soon after that we began to receive intelligence of college revivals. Let an argument for this concert also be drawn from among the scenes of a college revival. There are doubtless some of my readers who in former years have resided in colleges, while “the Lord was there.” You have seen, with joy and reverence, the evidences of the divine presence, in the solemnity visible in many a young man’s countenance: have observed how it has repressed the conflict of unholy rivalry and ambition; silenced the revels of dissipation, the laugh of thoughtless gaiety, and the scoff of unbelief; how it has made the chapel truly a place of *prayer*; the lecture room a place of deep seriousness and of occasional and earnest exhortations from teachers; has made the

student's walk to be the season of thought, and conversation on the things of eternity, perhaps of sweet Christian communion. You have seen students become solicitous and earnest inquirers, of whom you once scarce dared to hope any such thing; have heard from lips which perhaps once dealt in ribaldry and profaneness the question, What shall I do to be saved? have witnessed with holy reverence and delight, the solemn stillness and deep attention pervading the lecture room, converted for an evening into a conference room, and there rejoiced, with "the angels of God in heaven," over many a young man repenting. And you have seen the young man of talents, acquisitions and promise, "confessing Christ before men," and taking a new direction for life here, and eternity hereafter, as one "born of God" and in a course of education for His service. In a word, you have seen things which have made you, with admiration, to exclaim, "what hath God wrought!" Yes, Christian, you who have rejoiced in the scenes of a parish revival, only, there are scenes which surpass even these, interesting as they have been, and which it would greatly rejoice you to see, within the walls of college, when "the Lord is there."

We have spoken of the desirableness of *continued* influences of the Holy Spirit upon our seminaries, for a reason additional to those which respect a common church and society. There being, in the college, once in *four* years, an entire change of members; and, in the professional seminary, an entire change once in *three* years; if revivals of religion occur only at intervals of possibly several years, many young men come and go, without being residents, at the time of one of these interesting seasons of the divine visitation.

This subject stands related to the *consecration of talent and attainment* to the service of Christ. There is a vast amount of mind in a form-

ing state, in our seminaries of learning. The right formation of it depends much on the state of the moral atmosphere around it. A melancholy amount of talent and attainment has been perverted in times past; and most affecting have been the cases of young men who might have stood among the foremost in the ranks of usefulness and religious influence. Many have been poisoned by religious error, while they have maintained respectable moral characters. Many have debased themselves, and made their talents and attainments useless, by vice. Others have been comparatively useless, by indolently "burying them in the earth;" and their influence has but helped forward the general deterioration of society around them. In illustration of these remarks, so far as they relate to the merging of talent and education in vice, on the authority of a gentleman educated at one of our first colleges, were given, through the medium of one of our periodicals,* not long since, the following facts, respecting the class to which he belonged less than thirty years since. "It was a class from which much was expected, as the instructors were often heard to declare; and was certainly not deficient, when compared with other classes, either as to numbers or talents. Unhappily a very low standard of morals was prevalent; only two of the class were free from the habit of profane swearing; and nearly all except these two, would occasionally get intoxicated. This class went out into the world as one of the hopes of the country." Its subsequent history showed, that "comparatively a small number of them ever occupied respectable and conspicuous situations. In *twenty-two* years after leaving college, *two thirds* of that class were known to have died; and of these, full one half died the victims of intemperance. Of the survivors, some

* The American Pastor's Journal.

now living are known to be in the lowest state of degradation." As a contrast to this, another individual gave the character and history of another class, of less than forty years since. "It was numerous; the influence was decidedly in favor of morality. Before leaving college, a large proportion came under the power of religious principle, in consequence of a general revival of religion. *Twenty-five* years after the time of graduation, only *one quarter* of the class had died; and of the surviving three quarters, a large proportion were occupying stations of considerable usefulness."

Young minds, in a course of education, need guidance, formation, and establishment by the grace of God; and their services should be then secured for the advancement of Christ's kingdom, in whatever stations they shall be placed. What can be more delightful to the eye of the Christian, than to see a young man of talents, attainments and promise, as he comes forward in life, laying all at the feet of Christ Jesus his Lord; and going on to act upon that instruction, "ye are not your own, for ye are bought with a price; wherefore glorify God in your body and your spirit, which are God's."

This subject stands related to the *consecration of influence* to the advancement of religion. The student in college, and the same individual subsequently, as a man of education, in professional life, unavoidably exerts influence of some kind. His opinions, his moral habits and example, will give a direction, right or wrong, to other minds. Especially his habits of thinking and speaking upon religious subjects will have influence upon other men. Suppose him to be simply careless and indifferent to religion, and living in a quiet course of respectable unconversion; he will countenance the like in many others. Or suppose him an unbeliever in religion, as an experimental and holy affair; perhaps a

derider of it and its truths; he will pass on in life, keeping in countenance a circle of other men, in errors and guilt like his own, and making himself a heavy "partaker in their sins." Suppose him to go dashing along up one political eminence after another, and cutting a figure as "a people's man," i. e., *a man who will do almost any thing to please the people, and get their votes for himself or men of his party.* What has the kingdom of the Lord Jesus in the world to expect from him? What other calculation can be made, than that he will exert an influence against religion—that he will trample on religion, whenever it is in the way of the attainment of his own objects?

On the other hand, if he be a man who has "the love of God shed abroad in his heart by the Holy Ghost;" one who daily lives, as "seeing Him who is invisible," and who communes with God daily in his closet, and comes from his closet to exhibit the light of a Christian example; he cannot fail to be a blessing in the community. But, not to anticipate a topic of remark in another division of this subject:—

We speak here more particularly of the influence of a college, in its collective capacity, upon the commonwealth in which it is situated. It embodies, in its Boards, and Faculty; and in its classes, even down to the youngest Freshman; men who constitute a source of influence not exceeded by any equal number of men in their collective capacity; or by any other species of establishment. Political men, heretical men, infidels, and religious men, all keep a steady eye upon the colleges, as sources of influence; and they indicate their consciousness that a college is a powerful engine, to be wrought for some purpose or other, according to the views and aims of those who superintend its concerns. In some particular institutions in our own country, it is very observable what a vast amount of influence a

college may exert, for the dissemination of truth or error, virtue or vice. Look at the character of some European Universities, particularly in Germany; illustrious, truly, as seats of learning; but, as to moral and religious condition, and consequent influence, appearing to the eye of a Christian, like "the mountains of Gilboa," on which there is "no rain, neither any dew." A commonwealth, or a country, in various ways, feels the influence of its literary institutions, as favorable or unfavorable. A neutrality, as respects some decided moral and religious influence, is out of the question, notwithstanding all the dreams and theories and professions of men who want learning without religion. A college will inevitably bless or blast ten thousand immortal spirits. And the Holy Spirit of God alone can secure the one, and forbid the other.

This subject stands related to *the occupancy of various important stations, with "men of God,"* men of prayer, faith, supreme consecration to the interests of the kingdom of Christ.

The *ministry* is one of these. To our colleges, principally, we look for those who shall be future guides to souls, in this country, especially. It would not be necessary, at a period like this, to urge the indispensableness of piety in ministers, were it not that in the minds of many men of education and standing, especially in some of our college Boards and Faculties, there is entertained the sentiment, that talents, learning, and morality, are sufficient qualifications for the office of the ministry: while religion, as a subject of experience, under the influences of the Holy Spirit of God, and to be shown in *holiness* of life, is disbelieved and contemned: and also, that we are every year becoming more exposed to the danger of having the ministry become here, what it long has been to such an extent in some other countries—a mere profession to live by. But let, now,

the questions go round among the churches of the Lord Jesus, and among reflecting men who give only a speculative assent to the truths of the Bible. Who will commit himself to the religious instruction of a man who knows and believes nothing about the grace of God, as a matter of experience? Who is willing to seat his family, Sabbath after Sabbath, and year after year, before a pulpit from which an unconverted man, in the pride of talent and the flippancy of unbelief, delivers the cold maxims of a heartless morality, or the sickening sentimentalism of grave ungodliness, or the announcements of "damnable heresy"? Who that cares anything respecting religion, is willing to see ordinations become, extensively, the putting of men "into the priest's office that they may eat a piece of bread;" the "laying of hands suddenly" on "sculls that cannot teach and will not learn" which be "the first principles of the oracles of God?" thus, in truth, making one of the holiest solemnities in the church, to be the profane setting apart of men to the solemn service of the devil, as "blind leaders of the blind." It is enough to make angels weep, to see such things done; and in this comparatively religious country of ours too; things they are, which, "in the day of judgment," will fill the transactors in them with horror and despair, as the transactions of impiety and blasphemy.

To avert and remove such evils from our churches and from the country, prayer must be made, "in faith," and "without ceasing, unto God," for his continual blessings upon our seminaries of learning. We want our pulpits filled with men who know, love, and preach "the truth as it is in Jesus," and on whose ministry will descend an "unction from the Holy One." Our country—thanks to the Great Head of the Church—has been blessed with a goodly number of ministers, whose consecration to Christ began within

the walls of college. Many a church knows what a blessing is a faithful minister; and when called to weep over his grave, and to gather the remembrances of his early life, they have associated with his endearing usefulness to them, that college where he was renewed by the Spirit of the Lord, and his preparation begun, to be an "ascension gift" to them. Thousands of such ministers are wanted at this moment in our own country; and tens of thousands more for the conversion of the heathen world. For with the progress our Education Societies and Theological Seminaries are making, in training such; the wants of our own country—to say nothing of the rest of the world—cannot be overtaken, these many years. Hundreds of young men are wanted, where tens can be had to answer yearly applications for preachers. And death, all this time, is sweeping ministers into the grave, as rapidly as any class of men whatever.

We ought not, however, to desire that every converted collegian should become a minister, much as ministers are wanted. For men of devoted piety are needed also, in the profession of *law*. The lawyer has intercourse with men of all classes. He generally takes rank among the first men, in town, county, state; and in the country at large. He *lives* in a professional station of influence; and as we shall yet notice, he is occasionally in other stations of importance. He is, inevitably, a man of some influence or other. If unfriendly to serious religion and the doctrines of the cross, no man can do more than he, to oppose them. In the place of his residence, he can be the respectable and influential patron of error. In his intercourse with men of his profession, and with numerous others, he can, if he is disposed, raise many a smile of contempt at religion; give many a wound to the cause of Christ; and possess many a mind with the errors which darken

his own. With my eye upon an actual case—formerly existing in our country—I will suppose him to rise to the bench, and to circulate around him, in the social intercourse of each season of court session, the influence of his own loose sentiments on religion; to deal out the doctrines of a subtle heresy to a circle of lawyers; a jurist of commanding talents and high professional attainments, and having a powerful influence over his juniors, and doing as much to fill their minds with specious error, and prejudice against the religion of Jesus, as any minister, of his faith, in all the country. And who can calculate the vast amount of moral mischief such a man in such a station will do?

"The faith once delivered to the saints," ought to have lovers and defenders among the members of the bar, as well as in the pulpit. Not that every lawyer should be a critical theologian; nor that religion should be discussed in the court room; but that men who can so well put forth powers of argumentation in that place, should be, as Christians, well read in that grand text-book of theology, the Bible; and should be disposed and ready to defend its great truths, and urge its holy duties, whenever it is needful in their intercourse with other men. Such an one, it is believed, was Hale, among English jurists. Such a man was Reeve, among Americans. Some few men there are, of like character, at the present time. But we want our benches and bars composed of such men.

Men of devoted piety are also wanted in the medical profession. The intercourse of the physician is of a peculiarly interesting character, and with all classes of society. He is with them in scenes of suffering and danger; and at times when their hearts are bursting with solicitude; or broken with sorrow, as mourners. He has some of the best possible advantages for doing good to men's souls, when called to prescribe for

their bodies. He often finds men under circumstances in which they cannot help thinking, feeling, and trembling, in regard to their eternal interests. What a delightful qualification in a physician, then, to know how to minister to the "wounded spirit," as well as to the frail, dying body.

I know a physician, who is in the practice of kneeling by the bed-side of his patients, and imploring the blessing of God upon his medical prescriptions. I have been informed of another, respecting whom are stated the following interesting facts. He was called to a surgical case, of a very critical character. An operation was required speedily; which might save the man's life; but, from peculiar circumstances, so critical, that the man might die under it. This pious physician and surgeon having examined the case, made his patient aware of his situation, and of the hazard which would attend the operation; and referred it to him to decide whether it should be performed. The patient said, "Do it." "I leave you then, my dear sir," said the physician, "for half an hour, which I shall spend in prayer to God. Let me beg you also to spend it in preparing for the worst." The physician went to "the throne of grace;" and came from it to his critical work. God had heard his prayers. The operation was successful; and the man's life was saved. His soul, too, it is believed, received good through the faithfulness of the praying physician. What a different matter, to be under the hands of such a physician; and to be under those of one who perhaps never lifted a prayer to God for his patients, in the whole course of his practice. I do not say that successful practice can be expected only from the pious physician. But I do say, whenever I lie trembling on the side of the grave, bring to my bed-side, of all human physicians, a son of the "Great Physician;" one who will remember my immortal soul,

while he prescribes for my perishable body.

The interest is peculiar which a family feel in a physician, who has been with them in some trying scene. He has perhaps been instrumental, through divine goodness, in bringing up a beloved member of their circle from the borders of the grave; and has mingled his joys with theirs, in that recovery. Or, after his best, but fruitless efforts, he has wept with them by the dying bed of one very dear to them. He is thus brought into a kind of contact with them, and they feel an interest in him, and a regard for his character, as a man and a physician, which will influence their minds—it may be powerfully—in regard to his religious opinions and character. Of first importance, then, is it, that these be such that his influence upon them shall be salutary. The pious physician may even vie with the minister of religion himself, in influence and usefulness for good to souls; and like Luke, the companion of Paul, in his work of winning souls to Jesus, may well deserve the appellation of "the beloved physician." We might follow the physician into the various other parts of his sphere of influence and usefulness; and give examples of piety in such men. We might also look at instances of men of professional skill and excellence, who have united with these, still, the dangerous faith of false doctrines, or the gloomy skepticisms of atheism; and who have spent their lives in taking good care of men's bodies, but have ruined their souls by an unhappy moral influence. All would go to make urgent the duty we are considering, of prayer for the influences of the Holy Spirit upon our colleges and professional seminaries.

Men of piety are wanted in the stations of official and political duty and influence; as filled in considerable measure from the Bar, and occasionally from other institutions. There is a very intimate connection between

revivals of religion in our seminaries of learning, and the future furnishing of our country with religious rulers and legislators. Countless dangers beset men in public life. This arises in part from their dependence, to such an extent, on popular favor and election; and from their being called to enter into the conflicts of parties, and the scrambles of ambition and pride. To read the debates of a session of congress or state legislature, or to watch the course of an election, is sufficient to convince any man of common discernment, that men who enter into political life, perhaps into official stations, are put to frequent and severe tests of moral and religious principle; by the state of opinions and feelings among those from whom they receive their places. They are often tempted to do wrong, in the "fear of man," instead of right in "the fear of God."

That which was seen in an eminent British statesman, in taking an independent stand where national justice was concerned, in advocating the claims of America, sixty years since; is also necessary in the American legislator, to secure legislative respect for religion and sound national morals. For example; on two great subjects before the people of this country; Indian rights, and the withdrawal of the mail from our public roads on the Sabbath. I am aware that these are considered party questions by many; and that it is demanded that ministers shall neither preach nor pray about them; and that some ministers have allowed themselves to be frightened into silence respecting them. They are subjects of too high importance and solemnity; and the honor of God's holy law, and the well-being of this nation, are too deeply concerned in them; that they should be treated as "party questions." And ministers who are silent upon them, are silent to the dishonor of their sacred office, and under a fearful responsibility to their "Lord and Master."

For the security of right deliberations and safe decisions, on subjects of such a character as these named; steady religious principle needs to come into operation,—the fear of God, as a gracious and soul pervading principle. Biasses, prejudices, self-interest, need to be held in check, from inducing wrong decisions. True, under the influence of human feelings, and simple moral principle, and even under the influence of party feelings, men may providentially legislate safely and uprightly. But there is no security for it; and the probabilities are in strong majority against it. The truth is, it needs religion in the heart, and a sacred regard to the decisions of the Statute Book of the Lord Jehovah, to ensure a man's acting *right*, in the fear of God, on such subjects and under such circumstances.

Let the individual influence of our public men, and of our legislatures, upon the state of public opinion on moral and religious matters, be considered; and also the dangers to a nation, which spring from having unrighteous rulers, of whatever political creed or party they may be; and, moreover, what have often been the judgments of God upon nations, on their account. Let it also be considered what a blessing pious rulers and legislators are; and the concern they have in securing our own internal happiness and prosperity, and the right character of our influence on other nations.

All these things point us to the forming period of the lives of our young men, as the time when, and to the academy, the college, and the professional school, as the places where, the prevention of evil and the security of good must be in train. Fervent and devoted piety is seriously needed by all at present "in authority." But it needs to be in existence and growth in the future legislator and ruler, while in the different stages of education. The training of his spirit, by the grace of God, needs to go on, with the training of his men-

tal powers, under "tutors and governors." Could you show us a representative, a senator, a member of cabinet, or the president of these United States, just converted; you would only show us a "babe in Christ," in the first breathings of spiritual life; and needing to grow, many a year, before he would be at the "measure of the stature of manhood in Christ," and in the strength and firmness of holiness, which he needs *now*, every hour, in his responsible station. And if it be a miracle of grace that he is converted to God, amidst the temptation and labors of office; it will require the continuance of the miracle to keep him alive under such circumstances. No; while we pray for them who "*are* in authority;" would we have rulers for time to come, who shall be "strong in the grace which is in Christ Jesus," we must ask of God, that in the youth, in the preparatory school, and in the college, and the young man in the professional seminary, there may be the commencement of the work of grace; and that they may have as long time as possible to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," before they shall be called to the temptations and dangers of public life. We must thus anticipate their wants, and what we would have them to be; and pray that they may be prepared to go up upon the high places of our land clothed with the humility of grace, and yet strong in the holy might of grace. Thanks for some such, now. May the day soon be given us, when our seats of office and our halls of legislation shall be filled with such. But to this end, let every Christian daily pray that our seminaries may be the dwelling places of the Holy Spirit.

Men of piety are wanted as *teachers in our seminaries*. There is in our country a great and growing interest in the subject of education. Professional schools, colleges, academies, lyceums, high schools, &c. are going up, every where. There is a

consequent growing importance of the profession of teaching, in its various departments; and in its different grades, from the instructor of a village school up to the president of a college. Education may become, in this country, through the irreligion of teachers, what we have already said it is in some portions of Europe, the handmaid of error, or even of atheism; and may poison all our fountains of science and learning. The whole spirit and habits of our literary men may become deadening to religious interests; cold, speculative, proud, philosophizing, daring, deistic, atheistic, demoralizing. Wo to the religious interests of our country, if the day come when the spirit of unsanctified literature, in our faculties of instruction, shall have such ascendancy, here as elsewhere, over the spirit of piety.

Men of education, and of a spirit of literary enterprise, loving religion, and "living according to God in the spirit," are blessings to a country. They put honor upon the word of God, and upon the religion of the gospel, as the only true elevator of the soul, and adorning of character. They attach an importance to the pursuit of things heavenly and divine, which commends it to the minds of their pupils. They are seen by their pupils laying down their honors at the foot of the cross; and bringing the rich resources of science and learning to the aid of the great object of spreading the knowledge of God in the earth. Look at such men as Edwards, and Dwight; and others that have been, and some that now are in collegiate offices; men of talents and learning; sitting and teaching their pupils to sit "at the feet of Jesus," and to "learn of Him." Good and honorable eminences are such. Would we have our chairs of instruction filled, and kept occupied, by such men, we must pray and look for the divine influences on our seminaries, where are resident, from year to year, the future candidates for these places.

In the persons of our young men, we must by faith see the future champions of the Christian religion, as well as the eminent sons of science and learning.

In the way of warning to the churches, let us here draw one or two pictures, from actual cases; presenting melancholy contrasts to those we have named. Upon one, our eye rests; learned enough he was, but affording proof that learning may be associated with utter indifference and even hatred to evangelical religion. At the head of an institution, which educated under his presidency, many a young man of talents; and laid the foundation for many accomplished scholars and men of taste; he unblushingly "denied the Lord who bought him" and them; made the ways of error, in appearance, ways of pleasantness, and its paths to give deceitful promise of peace; took away—with others—the foundations of the sanctuary of truth, and built up a shining fabric of error, on which *belonged* the inscription, "the way to hell, going down to the chambers of death." And will there ever be a return, from their strayings out of the path of truth, of the melancholy numbers, whom he, in his responsible station, encouraged to shut their eyes against the light, and to turn their backs upon God and that eternal life which is in his Son!—Upon another we look; he was literary, tasteful, accomplished, witty, wicked; a hater of the doctrines of "the cross," and a reviler of that "name which is above every name." Profligacy in him also vied with heresy and the spirit of blasphemy. Into a fountain of science, of which he had the keys, he poured the poison of his own detestable irreligion and licentiousness; till God removed him, and called him to his last account.

Christian, will you place under such influence the "son of your vows?" Can you bear the thought, that when you and your fellow Christians of this age are in your graves, your and their

"children's children" shall be for generation added to generation, thus the prey of the destroyer? No. Supplicate then for the residence and guardianship of the Holy Spirit in our colleges, now, and henceforth, so long as "the sun and the moon shall endure." Be treasuring up prayers for our seats of science and learning, that there the Lord will "command a blessing," when you shall have been long gone down to the grave.

Our time permits little more than to name a few others of the many stations which demand *learning and talents sanctified by the grace of God*; and which are to be filled, principally, from the ranks of our young men educated at colleges and professional schools. The editor of a periodical journal; the professional author; the artist, and man of practical science; the agent of Christian benevolence; the trustee and visitor of a literary or professional institution; the merchant; the traveller upon enterprizes of literary and philosophical research; each and all need the grace of God to dwell in their hearts; that they may be blessings to society, their country, and the world. Without this, it cannot be predicted where shall be the limit of their unhappy influence on the minds of tens of thousands. Each one can nobly help, or most disastrously hinder, the progress of Christian truth and holiness, and the salvation of men. Each one of them needs to bring with him to his work, a "heart established with grace;" a mind enlightened and sanctified by the truth of Christ; and an eye single to the divine glory. We should pray for such men now in station and influence; but especially for those who are and will be, continually, in those interesting places of preparation, the college and the professional seminary. Your prayers of faith and fervency, Christians, through the divine blessing, can obtain a meeting, in those places, between the Holy Spirit and their immortal spirits. And

the consequence may be, joy to you, and "among the angels of God in heaven;" and the giving of a blessed direction to their course, and that of unborn millions, throughout eternity. Christians, you cannot, you will not let such prayers be wanting!

Did time permit, we might speak of many other important relations sustained by this subject; for example, the protection of students from the temptations of a purely literary spirit; and from the unhappy influence of ambition and literary rivalry; from the backslidings, among college scenes and temptations, which sometimes appear in apparently pious young men; and from the coldness and formality in religion too often seen, in both instructors and students professedly pious, where the spirit of literature is suffered to rival or outstrip the spirit of piety. We might also dwell on some animating encouragements in this duty. But we close with a remark or two upon the thought that

Prayer for our colleges and professional institutions takes hold on that great object, *the conversion of the world*. The desolations of Christian lands are yet in affecting measure undiminished. Added to these, "the heathen" have yet to be "given to Christ for his inheritance." Vast wildernesses and countless "solitary places" yet remain to be "made glad;" and almost a world of "desert," untrodden by the messengers of salvation, remains to be made to "rejoice and blossom as the rose." Six hundred millions of dying sinners are in want of the "joys of God's salvation," this very hour. There is a blessed song, destined to "employ all nations" of this globe. But, with the most earnest efforts which the whole church on earth can make, and with the most speedy and happy success which can be attained; millions on millions from among these present nations, before their wants can be overtaken, will have gone, unblest with the gospel, down to eternal night

and despair. The Lord has given "the word;" but "great" must be "the company of them that publish it." Let us then fix our eyes on the colleges of America, and of every other country called Christian, —upon these hopes of the church and of a perishing world; and lift them, too, with our supplications, to the eternal "hills from whence cometh our help," to Zion's God "who only doeth wondrous things."

For the Quarterly Register.

PETITIONING IN BEHALF OF PUBLIC OBJECTS.

WITHIN thirty years past, the philanthropists and Christians of England have accomplished several important objects by petitioning Parliament. Among these are the abolition of the slave trade; the introduction of Christianity into British India; the Catholic emancipation bill; and the abolition of the practice of burning widows in India. These same men are now calling the attention of Parliament to the subject of the final and total abolition of slavery throughout the British dominions. There is an impatience, a restlessness in the public mind on this subject, which will never grow weary till the work is *done*. Rather than that involuntary servitude should continue in the West Indies, many years longer, they would see the Atlantic ocean sweep over the whole of the islands.

In this country, also, we have frequently presented petitions to our government, but we have almost as uniformly failed. Questions in regard to the transportation of the mail on the Sabbath; the abolition of slavery in the District of Columbia; the removal of the Indian tribes; and others of great importance, have agitated the public mind, and have been the subjects of public petition and remonstrance. But all these efforts have thus far ended in disappointment. Some minor objects have been gained, but the main thing aimed at has been lost. What is the cause of these different results in the two countries? Why should the British philanthropists meet with almost uniform success, and we with almost uniform failure? Not surely because our brethren in Britain possess more of

public virtue, of enlightened conscience, of philanthropy, of love of freedom, of a spirit of industry or perseverance.

One cause of our failure, in this country, is the unwillingness, on the part of many, to interfere in what they call political concerns. They choose to suffer some heavy political evils, rather than submit to the trouble of seeking constitutional redress. They are accustomed to interpret the declaration of Christ, that his kingdom is not of this world, as excusing them from all concern with the civil government under which they live. They are to submit quietly, whatever be the nature of the authority which is exercised over them. Or they may suppose that any attention to such subjects will subtract from that spirituality of mind, which it is their duty to cherish as the subjects of the heavenly kingdom. They may, perhaps, imagine that to engage to any extent in political matters supposes that they must become familiar with the artifice, and miserable chicanery, and *partyism*, in which mere worldly men are conversant. But there are matters, connected with civil government, which concern every man in the community, that has a conscience, or an obligation to discharge. If upright and conscientious men keep aloof from the great field of civil and political affairs, most disastrous will be the consequences. How can an honest Christian "pray for kings and for all in authority, that we may lead a quiet and peaceable life," if he does not look, with a vigilant eye, on the movements of his government, especially, if he lives in a country where power emanates from the people, and where every man is, in a sense, a guardian and ruler of the nation. Such a man does not look through the whole circle of his duties. His conscience is not in a perfect and healthy state. He is willing to perform what devolves upon him of a quiet, social nature, but shrinks away from those duties which call for self-denial and firmness.

Another cause of our failure, in this country, is a disposition to act too exclusively as individuals. We have not learned yet the power of associated effort. We are willing to think right ourselves; we are willing to place our names on a paper; but we are not willing to carry that paper to our neighbor, and see that he understands the subject, and feels, and acts as he

ought. But we have not done our duty, when we have come to a right conclusion ourselves. The great law of Christian love enforces its claims upon us collectively as well as individually. To a certain extent we are responsible for our neighbor's belief and practice. The individual, who, twelve months since, subscribed his name to a petition in behalf of the Indians, did not perform his duty unless he used his whole influence to bring all within his reach into fervent co-operation. A question of great solemnity, appealing to all, which there was in him of sensibility, and conscience, and Christianity, came before his consideration. Was his duty discharged, in the sight of his omniscient Judge, when he had recorded his own silent, single, insulated protest? The voice of the moral law is, *Take others with you to your duties*. The voice of selfishness always has been, *I am not my brother's keeper*.

Another cause of our frequent disappointment is the too great extension, in some respects, of the doctrine that no appeal is to be made to the legislature, or to the law, but that public opinion is first to be changed, and that then the legislative enactment will follow of course. This doctrine, in general, is certainly correct, as our own experience most abundantly affirms. But in the reformation of morals, it may be carried to an unwarrantable extent, or it may be made to exclude us from doing that which it is our duty to do. There are certain classes, in every community, who are reformed, or effectually restrained only by positive enactment and penalty. The public opinion of all civilized nations has long been unanimous in opposition to the slave trade; yet there are thousands of the subjects of Christian governments who are, at this moment, engaged in it. Public sentiment will never touch them. The public sentiment which they need, is a grappling iron for their ships, and a penitentiary or a gibbet for their bodies. Those measures, which some Christians may regard as violent, or unauthorised, or inexpedient, may powerfully aid in changing the public opinion. The excitement produced by petitioning for a public object, does more than anything else to enlighten the public mind. Without the strong feeling produced by the very act of addressing the legislature, tracts and pamphlets might

deluge the land, and all the ordinary means of correcting public opinion might be exhausted in vain, simply because the community would not feel a sufficient degree of interest to read them. A people may be sometimes compelled to think, when the ordinary means of enlightening their minds have failed to produce their effect.

Another cause of our repeated disappointment is faint-heartedness. We do not expect success. We are rather afraid that we shall succeed. We make some efforts more to accomplish certain subordinate purposes, it may be, than the great end in view. Many, who signed a petition some time since against the removal of the Indian tribes, did it with the gloom, with which they would have signed a death warrant. In many cases, he, who confidently expects success, will attain it. Discouragement is the parent and precursor of defeat. It may be that we are too much terrified at the formidable difficulties in our way. We do not allow sufficient weight to the sense of moral obligation which exists in our public men. We are too much afraid of their sneers at what is moral and religious. Political men are more under the influence of an early Christian education, or of a natural conscience, than we are sometimes apt to imagine.

Petitioning, therefore, or a frank and earnest exposition of our views and feelings, should be regarded by Christians as a most sacred duty, and a most invaluable privilege. Whenever we see a great public interest neglected, an important right invaded, or an ordinance of heaven, which is cognizable by human statute, infracted or desecrated, by our rulers or by any class of men, it is our business respectfully, firmly, unitedly to tell them so. We neglect a momentous trust when we slight or undervalue the elective franchise. Alike blameworthy are we also, if we do not lift our voice in solemn remonstrance, and earnest petition, whenever the providence of God calls us to it. A half civilized people, when their rights are invaded, will assert them in blood and in fire. A conscientious Christian community will vindicate their rights by clear argument and strenuous appeal.

In the whole history of the human race, there is hardly a more sublime

spectacle than was exhibited in Britain, when hundreds of thousands, year after year, for the space of thirty years, addressed Parliament, in behalf of African rights. No event on record so raised up the whole moral capabilities of a nation. It made philanthropists, not only of Wilberforce and of Clarkson, but of multitudes of others, from the Land's End to the Orkneys. The same awakened conscience, the same ardent love of mankind, the same indomitable perseverance, which triumphed in the House of Commons, triumphed also among the manufactories of Manchester, and in the mines of Cornwall. That event—the abolition of the slave trade—exerted a very great collateral and indirect influence. The power to do good, which England now possesses, and which she so gloriously illustrates, was called into vigorous being more by that event than by anything else.

When shall such a day come here. When shall the whole conscience, and virtue, and sensibility of this nation utter its loud remonstrance, its imploring prayer, its overwhelming appeal in behalf of humanity crushed into the dust. We have made very *feeble* efforts in favor of a noble and fast vanishing race. When shall we act according to the exigencies of the case. When shall we feel for entire nations of men on the point of utter extinction. When shall we feel for the honor of this great country, about to be tarnished forever.



A GOOD CONSCIENCE.

HE, who has lived as man should live, is permitted to enjoy that best happiness which man can enjoy—to behold in one continued series, those years of benevolent wishes or of heroic sufferings, which are at once his merit and his reward. He is surrounded by his own thoughts and actions, which from the most remote distance, seem to shine upon him wherever his glance can reach; as in some climate of perpetual summer, in which the inhabitant sees nothing but fruits and blossoms, and inhales only fragrance and sunshine and delight. It is in a moral climate as serene and cloudless, that the destined inhabitant of a still nobler world moves on, in that glorious track, which has heaven before, and virtue and tranquillity behind; and in which it is scarcely possible to distinguish, in the immortal career, when the earthly part has ceased, and the heavenly begins.—*Dr. Thomas Brown.*

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 135.]

SECOND PERIOD. *From 1662 to 1720 ; fifty-eight years.*

IN the last number of our work, we gave such notices, as we could collect, of the state of religion in this country, for the first half century after its settlement. Before we proceed to the consideration of the Second Period, we wish to devote a little space to the early efforts for the propagation of Christianity among the INDIAN TRIBES. The labors of Eliot, Gookin, the Mayhews, and others, were worthy of primitive times. They nobly vindicated an original design of the first settlers of the country—the religious instruction of the natives. With enlarged views and with joyful hope, they looked forward to the universal reign of the Redeemer. Some of the fathers of New England, regarded with deep compassion the outcasts of the forest, and maintained towards them an entire and uniform friendship. It is really refreshing to turn from the pages of the Magnalia, and other historical records of those times, containing as they do many misrepresentations of the Indian character, to the truly fraternal, disinterested, and comprehensive charities and labors of Eliot and his associates.

The principal tribes of Indians in New England, were the Pequods, Narragansetts, Pawkunnawkutts, Massachusetts, and Pawtucketts. The Pequods inhabited some towns in the north eastern parts of Connecticut. They were, at one time, able to raise 4,000 warriors. The Narragansetts held dominion over the southern part of Massachusetts, particularly the county of Bristol, and Rhode Island. The seat of the principle sachem was about Narragansett bay, and Canonicut island. They were able to arm 5,000 men. The Pawkunnawkutts were a numerous people, and inhabited the islands of Nantucket, Martha's Vineyard, and the neighboring shores. They resided mostly within the limits of the Plymouth colony. They could raise 3,000 fighting men. They were often confederated with the Massachusetts Indians against the Narragansetts. Great numbers of them were swept away, by an epidemical and most terrible disorder, in the years 1612 and 1613, about six or seven years before the settlement was made in Plymouth. The Massachusetts Indians had possession of the country around the Massachusetts bay. Their principal sachem exercised sovereignty over several smaller tribes. They could muster 3,000 warriors. They were frequently in alliance with the Pawkunnawkutts and Pawtucketts, and at enmity with the Narragansetts. A mortal sickness had almost entirely wasted them. The Pawtucket Indians numbered, in their most prosperous days, 3,000 "mighty men of valor," and inhabited the country north and east of the Massachusetts, extending into Maine and New Hampshire as far as the English settlements reached. They had jurisdiction over smaller tribes. Sickness had also greatly reduced their numbers. In fifty years after the country was settled by the English, their number was but about 250 men besides women and children.

All these nations were sitting in darkness and the shadow of death. Scarcely a gleam of light from the invisible world shone on their path. The prince of the power of the air led them captive at his will. They paid some kind of

adoration to the sun and moon and other material objects. They were held in most profound bondage to a system of conjuring, or of professed intercourse with the evil spirit. It is truly affecting to see their wretchedness at the periods of the sweeping mortality referred to—all their miserable refugees utterly failing them before the fell destroyer; whole nations sinking at once into the grave, cold and cheerless.

It was the contemplation of their sad and miserable condition which awakened the benevolent feelings of John Eliot. He was educated at the university of Cambridge in England, came to Boston in 1631, and was settled as teacher of the church in Roxbury, on the 5th of November, 1632. In the year 1646, when a little past forty-one years of age, Mr. Eliot commenced in earnest the work of learning the Indian language. The first place, in which he began to preach to the Indians, was Nonantum, (now the east part of Newton,) near Watertown mill, upon the south side of Charles river, about four or five miles from his own house. In this place resided Waban, one of the principal chiefs. "His manner of teaching them," says Gookin, "was first to begin with prayer, and then to preach briefly upon a suitable portion of Scripture; afterwards to admit the Indians to propound questions;—and divers of them had a faculty to frame hard and difficult questions touching something then spoken, or some other matter in religion, tending to their illumination;—which questions Mr. Eliot, in a grave and Christian manner, did endeavor to resolve and answer to their satisfaction." His efforts were soon attended with considerable success. Another lecture was established by him for the benefit of the Indians, who lived at Neponset, a place about four miles south of his house, in the bounds of Dorchester. Among these Indians were several persons of intelligence and sobriety. At Nonantum, Waban became a very zealous and efficient helper of Mr. Eliot. Besides preaching, he compiled two catechisms, in the Indian tongue, containing the principles of the Christian religion. These he communicated to the Indians gradually, a few questions at a time, according to their capacity to receive them. The questions were propounded at one lecture, and answered at the next. He encouraged the children to commit the answers to memory, by giving them an apple, or a small biscuit. In this way he won their affections to himself, and to the truths which he taught. Many of the Indians became thoroughly imbued with the facts and doctrines of the Christian religion, and were able readily to answer any question of the catechism. Great numbers of them adopted the practice of praying in their families, morning and evening. These labors of Mr. Eliot were of the most disinterested character. For a long time he received no salary or reward whatever. The motives which influenced him, as he declared to Mr. Gookin, were first, the glory of God, in the conversion of some of these poor, desolate souls; secondly, his compassion and ardent affection to them, as of mankind in their great blindness and ignorance; thirdly, and not the least, to endeavor, so far as in him lay, the accomplishment and fulfilling the covenant and promise, which the people of New England made to the king, when he granted their charters—namely, that one great end of their emigration to the new world, was to communicate the gospel unto the native Indians.

His great work of translating the Bible into the Indian language was the means of drawing the attention of the Society in England for Propagating the Gospel. This Society immediately assumed the expense of printing it, as well as the Catechisms, Psalms, Primers, Grammars, Practice of Piety, Baxter's Call, and other books, which Eliot composed or translated. They also erected a building at Cambridge, at an expense of between three and four hundred pounds. This building could accommodate about twenty scholars with lodging rooms. Much pains were taken to fit the Indian youth for usefulness, by public education, but the efforts were not very successful. Only two individuals resided at the college, and but one received his degree, the other having unhappily perished on a voyage to Martha's Vineyard. Mr. Eliot took great care that schools should be planted among the praying Indians. Some persons he taught himself, so that they might be instructors of others.

In order to provide for the proper government of the Indians, and to extend among them the arts of civilization, the General Court of Massachusetts, at the instance of Mr. Eliot, appointed some of the most prudent and pious Indians, in

every Indian village that had received the gospel, to be rulers and magistrates among them, and to superintend their affairs, both civil and criminal. The Court also appointed one of the English magistrates, to unite with the chief of their rulers, and to hold a higher court among them. The first individual appointed to this office was Gen. Daniel Gookin, author of the *Historical Collections*. This took place in 1756. Gookin was at first a planter in Virginia, but preferred to spend his days in New England. He became a freeman of Massachusetts in 1644. "He had formerly," says Johnson, "been a Kentish soldier, and a very forward man to advance martial discipline, and withal the truths of Christ." Soon after he wrote his *Collections*, the harmony which had long subsisted between the English and Indians, was interrupted. The General Court of Massachusetts passed several severe laws against them; and the Indians of Natick, and other places, who had subjected themselves to the English government, were hurried down to Long Island, in the harbor of Boston, where they remained all winter, and endured inexpressible hardships. Mr. Eliot had firmness enough to stem the popular current. But the only magistrate, who opposed the people in their rage against the wretched natives, was Mr. Gookin; in consequence of which, he exposed himself to the reproaches of the other magistrates, and to the insults of the populace as he passed the streets. Gookin bore it calmly, and soon recovered the confidence of the people. "He knew more about the Indians," says Rev. Dr. John Eliot, "than all the other magistrates." He used to accompany Eliot in his visits of mercy to the Indians, and act as a kind and faithful counsellor, rectifying disorders, hearing appeals from the Indian courts, and in many ways promoting their happiness. He died so poor, that Mr. Eliot requested the Hon. Robert Boyle, to bestow ten pounds upon his widow.

The following facts will show the general results of Mr. Eliot's labors. The first town of praying Indians in Massachusetts, was Natick, eighteen miles southwest from Boston. It had twenty-nine families, and about one hundred and forty-five persons. The town was regularly laid out into streets, had a fort, and a house for public worship. "In a corner of this house Mr. Eliot had an apartment partitioned off, with a bed and bedstead in it." A church was formed in 1660. In 1670 there were between sixty and seventy communicants. It is here to be observed that the praying Indians were not all members of the churches, but included all serious Indians, who were inquirers or catechumens.

The following interesting anecdote is related of an Indian youth, who died at Natick, at the age of eleven years. This child heard Mr. Eliot preach, on a certain occasion, when the ordinance of baptism was to be administered to some children, whose parents had joined the church. In the course of his remarks, Mr. Eliot said that baptism was Christ's mark, which he ordered to be set upon his lambs, and that it was a manifest token of Christ's love to the offspring of his people, to set this mark upon them. The child took special notice of this passage, and often solicited his father and mother that one or both of them would endeavor to join the church, that he might be marked for one of Christ's lambs before he died. Not long after the mother and father united with the church, and the lad was baptized. He greatly rejoiced that he was marked for one of Christ's lambs; and now said to his father and mother, that he was willing to die. This event shortly after took place, and the "little one" was, doubtless, gathered into the heavenly fold of his Redeemer. Mr. Eliot, in order to prepare young men to explain and apply the Scriptures, established a lecture among them in logic and theology, once in two weeks, during the summer. A number of individuals were thus prepared to speak methodically and with much propriety. This was a kind of seminary for all the other towns.

Another place where Eliot labored was Pakemitt, in the limits of the present town of Stoughton, about fourteen miles from Boston. Here Mr. John Eliot Jr. preached once a fortnight. In its most flourishing state it contained twelve families, and sixty souls. Here were several Indians of much ability, who were employed as teachers.

The third town of praying Indians was Hassanamessett, in the present town of Grafton, thirty-eight miles from Boston, containing about sixty souls. There were sixteen persons connected with the church, and about thirty baptized per-

sons. The church had a pastor, ruling elder, and deacon, all exemplary men, and Indians.

About thirty miles from Boston was the fourth town of praying Indians, Okommackamesit, or Marlborough, containing about fifty souls. They owned about six thousand acres of land. Wamesit, the fifth praying town, was on Concord river, twenty miles from Boston, in the present limits of Tewksbury, and contained about seventy-five souls. Nashobah, the sixth town, was situated between Chelmsford, Lancaster, Groton, and Concord, about twenty-five miles northwest from Boston. It contained about fifty souls. It seems that the vice of drunkenness very much prevailed in this town. Gookin says, "I have often seriously considered what course to take to restrain this beastly sin among them, but hitherto cannot reach it." Magunkaquog, or Hopkinton, twenty-four miles from Boston, was the seventh town. It was a flourishing plantation. There were resident about eight members of the church established at Natick, and fifteen baptized persons.

The above seven were the principal towns of praying Indians. In addition, Mr. Eliot, accompanied by Mr. Gookin, the Aaron and Moses of this most benevolent work, used to visit the Indians, at what are now the towns of Oxford, Dudley, Ward, Uxbridge, Brookfield, and Woodstock in Connecticut. At all these places were more or less praying Indians. Indians were in the habit of proceeding from Natick and elsewhere, to teach in these then distant settlements.

Thus there were fourteen towns and two churches of praying Indians, and, as Gookin says, about eleven hundred souls who yielded obedience to the gospel.

The example and labors of Mr. Eliot were the means of turning the attention of benevolent men in other portions of New England, to the hapless condition of the Indians. In the colony of Plymouth, it pleased God to excite Mr. Richard Bourne, of Sandwich, to engage in the enterprize. He acquired a good knowledge of the Indian language, and was indefatigable in his efforts. Mr. John Cotton, of Plymouth, also engaged with much zeal in the work. In the year 1685, the praying Indians in this colony amounted to fourteen hundred and thirty-nine, besides boys and girls under twelve years of age, who were supposed to be more than three times that number. In the year 1693, there were within the limits of Eastham, five hundred and five adult Indians, to whom Mr. Treat preached; two hundred and fourteen adults, besides wanderers, at Marshpee, and places adjacent, under the care of Mr. Rowland Cotton, minister of Sandwich; one hundred and eighty Indians, to whom Mr. Thomas Tupper preached; and five hundred more under the care of Mr. Cotton, of Plymouth. Of these Indians, Mr. Bourne remarks, "There is good hope of divers of them; some of them being lately dead, having given a good testimony of their being in the faith; and so lifting up their souls to Christ, as their Saviour and their all in all; as divers of the well affected English know, and have been present among some of them, who departed this life."

"As concerning the messengers that were present, when the church was gathered, there were present our honored governor, with divers of the magistrates; there were also seven of the leading elders, with the messengers of their respective churches; besides, I suppose, five hundred people; some of the chief of them declaring their satisfaction and approbation of the present work at that time." *

At Martha's Vineyard, the gospel was preached with great efficiency and perseverance. The Mayhews will be had in everlasting remembrance.

Mr. Thomas Mayhew, senior, came over to New England, as a merchant, very soon after the settlement. Meeting with disappointments in his business, he purchased a farm in Watertown, and in 1641, procured of Sir Ferdinando Gorges, a grant or patent for Martha's Vineyard, Nantucket, and Elizabeth Isles, in order to establish on them an English settlement. In 1642, he sent his only son, Thomas Mayhew, Jr., a scholar, about twenty-one years of age, with some other persons, to the Vineyard. They established themselves on the eastern side. Mr. Thomas Mayhew, senior, soon followed, and became governor of the plantation. His son, who had been educated at Cambridge, was in-

* Morton's New England's Memorial.

vited to be the minister. "But his English flock," says Prince, "being small, the sphere was not large enough for so bright a star to move in. With great compassion he beheld the wretched natives, who were several thousands on those islands, perishing in utter ignorance of the true God and eternal life, laboring under strange delusions, enchantments, and panic fears of devils whom they most passionately worshipped. But God, who had ordained him an Evangelist for the conversion of these Indian Gentiles, stirred him up with an holy zeal and resolution, to labor for their illumination and deliverance. He first endeavors to get acquainted with them, and then earnestly applied himself to learn their language. He treated them in a condescending and friendly manner. He denied himself, and did his utmost to oblige and help them. He took all occasions to insinuate and show the sincere and tender love and good will he bore them; and as he grew in their acquaintance and affection, he proceeded to express his great concern and pity for their immortal souls. He told them of their deplorable condition under the power of malicious devils, who not only kept them in ignorance of those earthly good things, which might render their lives, in this world, much more comfortable, but of those also, which might bring them to eternal happiness in the world to come."

The first Indian who embraced Christianity was Hiacoomes, a man of a sober, thoughtful, and ingenious spirit. This was in 1643. Mr. Mayhew used to invite him to his house every Lord's day evening, gave him a clear account of the nature of the Christian religion, and speedily brought him to an intelligent and resolute adherence to it. A mortal sickness which prevailed in 1645, and which was much more fatal in its ravages with the heathen than with the praying Indians, was the means of considerably extending the gospel. Two or three of the principal chiefs listened to Mr. Mayhew with much seriousness. In 1646, Mr. Mayhew was invited to hold a public meeting, so that he might be to them, as the sachem expressed it, "as one that stands by a running river, filling many vessels; even so shall he fill us with everlasting knowledge." This public meeting was continued once a fortnight, with manifest good effects. At one assembly twelve young men declared that they would go "in God's way." At another of these meetings, composed of praying and pagan Indians, the question in regard to the truth of Christianity came into a fierce debate. The interrogation was boldly made, Who is there that does not fear the *powows*? It was replied that there was not a man who does not. Numerous instances of their power to hurt and to kill were alleged. At length Hiacoomes arose, and declared, with great firmness, that though the *powows* might hurt those who feared them, yet he believed and trusted in the great God of heaven and earth, and therefore all the *powows* together could do him no harm, and he feared them not. Hiacoomes followed this intrepid declaration with earnest prayer and preaching to the whole multitude. In the course of his remarks, he mentioned "forty-five or fifty sins committed among them, and as many contrary duties neglected; which so amazed and touched their consciences, that at the end of the meeting, there were *twenty-two* Indians who resolved against those evils, and to walk with God, and attend his word." Upon this advantage, Mr. Mayhew redoubled his diligence. He spared himself neither by night nor by day. He travelled and lodged in their smoky wigwams. He usually spent a great part of the night "in relating the ancient stories of God, in the Scriptures, which were very surprising and entertaining to them, and other discourse which he conceived most proper. He proposed such things to their consideration as he thought important, fairly resolved their subtle objections, and told them they might plainly see, it was purely in good will to them, from whom he could expect no reward, that he spent so much time and pains, and endured so much cold and wet, fatigue and trouble. Mr. Mayhew, indeed, counted all things loss for the sake of preaching the gospel to these poor wanderers. In order to support his wife and three small children, he was obliged to labor with his own hands, not having half the yearly income, which some common laborers enjoyed.

About the middle of October, 1651, there were 199 men, women, and children, who had professed themselves to be worshippers of the one living and true God. Two meetings were held, every Sabbath, and the services were conducted by Indians. A school was also established, in which were collected about thirty

scholars. By the end of 1652 there were 282 Indians, besides children, who had renounced the worship of false gods, and eight of the *pouvoirs* had forsaken their trade. In three or four years the number of praying Indians was greatly increased.

In 1657, Mr. Mayhew sailed for England, to give a particular account of the Indians to the Society for Propagating the Gospel, and to others. But neither the ship nor any of the passengers were heard of more!

He was so affectionately beloved and esteemed by the Indians, that they could not easily bear his absence so far as Boston, before they longed for his return; and for many years after his departure, he was seldom named without tears. The place on the way-side, where he solemnly took leave of his poor and distressed people, was remembered with sorrow by all that generation.

His excellent and venerable father, Mr. Thomas Mayhew, senior, was not at all disheartened by the sad loss of his son. He went once every week to some of the Indian plantations. When nearly sixty years old, he set himself with unwearied diligence to learn their difficult language, and, though a governor, was not ashamed to become a preacher. He sometimes travelled nearly twenty miles on foot, through the woods, to preach and visit. In a few years, with the assistance of the pious Indians, the gospel was carried to the west end of the island, till then in darkness; so that Martha's Vineyard and Nantucket could both be called Christian. There were then on these islands about 3,000 adult Indians. The venerable Mayhew lived till he was more than ninety-two years of age, persevering till the very close of his life, in his labors of love. He was succeeded by his grandson, Mr. John Mayhew, who followed closely in the steps of his father and grandfather. He died on the 3d of February, 1689, in the 16th year of his ministry, and in the 37th of his age, in joyful hope of eternal life, persuaded, as he said, that God would not place him with those after death in whose company he could take no delight in his life-time."

His eldest son, Mr. Experience Mayhew, on the death of his father, entered on the same field of labor. He preached to the Indians for more than thirty-two years. In 1702, Dr. Cotton Mather thus writes, "That an hopeful and worthy young man, Mr. Experience Mayhew, must now have the justice done him of this character, that in the evangelical service among the Indians, there was no man that exceeds this Mr. Mayhew, if there be any that equals him." This was at a time when there were more than thirty Christian assemblies, and 3,000 praying Indians. By the request of the commissioners in England, of the Society before mentioned, Mr. Mayhew made a new Indian version of the Psalms, and the Gospel of John.

Mr. Mayhew spent a life protracted several years beyond fourscore in the service of Christ among the Indians. In 1727, he published an octavo volume, in which he gives an account of more than thirty Indian ministers, and about eighty Indian men, women, and children, who resided within the limits of Martha's Vineyard. His son, Zacheus Mayhew, was employed by the Massachusetts Society for Promoting the Gospel among the Indians and others, in North America, till his death in 1803. In 1720, there were in the Vineyard, six small villages, containing about one hundred and fifty-five families, and about eight hundred souls. Each of these villages was supplied with an Indian preacher. Nearly all the remnants of these Indians have now disappeared.

On the island Nantucket, in 1674, there were three towns of praying Indians, containing about 300 individuals, one church, and 30 communicants.

The aggregate number of praying Indians in 1674, has been estimated as follows:

In Massachusetts, principally under Mr. Eliot's care,	1,100
In Plymouth, under Mr. Bourne,	530
In Plymouth, under Mr. Cotton,	170
On the island Nantucket,	300
On Martha's Vineyard and Chappequidick, under the Mayhews,	1,500

3,600

In 1698, the Rev. Grindal Rawson and the Rev. Samuel Danforth visited the several plantations of Indians in Massachusetts, and made report to the commis-

sioners of the Society for Propagating the Gospel. They reported thirty distinct assemblies of Indians, which they visited, having thirty-six teachers, five school-masters, and twenty rulers. The whole number of Indians under this arrangement, was 3,080. Of this aggregate number, 1,290 were in that part of Massachusetts which was formerly Plymouth colony, 1,585 were on the islands of Nantucket, Martha's Vineyard, Chappaquiddick, and the Elizabeth islands, and 205 only in the other parts of Massachusetts, which exhibited 1,100 in Mr. Gookin's account in 1674. All the rulers, teachers, and school-masters above named, were Indians. The teachers were, however, occasionally assisted by the neighboring clergy, and several of them were employed as school-masters. The commissioners gave a favorable opinion, generally, of the improvement and manners of the Indians, of their sobriety, decent dress, and proficiency in reading and writing. These facts show conclusively the blessed results of the labors of Eliot, the Mayhews, and their coadjutors. A few efforts were made in Connecticut and Rhode Island by the Rev. Messrs. A. Pierson, James Fitch, Roger Williams and others, but without great success.

We now proceed to exhibit the religious state of the country during the period of fifty-eight years, from 1662 to 1720. We shall, in the first place, bring forward testimony in proof of the lamentable decline of vital godliness; then furnish some statements of the partial revivals of religion which took place in different portions of New England; and complete our review of this period with some general observations.

The Rev. Thomas Prince, in one of his sermons, thus remarks. "This wonderful work of the grace of God, begun in England, and brought over hither, was carried on while the greater part of the first generation lived, for about thirty years. And then the second generation rising up and growing thick on the stage; a little after 1660, there began to appear a decay. And this increased to 1670, when it grew very visible and threatening, and was generally complained of, and bewailed bitterly among them; and yet much more to 1680, when but few of the first generation remained."

Mr. Stoughton, afterwards deputy governor, in an election sermon in 1668, thus pours forth his lamentations. "The death and removal of the Lord's eminent servants, in one rank and in another, this also hath manifested the lie in many of us. Whilst they lived, their piety and zeal, their light and life, their counsels and authority, their examples and awe kept us right, and drew us on in the ways of God, to profess and practice the best things; but now that they are dead and gone, ah, how doth the unsoundness, the rottenness and hypocrisy of too many amongst us make itself known, as it was with Joash after the death of Jehoida." The Rev. Thomas Walley, of Barnstable, in a sermon before the General Court of the Plymouth colony, in 1669, has the following sentence. "Are we not this day making graves of all our blessings and comforts? Have we not reason to expect that ere long our mourners will go up and down and say, How is New England fallen! The land, that was a land of holiness, hath lost her holiness; that was a land of righteousness, hath lost her righteousness; that was a land of peace, hath lost her peace; that was a land of liberty, hath lost her liberty, and is in sore bondage!" The Rev. Samuel Danforth, of Roxbury, in 1670, says, "Is not the temper, complexion, and countenance of the churches strangely altered? Doth not a careless, remiss, flat, dry, cold, dead frame of spirit grow upon us secretly, strongly, prodigiously. They that have ordinances are as though they had none; they that have the word, as though they had it not; they that pray, as though they prayed not; they that receive the sacraments, as though they received them not; and they that are exercised in the holy things, using them by the by as matters of ceremony." The venerable Dr. Increase Mather, in a treatise, printed in 1678, thus remarks. "Prayer is needful on this account, in that conversions are become rare in this age of the world. They that have their thoughts exercised in discerning things of this nature, have had sad apprehensions with reference unto this matter,—that the work of conversion hath been at a great stand in the world. Clear, sound conversions are not frequent in some congregations. The body of the rising generation is a poor, perishing, unconverted, and, except the Lord pour down his Spirit, an undone generation. Many that

are profane, drunkards, lascivious, scoffers at the power of godliness, despisers of those that are good, disobedient. Others, that are only civil, and outwardly conformed to good order, by reason of their education, but never knew what the new birth means." In 1683, the Rev. Samuel Torrey, of Weymouth, in the election sermon, says, "Oh, the many symptoms of death, that are upon our religion. Consider we then how much it is dying respecting the very being of it, by the general failure of the work of conversion; whereby *only* it is that religion is propagated, continued, and upheld in being among any people. As converting work doth cease, so doth religion die away, though more insensibly, yet most irrecoverably. How much religion is dying in the hearts of sincere Christians, by their declensions in grace, holiness, and the power of godliness." The Rev. Samuel Willard, pastor of the South Church in Boston, and vice president of Harvard College, in a sermon printed in 1670, remarks: "How few thorough conversions are to be observed? How scarce and seldom? Men go from ordinance to ordinance, and from year to year, and it may be are a little awakened and affected, but how few are effectually turned from sin to God. It is to be hoped that there are more than we know of. This work of God is secret. However, this is a certain observation, which may be safely made, that where there is no *outward* conversion, charity hath no ground to proceed on to believe that there is an inward one, for were the heart savingly changed, that would influence the life; yea, were men pricked to the heart under ordinances, they would cry out for help and direction, and we should hear of them." Dr. Increase Mather, in 1702, wrote as follows: "Look into our pulpits, and see if there is such a glory there as once there was; New England has had teachers eminent for learning, and no less eminent for holiness, and all ministerial accomplishments. When will Boston see a Cotton and a Norton again? When will New England see a Hooker, a Shepard, a Mitchel, not to mention others. Look into our civil state. Does Christ reign there as once he did? How many churches, how many towns are there in New England, that we may sigh over them and say, The glory is gone."

The same excellent man, of blessed memory, in a preface to a course of sermons on early piety, by some of the Boston ministers, printed in 1721, writes: "I am now in the eighty-third year of my age, and having had an opportunity to converse with the first planters of this country, and having been, for sixty-five years, a preacher of the gospel, I cannot but be in the disposition of those ancient men who had seen the foundation of the first house, and wept with a loud voice to see what a change the work of the temple had upon it. I wish it were no other than the weakness of Horace's old man, the *laudator temporis acti*. When I complain there is a grievous decay of piety in the land, and a leaving of the first love, and that the beauties of holiness are not to be seen as once they were; a faithful Christian growing too rare a spectacle; yea, too many are given to change, and leave that order of the gospel, to set up, and uphold which, was the very design of these colonies; and the very interest of New England seems to be changed from a religious to a worldly one. Oh! that my head were waters, and mine eyes a fountain of tears." The same state of things existed, perhaps not to an equal degree, in Connecticut. Dr. Trumbull says that, "the general state of the country was greatly altered from what it was at its first settlement. The people then were generally church members, and eminently pious. They loved strict religion, and followed their ministers into the wilderness for its sake. But with many of their children, and with others who had emigrated into the country, it was not so."

In September, 1769, by recommendation of the General Court, a synod of ministers, elders, and delegates, from various churches in Massachusetts, convened in Boston, to consider the deplorable declension in morals and religion, and to devise means for a reformation. Rev. Pres. Oakes, and Rev. John Sherman were appointed moderators. A day of fasting and prayer was solemnly observed by the synod. A committee was named to draw up the opinions of the assembly; which being done, it was repeatedly read over, and each paragraph distinctly weighed. The whole was then unanimously adopted. The General Court, in the following October, "commended it unto the serious consideration of all the churches and people in the jurisdiction, enjoining and

requiring all persons, in their respective capacities, to a careful and diligent reformation of all those provoking evils mentioned therein, according to the true intent thereof, that so the anger and displeasure of God, many ways manifested, might be averted, and his favor and blessing obtained." The principal evils enumerated by the synod, were the following: A great and visible decay of the power of godliness among many professors of religion; communion with God, especially in secret, much neglected; pride, manifested in a refusal to submit to the appointments and ordinances of God; contention, &c.; neglect of church fellowship and other divine institutions; irreverent behavior in the worship of God; Sabbath breaking in various ways, and a careless and heartless manner of performing the duties of the Sabbath. Many families do not pray to God morning and evening, and many more where the Scriptures are not daily read. "*Most of the evils,*" say the synod, "*that abound among us proceed from defects as to family government.*" Censoriousness, tale-bearing, law-suits. Much intemperance. The heathenish and idolatrous practice of health-drinking is too frequent. "And not English, but Indians have been debauched by those who call themselves Christians, who have put their bottles to them and made them drunk also. There are more temptations and occasions unto that sin, publicly allowed of, than any necessity doth require, the proper end of taverns, &c. being the entertainment of strangers. Church members frequent public houses, to the dishonor of the gospel." Other notorious breaches of the ten commandments were enumerated. Violation of truth; inordinate love of the world; want of public spirit. Hence schools of learning and other public concerns are in a languishing state. Opposition to a reformation, in some cases, bitter and long continued. Sins against the gospel. Sins, which were formerly acknowledged, not repented of nor forsaken.

But enough has been quoted to prove that there had been a melancholy declension from the days of the first fathers. The fine gold was changed. The peculiar people, with whom God had established his covenant, and whom he had blessed in a most wonderful manner, had become like the other nations, weary of the service of their Benefactor and Redeemer.

Notwithstanding, the aspect of the country was not one of unmingled gloom. There are some circumstances, which refresh and gladden the observer, as he casts his eye over these years. The Holy Spirit, in his renovating power, was not withdrawn entirely from the pleasant land of our fathers. The tears and prayers which had been poured out by Shepard, and Mitchel, by Clap, and Brewster, and Rogers, and Richard Mather, and thousands of others, were numbered in heaven, and the second and the third generation felt the benefit of them. Increase Mather, and many others of kindred spirit, still lifted up their voice of warning and entreaty.

The synod before mentioned, and which was termed the "Reforming Synod," recommended the adoption of several measures to promote a reformation. "Those in the higher ranks in society should first reform themselves of all which was amiss. None ought to be admitted to the communion without making a personal and public profession of their faith and repentance, either verbally or in some other way. The discipline of the church was to be immediately revived, and to be thoroughly and perseveringly attended to. The utmost endeavors were to be used to seek a full supply of officers in the church. "The defect of these churches on these accounts is very lamentable, there being in most of the churches only one teaching officer, for the burden of the whole congregation to lie upon. Civil magistrates were to take care that proper maintenance and support be provided for the ministers of religion. "Effectual care," say the synod, "should be taken respecting schools of learning. The interest of religion and good literature have been wont to rise and fall together. When New England was poor, and we were but few in number, comparatively, there was a spirit to encourage learning, and the college was full of students, whom God hath made blessings, not only in this but in other lands; but it is deeply to be lamented that now when we are become many, and more able than at our beginnings, that society, and other inferior schools are in such a languishing state. Wherefore, as we desire that reformation and religion should flourish, it concerns us to

endeavor that both the college, and all other schools of learning, in every place, be duly inspected and encouraged."

The main thing, however, recommended by this venerable assembly was, that all church members should renew their covenant, solemnly promising as churches and as individuals to abstain from all sin, to be more entirely the Lord's, and to strive for a general and thorough reformation of all which was wrong. All these things were to be done in a spirit of entire dependence on God, and with earnest prayers to the Great Head of the Church for his enlightening and sanctifying grace.

It is gratifying to learn that these measures were followed by happy results. "Very remarkable," says Cotton Mather, "was the blessing of God upon the churches, which renewed their covenant, not only by a great advancement in the holiness of the people, but also by a great addition of converts unto their fellowship." It was customary to observe days of preparatory fasting and prayer. This was followed by a general meeting, "whereat a vast confluence of their neighbors were usually present; on this day, the minister of the place having prayed and preached suitably to the occasion, proceeded then to read the covenant; whereunto the assent of the churches was then expressed, by the brethren lifting up their hands, and by the women only standing up; and, though in some churches none but the communicants, yet in others, those also which we call the children of the church, were actively concerned in these transactions. But ordinarily, in the afternoon, some other minister prayed and preached, and inculcated the covenant obligations; and many thousands of spectators will testify, that they never saw the special presence of the great God our Saviour, more notably discovered, than in the solemnities of these opportunities."

In these praise-worthy efforts to effect a reformation, the people of Massachusetts were followed by the inhabitants of Connecticut and Plymouth. The civil fathers and the ministers held mutual consultations. The ministers drew up the result of these deliberations, and the magistrates recommended them to the consideration of the people. Some clergymen reduced these instructions into a catechetical form, and propounded them to the children of their congregations. The General Court of Massachusetts issued an instrument, in March, 1689, enjoining upon all civil officers the execution of the laws, and earnestly recommending to all the people a ready compliance and co-operation.

In 1705, there was another partial reformation. A minister of Boston, in November of that year, thus writes: "Our societies for the suppression of disorders, increase and prosper in this town; there are two more such societies added unto the former; there are also religious societies without number in this country, that meet at proper times, to pray together, and repeat sermons, and forward one another in the fear of God. In some towns of this county, the ministers who furnish themselves with a society for the suppression of disorders, hardly find any notorious disorders to be suppressed. But then their societies are helpful unto them in doing abundance of good for the advancement of serious religion in the neighborhood, and to make their ministry much more profitable in the weekly exercise of it."

Rev. Samuel Danforth, of Taunton, son of Rev. Samuel Danforth, of Roxbury, thus writes in February, 1705: "We are much encouraged by an unusual and amazing impression, made by God's Spirit on all sorts among us, especially on young men and women. It is almost incredible how many visit me with discoveries of the extreme distress of mind they are in about their spiritual condition. And the young men, instead of their merry meetings, are now forming themselves into regular meetings for prayer, repetition of sermons, signing the same orders, which I obtained, some years ago, a copy of, from the young men's meeting in the north of Boston." A few days afterwards he writes, "We gave liberty to all men and women, from sixteen years old and upwards, to act with us, (in signing the reformation-covenant, as it was called); and had three hundred names given in to list under Christ, against the sins of the times.* The whole acted with such tears of gravity and good affection, as would affect an

* The practice of giving personal pledges, and of forming associations for the suppression of vice, it seems, is not a new thing. The more we search into the records of the former days, the more we shall find that wise and benevolent men lived before our generation.

heart of stone. Parents weeping for joy, seeing their children give their names to Christ. And we had several children of the church, in the neighboring towns, who came and joined with us in it. We have a hundred more that will yet bind themselves in the covenant, that were then detained from meeting. Let God have the glory. Yesterday, fourteen were propounded to the church; some for full communion; other for baptism, being adult persons. I have little time to think of worldly matters; scarce time to study sermons; as I used to do. I think sometimes that the time of the pouring out of the Spirit upon all flesh, may be at the door."

The Rev. Jonathan Edwards, of Northampton, in some accounts of a revival of religion in Northampton, has the following paragraphs. "I am the third minister that has been settled in this town; the Rev. Mr. Eleazar Mather, who was the first, was ordained in July, 1661. He was one whose heart was much in his work, abundant in labors for the good of precious souls. He had the high esteem and great love of his people, and was blessed with no small success. The Rev. Solomon Stoddard, who succeeded him, came first to the town, the November after the death of Mr. Mather, but was not ordained till September, 1672. He died Feb. 1, 1729. So that he continued in the work of the ministry here, from his first coming to town, nearly sixty years. And as he was eminent and renowned for his gifts and grace, so he was blessed, from the beginning, with extraordinary success in his ministry, in the conversion of many souls. He had five harvests, as he called them. The first was about the year 1679; the second in 1683; the third in 1696; the fourth in 1712; the fifth in 1718. Some of these times were much more remarkable than others, and the in-gathering of souls more plentiful. Those that occurred in 1683, in 1696, and in 1718, were much greater than either the first or the last; but in each of them, I have heard my grandfather say, the greater part of the young people in the town seemed to be mainly concerned for their eternal salvation."

The following paragraph relates to the town of Windham, in Connecticut: "God hath been pleased to make him (the Rev. Samuel Whiting, ordained Dec. 4, 1700) a very rich blessing among them, and doubtless many will have reason to bless God forever in that their lot hath been cast to dwell under his ministry. He hath seen the town flourishing to that degree, that in this short space of time, (thirty years,) two other societies are already sprung out therefrom."

Notwithstanding the reformations in morals, and the partial revivals of religion, which took place during the period under review, it is very evident that New England in 1720, and New England in 1640, were exceedingly altered. There had been manifestly a sad degeneracy. In looking for the *CAUSES* of this melancholy change, we find among the most prominent, the *difference in the nature of the population*. New England had lost, in some measure, that homogeneity of character, which was her glory and her strength in the first period. Difficulties in the middle and southern colonies had been the occasion of some emigration to New England, from those quarters. A considerable number from France, Ireland, and other countries of Europe, had removed to New England, while the emigrants from the parent seat, Old England, were actuated, in many instances, by other motives than those which animated the early fathers. It was not so much to enjoy an asylum of rest from religious persecution, nor to diffuse the gospel among the aborigines of these western regions, as it was to escape from the civil wars of the first Charles, and the proscriptions of the second, or what was worse, from the deserved execution of civil penalties. The great body of the inhabitants of these States were, indeed, descended from the old stock. But there was a considerable admixture of "aliens and foreigners," restless, impatient of civil or religious discipline, and frequently embroiling the magistrates and ministers in controversies, alike destructive to civil prosperity, and religious improvement. In addition to this, "several of the most considerable colonists, and many of the ministers, had returned to England."

Another principal cause of the religious declension was the *stormy political aspect of the country*. The whole period, from 1662 to 1720, was one of frequent and violent change. For nearly the first half of this period, Charles II. was on the British throne, "a prince, who was a traitor to the liberties of England, selfish, beyond the semblance of benevolence, and voluptuous, without the

decency of shame. His reign was disaster. His death was infamy." This prince was the lawful sovereign of such men as the Winthrops, the Rogerses, the Winslows, the Mathers of New England. To his court, licentious and debauched almost beyond Babylonian or Corinthian precedent, the people of New England were compelled to apply for rights, and privileges, and charters. James II., who succeeded Charles, and who reigned from 1685 to 1688, was a better seaman than king, and was deposed to the joy of all parties. The reigns of William III. and of Anne, which occupied nearly all of the remainder of the period, though in many respects prosperous, and though, to some extent, beneficial to the colonies, were still involved in almost constant wars. The relation of the following facts will show the extremely unsettled state of the country.

In 1663, Charles issued a commission empowering Col. Richard Nichols, Sir Robert Carr, George Cartwright, and Samuel Maverick, Esquires, to "hear and determine complaints and appeals, in all causes, as well military, as criminal and civil," within New England; and to proceed in all things for settling the peace and security of the country. In 1665, the commissioners appeared in Massachusetts, and began to execute their important trust. Their efforts were firmly resisted by the General Court. Thus commenced a long and angry controversy between the colony and the mother country. Lord Clarendon said that the "colonies had already become hardened into republics." In 1675, the memorable war between Philip, king of the Wampanoag Indians, and the New England colonies, began. It closed in 1676. In this short but most terrible war, 600 of the inhabitants of New England, composing its principal strength, were either killed in battle, or murdered by the enemy; 12 or 13 towns were entirely destroyed; and about 600 buildings, chiefly dwelling-houses, were burnt. In addition to these calamities, a large debt had been contracted, and a vast quantity of goods, cattle, and other property had been destroyed. Nearly every eleventh family had been burned out, and an eleventh part of the militia throughout New England had been slain in battle. A great part of the inhabitants were in mourning. There were but few which had not lost a relative.

In 1684, the charter of Massachusetts was declared to be forfeited, in the court of chancery in England; and the liberties of the people seized into the king's hands. Under this charter, the colony had enjoyed fifty-five years of liberty and prosperity, though for a few of the last years, the threatened invasion of the privileges which it secured, was the occasion of great distress. In 1686, Sir Edmund Andros came over as governor of New England. His lawless and arbitrary measures excited great commotion, and a determined spirit of resistance to his measures was avowed. The whole country was in a state of alarm. At length, in April, 1689, Andros and about fifty other persons were seized and confined. A new charter was granted by William, but it was not, in several particulars, so full and satisfactory as the old charter.

In addition to all the preceding causes of excitement, which were calculated to divert the minds of the people from the interests of religion, there was an earthquake, which produced great alarm; several extensive fires in Boston, by one of which, £200,000 worth of goods was consumed; several fatal disorders, particularly the small pox and yellow fever; the strange and most melancholy infatuation in regard to witchcraft; the failure of some important expeditions against the French possessions, &c. The minds of the people were, in fact, in a state of anxiety and gloom, for a number of years, almost amounting to derangement. They saw things through a discolored medium. They had felt the first impulse of that freedom, which, in a century after, burst out into a flame, but now they hardly knew what their rights were, nor how they were to be maintained. As it was, their minds were altogether unfitted to enter warmly and earnestly into the spirit of Christianity.

However, in accounting for the languishing condition of vital Christianity, there was another cause most disastrous and long continued in its operation—the *change in the requisitions for church-membership*. The aspect of this change on the purity of the churches has been most malign. In fact, it levelled the enclosure between the church and the world. It destroyed the fundamental distinction between the church, as a separated and consecrated community, and the mass of unbelieving men.

As this is a matter of vital importance, and as its effects are yet visible, after the lapse of a century and a half, we shall allot considerable space to the consideration of it.

In 1631, at the second General Court held after the establishment of the colony of Massachusetts bay, an order was passed, "that for the time to come, none should be admitted to the freedom of the body politic, but such as were church-members." And the tenure of church-membership, and of the enjoyment of any church-privilege, was, at that time, that of the New Testament—satisfactory evidence of regeneration. This most extraordinary law continued in operation for nearly sixty years, till the new charter, obtained from William and Mary, abrogated it. It occasioned discontent from the beginning; for there were, from the first settlement, a considerable number of persons, not church-members, who were, of course, excluded from all civil offices, and from having any voice in elections, and yet were subject to taxation and the various burdens of public service.*

The careful manner in which churches were constituted, and the privileges of church-membership granted, may be seen from the following account of the organization of the church in Woburn. As soon as there were a competent number to support a minister, the inhabitants considered themselves "as surely seated, and not before, it being as unnatural for a right New England man to live without an able ministry, as for a blacksmith to work his iron without a fire." This people, therefore, like others, laid their "foundation stone" with earnestly seeking the blessing of heaven in several days of fasting and prayer.

"They then took the advice of the most orthodox and able Christians, especially the ministers of the gospel, not rashly running into a church state before they had a prospect of obtaining a pastor to feed them with the bread of life. They soon obtained Mr. Thomas Carter of Watertown, a reverend, godly man, apt to teach the sound and wholesome truths of Christ, to preach for them." They were then formed into a church, after Mr. Symmes of Charlestown "had continued in preaching and prayer about the space of four or five hours." The other ministers present were Messrs. Cotton and Wilson of Boston, Allen of Charlestown, Shepard and Dunster of Cambridge, Knowles of Watertown, Allen of Dedham, Eliot of Roxbury, and Mather of Dorchester.

"After public worship, the persons intending to be formed into a church, stood forth, one by one, before the congregation and these ministers, and confessed what the Lord had done for their souls, by his Spirit, under the preaching of the gospel, and the events of his providence, that all for themselves, might know their faith in Christ; the ministers or messengers present, asking such questions as they thought proper, and when satisfied, giving them the right hand of fellowship. Seven were thus formed into a church, who in ten years, increased to seventy-four." A few days after, Mr. Carter was ordained pastor, by a council, "after he had exercised in prayer and preaching the greater part of the day." When a person desired to join the church, he visited his minister, "declaring how the Lord had been pleased to work his conversion;" if the minister found the smallest ground of hope, he propounded him to the church, after which some of the brethren, with the minister, examined him again, and reported their opinion to the church. After this, all the congregation had public notice of his design, and he "publicly declared to them the manner of his conversion." If any were, "through bashfulness, unable to speak for edification, less was required of them." Women were never called to speak publicly. All this was done "to prevent the polluting of the ordinance by such as walk scandalously, and to prevent men and women from eating and drinking their own condemnation."† Such being the strictness of the terms of admission to the church, it is very manifest that many individuals would be effectually excluded from the privileges of freemen. For such persons, there were two alternatives; either to attempt to lower the terms of admission to the church, or to procure the abolition of a profession of regeneration as a test of citizenship. The latter course was first taken. One of the assistants in the government of Massachusetts, in 1630, was William Vassal. In 1635 he settled in Scituate, in the Plymouth

* Wisner's Historical Sermons, p. 4.

† Morse and Parish's History of New England, p. 205.

colony. "He was a gentleman," says Hutchinson, "of a pleasant, affable disposition, but always opposed to the government, both in Massachusetts and Plymouth." Scituate in Plymouth, being contiguous to Hingham in Massachusetts, Mr. Vassal had much influence in the latter colony as well as in the former, and had laid a scheme for petitions, of such as were non-freemen, to the courts of both colonies, and upon the petitions being refused, to apply to the Parliament, pretending that they were subjected to an arbitrary power. The two first of the Massachusetts' petitioners were Samuel Maverick and Robert Child. Maverick was a freeman before the law confining freedom to such only as were members of churches was in force, but being an Episcopalian, had never been in office. Child was a young man who had studied law at Padua in Italy. The substance of their petition was, that civil liberty and freedom might be forthwith granted to all truly English, and that all members of the church of England or Scotland, not scandalous, might be admitted to the privileges of the churches of New England; or, if these civil and religious liberties were refused, that they might be freed from the heavy taxes imposed upon them, and from the impresses made of them or their children or servants in the war; and if they failed of redress there, they should be under the necessity of making application to Parliament, who they believed would answer their prayer.

The court and a great part of the people of the country were much offended with this petition. A declaration was drawn up, and published, by order of the court, in answer to the petition, and in vindication of the government. The petitioners attempted to interest the English government in their behalf, but their claims received but little attention, at that time, in consequence of the representations of Mr. Winslow, agent for the colony in England.

The following facts will show how closely identified were the civil and religious concerns of the country. In 1665, the General Court restrained the North Church in Boston from calling Mr. Powell to be their minister, who had the character of a gifted though illiterate man, and went so far as to recommend to them Mr. Reyner, a minister of Plymouth. Just before, they had laid a large fine upon the church at Malden, for choosing a minister without the consent and approbation of the neighboring churches, and allowance of the magistrates.*

The dispute in regard to making church-membership a qualification for civil rights extended through all New England. "There was a strong party in the colony at Connecticut," says Dr. Trumbull, "who were for admitting all persons of a regular life to a full communion in the churches, upon their making a profession of the Christian religion, without any inquiry with respect to a change of heart; and for treating all baptized persons, as members of the church. Some carried the affair still farther, and insisted that all persons who had been members of churches in England, or had been members of regular ecclesiastical parishes there, and supported the public worship, should be allowed to enjoy the privileges of members in full communion in the churches of Connecticut. They also insisted that all baptized persons, upon avowing the covenant, as it was called, should have their children baptized, though they came not to the Lord's table. Many of the children of the first settlers, and others, who had since emigrated into the country, had made no open profession of religion, and their children were not baptized. This created uneasiness in them, in their ministers, and in others. They wished for the honors and privileges of church-members for themselves, and baptism for their children; but they were not persuaded that they were regenerated, and knew not how to comply with the rigid terms of the Congregational churches. A considerable number of the clergy, and the churches in general, zealously opposed all innovations, and exerted themselves to maintain the first practice and purity of the churches. Hence the dissensions arose."†

In consequence of these difficulties, the General Court of Massachusetts, in 1657, advised to call a general council of the ministers, and sent letters to that effect, to the other courts. The General Court of Connecticut, on the 26th of February, 1657, appointed Messrs. Warham, Stone, Blynman, and Russell, to meet the elders, who should be delegated from the other colonies. The Gen-

* Hutchinson, i. p. 174.

† Trumbull, i. 297, 298.

eral Court of New Haven were entirely opposed to the measure, and in a long letter remonstrated against it. They expressed their apprehensions that a general council, at that time, would endanger the peace and purity of the churches. The council met, however, in Boston, June 4, 1657, and after about fifteen days' deliberation, published an elaborate answer to twenty-one questions. The main question was decided in the following manner. "That it is the duty of infants, who confederate in their parents, when grown up unto years of discretion, though not yet fit for the Lord's Supper, to own the covenant, they made with their parents, by entering therein, in their own persons; and it is the duty of the church, to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise do continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant, in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."* The elders from Connecticut carried back a copy of the result of the council, which the court ordered to be printed and forthwith sent to all the churches in the colony; if any of the churches should have objections, they were directed to transmit them to the General Court. The answers were afterwards printed in London. The decisions of the council do not appear to have had any influence to reconcile, but rather to inflame the churches. "A number of ministers," says Trumbull, "and the churches pretty generally, viewed this as a great innovation, and entirely inconsistent with the principles, on which the churches of New England were originally founded, and with the principles of Congregationalism."

In consequence of this general opposition to the new measures on the part of the churches, the General Court of Massachusetts appointed a synod of all the ministers in the colony, to deliberate and decide on the following questions. 1. Who are the subjects of baptism? 2. Whether, according to the word of God, there ought to be a consociation of churches? The synod met in Boston, in September, 1662. The General Court of Connecticut took no notice of the synod. The churches and ministers of New Haven, were still unanimous in opposition. The answer to the first question was substantially the same with that given by the council, in 1657. The vote was about "seven to one" in favor. Several learned and excellent men, however, protested earnestly against the opinion. Among the dissentients were President Chauncey of Harvard College, Dr. Increase Mather of Boston, and Mr. Eleazer Mather of Northampton. Mr. John Davenport of New Haven, and also Mr. Increase Mather, published powerful arguments against the result of the synod. Mr. Mather of Northampton, thus writes to Mr. Davenport. "There was scarce any of the Congregational principles but what were layen at (assailed) by some or other of the assembly; as relations of the work of grace, power of voting of the fraternity in admission, profession of faith and repentance not to be required of such as were baptized in the church, in reference to the baptism of their children." Increase Mather afterwards changed his opinion, and wrote in favor of the synod. Most of the churches, throughout New England, adopted the innovation with great reluctance. "Very various," says Dr. Cotton Mather, who was in favor of the opinion of the synod, "have been the methods of the pastors, to bring their churches into the desired order; many the meetings, the debates, the prayers, and the fasts, with which this matter has been accomplished. Some churches most unaccountably will not baptize the offspring of parents, who are not themselves communicants." In some places it produced most fearful divisions. In Hartford, there was a very great contention, which agitated all New England. Its termination, at length, was mentioned in the proclamation of the governor at the annual thanksgiving, as one of the causes of gratitude. The first church in Boston was torn in sunder. The two portions had no church fellowship, for fourteen years. "The whole people of God, throughout the colony," says Mather, "were too much distinguished into such as favored the old church, and such as favored the new church, whereof the former were against the synod,

* Magnalia, (Hartford Ed.) Book v. p. 238.

and the latter were for it." In 1667, not one church in Connecticut (with which New Haven was now united) had complied with the recommendation of the synod. The first church in Hartford led the way in adopting what has been frequently termed the *half-way covenant*. At one time, more than 100 persons owned it. But so late as 1711, many churches in Connecticut refused to baptize the children of any except such as were in full communion. In Massachusetts it seems to have met with less opposition. This was very much owing to the powerful influence of a few such men as Dr. Increase Mather of Boston, and Mr. Solomon Stoddard of Northampton. At length it became a very general practice. The churches lost their spirituality and purity. Wordly men were admitted into its privileges, and hung like an incubus on its bosom. Efforts for discipline and for the reformation of morals, or the promotion of revivals, were sure to be opposed and prevented. The way was gradually preparing for Arminianism, and Unitarianism, and years of spiritual death.

HISTORICAL VIEW OF ROMAN CATHOLIC MISSIONS.

IN giving a brief survey of the efforts of the Roman Catholic church in establishing Foreign Missions, I shall in the first place look at the *means* which they have employed for this purpose.

It will be obvious to every one, that so far as human means are concerned, the Romish church has every possible advantage over the Protestant church. Whilst the Protestants, in their various sects, amount only to 57,694,000, the Roman Catholics form one solid body of 129,550,000. Whilst on the Protestants no principle will operate but that of true Christian benevolence, which alas! so few of them possess, the Roman Catholics are wrought upon and drawn into the Pope's interests by selfish motives, by a hope of purchasing heaven by indulgences, and by all the unnumbered considerations and motives flowing from selfishness and superstition. Whilst the Protestant churches have no other missionaries but the few volunteers that offer themselves for this field, the Pope has but to open a couple of monasteries, or give a hint to the General of the Company of Jesus, to fill any country with his missionaries. Their institutions for this purpose are great and extensive. The most efficient of these was and is, doubtless, the Propaganda at Rome, (*Congregatio de Propaganda fide*.) formed by Gregory XV. in 1622. It consisted, according to some, of twelve cardinals and some prelates, or, as others would have it, of thirteen cardinals, two priests, one monk, and one secretary. Mosheim mentions eighteen cardinals and several ministers and officers of the Pope. It is designed to propagate the Roman Catholic religion throughout the world. Nothing particular respecting its income and operations has been obtained. "Its riches," says Mosheim, "are to this day adequate to the most expensive and magnificent undertakings. By it, vast numbers of missionaries are sent out into every part of the world." The Propaganda holds a session every week in the presence of the Pope, in a palace built for the purpose. Says the *Rheinish Encyclopedia*, "Its printing office (from which breviaria and missales proceed far and wide) is furnished with types of ALL important languages of the globe, and is altogether the first establishment of this kind now existing. It excites our admiration, they continue, when we see into how many languages extensive works are translated and printed within a few weeks. If we consider this unique institution only, (and there are many more of equal excellency in Rome,) we can easily account for what purposes the immense sums have been used, that wandered to Rome in past times." A magnificent and immense library is also attached to the Propaganda. (*Rheinish Encyclopedia*, Coll. de Propaganda.) In 1627, Urban VIII., connected with it a *college* or *seminary for the propagation of the faith*, for the purpose of educating missionaries. This *seminary* owes its existence to a Spanish nobleman, John Baptist Viles, residing at the court of Rome. To lay its broad foundations, he offered to the Pope *all* his ample possessions, together with his house at Rome, a noble and beautiful edifice. His zeal excited a spirit of emulation, and he was followed for more than a century by a large number of donors. The instructions imparted in this seminary are well adapted to the end, and are altogether superior in the

department of languages. "All important languages of the globe," says the Rheinisch Encyclopaedia, "are taught there." In 1637, the Cardinal Barberia, brother of Urban the VIII., established twelve scholarships (stellen) for young men from Asia and Africa; and the year after, thirteen others for seven Ethiopians and six Hindoos, or if they could not be obtained, for as many Armenians. The expenses of this seminary are said to amount to 50,000 Roman dollars yearly. "Its beautiful library and press," (probably the same with those of the Propaganda,) says the work above quoted, "make it an institution unequalled as yet by any similar one."* In 1663 the Congregation of the Priests of Foreign Missions was instituted in France by royal authority, while the bishops and other ecclesiastics founded the Parisian seminary for missions abroad. From hence apostolic vicars are still sent out to Siam, Tonquin, Cochin China, and Persia, bishops to Babylon, and missionaries to the Asiatic nations." (See Mosheim.) But if Abbé Tessier in his Methodical Encyclopaedia, (*Encyclopédie Méthodique*, Paris, 1787, 220 vols. 4to,) and if the great, complete, Universal Lexicon, Leipsic and Halle, (*Grosses Vollständiges Universal Lexicon*, Leipsic and Halle, 1739, bds. 64 vols. fol.) is correct, there must be an inaccuracy in Mosheim. According to the complete Universal Lexicon, the Congregation of the Priests of Foreign Missions was instituted by Paul, and confirmed by the archbishop of Paris in 1626, sanctioned by the Pope 1632, and by the king of France 1642. It is destined for the up-building of destitute Roman Catholic churches at home and abroad. It has, or had, according to Mereri, 77, according to others above 80 houses or monasteries, of which the house of St. Lazarus, (*Maison de St. Lazare*,) at Paris, is the most considerable; hence the order is often called Lazarists. Besides one mission which they still retain in China, they have missions at Algiers, Damascus, Tunis, Tripoli of Syria, Aleppo, Trebizonde, Syra, Antoura, Smyrna, Constantinople, and some other places. A seminary of Foreign Missions, according to Abbé Tessier, (*Encyclop. Method. art. Missions*,) was founded at Paris, in 1663, by Bernard de St. Therise, a barefoot Carmelite, and bishop of Babylon, seconded by sundry persons, zealous for their religion. It is destined both to send forth and support apostolic laborers, and is intimately connected with the Propaganda at Rome. Its missionaries go chiefly to the kingdoms of Siam, Tonquin, and Cochin China. According to the Annales of the Propaganda, a work printed at Paris, this institution is yet in full operation, sends out its missionaries from time to time, and M. Langlors, who is now president (superieur) of it, stands in lively and confidential correspondence with the laborers abroad.

"In 1707," says A. Tessier (*Encyclop. Meth. art. Miss.*) "Clement XI. ordered the principals of all religious orders, to appoint certain numbers of their respective orders, to prepare for the service of Foreign Missions, and to hold themselves ready, in case of necessity, to labor in any part of the world. This zeal," he continues, "though very conformable to the command of Jesus Christ, and to the apostolic spirit, has found no favor in the eyes of the Protestants. Being unable to imitate it, they have resorted to the easy expedient of rendering it odious, or at least suspicious."

Of these orders, there are three which distinguished themselves specially in the spread of Romanism, namely, the Capuchins, the Carmelites, and the Jesuits. When Rees (*Encyclopaedia*) says that the former order have become much more numerous than the others, I suppose that he means they have become more numerous than the Jesuits of the first order or rank. Only then the remark can hold true. The number of the Jesuits of all the orders has never been known, and probably never will be. The founder of the Capuchins was Matthew Bassi or Basci, who instituted the order on a special revelation from heaven, as he said, in 1528, and received immediately the sanction of the order from the Pope Clement VII. They were first confined to Italy, but afterwards received permission to settle where they pleased. Their first convent was built at Mendon, by the Cardinal of Lorraine. Henry III. of France, built them another at Paris. They soon grew so numerous that they were divided into nine provinces in France, or into ten, reckoning that of Lorraine. In 1606, they established themselves in Spain, and during the first half of the last century they were divided into more than fifty provinces, and reckoned near 500 monasteries, and 50,000 members of the order, without taking into the account their missions and missionaries in Brazil, Congo, Barbary, Greece, Syria, and Egypt. (Mereri, *Dictionary Historical*, 1740.)

As to the Carmelites, they seem to have done comparatively little towards Foreign Missions. As I have been unable to get any information respecting them, except what Encyclopedias and Historical Dictionaries give, I shall say nothing respecting them. They used to pretend to descend from Elijah as their founder, and maintained that all the prophets and saints of the Old Testament, together with Pythagoras and the Gallic Druids, belonged to their order; that the Rechabites, Essenes and Pharisees were their Tertiarii,

* The Propaganda has of late been supposed to be impoverished, nor is this improbable; but the Emperor of Austria has made extraordinary efforts to raise it again. The King of Spain has devoted \$60,000 to its support, and a kind of cent societies have lately grown up in France, to raise its declining funds.

and Mary, with all the pious women of the New Testament, their nuns. Jesus Christ was their protector, if not a Carmelite himself, and his apostles, emissaries proceeding from Mount Carmel. At one time they divided their order into 38 provinces, in which they pretended to possess 7,500 monasteries. Their order, according to their statements, then consisted of 180,000 members. But all this is vanity and a deception.

The history of the Jesuits is better known to the Protestant world than that of any other order of the Roman Catholic church. By way of remembrance, however, I shall touch upon a few facts respecting them. This institution would, to all human appearance, have deluged the world, had Divine Providence permitted them to go on. Their plan was a universal hierarchy, with the Pope as the titular ruler; and their order, (the general of the order at the head of it,) as the true and active manager of the whole. Their riches were immense. They indeed possessed no more than 24 houses (Professhauser) in which the so called Professors, or Jesuits of the first order lived, and which, according to their constitution, could own no property, but had to depend on charity; but they owned besides these, 612 colleges for their scholars or candidates, and 399 so called *residences*, or *houses of probation*, for their coadjutor Jesuits of the second order, all of which could possess property to any amount, and many of which equalled in splendor and income, the palaces and houses of the kings and princes of France. They possessed numerous abbeys. They were the confessors of kings and queens, princes and ministers. They pretended to say for their benefactors 70,000 masses and 100,000 rosaries annually: no small inducement for superstitious people to give. Says one of them, "For the founder of a college or house, we say during his life time 30,000 masses and 20,000 rosaries, and as many after his death. So that if an individual founds two colleges or houses, he enjoys the benefit of 120,000 masses, and 80,000 rosaries." They carried on a trade in India and China more extensive than the English and the Danes, and in some places to the exclusion of all others. With drugs they traded in Lyons and Paris, and, in spite of a direct prohibition from the Pope, with bread, spices and wine in Rome. According to the testimony of Cardinal Tournon, they lent money on usury, taking 25 to 27 per cent interest at Peking; in other places they demanded 100 per cent. The charities bestowed upon them were immense. There was a time when they amounted, in the city of Rome alone, to 40,000 Roman dollars annually, and once within a short space of time three families bequeathed to them above 130,000 Roman dollars. At the abolition of the order, their property when confiscated was found to exceed *ten times* the papal treasury at its most flourishing and affluent period; and yet no money was scarcely found in their establishment, owing, no doubt, to their precaution to secrete it for future purposes. All this immense wealth and power was to be used for the execution of their plans, which were most intimately connected with the extension of Popery. Their whole order, which contained many able members, was by constitution and oaths subjected to the arbitrary direction of the general of the order, bound to promote its interests by every possible means and by every sacrifice which might be required, life itself not excepted, which indeed they did lay down in many instances. What but the hand of the Almighty could redeem the world from such a horrible enemy as this? The order was revived by Pius VII. in 1814. Power was again granted to them, to apply themselves to the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and to administer the sacraments. They were placed by the bull in the same condition of privilege and power as they formerly enjoyed. The publication of the bull was followed by an act ordaining the restitution of the funds which were the patrimony of the Jesuits, and making compensation for their confiscated property; and the bull was never to be submitted to the judgment or revision of any judge, with whatever power he might be clothed. The bull of Clement XIV., which abolished the order, was abrogated, (one infallible decree by another infallible decree,) and it is lastly stated in the bull, that if any one shall attempt, by an audacious temerity, to *infringe or oppose* any part of this ordinance, he will thereby incur the *indignation of Almighty God and of the holy Apostles!!!* What that order will yet do, and what contests the church will yet have to sustain against them, time must teach.

From the pamphlets which have been sent from Paris to a gentleman in Boston, it appears probable that a new Propaganda has recently been established in France. The pamphlets are printed at Paris, and entitled "Annals of the Propagation of the Faith." (*Annales de la Propagation de la Foi. Paris.*) They are the numbers 15 to 18 reaching to the close of 1829. Three numbers are issued every year. Hence it appears that this Foreign Mission publication began in 1824. The writer of the article, "The Papal Church in the United States," inserted in the American Quarterly Register, says, "At what precise period this association was formed, or what station it holds in the Roman Church, whether it has succeeded the College de Propaganda fide, (by which he must mean the Propaganda in Rome,) or is a new body altogether, we are not informed." But for anything which appears from those pamphlets, it must be a *new association*. Its seat is in France; but the press has never been removed from Rome. Its funds are raised in France only. Its missionaries proceed from France, receive their support from thence,

and send their reports thither. It has a *superior council* (conseil superieur) in France, (where, precisely, could not be ascertained,) and a *particular council* (conseil particulier) at Marseilles. It consists of two divisions, each having its own central council. That of the northern division is seated at Paris, that of the southern at Lyons. For a specimen of the income and expenditures of this new Propaganda, see American Quarterly Register, vol. ii. page 195.

There is, then, a Foreign Mission Association in France, in full and growing operation, as it appears. The charities which they bestow upon the missions, are then by no means the only support of those missions, but only the voluntary contribution of that new Propaganda, as I suppose it to be.

It might be interesting to give an accurate account of their institutions, colleges, and theological seminaries on missionary ground, if I had been able to obtain definite information on the subject. The Edifying Letters of the Jesuits, mention a number of them as existing in China and India at that time, and according to the Annals of the Propaganda, and the Evangelical Church Journal, printed at Berlin, several of them are still in a flourishing state, and young converts are besides still sent to Europe, to be educated as missionaries among their countrymen. Last year four young Catholic Chinese arrived in France, to receive a theological education.

I now proceed, in the second place, to consider the Foreign Mission Operations of the Roman Catholics. I shall say nothing in particular respecting their efforts and success in *America*.

Impenetrable darkness rests upon the Roman Catholic Missions in Africa. To Congo, which was discovered in 1484, a mission was sent soon after its discovery. The king and his son immediately received the ordinance of baptism, and a form of Christianity must have prevailed to a considerable extent; for Mereri remarks, in his Historical Dictionary, that idolatry was afterwards introduced *again*. The Count of Songo, the mightiest subject of the king of Congo, made several attempts, at the beginning of the 17th century, to render himself independent of his sovereign, because his country was, from its situation, almost inaccessible to a large army. This induced the king to request from the Pope, missionaries for that country. A number of Capuchins were, in consequence of it, sent there by the Pope in 1644 and 1647. They were kindly received by the Count of Songo, and dispersed in every part of the country. Their success must however have been small. Modern travellers observe that the Capuchins were in many instances poisoned by the inhabitants, a common way among the Congo negroes to despatch those whom they dislike. Yet it does not appear that these missionaries are at all discouraged. They continue to labor there to this day.

To Egypt, the first missionaries were sent at the close of the 16th century. They were sent out by Henry III. of France, at the request of Pope Gregory XIII., and the offer of Aquaviva, the General of the Jesuits, to furnish the men. The missionaries were Jesuits. They pretend to have had considerable success at first. Henry IV. and Louis XIII., informed of their prosperity, increased their number and assigned funds for their support. They made still more rapid progress with the aid lent to them by Louis XIV. They at last succeeded in establishing a mission at Cairo. At what time is uncertain. The most conspicuous missionary in Egypt was M. Sicard. He had been a very successful missionary at Aleppo, to which place he proceeded from France, in 1706. Though attached to his mission by very tender ties, yet as soon as he received orders to take the place of the deceased superior of the mission at Cairo, he immediately left his beloved Aleppo, and resorted to his new place of destination, where he took hold of his work with his usual vigorous and self-denying spirit. He conformed himself entirely to the Egyptian mode of living. He ate nothing but vegetables, dressed and dwelt as the Egyptians did, and disputed and conversed with them for nine successive years without ceasing, until at last he saw *one* man turn over to Roman Catholicism. From that time onward he succeeded better, proceeded to Thebais, and penetrated into regions before unvisited by any European. At Cairo he ended his laborious life. Mr. Wolff found the establishment still at Cairo in 1822, but it was then very inefficient. They made no attempts among the Turks, which they said was now prohibited by His Holiness, but confined their feeble efforts to the heretics only.

In Abyssinia the Roman Catholics have sustained a most desperate struggle for several centuries, and have exhibited a degree of perseverance and devotedness to their cause, which deserve the highest encomiums. It was the beginning of the 16th century specially, when the Pope, to make up for his loss of power and income in Europe, endeavored to establish his dominion in other parts of the world. His watchful eye was soon directed towards Æthiopia, a country of about 88,000 square miles in extent, and 4,000,000 of inhabitants, that had torn herself from the bosom of the mother church, together with the other Monophysites about the beginning of the 6th century, and whose singular and ill-calculated ecclesiastical constitution, seemed to make it an easy prize. On account of a war which had broken out between the Abyssinians and the Turks,

Queen Helena, who reigned over Abyssinia, during the minority of king Negus, David II. requested aid from the king of Portugal in 1516. In 1520, a Portuguese fleet, with soldiers, bishops, and other missionaries, arrived in Habesh. St. Ignatius, the founder of the Jesuits, to whom the Pope had transmitted the charge of the mission, appointed John Nugnez, patriarch of Abyssinia, and Oviedo and Carnero his coadjutors. The patriarch separated from Lisbonne in 1550. At the time the patriarch arrived in Æthiopia, David II. was already succeeded by Agnaf his son, who, as the missionaries stated, was the best theologian, and the most subtle disputant in his kingdom. Still the mission prospered under him. But as soon as he was succeeded by his brother Adamas, the Catholics were persecuted with the utmost cruelty. The bishop came near being killed by the king's own hands. The Jesuits fled into caves. A Portuguese colony, which had been planted in Æthiopia to second and support the mission, was banished; women and children retained in slavery. Oviedo and five of his companions still remained in Æthiopia, in extreme poverty and peril, and labored to the last moment of their lives. King Adamas died in 1563. The last of the missionaries, Francis Lopez, died as late as 1597. Piedro Paez, a Castilian, was appointed for that bloody mission, and started in 1580. He was first taken prisoner by the Tures, dragged from dungeon to dungeon, and made to labor on the galleys for several years, but never lost sight of his mission. He was afterwards released, and penetrated into Æthiopia in 1603, and was well received. The king then reigning was favorably disposed, and requested, in 1604, patriarchs, bishops, and missionaries; whom he received. The cause of the Pope now prospered. In 1604, the emperor, his son, and many grandees and officers of the state, and many monks, became Roman Catholics. The public religious services, and all the ceremonies of the church, were now fast Romanized. But too fast. It produced a reaction. The people rebelled. War ensued, in which thousands perished on either side. As long as the emperor lived, the Roman Catholics were supported and protected. But his successor belonged to the other party. With his accession to the throne, persecution began. Death and exile, were the usual punishments. The Roman Catholic patriarch was exiled and removed. But Apollinaro d'Almeida, and seven other Jesuits, were determined not to leave the ground; dispersed in the empire, and continued to labor in secret. Caspar Paez and Juan Pareira lost their lives in the cause in 1635, the bishop of Neieé and two other missionaries, in 1638. Two others, Bruni and Cardeira, were cruelly put to death in 1640, and Bernardo de Noguera, who continued to labor, forsaken of all, the only missionary in the whole empire, finished his course by martyrdom in 1653. Yet soon after, seven other missionaries made again an attempt to enter this dangerous field. Two were massacred on the road by robbers, two penetrated into the capital of the empire, and were instantly seized and put to death, three were decapitated by the pasha of Suaguen, from whom the emperor of Æthiopia had demanded their heads. In 1714, the circumstances being favorable, another attempt was made. Missionaries arrived there and were well received. But another sedition put a stop to their efforts. The emperor was poisoned, the missionaries stoned, in 1718. A few trials more were made, but with declining success. After a desperate and heroic contest of near 300 years, the Propaganda suspended their efforts at the close of the last century.

"In Africa, on the Senegal river," says the *Rheinish Encyclopedia*, 1827, "the Roman Catholic missions are in a poor condition. But a description of the hitherto unknown empire, *Mulua*, between Mozambique and Angola, in the interior of Africa, gives us the most interesting accounts of the important progress which the Portuguese Capuchin missionaries make there." They are there preaching Popery in the interior of Africa, where no Protestant missionary has ever yet put his foot!!

In the Levant, the Roman Catholic missions were and are still numerous. Already Mereri gives the following enumeration. The Capuchins of the Congregation of Paris, entertain twelve missionary stations in the dominions of the Grand Seignior, namely, Galata and Pera, at Constantinople, Smyrna, Scio, Athens, Napoli di Romania, Candia, Naxia, Paros, Milo, Syra, and Castadachi. The Capuchins of Touraine have seven—Nuosia, Arnica, Cyprus, Aleppo, Grand Cairo, Diarbeck, Ninive, and Babylon. The Capuchins of Bretagne have six—Damas, Tripoli in Syria, Baruc, Sidon, and two on Mount Lebanon. The Jesuits have ten, namely, in Constantinople, Smyrna, Damas, Seid, Aleppo, on Mount Lebanon, in St. Turin, Scio, Naxia, and Negropont. The Carmelites have three—in Aleppo, Tripoli in Syria, and Bassora. Thirty-eight missionary stations in all. There is another mission in Antoura, which has existed since 1659, and another still in St. Jean d'Arc. We have no time to give even the smallest sketch of the labors performed in these stations. In some of them at least, business is carried on with vigor and fidelity. In Constantinople there are always numbers of Catholic slaves in the beguios or prisons. Even these are faithfully attended to. Every Sabbath a missionary shuts himself up with them in the prison, for the purpose of attending divine worship with them. The sick are diligently taken care of. In time of plague, if it extends to the prison, one missionary is selected to make the prison his permanent abode, until the plague shall be over, in order to pray with the sick, to hear their confessions, to give the eucharist, and the

extreme unction to the dying, and to render them such services as they may need. Sometimes he escapes the plague, at other times he is carried from the prison to the burying-ground. Their efforts among the Greeks and Armenians are unwearied, and by no means unsuccessful, as our own missionaries have repeatedly noticed. They have often been persecuted, put into chains, dragged into prisons, and beaten, yet they continue to labor, still hoping to unite one day all the heretics in the East, and in the world, to the Roman Church, from which they have departed.

Armenia is a country which has ever excited the deepest interest at the court of Rome, and the most strenuous efforts have been made, and are making to this day, to bring this church again into subjection to the Pope. A sketch of the missionary labors of the Roman Catholics among the Armenians, would lead us back to the first reception of Monophysitism among the Armenians, about the middle of the 5th century. Since that time the Popes have never lost sight of this people, and on several favorable opportunities were near taking possession of them again. Yet they have never succeeded in doing so, although their efforts have of late been crowned with rather uncommon success in Asia Minor. At Erzeroum they have had a stated mission ever since 1688. The first missionary who went there died with the plague, which he contracted by visiting people infected with that disease. About the beginning of the 18th century, the missionaries and their adherents were accused of designs against the Porte. Some Catholic Armenian priests were bastinadoed, others severely fined, one missionary was put into chains, and the others exiled from Erzeroum. They were, however, soon restored to their station by the interference of marquis Chateaufort, French ambassador at the court of Constantinople. They now divided the mission into two, superintended by Messrs. Ricard and Monier. One was called the mission of St. Gregory, and comprised the cities of Tarzon, Assankala, Cars, Beazit, Arabkire, and forty villages; the other was called the mission of St. Ignatius, and embraced the cities of Ispire, Baybourt, Akaska, Trebizond, Gumichkané, and twenty-seven villages. Ricard and Monier labored with great success. The former introduced himself to the people by his knowledge of medicine; the other exerted great influence by secret nightly visits and meetings among the Roman Catholics, and those who were favorably disposed towards Popery. In 1711, Ricard united with the Roman Catholic church one bishop, twenty-two priests, and eight hundred and sixty other persons. Monier penetrated as far as Curdistan, in spite of all the dangers which must have attended a journey among people that lived almost wholly on rapine. He was well received by the Armenians. The mission of Erzeroum has been repeatedly persecuted, but always to the advantage of the persecuted cause. In 1714, seven hundred individuals again joined the Roman Catholic church.

The missions in Persia were begun during the first half of the 17th century. But too little is known of them to enable us to give even the most meagre sketch of them here.

India. The first missionaries that entered India were Portuguese, sent by king Emmanuel, soon after its discovery and conquest, if I may call it so. They immediately founded bishoprics at Goa, Cranganos, and Cochin, (on the western shores of southern Hindostan,) and soon after, one at St. Thomé. They opened without delay several schools, one academy, and one seminary. The bishop of Goa was soon made archbishop and patriarch of India, a terrible inquisition established at Goa, and all the schismatics severely persecuted. Conversions now could not fail to become numerous, and the only trouble was, as the missionaries complained with great naïveté indeed, a want of sincerity in these converted heretics. Alexis Menezes, archbishop of Goa, celebrated a council in 1584, and another at Diamper, (if my sources of information are correct,) in 1589 or 1590, the consequence of which was, that the Thomas Christians as a body, made an outward profession of Roman Catholicism, and transmitted their books to the archbishop, to erase from them whatever he should think heretical. Near two hundred thousand so called heretics then returned to Popery, and the Roman Catholics enjoyed from that time uncommon peace in India. Louis XIV. of France and Colbert, sent the first French missionaries there during the latter half of the 17th century. The Seminary of Foreign Missions was established at Paris in 1663. But as it would have taken too long time to wait for those who were fitting there for the work, the Jesuits offered themselves and were accepted. The first six Jesuits who sailed to India were Fontenay, Tachard, Gerbillon, le Comte, Bonvet, and Videlou. They were able men and members of the academy of sciences at Paris. They were soon followed by sixty others, who dispersed in all parts of South Asia, Siam, and China. I could wish to have time to give an idea of their indefatigable efforts; but I must forbear. When the French Revolution destroyed all Christian institutions at home, and deprived them of the hope of ever seeing again missionaries coming out to assist them, the Jesuits trained up native preachers. A seminary was opened for this purpose at Pondicherry. Numerous convents were established at Goa, belonging to the Dominicans, Franciscans, Augustins, and Jesuits. The convents, with the buildings belonging to them, covered so much ground each, as to look rather like small, separate towns. They composed the whole upper part of the city of Goa. Splendid churches, imposing ceremonies, false miracles, persuasion, and force, all were

united to promote the cause of Popery in India. Xavier himself seems to have countenanced the use of arms in the conviction and conversion of heretics and heathen. There was a time when the archbishop of Goa had 400,000 souls under his supervision, and yet as late as 1780, there was one among the missionaries of India who had 60,000 communicants, whose oral confessions he was to hear, whose children he was to baptize anew. They had more success in proportion as they *proceeded to the interior*: a circumstance worthy of our notice. At Madouri, which was an extremely dangerous mission, from the circumstance that the whole region was infested with casts of *professed robbers*, the Jesuits boast at one time of having 150,000 converts about them, and add that their number was daily increasing. However this may be, thus much is certain, that the missionaries knew how to gain the affections of these casts of robbers, built large and splendid churches in their woods, and lived in perfect security among them. Mr. Martin baptized once, within less than five months, 1,100 individuals in his district, and Mr. Laynez near 10,000, in less than two years. The mission of Carnatic flourished equally well. Pondicherry was the chief rallying place and strong hold of the Roman Catholic missionaries.

An equally strong hold they have in the Philippine Isles. According to the accounts given in the *Edifiantes Lettres*, there is an archbishop seated at Manilla, with three bishops under his jurisdiction. In these four dioceses there are 700 parishes, and more than a *million* of churches, better instructed, they say, than churches usually are in Europe. They are taken care of by the Augustins, Franciscans, and Jesuits. The latter boast themselves of having converted all these people, and subjected them to the king of Portugal. The missionaries of Madouri carried their religion also to Bengal, and were received with joy, as they say. But no accounts of them are at our disposal. Large accounts are given in the *Edifiantes Lettres* of remarkable conversions, the manners, virtues, and fervor of the new converts, and also of the sufferings of the missionaries, and of the martyrdom of some. But it is too difficult even to conjecture how much of all this may be true. Those publications evidently mix truth with falsehood; yet there must be some foundation to the prominent facts at least.

China. Xavier's desires and attempts to open a way into China, are well known. He died, however, before he reached that country. Matteo Ricci, a Jesuit, and distinguished man, of a noble family of Macerata, was the first who entered upon this important field of missions. He had arrived at Goa in 1578, and had studied the Chinese language there. He reached Caoquin, in Canton, in 1583. To ingratiate himself with the Chinese, as well as to refute their proud notion that China constituted the greatest part of the earth, he drew an atlas for them, a thing never seen there before. To prevent, however, the unpleasant sensation which the largeness of the world, in comparison to China, was calculated to excite in the Chinese, he put the first meridian in China. Notwithstanding this and other important services which he rendered to the people, he could not get access to the emperor until 1601, and then he effected it only by suggesting that he had some curious presents to bring to his majesty. Ricci was now in his sphere, having obtained permission for the Jesuits to own a house, with revenues, at Peking. He first assumed the humble apparel of a Bonze; but as soon as circumstances required it, he dressed with all the splendor of a mandarin. Ricci now labored assiduously and successfully for the conversion of the great at court. Still he and his companions were in continual danger. By the machinations of the Bonzes, who soon became violently opposed to them, they were once on the point of being expelled from China. Ricci averted the catastrophe, (as Wolff states in his *history of the Jesuits*), by scattering secretly a libel on the emperor, and accusing the Bonze, who was at the head of their enemies, of having composed the piece. The emperor believed it, and the miserable Bonze expired under a fearful bastinado upon the soles of his feet. Soon after, the suspicions against the Jesuits still continuing, Mr. Martinez, a Jesuit, was seized by the governor of Canton, and died under the same terrible punishment. Ricci labored in China twenty-seven years, and died at Peking in 1610. The progress of the Jesuits in China was very rapid, after the first obstacles were overcome. By raising the science of mathematics, to which the Chinese attach a kind of sacredness, far above that degree to which the Chinese and Arabs had been able to carry it, the Jesuits acquired an almost unbounded influence. They penetrated China in all directions, and made converts among the high and low without number. The empress Helena, one of their converts, was induced by them to write a letter to the Pope, Alexander VII., in the humblest possible terms, calling herself his servant, an unworthy, poor Chinese woman. She begs the Pope, on her knees, and with her face to the ground, to favor her with a look of grace and acceptance, expresses her entire subjection to his holiness, and begs him to send to China some more of the holy Jesuits, &c., dated December, 1650. In 1655, the Jesuits were on the pinnacle of glory in China. Adam Schall, a German by birth, but a consummate Jesuit, became a mandarin of the first order, and president of the tribunal of mathematics at Peking. The emperors of China were never before used to leave their palace, on any occasion whatever. But to Schall, the emperor paid more than twenty personal visits, within two years! One of his birthdays, when he ought to have received on his throne the congratulations

of his court, he spent wholly in the private dwelling of Schall. A great number of Jesuits was now admitted into the empire, among whom was P. Verbiest, who afterwards became a mandarin of the first order. Schall was intrusted with the education of the heir of the throne. His influence seemed to have no bounds. When the Dutch endeavored to establish their commerce in China, and came with immense presents to the emperor to obtain permission to traffic in his dominions, it cost Schall but a word to prejudice the monarch against them, and frustrate their whole plan entirely. I pass over all the quarrels of the Jesuits with the Dominicans, and the Capuchins. They were the ruin of Roman Catholicism in China. Worthy of notice is the courage with which the Jesuits encountered danger, imprisonment, and even death, in times of persecution, and the intrepidity with which they often entered the field again, when it was smoking with the blood of their martyrs. Once, after a season of persecution, four Jesuits entered upon the field again, and were seized and decapitated. After making all due allowance for the fact that the *Edifiantes Lettres* were written by Jesuits, the sufferings related in volumes II. and III. must have matter of fact at the bottom, sufficient to form a considerable martyrology. Yet persecution did not at first affect very sensibly their success in making proselytes, and would never have done them injury, if the power of truth had been on their side. The series of calamities which at last reduced Popery to the low state in which it is at present, began during the lifetime of Schall. He himself, together with other Jesuits, was put into chains, and though released again after some time, he died from the consequences of the hardships and deprivations of his imprisonment. Towards the close of the 17th century, the difficulties between the Jesuits and the Dominicans and Capuchins increased, and Roman Catholicism in China declined correspondingly. Persecutions at last followed. After all the missionaries were expelled from the empire, some of the Jesuits still remained at Peking in the capacity of mathematicians, retained much influence, and remained in the possession of three houses in the city, each of which afforded them the annual rent of 50,000 German dollars. In 1780, Mr. Hallerstein, a Jesuit of Suabia, was yet a mandarin and president of the mathematical tribunal at Peking.

From the *Annals of the Propaganda*, the work above mentioned, it appears that China is by no means given up by them; on the contrary, the efforts to reduce it to the Pope are becoming more vigorous now. There is still a bishop at Su-Tshuen, and a college at the confines of the province (1827). In 1827, they suffered somewhat, but none of their converts apostatized. About 1,300 leagues on the north of Su-Tshuen, at Yel-Kiang, there are living above 200 Roman Catholic exiles, with four priests to minister unto them. In 1823, the apostolic vicar of Chaney sent a priest there to visit them, and strengthen them in the faith. The same year the emperor permitted all to return to their homes, if they would forsake their new religion. Only five individuals made use of their permission.

From the mission of Tong-King, the intelligences from 1828 state, that the present emperor, Minh-Menh, though he does not literally persecute the missionaries, yet he will not permit any new ones to enter into his dominions. Those who have been in the empire for some time, he keeps in the capital under his immediate inspection, pretending to have European papers which he wished them to translate for him, but probably to send them away as soon as convenient. There are there, at present, Mr. Lenger, apostolic vicar, and three priests, one of whom, Mr. Pouderoux, embarked for the mission in 1827. The mission prospers in spite of all these hindrances. In 1825, they baptized 297 individuals, and in 1826, 1,006. The number of ecclesiastical functions performed, at that single mission, during one year, will give us an idea of the prosperity of the mission, and the activity of the missionaries. In 1826, they baptized children of believers, 3,237, and of unbelievers, about 1,000,—adults, 1,006; confirmed baptisms, administered by catechists or Christians, during the absence of a priest, 5,365; heard confessions, 177,456; administered the communion 78,692 times; viatici, 1,303; extreme unctions, 2,706; they had marriages, 943, and confirmations, 3,941. (From a letter of Mr. Messon, missionary at Bon-Bang, March 25th, 1827.)

The mission in Cochin-China, is in similar political circumstances with that of Su-Tshuen, the country being also under the government of Minh-Menh. In 1826, the emperor was requested again to issue an edict of persecution against the Christians. He deferred to give an answer. The missionaries immediately fled, and the scholars of their college, of which Mr. Taberd is president, dispersed. The following year they returned to their respective abodes, though trembling, and ready every moment to flee again. Mr. Taberd, the superior of the mission, and bishop of Isauropolis, was carried to the capital, in 1827, to translate, as was pretended, European papers and letters for the emperor, and was put under the supervision of a mandarin. Though very ill, he was compelled to labor hard. Still, after some time, Messrs. Taberd, Gagelin, and Odario were permitted to return to their stations and converts. Under all these difficulties they prosper. The German *Conversations Lexicon* states that several hundred thousand converts have been made in that country. In 1827, the mission of Tong-King lost two missionaries. To re-enforce it, Mr. Bellamy, who had been a missionary in Michigan, sailed

from New York the 7th of October, 1828, at the order of the Seminary of Foreign Missions at Paris. He arrived safely at Tong-King. He found four missionaries, one of whom was bishop, old, and very infirm, yet still remaining on his post. They have trained up there a numerous native clergy. The whole population amounts to between fifteen and twenty millions; the number of Roman Catholic Christians, to about 150,000.

The Roman Catholic mission in Siam is still going on. An apostolic vicar resides at Siam (city). In the beginning of 1827, he lost at once his three fellow laborers, and was left alone on the ground. Shortly after, three others, Messrs. Boucho, Barbe, and Bruguère arrived. Boucho and Barbe remained at Pinang, in two different parishes; Bruguère went to Siam (city) to assist the vicar in his duties. He was introduced to the king, and very kindly received. The king is said to be very favorable to Christianity. In a letter to Mr. Langlois, president of the Seminary of Foreign Missions, at Paris, Mr. Bruguère gives an account of his journey, and of the exceedingly friendly reception with which he met every where in Siam (empire).

One word respecting Japan, the last Roman Catholic mission which I shall mention. Though it has been a dead mission for near two hundred years, it is worthy of notice, because it exhibits better than any other mission what Roman Catholics can do and suffer for their cause. Xavier entered upon this field in 1549, and remained there till 1551. He was followed by other Jesuits. Their success was so rapid and so great, that, according to Mereri, at one time the number of Christians amounted to 1,800,000, among whom there were more than twenty kings or viceroys, and nearly all the great officers of the crown, and of the imperial armies. Perhaps this is too high an estimate. Thus much however is certain, that in 1585, three kings (namely, the kings of Bungo, of Arima, and of Omura) sent a splendid embassy to the Pope, to express their submission to him; and Crasset, in his church history, estimates the number of Christians, in 1587, to be 200,000. About 1590, a persecution arose at the instigation of the Bonzes, in which, according to Puffendorf, 20,570 persons lost their lives. "Yet, within 100 years," he adds, "the Jesuits, by their assiduous efforts, made up abundantly for all this immense loss." In 1593, six Franciscans, three Jesuits, and seventeen or eighteen laymen were executed. Still Christianity flourished, and, as Wolff states, there were, in 1629, above 400,000 Christians in Japan. It was about that time that the last general persecution arose, the Jesuits being suspected, and as it seems justly, to be preparing an insurrection against the emperor. The emperor immediately took measures to surprize the rebels. Being however warned by friends at court, they could, though hastily, gather up some of their forces. Two young men of distinction, and brothers, attached to the interests of the Jesuits, placed themselves at the head of 37,000 men, and routed the imperial army in the first engagement. The emperor now collected another army, and led it in person against the rebels. After an obstinate and very dubious battle of two days, the so called Christians were totally defeated and dispersed. To characterize the unexampled cruelty with which the persecution, which now followed, was carried on, I need only to say, that in 1649, i. e. after twenty years from the insurrection, not a trace of Christianity was to be found in Japan. One hundred and fifty Jesuits, and a considerable number of Augustins, Dominicans, and Franciscans, were cruelly put to death. Not unrequent attempts, however, were made by the Jesuits to re-commence the mission; but they paid for their zeal invariably with their lives, and the mission is, so far as we know, now given up, though, to reason from the spirit of Roman Catholicism, not forever.

A new mission has been established in Thibet, in 1822. The queen of that country was converted by an Italian, who lived there, and whom she raised to the station of prime minister. She immediately requested of the College of the Propaganda eighty missionaries. Five Capuchins were forthwith sent there. (*Rheinisch Encyclopedie*.)

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ECCLESIASTICAL REGISTER.

1832.

ORTHODOX CONGREGATIONALISTS.

MAINE. Nearly all the Congregational churches in this State are united in a General Conference, which meets annually, and at which there is a lay as well as clerical delegation from the District Conferences. The next meeting of this body will be held at the Congregational meeting-house, in Wiscasset, Lincoln county, on the Tuesday preceding the fourth Wednesday in June, 1832. Rev. ASA CUMMINGS, Portland, Corresponding Secretary. The number of county or district conferences is 9; of pastors, 106; of churches, 166; of members, 9,919; reported number of additions to the churches, during the year ending May, 1831, 902.

Nearly every report of the ecclesiastical bodies of this country, contains most gratifying details of the progress of the reformation in temperance. About 130 Temperance Societies, embracing at least 7,800 members, have been organized in the State, on the principle of total abstinence. Previously to the commencement of this work of mercy, it has been supposed that there were not less than 10,000 inebriates, and a thousand deaths, annually, by intemperance. In a town in Washington county, containing a population of a little more than 1,000, a Temperance Society was formed about five years ago. Previously to this, 10,000 gallons of ardent spirits were consumed annually. The consumption, last year, amounted to *two hundred* gallons only. Before the reformation commenced, there were in the town seventeen licensed retailers of spirits. Last year, there were none.

NEW HAMPSHIRE. The next meeting of the General Association will be held in the town of Amherst, at the meeting-house of the Rev. Silas Aikin. The Sullivan Association furnishes a preacher for the occasion. Rev. JOHN H. CHURCH, D. D., of Pelham, is Secretary of the General Association.

The number of district associations is 12; of churches, 147; of pastors, 112; of unsettled ministers and candidates for the ministry, 22; of communicants, 13,047; additions to the churches, during the year 1830-31, 881. Interesting revivals of religion existed, at the time of the meeting of the General Association, in *sixty-two* churches and congregations. The number was known to be increasing every week. An unusual proportion, who have embraced religion, were males, and individuals of learning, wealth, and high standing in society.

VERMONT. The next meeting of the General Convention of Congregational Ministers, will be at Middlebury, on the second Tuesday in September, 1832. Rev. John Wheeler, preacher. Rev. A. C. Washburn, substitute. Rev. THOMAS A. MERRILL, of Middlebury, is Register of the Association.

Number of district associations is 13; of churches, 207; destitute churches, 79; settled ministers, 116; unsettled, 27; licentiates, 5; communicants, 18,029; number of additions to the churches, during the year ending September, 1831, 889; removals by death and otherwise, 84. One of the Associations is in the adjoining county of Essex, New York. Connected with it are 13 churches, 3 ministers, and 813 communicants. From the narrative of the state of religion, we extract the following paragraph. "The number of towns in this State is 243; the number in which are churches in connection with this body, according to our last printed minutes, 197. The number in which revivals have been reported is 99, besides many others not included in the reports to the Association, in which conversions have taken place, and appearances are uncommonly favorable. These towns are situated in every part of the State. Many of these revivals have but just commenced, and the greater part of them are yet in progress; still it is believed that the number of conversions already, cannot be less than 5,500. Of these, some have united, and others probably will unite with other Christian denominations,

who are our fellow laborers in this great work, and through whose labors there have, doubtless, been many conversions of which we have received no information."

MASSACHUSETTS. In 1805, the great body of the Congregational ministers in this State were united in a "General Association," which meets annually, on the fourth Tuesday of June. The principal object of this Annual Convention is to promote vital religion among the churches, and to extend the gospel abroad. It possesses no ecclesiastical power. Its influence is of the most salutary kind. Revivals of religion have frequently occurred in the towns where its sessions have been held. The next meeting is to be at Northampton, in the Hampshire Central Association. The Haverhill Association furnish the preacher. Rev. R. S. Storrs is appointed to deliver the next sermon before the Massachusetts Missionary Society. The number of district associations connected with the General Association is 22. The whole number of churches is about 300; of pastors or settled ministers, 270, (a few of whom are colleague pastors.) The number of communicants is not far from 40,000. The number of vacant churches is about 30. A few gentlemen, who are licensed preachers, are connected with the Literary Institutions and Benevolent Societies. The last year has been one of signal prosperity to the churches. More than one half of the whole number have been visited with the reviving influence of the Holy Spirit, and several thousands have been added to the churches. Rev. THOMAS SNELL, D. D., of North Brookfield, is Secretary of the Association.*

RHODE ISLAND. The Congregationalists of this State are united in an Evangelical Consociation, which meets annually, on the second Tuesday of June. The number of churches is 10; of ministers, about the same number; of communicants, 1,100 or 1,200. This State was settled by Baptists, and this denomination is much more numerous than any other.

CONNECTICUT. The next meeting of the General Association of this State is to be at Norwich, First Society, on the third Tuesday of June, 1832. Rev. Darius O. Griswold is appointed to preach a missionary sermon, at the next meeting of the Missionary Society of this State, and Rev. Luther Hart, substitute. Rev. CALVIN CHAPIN, D. D., Wethersfield, Rocky Hill, is Secretary of the Association. The number of churches connected with the General Association of this State is 219; settled ministers, 173; unsettled ministers, a number of whom are connected with public institutions, 40. Number of licentiates, 30. There are, besides, five churches which are not associated, and five ministers. No returns are made of the number of communicants. It may be estimated as between 30,000 and 35,000.† In the report on the state of religion presented in June last, it is mentioned that "something more than 100 of the congregations have been specially blessed with the influences of the Holy Spirit. In some of them, the work is declining; but in most of them, it is advancing with increased rapidity and power. Those churches, which do not, at present, enjoy a special season of grace, are assuming encouraging appearances of a coming revival." It is mentioned that 120 students of Yale College, as it is believed, were converted to God, during the preceding year.

The greater part of the churches of Connecticut are united in Consociations, for various ecclesiastical purposes, not embraced in the objects of the General Association.

PRESBYTERIAN CHURCH.

The first Presbyterian Church formed in the United States, was that which is now called the First Presbyterian Church in Philadelphia, at present under the care of the Rev. Albert Barnes. The first Presbytery was formed in 1706. The first Synod, that of Philadelphia, in 1716. The highest Ecclesiastical Court of this church, the General Assembly, was formed in 1788. It has now under its care 20 synods; 104 presbyteries; 1,584 ordained ministers; 216 licentiate preachers; 215 candidates, in a course of preparation for the ministry; 2,253 churches; and 182,017 communicants. During the year ending April 1, 1831, according to the returns, 20,354 persons were received to the full communion of the Presbyterian church; of whom 15,351 were added, on examination and profession of their faith. During the same period, 4,390 adult persons, and 12,198

* "It is expected," say the General Association, "that each member of the particular Associations, in Massachusetts, will make returns, agreeably to a form, (which is sent to every member,) at its meeting next preceding each annual meeting of the General Association, and that the delegates from each Association will combine all the returns into one, to be presented to the General Association, adding up, and stating the whole amount in each column, and making the return, in all respects, as complete as possible." This notice has been published, for some years, yet the returns are still exceedingly deficient. Two entire Associations failed, the past year, to give any returns. In many respects, nearly all the reports are deficient. Some whole columns are frequently blank. A little care of the particular Associations, or the clerks of them, would remedy all the difficulty.

† It is greatly to be regretted, that the statistical reports, presented to the General Association of this State, are so extremely imperfect. Why not mention the number of communicants, and other important facts?

infants were baptized, making 16,588 baptisms. The grand total of charitable collections, for all purposes, amounted to \$101,802 16, less than the preceding year by \$82,490 68. Of the sum received, \$16,884 39 were for Theological Seminaries, \$47,501 70 for Domestic and Foreign Missions, \$33,317 14 for Education purposes, and the remainder for various objects.* The increase, during the year, has been, in synods, 1; in presbyteries, 6; in churches, 95; in communicants, probably, about 15,000; making the total of communicants, 190,000.

In regard to the state of religion, the Assembly say, that "in former years, details of revivals in different churches have been given, but this year, we can give only the names of the *presbyteries*." Besides 44 presbyteries, in which special revivals of religion were reported, many single churches in others, were, in like manner, graciously visited. The whole number of churches reported was 350. It is supposed that no previous revival has embraced so large a number of professional and affluent men. Many in the higher ranks of society have been renewed in the spirit of their minds.

The General Assembly meets, annually, in the city of Philadelphia, on the third Thursday in May, and is opened with a sermon from the Moderator of the preceding Assembly. Rev. EZRA STILES ELY, D. D., is Stated Clerk of the Assembly, and resides in Philadelphia, at No. 144, South Second Street. All statistical reports from the clerks of presbyteries are to be forwarded to him. Rev. JOHN McDOWELL, D. D., of Elizabethtown, N. J., is Permanent Clerk of the Assembly. Drs. Ely and McDowell constitute a Standing Committee of Commissions, to one of whom each commissioner should hand his commission, if possible, before 11 o'clock, A. M., of the day on which each future Assembly may meet.

CALVINISTIC BAPTISTS.

This is the largest body of Baptists in the world. The oldest church is that called the first, in Providence, Rhode Island, which was formed in 1639. The first Association was formed in Philadelphia, in 1707. They are organized into a General Convention, which meets triennially. The next meeting is to be held in New York city, in April, 1832. According to the Philadelphia Baptist Tract Magazine of April, 1831, the number of associations is 264; of churches, 4,454; of ministers, (including 267 licentiate), 3,033; of baptisms, during the year 1830, about 19,000; of members, 333,000.

EPISCOPAL CHURCH.

Episcopal churches were early established in Maryland and Virginia. No organization was effected till after the revolutionary war. Rev. Samuel Seabury, D. D. of Connecticut, was consecrated by the Scotch Bishops, in Aberdeen, Scotland, in November, 1784; Bishop White, of Pennsylvania, by the Archbishop of Canterbury, in 1787. The following table will give some of the important facts in regard to this Church.

<i>Diocese.</i>	<i>Bishop.</i>	<i>No. of Clergy.</i>	<i>Time of meeting.</i>	<i>Secretary.</i>
Eastern,	Alex. V. Griswold, D. D.	64	Last Wed. Sept.	Rev. T. Edson, Lowell, Ms.
Connecticut,	T. C. Brownell, D. D. LL. D.	59	First Wed. June.	Wm. Davis, Chatham.
New York,	B. T. Onderdonk, D. D.	143	First Thurs. Oct.	W. R. Whittingham, N. York.
New Jersey,	John Croes, D. D.	19	Last Wed. May.	J. Croes, jr. N. Brunswick.
Pennsylvania,	Wm. White, D. D.	59	Third Tues. May.	W. H. De Lancey, Philad.
	H. U. Onderdonk, D. D.			
Maryland,	W. M. Stone, D. D.	58	Last Wed. May.	R. M. Hall, Baltimore.
Virginia,	R. C. Moore, D. D.	54	Third Wed. May.	J. G. Williams, Richmond.
	Wm. Meade, D. D.			
N. Carolina,	L. S. Ives, D. D.	14	Third Thur. May.	E. L. Winslow, Fayetteville.
S. Carolina,	N. Bowen, D. D.	35	Third Wed. May.	F. Dalcho, Charleston.
Ohio,	P. Chase, D. D.	20	First Wed. Sept.	W. Sparrow, Gambier.
Kentucky,	B. Smith, D. D. (elect)	8		J. E. Cooke, Lexington.

Besides, there are in Delaware 7 clergymen; in Georgia, 3; and in other States, 21—making in all, 13 bishops and 564 clergymen. The number of churches is considerably larger.

METHODIST EPISCOPAL CHURCH.

The first Methodist Society established in the United States was formed in the city of New York, in 1766, by some emigrants from Ireland. In 1784, Dr. Thomas Coke came to the United States with powers to constitute the Methodist Societies into an independent church. Mr. Francis Asbury was ordained bishop, by Dr. Coke, in 1784. The number of members at that time was 14,988; of preachers, 83.

* The sums contributed through the medium of voluntary associations, are not here included, of course.

The following table exhibits the present state of the church. *Bishops*—William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding.

GENERAL RECAPITULATION.

	<i>Whites.</i>	<i>Col.</i>	<i>Ind's.</i>	<i>Total.</i>	<i>Tr. Preachers.</i>	<i>Super'd.</i>
Pittsburg Conference,	23,989	175		24,164	98	7
Ohio Conference,	40,142	274	230	40,646	120	12
Missouri Conference,	4,754	451		5,205	28	2
Illinois Conference,	24,173	276		24,449	82	6
Kentucky Conference,	22,402	5,284		27,686	93	14
Tennessee Conference,	22,326	3,733	1,028	27,087	107	
Holstein Conference,	19,160	2,362		21,522	57	3
Georgia Conference,	21,385	6,167		27,552	85	10
South Carolina Conference,	20,513	19,144		39,657	67	7
Virginia Conference,	30,311	9,144		39,455	116	9
Baltimore Conference,	31,584	10,905		42,489	113	16
Philadelphia Conference,	38,986	8,549		47,535	143	4
New York Conference,	38,870	418		39,288	188	10
New England Conference,	12,876	261		13,137	115	6
Maine Conference,	13,470	8		13,478	91	6
N. Hampshire & Vermont Conference,	12,549	11		12,560	110	4
Oneida Conference,	27,709	111		27,820	107	14
Genesee Conference	20,060	69		20,129	94	4
Mississippi Conference,	11,765	4,247	3,243	19,255	62	
Total,	437,024	71,589	4,501	513,114	1,876	134
Total last year,				476,000	Super'd 134	
Increase this year, (without reckoning any increase in the Mississippi Conference,)				37,114	2,010	
					Last year, 1,900	
					Increase this, 110	

The New York Christian Advocate and Journal is the principal organ of the Methodist Episcopal Church, and circulates 26,000 copies. The General Conference meets once in four years.

EVANGELICAL LUTHERAN CHURCH.

This church is confined almost exclusively to the German population of the country. The congregations, though found in more than half of the States, are principally in Pennsylvania, New York, Ohio, Maryland, and North Carolina. The number of congregations is about 1,000, and of pastors and licentiates, considerably more than 200. One pastor frequently officiates in several congregations. There are four Theological Seminaries connected with the Lutheran church, Gettysburg, Pa., Hartwick, N. Y., Columbus, Ohio, and one in South Carolina. About 50 young men are in the different stages of preparation for the ministry, at Gettysburg. The government of this church is, in its essential features, congregational or independent. Each congregation has a church council, consisting of elders and wardens (or deacons). They are elected by the people. Every pastor is the bishop of his church. The parity of the clergy is strictly maintained. The connection between a pastor and his flock is entirely voluntary. The Lutheran church, in this country, has no connection with the Lutherans of Germany, except that it maintains a friendly correspondence. The General Synod meets once in two years. The following was the state of the synods, as published in the Lutheran Observer, September 1, 1831.

	<i>Bap.</i>	<i>Confirm.</i>	<i>Comm.</i>
Synod of West Pennsylvania,	1,967	829	7,065
South Carolina,	376	145	1,452
North Carolina,	668	204	1,888
New York,	796	279	1,908
Ohio,	2,293	668	8,815
East Pennsylvania, 1829,	4,284	1,970	19,421
Maryland and Virginia,	980	410	3,807
Totals,	11,364	4,505	44,356

DUTCH REFORMED CHURCH.

As reported in 1830, 159 ministers, of whom 130 are pastors, or stated supplies; 12 licentiates; 194 churches, of which 33 are vacant; 31 young men, in college and seminary, preparing for the ministry; 17,888 communicants; 23,180 families; 125,000 souls. In the Reformed Dutch church, there is one minister to 960 souls. The communicants are nearly one fifth of the population.

GERMAN REFORMED CHURCH.

"Our church," says the Rev. Prof. Mayer, of York, Pa., "is spread over Pennsylvania and the adjoining States. The number of congregations is constantly increasing. Of our ministers very few have had an opportunity to receive a suitable education, either classical or theological. In some of our congregations, there is much serious piety; and in most of them, perhaps in all, some exists; but as a community, the church is far from being in a good state; great darkness covers it; much of gross ungodliness prevails in it; disorganizing sectaries arise in it, or invade it; great exertions are made, and too often successfully made, to enlist its members on the side of those who oppose all religious institutions and efforts."

Synods, 3; pastors, 140; congregations, 600; communicants, 25,000; population, 250,000.

OTHER DENOMINATIONS.

ASSOCIATE PRESBYTERIANS. In June, 1830, there were 9 presbyteries; 74 ministers; 144 congregations; 5,000 families; 15,000 communicants; 100,000 population; 15 ministers without charge.

CUMBERLAND PRESBYTERIANS. 60 ministers; 100 congregations; 8,500 communicants; 120,000 population.

UNITARIANS. 160 societies; 150 ministers; 160,000 population.

SWEDENBORGIANS. 15 ministers; 14 licentiates; 28 societies; receivers of the doctrine in 120 towns; population, 5,000.

UNITED BRETHREN. 30 ministers; 30 congregations; 2,200 communicants; 7,500 members.

QUAKERS OR FRIENDS. Probably 400 congregations, and 200,000 population.

ASSOCIATE AND OTHER METHODISTS. 350 ministers; 35,000 communicants; 175,000 population.

VARIOUS SECTS OF BAPTISTS. 840 ministers; 1,400 churches or congregations; 70,000 communicants.

SHAKERS. 45 ministers; 15 churches or congregations.

UNIVERSALISTS. 150 ministers; 300 churches or congregations.

ROMAN CATHOLICS. 500,000 population.

NOTICES OF NEW PUBLICATIONS.

The Life of Sir Isaac Newton, by
DAVID BREWSTER, LL.D., F.R.S. New York:
J. & J. Harper, 1831. pp. 323.

Dr. Brewster, the author of this Memoir of Newton, is Secretary of the Royal Society of Edinburgh, and one of the most learned natural philosophers in Great Britain. He was born about the year 1785. The great number of treatises which he has written, on various subjects in natural philosophy, are chiefly inserted in the transactions of the Royal Society of Edinburgh. He is the editor of the Edinburgh Encyclopedia. He is also the principal editor of the Edinburgh Philosophical Journal. His reputation was greatly extended by his invention of the kaleidoscope. Mr. Brewster has a rich fund of information, and is a gentleman of the most polished manners. He is a member of the Royal Society of London, and has contributed papers to their transactions. Perhaps no man living is better qualified to write the life of Newton. He has an intimate acquaintance with those

departments of physics, in which Newton employed his transcendent genius. He has been particularly conversant with optics, in which Newton produced some of his most brilliant discoveries. "The materials collected by the preceding biographers of the great philosopher," says Dr. Brewster, "were extremely scanty. The particulars of his early life, and even the historical details of his discoveries, have been less perfectly preserved than those of his illustrious predecessors; and it is not creditable to his disciples, that they have allowed a whole century to elapse without any suitable record of the life and labors of a master, who united every claim to their affection and gratitude." With filial assiduity, Dr. Brewster has now collected the scattered facts and reminiscences of Newton, and with them has produced a new and most interesting biography.

We rejoice to see that he has completely vindicated the character of Newton, from two aspersions which have been cast upon

it. In a life of Newton, by M. Biot, a distinguished French philosopher, it is maintained that Newton resorted to theological studies and religious meditations only in the latter period of his life, and *after* his mind had been seriously impaired. Laplace is also extremely anxious to refer the religious faith of Newton to the imbecility of old age. But Dr. Brewster proves conclusively, that Newton wrote his principal theological work—his treatise on the prophecies—at a very early period of life, and many years before his supposed aberration of mind.

Sir Isaac has also been claimed as an anti-trinitarian, from the fact that he tried to disprove the genuineness of the two celebrated passages of scripture, 1 John, v. 7, and 1 Timothy, iii. 16. "But such a conclusion is not warranted," says Dr. Brewster, "by anything which he has published. He distinctly warns us that his object was solely to 'purge the truth of things spurious.' We are disposed, on the contrary, to think that he declares his belief in the doctrine of the Trinity, when he says, 'In the eastern nations, and for a long time in the western, the *faith* subsisted without this text (that in Timothy); and it is rather a danger to religion than an advantage, to make it *now* lean upon a bruised reed.' The word *faith*, in the preceding passage, cannot mean faith in the scriptures in general, but faith in the particular doctrine of the Trinity; for it is this article of faith only, to which the author refers, when he deprecates *its* leaning on a bruised reed." Sir Isaac was also greatly offended at Mr. Whiston for having represented him as an Arian; and so much did he resent his conduct, in ascribing to him heretical opinions, that he would not permit him to be elected a fellow of the Royal Society while he was president.

The Pleasing Expositor; or Anecdotes

Illustrative of Select Passages of the New Testament, by JOHN WHITECROSS, author of Anecdotes Illustrative of the Assembly's Shorter Catechism. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1831. pp. 238.

This book is chiefly intended for the benefit of the young. The author remarks that he is "sensible that the anecdotes are not all of equally direct bearing on the passages to which they are applied. This, in any case, could not reasonably be expected, and more particularly, as the compiler has been precluded from the use of upwards of five hundred anecdotes, in the enlarged editions of his work illustrative of the Assembly's Shorter Catechism, most of which would have suited this volume, but which it was deemed improper to admit." With two exceptions, we can recommend this work as entertaining and useful. We think that the author, on re-consideration, would avoid attaching to passages of Scripture an-

ecdotes which would convey a meaning foreign to that of the sacred writer, or which would illustrate a thousand other passages equally well. In this way, he may be in truth *misinterpreting* the Scriptures. Every fact or anecdote should be apposite, or should be withheld. Another criticism which we have to make, is, that some incidents are mentioned, which would seem to prove that this life is a state of retribution. We do not doubt the truth of the facts, but we should not, in most cases, admit the inference. In many instances, where individuals of daring impiety have been signally afflicted in this world, the afflictions were a *natural* consequence of their crimes. It was the common course of events, or rather, according to an established order of Providence. We should be extremely careful lest we subject ourselves to the charge of presumption, in asserting that this man or that man were sinners, more than all other of their countrymen or contemporaries, because they suffered such things.

With these exceptions, we commend the book as one which will shed light on the sacred volume. A master of a family would do well to treasure up many of the anecdotes, and thus be enabled to give great additional interest to social devotion. It would also be a valuable volume for Sunday school libraries. The author is evidently a man of piety and judgment, and of somewhat extensive reading.

A Treatise on the Education of Daughters, translated from the French of FENELON, Archbishop of Cambray. Boston: Perkins & Marvin, 1831. pp. 182.

This is a new translation of the Treatise of Fenelon, by Mr. William C. Dana, of Newburyport. The work is divided into thirteen chapters, and embraces the following subjects. The importance of female education. Evils of the prevalent system. Infant education. Evils to be apprehended from imitation. Indirect instruction. The uses of history in the instruction of children. Religious instruction. Prevalent female defects. The vanity of beauty and dress. The appropriate duties of women. Concluding remarks. This work, published about the year 1681, was the first which Fenelon wrote, and was the basis of his future reputation. Previously to this, he had conducted, for three years, with great success, a female school, called the "New Catholics." He also had the charge of the education of the three sons of Louis XIV. Thus, in writing his treatises on education, he had the advantage of ample experience, as well as a thorough knowledge of all which had been previously written on the subject. His style is clear, mellifluous, and pleasing in a high degree. His treatise on female education, it is not necessary to praise. The fact that editions of it are called for, one hundred and fifty years after

the time of its first publication, and after Hannah More, and Elizabeth Hamilton, and Maria Edgeworth have lived, is sufficient commendation. It is a book of principles on the subject. The translation of Mr. Dana is a very good one. It is dignified, clear, and faithful.*

The Christian Offering for 1832. Boston: Lincoln & Edmonds and B. Franklin Edmonds, 1832. pp. 231.

The editor of this Annual, the Rev. J. O. Choules, of Newport, R. I., remarks that "there can be no doubt entertained, by a reflecting mind, that the wide diffusion of the light and elegant literature of the day, is exerting a powerful influence on the community, and especially on the youthful mind; and it is, therefore, incumbent on the friends of truth, to aid the circulation of such works of taste, as shall produce the best moral and religious effects."

The book contains forty-six articles, in prose and poetry. A large number of them were furnished by trans-atlantic writers. The most interesting articles to us, are the sketch of a lecture of John Foster, a biography of the Countess of Huntingdon, remarks on the character of Napoleon Bonaparte by Rev. Dr. John Styles, and an essay on Literary Habits by the Rev. Mr. Knowles, of Boston. Dr. Styles writes with power and effect. We learn that Mr. Choules is making arrangements for another volume, on a similar plan, for 1833. Presents will be given, we suppose, as long as Thanksgiving, and Christmas, and New Years come round; and it is, of course, important that the "Offering" should be of the *right* kind. The volume which we have noticed, is right in the highest sense. It has main reference to man, as a spiritual and immortal being.

The North American Review. Boston: Gray & Bowen.

We are happy to observe the following sentence, in a late prospectus of the conductors of this journal. "Deeply impressed with the infinite value of religion, or rather indispensable necessity, of this conservative principle in maintaining the existence and healthy condition of communities, the editors will steadily exert their utmost efforts to extend and increase its influence. Avoiding controversies of a purely sectarian cast, and seeking to produce a positive rather than a

negative effect on the public mind, they will endeavor to propagate the truth, awaken religious feelings, and in general to confirm the faith, encourage the hope, and augment the charity of their Christian readers."

This is truly an elevated stand. We hope that it will be taken and maintained. The moral tone of the Review, since it has been in the hands of the present editor, has been such as to give assurance that the sentences which we have quoted speak the truth. One or two articles on the Indian question, the review of Hebrew poetry, the confutation of the slanderers of the Sandwich island mission, the remarks upon Mr. Anderson's work on Greece, and especially the review of the Sabbath question, are excellent pledges of what we may expect. We trust that the time is near when literature, in all its departments, will be indissolubly connected with religion.

The American Almanac and Repository of Useful Knowledge, for the year 1832. Boston: Gray & Bowen, and Carter & Hendee. Vol. iii. pp. 312.

This work continues to maintain its high character for accuracy and adaptedness to the purposes for which it was designed. The astronomical department has again been executed by Mr. Robert Treat Paine, and occupies about seventy pages. Then follows between thirty and forty pages of meteorological information. The remainder of the book was prepared by Mr. Joseph E. Worcester, and is more especially characterized by the details of the fifth census of the United States, by tabular views of all the States, exhibiting their divisions into counties, with their county towns or seats of justice, together with the population of the counties, and also of all those county towns of which the population is given in the census. In addition to this, the population of all the towns or townships of the six New England States, and the State of New York, is also inserted; likewise views of the progressive increase of the inhabitants of the different States.

Advantages of enlarged Scientific and

Literary attainment. An Address to the Senior Class, delivered at the Commencement in Centre College, September 22, 1831, by JOHN C. YOUNG, President of Centre College. Danville, Ky.: J. J. Polk, 1831. pp. 15.

The advantages of eminent attainments in knowledge, as enumerated by President Young, are the following. "Knowledge affords us high enjoyment in its very acquisition. Scientific and literary attainments open to us numerous and unfailing sources of future enjoyment. They procure us the pleasure of many triumphs. The increase of our acquisitions, and the well directed exercise of our powers, will be accompanied by a corresponding elevation and enlargement of intellect. Increased respectability is another fruit of enlarged attainments.

* The French literary public have recently done honor to the name of Fenelon. In 1819, a monument was erected, by public subscription, to his memory. In 1826, his statue, executed by the sculptor David, was placed at Cambray. Bausset wrote the Life of Fenelon from original papers; and Champollion-Figeac has published a collection of his letters never before printed. His select works, with an Eulogy by La Harpe, and a biographical and critical notice by M. Villemain, appeared at Paris, in 1825, in six volumes.

The enlargement of our knowledge increases our power of doing good.' This discourse is enlivened with a great number of anecdotes and practical illustrations.* We are rejoiced to see that President Young meets and confutes the allegation, that, "in a new country, a habit of activity and some practical knowledge, are of more value than the richest stores of science." It is the union of practical and theoretical knowledge, which is indispensable in our western country, as well as any where else. The number of men, in the new States, who take the right ground in this matter, is increasing. Prof. Pierce, of Danville, has published some valuable essays on this subject, in the *Western Luminary*. The last *Christian Spectator* contains a conclusive argument in favor of thorough literary education, in the review of the report of the American Home Missionary Society, from the pen, as we understand, of one of the western professors.

The claims of the Bible urged upon the attention of Students of Theology. A Lecture, delivered Nov. 8, 1831, at the opening of the winter session of the Western Theological Seminary of the Presbyterian church, by JOHN W. NEVIN, Instructor in Biblical Literature. Pittsburgh, Pa.: D. & M. Maclean, 1831. pp. 26.

The Bible recommends itself to diligent and careful study by its literary value. It is the great text book of all true theology. The diligent study of the Bible is highly important to the formation of Christian character. It is necessary to success in the work of the ministry. In order to study the Bible aright, an acquaintance with the original Hebrew and Greek is highly desirable, and in ministers nearly indispensable. A frame of mind in some good degree correspondent with the spirit of the Bible is necessary for the student—such as love of prayer, a feeling of dependence, a disposition to honor the Bible, a disposition to obey all truth.

The Address of Mr. Nevin, contains interesting views of the subjects discussed. It is fraught with good sense, expressed in pure and perspicuous language.

The Life and Times of the Rev. RICHARD BAXTER, with a critical examination of his writings. By the Rev. WILLIAM ORME, formerly Secretary to the London Missionary Society, and author of the *Life of John Owen*, D. D. In two volumes. pp. 367 and 364. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1831.

We recommend these volumes for the following reasons. They give, in the first place, a very good view of a most interesting period of English history. Baxter was

born in 1615, and died in 1691. This embraces the reigns of the two Charleses, the two Jameses, and Oliver Cromwell. No class of men was exempt from public burdens and dangers. In the commotions which repeatedly shook England to her centre, no county nor corner of the land remained undisturbed. Baxter was an army chaplain in Col. Whalley's regiment; he preached before Cromwell and the parliament; he had various interviews with the second Charles; and suffered repeated imprisonment from the act of uniformity. We have in Baxter the views of an enlightened and candid Christian on politics. We have a view of the condition of England different from what Clarendon, or Milton, or Lingard would furnish.

These volumes give, in the second place, an interesting view of many of the distinguished contemporaries of Baxter. He was intimately connected with such men as Judge Hale, Lord Clarendon, Archbishop Tillotson, Henry More, Robert Boyle, Henry Dodwell, Owen, Howe, Bates, Peter Du Moulin, Arrowsmith, Increase Mather, William Penn, John Eliot, and a multitude of others.

These volumes exhibit, in the third place, curious specimens of human nature, both in its sanctified and unsanctified state. Perhaps there were never more striking developments, of all descriptions of character, than were seen in the time of the commonwealth, and of the second Charles. There is the incorruptible integrity of Hale, the ardent and heaven-born piety of Baxter, the dark and despotic Cromwell, the cautious and silver-tongued Bates, the rapt enthusiasm of Vane, the jesuitical malice of Long, the profound and comprehensive Howe, Milton breathing the free air of other ages, and breaking away beyond the bounds of space and time.

Again, these volumes give the history of a *self-taught* man. Baxter never was within the walls of Oxford or Cambridge, and most of his private tutors were faithless and intemperate men. It was native genius, innate ardor, indomitable perseverance, unshrinking self-denial. Baxter had one of the weakest bodies which ever imprisoned an immortal spirit. Such was the complication and pertinacity of his disorders, that he might be almost said to have died daily. Yet his printed works could not be comprised in less than *sixty* volumes, of from thirty to forty thousand closely printed octavo pages. And this was but a small part of his occupation. He speaks of writing, as a kind of recreation from more severe studies. He had, during nearly twenty years, an immense congregation, and a church of six hundred souls, of which he was the pastor. He furnishes, indeed, a most illustrious instance of energy, principle, and perseverance, under the most discouraging circumstances.

* The often repeated story of the apple falling on the head of Newton, and suggesting the idea of the law of gravitation, is stated by Dr. Brewster to be without authority. None of the early biographers of the philosopher make any mention of it.

Once more, these volumes show that ardent piety can exist and gather strength, under the pressure of almost every thing calculated to dampen and destroy it. The 'Saints' Rest' was written when the author was, as he terms it, "sentenced to death by the physicians," on a bed of extreme languishing and pain. He maintained his heavenly spirit in camps, and on battle fields, in prison, and before parliaments, in sharp controversy and trouble, and in great external prosperity.

We will only add that these volumes are written and compiled with judgment and discrimination. The analysis of the writings of Baxter, in the second volume, exhibit proofs of great research, and of excellent sense. The biographer having before gone over the same ground, in the Life of Dr. Owen, possessed signal advantages for the undertaking which he has accomplished so well.

Notices of Brazil in 1828 and 1829, by

REV. R. WALSH, LL. D., M. R. I. A., author of a Journey from Constantinople, &c. &c. In two volumes. Boston: Richardson, Lord & Holbrook, William Hyde, Crocker & Brewster, and Carter, Hendee & Babcock. New York: G. & C. & H. Carvill and H. C. Sleight. Philadelphia: Carey & Hart, 1831. pp. 290 and 299.

Dr. Walsh went out to Brazil as a chaplain to the British ambassador, Lord Strangford, and thus enjoyed admirable opportunities for becoming acquainted with the court, and the upper classes in society. His volumes are filled with valuable details of the customs, manners, resources, education, wealth, political relations, prospects, and religion of the heterogeneous inhabitants of Brazil. Dr. Walsh is evidently a man of sense, of accurate observation, and of humane feelings. He speaks in proper terms of slavery, Sabbath-breaking, and other enormities which he witnessed. Had we space, we could quote a great variety of interesting facts and descriptions. Dr. Walsh says that there is more riot and excess committed on one Sabbath day, in London, by the hundred thousand persons who frequent the tea-gardens and taverns, than are to be found in the whole extent of Brazil, in a year. The greatest violations of the Lord's day, which he saw at Rio, were committed at the Palace square, where the crews land from ships in the bay. One Sunday evening he witnessed a desperate riot of drunken blasphemers, but they all swore in *English*, and were subjects either of the United States or United Kingdom. Dr. Walsh says that there were imported into the city of Rio de Janeiro alone, during the year 1823, *forty-five thousand* negroes from Africa. Some of the importers were negroes. The evils of slavery in Brazil are horrible indeed. Dr. W. says that he never walked through the streets of Rio, but that some house presented to him the semblance of a bridewell, where the moans and cries of the

sufferers, and the sound of whips within, announced that corporeal punishment was being inflicted. When shall this scourge, worse than a thousand Attilas, cease to afflict wretched man!

A Discourse on Preaching the Word, delivered in the Chapel of the Theological Seminary, Andover, and published at the request of the Students, with notes, by EDWARD W. HOOKER. Andover: Mark Newman, 1830. pp. 40.

This is a sermon which puts honor on the word of God. The spirit and genius of the Bible reign in every page. Its great object is to enforce the importance of scriptural preaching. This point is illustrated by a variety of important considerations. Such discourses as this, and one recently delivered by President Day, before the General Association of Connecticut, are truly seasonable and important in this day of speculation and of theological refinement. To show the spirit and manner of the author, we make the following quotation.

"The minister who preaches the word, is employed on 'God's thoughts.' What exalted subjects for contemplation! How rich in instruction! 'As the heavens are high above the earth, so are God's thoughts above our thoughts.' In the contemplation of these, he rises toward the everlasting throne. He is spending his time and talents to the best purpose, because on subjects best adapted to the great ends of the ministry. He is acting in his proper capacity, as a messenger of God. He is in no man's catalogue of adherents, who prides himself as being the architect of a theory or a system; for he is an adherent to no system but that entitled, 'Christ Jesus and him crucified.' He gets bewildered in no mists of false philosophy; and therefore enjoys a prosperous establishment in the truth. He is never in want of subjects on which to preach; for he has a Bible full of subjects; and ample instruction there, too, upon them all. In his preaching, he is continually making deposits of solid, efficacious truth, in the minds and hearts of his hearers; and is helping on that progress of knowledge and conviction of the truth, by the preaching of every sermon, which he may hope that the Holy Spirit will make effectual to salvation. He is answering the dictates of his own conscience, and of grace dwelling in his heart; is acting from love to Christ, and to his fellow men; is in the way to 'both save himself, and them who hear him;' and is preparing to render his account, as a 'steward of the mysteries of God.'

"Looking forward, by the light of truth, to the scenes of the judgment and of eternity, two other considerations present themselves, in which are concerned both the 'ambassadors for Christ' and those to whom they are sent.

"We are forewarned that the instructions dispensed in this state of probation are to

come into reference and use, in settling the decisions of the final judgment. 'The word that I have spoken,'—said Christ, respecting him who receives it not,—'the same shall judge him, at the last day.' John, in describing his vision of the judgment, writes,—'and the books were opened.' It is a thought, my brethren, which should ever be present to our minds, that the Bible will come into solemn use on that great day, as the book out of which ministers have been directed to preach, and their dying fellow men to hear, the instructions of 'Him with whom we have to do.'

"And, on the preaching of the word, God has suspended, in a solemn manner, the eternity of our hearers, as well as of our own souls. 'For we are unto God a sweet savour of Christ, both in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life.' It is an intimate, a solemn connection, which the studies and preaching of every minister have, with the eternal joy or wretchedness of both himself and his people. When therefore he sits down in his study, to prepare for the pulpit, well does it become him to think 'how dreadful is *this* place!' When, on the Sabbath, he enters his pulpit, to deliver the messages of God's word, with what emotion may he again take up the thought, and say, 'How dreadful is *this* place!' And when, under the solemn responsibilities which will have accumulated, from the instructions of the word, they shall 'stand before the judgment seat of Christ,' with a joyful or terrible eternity before them; oh! then will both minister and people once more feel '*How dreadful is THIS place!*'"

Journal of Voyages and Travels, by the

REV. DANIEL TYERMAN and GEORGE BENNET, Esq. deputed from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c., between the years 1821 and 1829, compiled from original documents, by JAMES MONTGOMERY, author of the *World before the Flood*, *Christian Psalmist*, and other works. In three volumes. pp. 273, 287, and 293. From the first London edition, revised by an American editor. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832.

This journal forms the first three volumes of the Library of Religious Knowledge, a series of works intended to embody a valuable collection in the various departments of Christian literature. The volumes are stereotyped, and are sold at a very moderate price. The style in which they are executed is uncommonly neat and finished. There are engravings of both the members of the deputation, and drawings of various interesting places and scenes described in the volumes.

Mr. Tyerman, a minister in the Isle of Wight, and George Bennet, Esq., of Sheffield, were sent out by the London Missionary Society, in 1821, to visit the mis-

sionary stations under the care of the society, in the islands of the South Sea. Their commission was subsequently extended to other portions of the world. They visited the Society, Sandwich, Leeward, and Harvey Islands, New Zealand, New Holland, China, Java, Siam, the missions in India and Ceylon, Madagascar and Southern Africa. The tours and voyages occupied about eight years. Mr. Tyerman died in Madagascar. On their arrival in England, the various journals and sketches were placed in the hands of Mr. Montgomery, who remoulded them, and clothed them in his own neat and beautiful language, at the same time maintaining the strict fidelity of truth. We rejoice that the documents fell into such hands.

We have rarely ever perused more interesting books. In addition to a great fund of incident and anecdote, "of perils by sea and by land," in addition to the freshness and novelty, with which enterprizes, in regions so vast and various, would be naturally invested, there is the charm of philanthropy, the desire to do good—there is a noble object animating and inspiring the travellers wherever they go. In this view, how cold and tasteless are the journals of Anson, and Macartney, and Cook. We confidently and earnestly recommend these volumes to all classes of readers. They ought to find a place in every village, and in every Sabbath school library. We hardly know of books more worthy to be placed in the hands of the elder scholars in Sunday schools. We also hope that they will be most extensively circulated, for the good influence which they will exert on the missionary cause. They will be eloquent advocates of the woes of the dying heathen. They will proclaim, in strong and affecting terms, the necessity of immediate obedience to the command of the ascending Redeemer.

The Library of the Old English Prose

Writers, vol. iii. Works of Sir THOMAS BROWNE. Cambridge: Hilliard & Brown, Booksellers to the University, 1831. pp. 304.

This is the third volume of a series of selections from the old English authors. The first volume contains the "Holy State" of Thomas Fuller. In the second, are embraced the "Defence of Poesy," by Sir Philip Sidney, and "Table Talk," by John Selden. Rev. Alexander Young, of Boston, is the editor of these volumes. It is not intended to be a theological work, but is designed for the lovers of good learning generally. One great object of the work is, "to remember the forgotten, and attend to the neglected." It will contain specimens of such writers as Sir Thomas More, Bishop Latimer, Roger Ascham, Sir Walter Raleigh, Robert Burton, Sir Thomas Overbury, Bishop Hall, Arthur Warwick, James Howell, Izaak Walton, Andrew Marvell, and Owen Felltham. The original style and phrase-

ology will be sacredly retained, but the orthography will be accommodated to the standard now in use. To each author will be prefixed some account of his life and writings.

Sir Thomas Browne was born at London on the nineteenth of October, 1605. He was educated at Winchester and Oxford. He also studied some time in Holland, and received the degree of M. D., from Leyden. He finally settled as a physician, at Norwich, where his practice was very extensive. The principal works which he published, were "*Religio Medici*," "*Inquiries into vulgar and common Errors*," a "*Discourse of Sepulchral Urns*"; also many smaller tracts. He received the honor of knighthood from Charles II. He died in 1682, in his seventy-sixth year. "His exuberance of knowledge and plenitude of ideas," says Dr. Johnson, "sometimes obstruct the tendency of his reasoning and the clearness of his decisions. But the spirit and vigor of his pursuit always gives delight. He is among the most zealous professors of Christianity. He may, perhaps, in the ardor of his imagination, have hazarded an expression, which a mind, intent upon faults, may interpret into heresy, if considered apart from the rest of his discourse; but a phrase is not to be opposed to volumes."

We are truly glad to see the publication of such a series of volumes as this. It is of sterling value. It is rich ore from the old mines.

The Harmony of the Divine Attributes in the contrivance and accomplishment of man's Redemption, by the Lord Jesus Christ, by the Rev. WILLIAM BATES, D. D., with an Introductory Essay, by the Rev. A. ALEXANDER, D. D., Professor of Didactic and Polemic Theology, in the Theological Seminary, Princeton, New Jersey. Being the fourth volume of the Library of Religious Knowledge. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 368.

Dr. Bates was born in 1625, and died in 1699. He was one of the most popular preachers of his day. His person was handsome and elegant; his countenance mild, yet dignified; his voice peculiarly sweet; his style inimitably polite for the age in which he lived; his subjects were plain, pious, and practical, flowing from a warm heart; considerable erudition, a ready elocution, and what was more than all, deep humility. "Into what transports of admiration and love of God," says John Howe, "have I seen him break forth, when some things foreign, or not immediately relating to practical godliness, had taken up a good part of our time. How easy a step did he make it from earth to heaven!"

"The Harmony of the Divine Attributes," says Mr. William Farmer, "has always been one of the most popular parts of Dr. Bates's works—it embraces all points essential to the gospel; exhibits the same amiable spirit as that which breathes through the whole of

his writings—and is at once calculated to advance the interests of religion in general, and to confirm and edify the individual Christian." Dr. Alexander says he "recollects, with pleasure and gratitude, that when he was first led to attend with interest to theological subjects, this work fell into his hands, and was read with profit and delight; and now, after the lapse of forty years, he has again perused it with unmingled approbation."

The introductory remarks of Dr. Alexander are excellent. They give some striking and comprehensive views of the great plan of human redemption. We cannot forbear quoting the following paragraphs. We hope that they will be seriously weighed by writers and publishers.

"It is a matter of sincere congratulation to the friends of truth, that the taste for the works of such men as Owen, and Baxter, and Flavel, and Howe, and Charnock, and Bates, is reviving; and that the writings of these eminent men have been of late given to the public, in a commodious form. At first view, that dispensation of Providence by which 2,000 pious ministers were ejected from their charges, seems to have been a disastrous event for the church; but when we consider how many excellent works of piety were composed by these men, in consequence of their leisure, which they have left as a legacy to all future generations, we are inclined to think, that many of them have been far more useful by their writings, than if they had been ever so laboriously and successfully employed in preaching the gospel during their whole lives. For any one man could only have exhibited the truth to as many people as could hear his sermons; but by means of the press, the same book can be so multiplied, as to be read at the same time in the four quarters of the world, and by a hundred times more persons than could have been benefited by the ministry of the author while living. The power which the press is capable of exerting is still a subject but imperfectly understood. Those men who will produce the most extensive and permanent effects on society, are not they who are most conspicuous in the active scenes of life; but they who come into contact with the greatest number of persons by their writings. At present there is no richer talent conferred on any man than the ability to compose useful works for the instruction of the people; especially on the subject of religion. It may indeed be alleged, that books on all subjects are already too numerous; but in regard to works of real excellence, this is scarcely possible. Of bad books—of empty unprofitable books, no doubt we have a superabundance—the whole of these are a nuisance—but as they exist, and are in circulation, the evil can only be counteracted by writings of a different tendency.

Studios literary men are often reproached for their inactivity, because they do not appear much in the bustling scenes of public life; but, if they are engaged in preparing works for the benefit of mankind, they are far more useful than those who make the most noise. Indeed, such is the importance of enlisting able pens in the defence and elucidation of truth, that when a man is found capable of writing in an attractive and forcible manner, he ought to be *retained* for this work alone; and—freed from all care and distraction—he should be encouraged to devote himself entirely to the business of composition. One writer of the highest order may actually do more for the benefit of the world than a score of preachers, however excellent their talents. It would, therefore, be an object exceedingly worthy of attention, to form an ASSOCIATION for the support and encouragement of AUTHORS. By such an institution, men who are now living in obscurity would be called out, and others who are occupied with a multitude of concerns, might be relieved from the pressure of other duties, and have leisure afforded them to prepare books and tracts, the influence of which might extend to distant countries and future generations.

“But much may be effected by means of the press, without the composition of any new works, by republishing and putting into extensive circulation, the productions of eminent men which are out of print, or confined, at present, to a narrow circle. In this view of the subject, the occupation of a bookseller appears to be one of almost unrivalled importance. I do not know of any situation in life, in which a man has it in his power to do more good—or evil. And it is gratifying to find, that there are men in this calling, who are disposed to exert their influence on the side of truth and piety; and who are not only willing to engage in enterprises where the prospect of gain is flattering, but to run the risk of making sacrifices and incurring losses, where the prospect of doing good is favorable.”

An Address, delivered before the Providence Association for the Promotion of Temperance, October 20, 1831. By FRANCIS WAYLAND, D. D., President of Brown University. Providence: Weedon & Knowles, 1831. pp. 20.

It seems to be the duty of the friends of the Temperance reformation, at the present time, to bring the light to bear on the eyes and on the consciences of all who continue, in any way, to traffic in ardent spirits. This is now the great point. There is a large class of men, who do not partake of the poison themselves, but who gain their living by selling it to others. They shrink from the consideration of the subject. They, of course, avoid all those places and occasions in which they would be directly addressed. Let it then be the purpose, of all the friends of the cause, to enlist in its favor the *whole*

public press of the country—newspapers, and magazines, and pamphlets, in all their forms. Let argument, and expostulation, and entreaty, and facts, be poured on the community from ten thousand channels. Let the editor of every country newspaper feel his responsibility. Half a dozen periodicals, specially devoted to the cause, are not sufficient. The *entire* press should be embarked. We are come to a momentous period in our efforts. As it was in the winter of '76, every wind that blows, and every wave that rolls, should bear their message, and utter their voice. With what power and solemn earnestness the few public journals of the revolutionary days plead the cause of liberty. But an immensely greater interest is now in fearful crisis. Every man that can write, every man that can speak, every man that can circulate a tract, should be awake to his duty.

President Wayland, in the discourse of which we have given the title, asks the following questions. They present the magnitude of the evil in a very striking form.

“First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death, throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

“Second. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness, or from the sale of obscene books, which excited the passions, and brutalised the minds, and ruined the souls of my fellow men?

“Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

“Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

“Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

“Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?

“Do you say that you do not know that the liquor which you sell will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects, for one which is used innocently? I ask, then,

"Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?"

"Eighth. Do you say that you are not responsible for the acts of your neighbor. Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship considered a pirate? On this subject, however, I will take the liberty to introduce an anecdote, which will show at once the awful nature of this trade, and also the manner in which the responsibility which it involves affects the conscience of a child. A deacon of a Christian church was in the habit of selling rum to one of his customers, a man habitually intemperate. The wife of the drunkard besought the deacon, for her own sake and for the sake of her children, not to sell liquor to her husband, for that she and her children could not endure his treatment. At last, this husband and father went home drunk one night from the deacon's store, and murdered his wife. One of the deacon's children, hearing of this murder and the circumstances, said to his father, 'Father, do you not think that, in the day of judgment, you will have to answer for that murder?' Such was the decision of the child. Can any of us gainsay it?"

The Ten Commandments briefly explained and enforced, in the form of question and answer, with Scripture proofs. For the use of families and schools of all Christian denominations. By LUKE A. SPOFFORD, Minister of the Gospel. Boston: Perkins & Marvin, 1831. pp. 54.

This is a judicious compend of truth, as deduced, in the form of questions and answers, from the decalogue. At the bottom of the page, a variety of pertinent Scripture proofs are inserted. The whole is well calculated to show the importance and everlasting obligation of the moral law.

Memoir of Mary Lothrop, who died in Boston, March 18th, 1831, aged six years and three months. Boston: Perkins & Marvin, Lincoln & Edmands, and James Loring, 1832. pp. 104.

This book is written by a lady intimately acquainted with the life and character of the little girl, to whose memory she has erected this memorial. To the accuracy of the facts, and the truth of the descriptions, many other individuals can bear witness. Of tenderness of conscience, resignation to the divine will, and calm and intelligent hope of eternal life, little Mary Lothrop was an eminent example. We trust that the publication of such Memoirs as this, and those of Dickerman, and Mead, will have a happy and permanent effect upon many parents and children. To careful observers, they furnish excellent opportunities to study the philosophy of the mind, as well as the philosophy of the heart.

The Christian Student, designed to assist Christians in general, in acquiring religious knowledge. With a list of books suitable for a minister's library. By the Rev. E. BICKERSTETH, late Secretary to the Church Missionary Society, and Minister of Sir George Wheeler's Chapel, Spital Square. From the second London edition. Boston: Perkins & Marvin, 1830. pp. 362.

The following are the contents of this volume. "The usefulness of theological study to Christians. The influence of practical holiness on theological studies. The divine teaching which God has promised. The study of the Scriptures. The character of scriptural divinity. The study of practical works. The study of controversial works. The dangers connected with studies. Practical rules for study. Advice to a student on entering the university. The right application of theological knowledge. Jesus Christ the chief and best teacher. Outlines of the history of divinity. Minister's library." Mr. Bickersteth's object, in this volume, was two fold—to assist his fellow Christians, in the various stations of life, to acquire Christian knowledge, and to be able to give a reason of the hope which is in them; and to aid his younger brethren in the ministry, as his own means and resources may have enabled him to do. We recommend this work as one of high value. Mr. Bickersteth illustrates his positions by a great variety of apposite quotations. The Appendix, consisting of about one hundred and twenty pages, is, perhaps, the most valuable part of the work. A great amount of information, interesting to the Christian student, is here embodied. It is, in fact, a review of English theological literature. It exhibits many evidences of research, candor, and sound judgment in the author.

The Book of the Priesthood. An argument in three parts. By THOMAS STRATTEN, Sunderland. First American, from the first London edition. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1831. pp. 285.

Mr. Stratten is a dissenting minister of Sunderland, England. His object, in the volume whose title we have named, is to prove that the Christian ministry is not a priesthood, that Christ is the only and all-sufficient priest of his church, and that the Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians. Mr. Stratten contends that there is no basis, like that on which the Jewish priesthood rested, to sustain the claims of an official priesthood in the Christian church. In the commission which was given by Christ to the apostles, no priesthood was included. No priesthood is required for the observance of the ritual institutions of the Christian church; none was conferred in the personal authority with which the apostles were invested; and none was referred to in the supplementary appointment of the apostle of the gentiles. Christ is the only and all-

sufficient priest. His intercession is always prevalent. He is a complete representative for his people. The perfection of his priesthood renders it unnecessary that there should be any efficacy in the sacraments of Christianity. The designation, given by Peter, to the members generally of the Christian church, that they should be a 'royal priesthood,' &c., corresponds with the declaration of Moses to the Jews, that they should be a 'kingdom of priests.' In the knowledge of God, which is the basis of all true religion, the Jewish people, when they were obedient, were a kingdom of priests, and Christian people are a holy priesthood. The same is also true of both Jews and Christians, when they are obedient in their separation to the service of God. It will be seen, at once, from the analysis which we have given, that this is a novel and ingenious course of argumentation. The writer advances, to the maintenance of his propositions, with great fearlessness and confidence. His style, if not exact and polished, is yet fervid and vigorous. The Reform Bill has given a freshness and a boldness to the writers in England, such as they never possessed before. The Book of the Priesthood is well worth a perusal.

Remarks on the Life, Character, and Writings of Archbishop Leighton. By GEORGE B. CHEEVER. Boston: Peirce & Parker, 1832. pp. 50.

These remarks are introductory to the selections, from the works of Leighton, noticed in our last number. They comprise a view of his life, and an estimate of his writings and character.

Leighton was born in Edinburgh, in 1611. He was educated in that city, and, after receiving his degree, travelled in Europe for several years, pursuing his studies at the same time. In 1641, he was ordained a Presbyterian minister, in a parish near Edinburgh. Here he continued till 1652, when he tendered his resignation to the presbytery. "He found," says Burnet, "that the Presbyterians were not capable of large thoughts. So he grew weary of mixing with them." He was soon after appointed Principal of the University of Edinburgh, in which office he remained about ten years. In 1662, he was appointed Bishop of Dunblane, and, 1669, Archbishop of Glasgow. In 1684, he died at the house of his sister, near London.

Mr. Cheever furnishes a very good view of his writings, and a thorough and philosophical analysis of his character. We give the following as a specimen. "If there be one quality which characterizes Leighton, it is depth and majesty of thought; it would be severe, but the influence of his piety invests it with a sweet moral radiance, making it mild and attractive. It would fill the reader with awe; but there is present a glory of a nature so much purer and more

celestial, that the intellectual grandeur of these volumes is merged and lost in the transcendent splendor of that holy spiritual light. The presence of Jesus transfigures his conceptions with such divine effulgence, that the power of his intellect is forgotten. He throws off thoughts that apart would startle the mind, and that open whole provinces of original reflection, with a sort of pensive calmness, that bespeaks them the familiar inmates of his bosom." "His mind was a holy temple, where pure thoughts went in and out continually. Holiness refined and sharpened his intellectual vision, and the conscious love of God made every aspect of the truth grateful."

"His style is a fountain of genuine, native idioms. It is peculiarly marked, neither by the vivacity of Baxter, nor the Greek-like profundity of Howe, nor the regularity of Bates, nor the profuse magnificence of Jeremy Taylor, nor the synonymous redundancy of Barrow; but it possesses a mingled melody, simplicity, and richness, superior to either of those writers. It is read with greater ease, and a more continuous feeling of delight. The whole array of his subjects, both of meditation and composition, were POETRY in its most elevated and spiritual sense. His mind is filled with vast subjects of thought, and his imagination enriched with grandeur, and led to revel amidst the celestial wonders of the upper world, till his conceptions are all habitually expanded and transfigured with glory."

Sermon at the Ordination of the Rev.

William G. Schauffler, missionary to the Jews. Preached at Park street church, Boston, on the evening of November 14, 1831. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary, Andover. Andover: Flag & Gould, 1831. pp. 40.

The text on which this sermon is founded is Romans xi. 25—31. The prominent topics which the preacher discusses are the following. 1. Israel has been blind as to the excellence and glory of the gospel. 2. They will not always be so, but will be converted to the Christian faith. 3. This conversion will take place when the fullness of the Gentiles shall have come in. 4. The means by which the Jews will be converted, or the kind of agency. In the course of the sermon, Professor Stuart discusses the subject of the literal return of the Jews to Palestine, the position assumed by some that we can know from prophecy the precise period of the conversion of the Jews, and the propriety of separating converted Jews into distinct communities. We commend the whole sermon to our readers as a candid and most satisfactory exposition of a very interesting subject. We extract the closing address of the Professor to Mr. Schauffler.

"To the DEAR YOUNG MAN, who is to be consecrated on this occasion as your mis-

sionary unto the seed of Abraham, I have time to say only a word. Friend of my heart, be what Paul was, when he expressed himself willing to be 'accursed from Christ,' if he might by this save his perishing kinsmen from final perdition. Rom. ix: 1—3. Let your conscience bear you witness in the Holy Ghost, that you have 'continual sorrow and heaviness of mind' for the unbelieving Jews, and that your 'heart's desire and prayer to God for them is, that they might be saved.' Labor, pray, teach, love, live, entirely for the purposes of your important mission. May he who dwelt between the cherubim, in the temple of old, yet bring your feet to stand on the sacred ground which Jesus trod; to plead with Jews where he pleaded with them and wept over them; and if your blood, like his, must flow to satiate the rage of persecution, then follow in the Saviour's steps, bearing his cross, presenting your hands to the nails, and your side to the spear. If you suffer with him, remember that you are to reign with him on his throne of glory above. Go then, in his name; proclaim his dying love to the perishing Jews; set before them that Lamb of God who taketh away the sins of the world; that great High Priest in the sanctuary above, who ever liveth to intercede for them; and that temple which is not made with hands, eternal in the heavens. May the Spirit of the living God protect, guide, sanctify, bless, and save you! May he give the truths which you shall declare, access to all hearts, bow before them every stubborn will, and thus bring back many wandering children to the house of their Father, from which they have so long strayed, and produce a final and everlasting reconciliation of them to their God and Saviour! AMEN."

Appended to the sermon are the Charge to the missionary by the Rev. Dr. Jenks, of Boston, the Right Hand of Fellowship by the Rev. William Adams, of Brighton, and the Instructions of the Prudential Committee.

Essay on the Application of abstract

Reasoning to the Christian doctrines: Originally published as an Introduction to Edwards on the Will. By the author of Natural History of Enthusiasm. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 103, 12mo.

The great object of this original writer, in this Essay, is, to show that abstract, metaphysical questions, such as those of moral causation, liberty and necessity, ought to be kept distinct from Christianity, or the doctrines of religion.* He considers the question concerning human agency, free will, liberty, necessity, &c. under each of the following divisions. 1. Of common life, or as the question affects the personal, social, and political conduct of mankind. 2. Of theology and

Christian doctrine. 3. Of the physiology of man. 4. Of the higher metaphysics. The author goes over the ground with great ability. Whatever may be thought of the conclusiveness of some of his reasonings, no one will deny to him the rank of being one of the most profound thinkers of the age. He thus speaks of the "Freedom of the Will." "Edwards achieved, indeed, his immediate object—that of exposing to contempt, in all its evasions, the Arminian notion of contingency, as the blind law of human volition; and he did more; he effectively redeemed the doctrines called Calvinistic from that scorn with which the irreligious party, both within and without the pale of Christianity, would fain have overwhelmed them;—he taught the world to be less flippant; and there is reason also to surmise (though the facts are not to be distinctly adduced) that, in the reaction which of late has counterpoised the once triumphant Arminianism of English Episcopal divinity, the influence of Edwards has been much greater than those who have yielded to it have always confessed.

"But if the Inquiry on Freedom of the Will is regarded, and it ought to be so regarded, as a scientific treatise, then we must vehemently protest against that mixture of metaphysical demonstrations and scriptural evidence, which runs through it, breaking up the chain of argumentation—disparaging the authority of the Bible, by making it part and parcel with disreputable abstractions; and worse, destroying both the lustre and the edge of the sword of the Spirit, by using it as a mere weapon of metaphysical warfare. He also produces confusion of another sort, by mingling purely abstract propositions with facts belonging to the physiology of the human mind. Yet, in justice to Edwards, it must be remembered, that while pursuing this course, he did but follow in the track of all who had gone before him."

A Call to seek first the Kingdom of God; a sermon occasioned by the death of Mr. Amos Pettingell, who died at New Haven, Conn., Nov. 30, 1831, aged 27. Delivered in Newburyport, and addressed particularly to the young men of his acquaintance. By L. F. DIMMICK. Newburyport: Charles Whipple, 1832. pp. 16.

Mr. Pettingell was born in Newburyport, in 1804, and entered Yale college, in 1821. He graduated, with distinguished honor, in 1825. From 1827 to 1830, he performed the duties of a tutor in the same institution, with much acceptance. Some time before his death, he had commenced the study of theology. He had an ardent love of knowledge, and had made eminent attainments in various departments of learning. He died in the triumph of Christian faith, amidst the lamentations of all his acquaintance. Mr. Dimmick's sermon is an earnest and faithful appeal to young men to seek first the kingdom of heaven. It also gives a view of the life and character of Mr. Pettingell.

* The author makes a distinction between metaphysics and mental physiology.

SELECT LITERARY INTELLIGENCE.

Foreign.

The London Literary Gazette thus speaks of Prof. Stuart's Hebrew Grammar, the third edition of which has been lately republished in London, together with the Chrestomathy, under the direction of Mr. Pauli, Oriental Professor at Oxford, and Mr. Jones. "As a book of reference on doubtful points, we know of no Hebrew Grammar equal to Mr. Stuart's; and confess that he has made clear, and shown reasons for some things, for which we had searched in vain elsewhere."—Major James Rennell has just published a work in two volumes, on the Comparative Geography of Western Asia. It is said to exhibit great research, and to cast considerable light on certain doubtful questions. It is accompanied by an Atlas.—The number of persons who have deposited money in the Savings Banks of England, Wales, and Ireland, is 412,217; the amount deposited is £14,366,961. The income, in 1830, was £132,290. Within two years past, there has been a large increase in the number of depositors in Ireland. There are probably 1,500,000 persons in England, Wales, and Ireland, who belong to the lower classes in society, who have an interest in the support of monied institutions.—Prof. Lee, of Cambridge, has recently published a Polyglott Bible, embracing the more ancient versions, and also the English, German, French, Spanish, and Italian versions. Prolegomena are added. It is published in one splendid folio volume, at £8 8s.—A very valuable series of volumes is publishing in London, called the *Encyclopedia Metropolitana*. It deviates in a great measure from the plan heretofore pursued in *Encyclopedias*. Its great divisions are, 1. Pure Sciences, five volumes; 2. Mixed and Applied Sciences, about six volumes; 3. History and Geography, conjoined and chronological, about six volumes; 4. Miscellaneous and Lexicographical, in ten volumes, these being alphabetical; including a Philosophical and Etymological Thesaurus of the English language. Each word is traced to its source in other languages, and its various applications in our own are elucidated by citations from writers of all dates. A long list of able writers is engaged. A republication is to be commenced, in May next, in monthly numbers.—Mr. Croly's work on the Apocalypse has been translated into French.—An answer to the work of Joanna Baillie (an Arian of Dr.

Clark's school) is forthcoming from the pen of the venerable Bishop of Salisbury.—The first volume of Rose's Translation of Neander's Church History, has been published in London.—Westley & Davis, of London, have published an edition of Rev. Baxter Dickinson's Prize Letters to students.—Rev. John Scott, of Hull, has lately published a sermon entitled, *Reformation not subversion*; or an appeal to the people of England on behalf of the Established Church.—Francis Sartori, of Vienna, has published the first volume of an Historical and Ethnographical view of scientific cultivation, intellectual activity, and literature of the Austrian empire. The book points out all which is worthy of remark that has appeared in more than fourteen different dialects. It is the author's aim to resolve this question; Whether the Austrian monarchy, embracing 32,000,000 of inhabitants, has a peculiar literature? The second volume will contain, 1. An Historical Exposé of German Literature in the Austrian Empire; 2. The Latin Literature of the Hungarians, the Milanese and Venetian dialects, &c.; 3. An Austrian biographical and bibliographical bibliothèque; 4. A catalogue of all the periodical works which have appeared; 5. View of universities, colleges, lyceums, primary schools, and all seminaries of education; 6. A description of libraries and museums, and a summary account of the learned societies of the monarchy; 7. An account of scientific voyages undertaken by the Austrians; 8. An examination of dramatic works; 9. A statement of the Austrian book-trade; 10. An exposé of typography in the empire; 11. Details concerning the manufacture of paper and binding; 12. Account of plagiarisms and forging of books.—On an average, the duties in England on books, amount to from 20 to 30 per cent of the cost of the paper and paste-board used in the printing and binding. A duty of 3s. 6d. is charged on every advertisement, long or short, inserted in any newspaper, or in any work published in numbers or parts; and as the charge, exclusive of duty, for inserting an advertisement of ordinary length in the newspapers, rarely exceeds 3s. or 4s., the duty adds fully 100 per cent to its cost. And as it is quite as necessary to the sale of a work that it should be advertised as that it should be printed, the advertisement duty may justly be regarded as an *ad valorem* duty of 100 per cent on the material of a most important manufacture.—

The general annual meeting of Swiss scholars, of whom 200 were present, was held in Zoffingen, on the fifth and sixth of August last.

Scottish Universities.—The following is the number of degrees granted by the Scottish Universities for the last thirty-one years.

	<i>D. D.</i>	<i>LL. D.</i>	<i>A. M.</i>	<i>M. D.</i>
Edinburgh,	46	27	199	2,524
Glasgow,	37	72	760	654
St. Andrew's,	69	6	59	649
Aberdeen,	26	59	740	286
Marischal,	51	50	881	282

American.

William Hyde, Boston, has lately published, *The American School Geography*, containing a general view of Mathematical, Physical, and Civil Geography, adapted to the capacities of children, by Barnum Field, A. M., Boston, 152 pp.: *A Catechism of Natural Theology*, by Ichabod Nichols, D. D., Portland, second edition, enlarged, 216 pp.: *A second volume of Dr. Payson's sermons*, 400 pp.: *Mrs. Rowe's Devout Exercises*, with notices of her Life, by William Jenks, D. D., 192 pp.: *Tenth Edition of Conversations of English Grammar*, by C. M. Ingersoll: *Peter Parley's Tales of New England History*, 118 pp. William Hyde has in press the *American Biographical and Historical Dictionary*, by William Allen, D. D., late President of Bowdoin college—second edition, greatly enlarged, 750 pp.: *The Universal Pocket Gazetteer*, based on the *Gazetteer in the Treasury of Knowledge*, with copious additions, 250 pp.: *Book of Ornithology for Youth*, with numerous engravings, by the author of Parley's *Geography*, 280 pp.: *The Sylva Americana*, or *Discourse on the forest trees of the United States*, by D. T. Browne, 350 pp. and 130 illustrations: *The Etymological Encyclopedia*, by D. T. Browne: *United States' Spelling Book*, by Noyes P. Hawes: and third edition of Prof. Newman's *Practical System of Rhetoric*. William Hyde will soon put to press, *The High School Reader*, by Rev. John L. Blake, to be comprised in about 400 pages: also a third and enlarged edition of Prof. Upham's *Elements of Intellectual Philosophy*.

Crocker & Brewster, Boston, have in press, the *Polymicrian Edition of the New Testament*: *Nœhden's German and English Dictionary*: preparing for the press, *Calmet's Dictionary of the Bible*, corrected and improved by Prof. Edward Robinson.

Lincoln & Edmands, Boston, have in press, *Lectures on Systematic Theology and Pulpit Eloquence*, by George Campbell, D. D., F. R. S.

Richardson, Lord & Holbrook, Boston, will soon publish a treatise on *Astronomy*, by John Vose: a system of *Rhetoric* for the higher schools and colleges: the *Lectures delivered before the American Institute of Instruction*, August, 1831: a system of *Universal Geography*, by I. G. Goodrich, 900 pp. and 400 engravings: and *Elements of Natural Philosophy*, by Francis J. Grund.

Perkins & Marvin, Boston, have in press, and will publish in a few weeks, a volume of *Memoirs of Self-taught Men*. It will contain sketches of the lives of a large number of individuals who have risen, by their own efforts, from obscurity, to honor and usefulness. Among them will be notices of Roger Sherman, Rittenhouse, Samuel Huntington, Nathaniel Smith, Thomas Baldwin, Thomas Scott, Arthur Young, John McLean, &c. An *Introductory Essay* will be prefixed to it. Also, an engraved likeness of Mr. Sherman.

Francis Jenks, Boston, has the following works in press. A new edition of *Boswell's Johnson*, by John Wilson Croker, LL. D., with notes by Scott, Mackintosh, &c.: *Johnson's Works complete*: *Burder's Oriental Customs*, applied to the illustration of *Scripture*: *Southey's Edition of the Pilgrim's Progress*: *Locke's Paraphrase and Notes upon Paul's Epistles*.

Stimpson & Clapp, Boston, have in press, a *History of the American Revolution*: and the *Fourth volume of the American Library of Useful Knowledge*.

Hilliard & Brown, Cambridge, have in press, *A Grammar of the English Language*, by S. Webber, M. D.: *A Translation of Le Clerc*, on the *Interpretation of Language*, by C. A. Farley, and A. P. Peabody: a *Theological Common Place Book*, or general *Index to Theological subjects*.

Henry Davidson, P. M. of Waldo, Maine, has issued a specimen number of his *Ecclesiastical Register of New England*. It will form a volume of nearly 300 pages, to be afforded to subscribers at \$1 50 a copy. It will be issued in monthly numbers. It will exhibit, in the first place, the following facts relative to the churches. The denomination as it now exists, the state of their organization, the names of the ministers in

succession, the time of their settlement and of their death and dismission, and the number of members in the respective churches. In the second place, alphabetical catalogues of the ministers of the several denominations, in which the place of each minister's settlement will be pointed out, his native place given, and also the college in which he was educated, if he received a public education, with the year in which he graduated, together with the age to which deceased ministers attained. In the third place, some account of revivals of religion in the respective churches will be given.

Carey & Lea, Philadelphia, have in press, the fourth volume of Bonaparte's American Ornithology: a Treatise on Optics, by Dr. Brewster: a Treatise on Mechanics, by James Renwick: History of France, from the restoration of the Bourbons to 1830, by T. B. Macauley: Life of Petrarch, by Thomas Moore: complete works of Joanna Baillie.

Phoenix N. Wood, Baltimore, is publishing a new edition of Mosheim's Church History. It will be issued in quarto form, on fine paper, and will contain 16 copperplate engravings. It will be distributed to subscribers in numbers of twelve pages each, weekly, or in parts of forty-six pages monthly. Price, one dollar a part.

Chief Justice Marshall is revising his Life of General Washington for publication. The introductory volume is to be omitted.—Three numbers of the Spiritual Songs, by Thomas Hastings, of Utica, and Lowell Mason, of Boston, have been published. The fourth number is in the press.—Rev. R. R. Gurley, Secretary of the Colonization Society, will soon publish the History of the American Colonization Society from its origin. Price, \$1. Also the Life of J. Ashmun, Esq. Price, \$1 50, or \$2. Agents of the African Repository will receive subscriptions for either of the works.—A second edition of the Exposition of the System of Instruction and Discipline pursued in the University of Vermont, has been published by Chauncey Goodrich, of Burlington, in a pamphlet of thirty-two pages.—A Society was formed in New York, in October last, called "The National Society of Literature, Science, and the Arts." The following are some of its provisions. The Society shall not exceed two hundred members in the United States, twenty in other parts of America, and twenty in foreign countries. It shall be divided into four classes, viz. 1. Mathematical and Intellectual Science. 2. Moral and Physical Science. 3. Literature. 4. The Fine Arts. To originate the Society, there shall be a committee of fifteen, a majority of whom shall have power to elect eighty-five others, and these, with

the committee, or so many of them as may assemble at the call of the committee, shall constitute the first meeting of the Society. This committee consists of the following persons. J. Q. Adams, President Fisk, Prof. Vethake, Rev. Dr. McAuley, Rev. Dr. Alexander, Mr. H. E. Dwight, Prof. Jocelyn, Chancellor Walworth, Hon. E. P. Livingston, Rev. Drs. Milnor, Matthews, Wainwright, Mr. Halsey, Albert Gallatin, and John Delafield.—A Mrs. Naomi Todd, who lately died in Huntingdon, Pa., at the age of 76, had instructed more than 3,000 children of Cumberland county, in the rudiments of the English language.—Rev. Dr. John Emery, Editor of the Methodist Quarterly Review, has been lately elected President of Randolph and Macon College, established at Boydton, Mecklenburgh Co., Va.; Mr. Landon C. Gaillard, Prof. of Natural Science; Rev. Martin P. Parks, Prof. of Mathematics; and Mr. Robert Emery, son of the President, Prof. of Languages.—On the 5th of May next, there will be a transit of the planet Mercury—a phenomenon of considerable importance in ascertaining longitudes. There will be a visible eclipse of the sun, on the 27th of July. Bila's comet will be visible in the United States, for a considerable time, during the next autumn.—Mr. Cornelius C. Felton has been recently nominated College Professor of Greek, at Harvard University. Rev. Dr. William Jenks, of Boston, has been chosen a member of the Board of Overseers, in the place of Prof. Palfrey, resigned. Mr. Sidney Willard has resigned the Professorship of Hebrew, at the same Institution.—A new periodical publication, called the "American Monthly Review," has been recently commenced in Cambridge. It is principally devoted to the notices of new books.—The fifth volume of the American Annual Register for 1829–30, most of the copies of it being consumed in a late fire, in Boston, will be speedily reprinted.—Mrs. Child, of Boston, Editor of the Juvenile Miscellany, is preparing a series of books, to be called "The Ladies' Family Library." It will contain biographies of distinguished and good women; the employments and amusements of females of various nations and ages; the jewels and other ornaments belonging to ladies; costumes of different periods and countries; effects of Christianity on the condition and character of women.—Professor Patton, of Princeton, N. J., is editing an edition of Donnegan's Greek Lexicon, to contain many improvements and additions.—Dr. Murdock's Translation of Mosheim's Ecclesiastical History will appear from the press of A. H. Maltby, New Haven, about the first of May.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

ASHER WRIGHT, ord. evang. Cong. Hanover, New Hampshire, Oct. 25.
DAVID LYMAN, ord. evang. Cong. Hanover, N. H. Oct. 25.
JOHN R. ADAMS, ord. pastor, Pres. Londonderry, N. H. October 25.
JOHN K. YOUNG, inst. pastor, Cong. Meredith Bridge, N. H. November 30.

SAMUEL HOPKINS, ord. pastor, Cong. Montpelier, Vermont, Oct. 26.
WARREN SWIFT, ord. evang. Cong. Bethel, Vt. Nov. 1.
THOMAS HALL, inst. pastor, Cong. Norwich, Vt. Dec. 28.

VARNUM NOYES, ord. evang. Cong. Medway, Massachusetts, August 25.
MOSES WINCH, ord. pastor, Cong. Paxton, Mass. Sept. 21.
GEORGE WALKER, ord. pastor, Baptist, Windsor, Mass. September 21.
MELANCTHON J. WHEELER, inst. pastor, Cong. Abington, Mass. Oct. 13.
FORDYCE HARRINGTON, ord. evang. Cong. Pepperell, Mass. Nov. 1.
HENRY F. EDES, ord. pastor, Cong. Canton, Mass. Nov. 2.
N. W. WILLIAMS, inst. pastor, Baptist, Newburyport, Mass. November 2.
SAMUEL UTLEY, ord. evang. Rochester, Mass. Nov. 3.
JOHN M. S. PERRY, ord. pastor, Cong. North Mendon, Mass. Nov. 9.
WILLIAM G. SCHAUFFLER, ord. miss. Cong. Boston, Mass. November 14.
JOEL S. BACON, ord. Bap. Boston, Mass. Nov. 16.
WILLIAM A. STEARNS, ord. pastor, Cong. Cambridgeport, Mass. December 13.
JOSEPH S. CLARK, ord. pastor, Cong. Sturbridge, Mass. December 21.

JOHN STARKWEATHER, inst. pastor, Cong. Bristol, Rhode Island, Dec. 16.

LUKE WOOD, inst. pastor, Cong. Killingworth, Connecticut, October 13.
AMZI BENEDICT, inst. pastor, Cong. Pomfret, Conn. Oct. 19.
JOSIAH M. GRAVES, ord. pastor, Bap. Colebrook, Conn. Nov. 2.
ABRAM MARSH, inst. pastor, Cong. Tolland, Conn. November 30.

A. P. BROWN, inst. pastor, Pres. Sparta, New York, Aug. 24.
JOHN HALLINBECK, ord. evang. Bap. Canajoharie, N. Y. September 14.
DANIEL M. ROOT, ord. evang. Bap. Canajoharie, N. Y. September 14.
ABRAHAM HOFFMAN, ord. pastor, Ref. Dutch, Cato, N. Y. September 20.
WILLIAM R. WHITTINGHAM, instituted rector, Epis. New York, N. Y. Oct. 1.
GAMALIEL C. BEAMAN, ord. evang. Pres. New York, N. Y. Oct. 14.
THOMAS BRAINERD, ord. evang. Pres. New York, N. Y. October 14.
WILLIAM GAGE, ord. evang. Pres. New York, N. Y. Oct. 14.
EDMUND GARLAND, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN W. IRWIN, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN MORRILL, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN U. PARSONS, ord. evang. Pres. New York, N. Y. Oct. 14.
SIMEON SALISBURY, ord. evang. Pres. New York, N. Y. Oct. 14.
ELISHA JENNEY, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN J. OWEN, ord. evang. Pres. New York, N. Y. Oct. 14.
ROBERT W. HARRIS, ord. priest, Epis. White Plains, N. Y. Oct. 19.
ALFRED KETCHAM, ord. evang. Pres. New York, N. Y. Oct. 21.
EZRA D. KINNEY, inst. pastor, Pres. Champlain, N. Y. November 2.
FREDERICK F. CORNELL, ord. pastor, Ref. Dutch, Marshville, N. Y. Nov. 15.
SENECA G. BRAGG, ord. deacon, Epis. Fredericksburgh, Virginia, Sept. 18.
— STEWART, ord. deacon, Epis. Fredericksburgh, Va. Sept. 19.

WILLIAM M. THOMPSON, ord. miss. Pres. Cincinnati, Ohio, Oct. 12.
WILLIAM P. ALEXANDER, ord. miss. Pres. Cincinnati, Ohio, Oct. 12.
SAMUEL HUTCHINS, ord. evang. Pres. Elyria, Ohio, Nov. 19.
JACOB W. EASTMAN, ord. pastor, Pres. Rocky Spring, Ohio, Dec. 14.

Whole number in the above list, 50.

SUMMARY.

Ordinations	39	STATES.	
Installations	10		
Institutions	1		
Total	50		
OFFICES.			
Pastors	22	New Hampshire	4
Evangelists	20	Vermont	3
Deacons	2	Massachusetts	13
Rectors	1	Rhode Island	1
Priests	1	Connecticut	4
Missionaries	1	New York	19
Not specified	1	Virginia	2
Total	50	Ohio	4
		3 Total	50

DENOMINATIONS.

Congregational	19	1831. August	2	
Presbyterian	18		September	7
Baptist	6		October	22
Episcopal	4		November	14
Ref. Dutch	2		December	5
Not specified	1			
Total	50	Total	50	

QUARTERLY LIST

OF DEATHS

of Clergymen and Students in Theology, and Missionaries.

CHARLES JENKINS, et. 45, Cong. Portland, Maine, December, 1831.

JOSIAH BABCOCK, et. 80, Andover, New Hampshire, Dec. 9.
NOAH MILES, et. 80, Temple, N. H.
THOMAS WORCESTER, Cong. Salisbury, N. H.

SAMUEL HILLIARD, et. 83, Clarendon, Vermont.

JAMES TAYLOR, et. 48, Cong. Sunderland, Massachusetts, Oct. 11.

WILLIAM GREENOUGH, et. 75, Cong. Newton, Mass. November 10.

GEORGE KALLOCH, et. 30, Bap. Charlestown, Mass. Nov. 16.

HEZEKIAH RIPLEY, D. D. et. 89, Cong. Green's Farms, Connecticut, Nov. 29.

ALFRED MITCHELL, et. 42, Cong. Norwich, Ct. Dec. 21.

ASA MEAD, et. 39, Cong. East Hartford, Ct.

ANDREW CUNNINGHAM, Meth. New York, N. Y. Oct. 26.

WILLIAM PHOEBUS, et. 78, Meth. New York, N. Y. Nov. 8.

RALPH LANING, Meth. Dryden, N. Y. Nov. 30.

LUKE BERRY, New York, N. Y.

JOHN DE WITT, D. D. et. 42, New Brunswick, New Jersey, Oct. 12.

JOHN SLEEK, et. 43, Meth. Bedford Co. Pennsylvania, Oct. 18.

JOSEPH SANFORD, et. 34, Pres. Philadelphia, Pa.

HENRY HODGKISS, Strasburg, Virginia, Oct. 23.

WILLIAM DAVIS, et. 60, Bap. Wilkes Co. Georgia, Oct. 31.

THOMAS THOMAS, Pres. Venice, Ohio, Oct. 9.

AMOS PETTINGELL, Cong. student in the Theol. School, Yale College, New Haven, Ct. Nov. 30.

HARRISON ALLEN, missionary to the Choctaws, Aug. 19.

Whole number in the above list, 23.

SUMMARY.

AGES.		STATES.	
From 30 to 40	3	Maine	1
40 50	5	New Hampshire	3
50 60	0	Vermont	1
60 70	1	Massachusetts	3
70 80	2	Connecticut	4
80 90	4	New York	4
Not specified	8	New Jersey	1
Total	23	Pennsylvania	2
Sum of all the ages specified	88	Virginia	1
Average age	56	Georgia	1
		Ohio	1
		Choctaw Nation	1

DENOMINATIONS.

Congregational	8	DATES.		
Presbyterian	2			
Baptist	2			
Methodist	5		1831. August	1
Dutch Reformed	1		October	7
Not specified	5		November	6
Total	23		December	3
		Not specified	6	

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1832.

PROCEEDINGS OF THE PRESBYTERIAN EDUCATION SOCIETY.

THE Rev. William Patton, of New York, has been elected Corresponding Secretary of the Presbyterian Education Society, in the place of Rev. E. Cornelius, lately become Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and the Rev. John J. Owen, Agent of the Society, has been appointed Assistant Secretary.

The Presbyterian Education Society includes the following Branches and Agencies. The officers mentioned, devote their whole time to the concerns of the Society, in their respective fields of labor.

1. WESTERN EDUCATION SOCIETY, in the western part of New York. Rev. O. S. Hoyt, Utica, Secretary, and Rev. C. Eddy, Auburn, General Agent.

2. WESTERN RESERVE BRANCH, including the Western Reserve, in Ohio, and Michigan. Rev. Ansel R. Clark, Secretary and General Agent.

3. WESTERN AGENCY, Cincinnati, Ohio. Rev. Franklin Y. Vail, Secretary and General Agent.

4. INDIANA EDUCATION SOCIETY.

5. WEST TENNESSEE AGENCY, Maury County.

6. EAST TENNESSEE AGENCY, Maryville.

A permanent agent is about to be appointed for the south western portion of the United States, including the fields occupied by the last two agencies.

Three agents, the Rev. Benjamin Labaree, Rev. Henry Little, and Rev. John M. Ellis, have received appointments to labor in the West for a part of the year.

The reports presented at the late quarterly meeting of the Directors, in New York, exhibit a degree of prosperity in the operations of the Society, especially in the West, which has hitherto been unexampled. As many as fifty young men, it is expected, will be placed on the funds of the Western Reserve Branch alone, the present year. The East Tennessee Agency recently received twenty-two young men, and expect, within a year, to receive as many more. Revivals of religion are rapidly multiplying

pious young men, and preparing the way for a speedy and large increase of ministers of the gospel, especially in connection with the labors of Education Societies: while the system of uniting manual labor with study, is increasing the facilities for obtaining an education, with but small appropriations from benevolent funds—and with decided gain, as it respects vigor of body and mind.

The Presbyterian Education Society will be conducted on the same principles as heretofore; and the Directors, animated by the cheering prospects which are opening before them, will urge on the work committed to them, with untiring diligence, and a constant reliance on God for greater and greater success. All applications for aid, by candidates possessing the requisite character and qualifications, will be received, if made in conformity with the rules of the Society.

Communications on general subjects, may be addressed to the "Secretary of the Presbyterian Education Society," 144 Nassau street, New York, and will receive prompt attention.

Donations of all kinds, and letters relating to pecuniary accounts, should be sent to Oliver Willcox, Esq. Treasurer, 144 Nassau street, New York.

REPORTS OF AGENTS.

REV. ANSEL R. CLARK,

To the Board of Directors of the Presbyterian Education Society.
Hudson, Dec. 12, 1831.

In presenting to you my semi-annual report, the first that I have made since my permanent connection with the Western Reserve Branch of the A. E. Soc., it will not be necessary to go into a detailed account of the rise and progress of this Branch. Such an account has, doubtless, come to your knowledge, through my former communications to the Parent Society. You will, however, bear in mind, that at the time this

Branch was organized, strong prejudices, for reasons which need not here be mentioned, existed in the minds of the people against the American Education Society, which could be removed only by a clear exhibition of truth, substantiated by incontrovertible facts. Difficulties were to be encountered; opposition was to be met, before a lasting impression in favor of the education cause could be made. But I am happy in being able to say, that, from facts disclosed in a second visit to the churches, the prejudices and difficulties, above alluded to, have, to a great extent, been removed. A spirit of benevolence has been kindled. Ministers and laymen are now lending their influence—their prayers—and their alms to the great work of raising up heralds of salvation. In fact, the prospects of this Branch are brightening—its operations extending—and its influence increasing. At the quarterly meeting, held the last week, seven new applications were received. And a larger number is expected, at the next meeting, in March.

It will be recollected, that on the 11th of June last, I entered on the duties assigned me, as General Agent of your Society, having for my field of labor the Western Reserve and the Territory of Michigan. This field, (though to some may appear small and unimportant, but not really so,) should be regarded as the New England of the West; and will ere long be able to send forth streams of salvation to water and fertilize this "great valley." Here, also, will many a youthful soldier of the cross be trained, who, catching the spirit of Brainerd, of Martyn, and of Fisk, will bear the blessings of the gospel to the distant tribes of the earth.

In a tour, commenced in June, it was my object to look out pious, devoted, and promising young men, and to spread before them the all important subject of devoting their lives to the Christian ministry. In the course of five weeks, 40 were found; some of whom have commenced study. Another object was, to collect the subscriptions that had been raised the year before; and, wherever it should be judged expedient, to make new efforts to raise funds. In this, also, my success was greater than I expected. In Atwater, the annual subscription was increased from \$13 50 to \$24 75; in Geneva, from \$14 00 to \$82 50; in Austinburg, from one scholarship, (\$75 00,) to four (\$300 00); in Jefferson, \$20 00 were raised; and in Andover and Cherry Valley, \$30 19. I have lately made new efforts in the towns of Nelson, Windham, Aurora, and Talmadge. In Nelson, the annual subscription was increased from \$9 00 to \$50 00; in Windham, from \$3 00 to \$50 00; in Aurora, from \$47 50 to \$77 00; and in Talmadge, two thirds of a new Scholarship was subscribed, there being one Scholarship previously raised. Thirty young men, also,

were seen and conversed with on the subject of studying for the ministry.

In the month of August, I commenced a tour of six weeks into Michigan. That country, as is well known, is new; it presents, as one would suppose, but little encouragement to an agent for any object of benevolence. And yet I raised more money than I ever have in any other section of the West, in the same length of time. In the six places visited, six Scholarships were secured; in Monroe, \$75 00; in Ann Arbor, \$65 00; in Ipsilanti, \$61 25; in Tecumseh, \$18 00; in Oakland Co., \$45 52; and in Detroit—a place of considerable wealth indeed, but where next to nothing had been given to any foreign object of benevolence, of a religious nature, previous to my first visit, one year ago last September—\$209 00 were raised, \$184 00 of which were subscribed, yearly, for seven years. Of the above sums, I collected and paid into the Treasury \$325 44, which, together with what I have collected on the Reserve, since last June, and paid into the Treasury, amounts to \$1,122 40. I also found in Michigan, and conversed with, ten young men.

That Territory I regard as a most interesting portion of our country. It is destined to become rich and populous; and, in connection with the Western Reserve, it will exert a powerful influence on the moral and civil interests of this "Valley." And now is the time to take possession of that field—now is the time for pious and enterprising emigrants to flock to that Territory. It presents many local advantages—its soil is rich and fertile—its land easy to be cultivated—and, in most places, its water is good. And as the Territory is surrounded on three sides by water, and as steamboat and canal navigation is rapidly improving and extending, there will soon be a good and ready market for all the productions of the land. And, considering that that country is fast rising in importance, in its bearing on the interests of our nation, it is of the utmost consequence that means should speedily be put in operation, to give such a shape to its moral character, as will secure the greatest amount of good. More laborers should be sent into that field "which is already white for the harvest." Many of the inhabitants, friends of good order and of religion, and having removed from the land of the Puritans, have brought with them that love for light and knowledge, that desire that themselves, and their children, should be placed in the enjoyment of religious privileges, and that spirit of benevolence, which so strongly characterize the people of New England. At present, their means for advancing the interests of Christ's kingdom, either among themselves or elsewhere, are few; yet they do see (and would that Christians every where did see) that their prosperity as a people, their

blessings, both civil and religious, are intimately connected with, and very much dependant on, the object of the American Education Society. Facts, in regard to the destitution of the means of grace, stare them in the face, on every side; and the conviction forces itself upon their minds, that many places must remain destitute, until men can be educated and prepared to carry them the bread of life. And acting like consistent men, consistent Christians, they have, of their poverty, contributed largely to the cause of ministerial education.

The Western Reserve College, located in this place, is fast rising in reputation;—and with the indirect aid which the Education Society will give it, together with other aids and other causes, will soon stand on a level, for respectability and usefulness, with any of the Eastern Institutions. From its commencement to the present time, God has blessed and watered it with the dews of heaven. And it is a matter of rejoicing to the friends of a pious and enlightened ministry, that an institution, so free from vice and those scenes of wickedness, too commonly witnessed in some of the colleges in our land—and so rich in advantages for acquiring human and divine knowledge, has been established in this region, to which the objects of their benevolence may resort for a thorough preparation for the gospel ministry. Preparatory schools, also, are springing up, in various places, which promise much.

Revivals.

You will unite with me in offering thanksgiving to Almighty God for his signal displays of divine grace, for a few months past, in almost every part of my field of labor. Both in the Western Reserve and in Michigan, revivals have been extensive and powerful. I have had the happiness, during the summer and fall past, of attending ten protracted religious meetings; two of which were held in Michigan. The aggregate number of the hopeful subjects of divine grace, in the time during which these meetings were held, cannot fall short of 600. This will account for the number of young men that I have found. And here it ought to be remarked, that, among the 80 whom I have visited, not more than 60 will study; of these, not over 45 or 50 will need aid—and 20 only have as yet commenced study. Thus you see, that, in consequence of these precious revivals, the churches in this region have been enriched with grace—many additions have been made to their number—and some, by the aid of the Education Society, will soon be placed in the delightful, but responsible service of preaching the gospel. Pious and promising young men are furnished—the hearts of Christians expand with benevolence—and many servants of Jesus Christ are beginning to come cheerfully to the work assigned them—to consecrate their talents and

their property to the grand business of extending the *living ministry* (the only means by which the world is to be converted) to every people and tribe on the globe.

REV. JOHN J. OWEN.

Mr. Owen having been directed to spend several months in the Western States, under the direction of the Board of Agency at Cincinnati, left New York for this purpose in October last, and after passing through Ohio and Kentucky, commenced a series of successful labors in Tennessee. As the result of these efforts, two Boards of Agency have been established—one in West, and the other in East Tennessee, which have already commenced operations under favorable auspices. The following gentlemen have been regularly appointed on the respective Boards.

WEST TENNESSEE AGENCY, *Maury Co., W. Tenn.*

Rev. Robert Harden, D. D., Chairman.

Rev. Duncan Brown, D. D.

“ Philip Lindsley, D. D.

“ John Allen, D. D.

“ Thomas I. Hall.

“ William Eagleton.

Abraham Loorey, Esq.

Philip H. Jenkins, Esq.

Rev. George Newton.

“ Hugh Barr.

Prof. Williford.

Charles A. Smith, Esq.

Matthew Rhea.

Maj. John Brown.

Mr. John Brown.

Mr. John Brown, Secretary.

Maj. John Brown, Treasurer.

Executive Committee.

Rev. Robert Harden, D. D.

Charles H. Smith, Esq.

Prof. Williford.

Philip H. Jenkins, Esq.

An Examining Committee has also been appointed, at the seat of this Agency, consisting of Rev. Robert Harden, D. D., Rev. Thomas I. Hall, and Rev. Duncan Brown, D. D.

EAST TENNESSEE AGENCY.

Rev. Isaac Anderson, D. D., Chairman.

Col. William Wallace.

Dr. John Temple.

“ James Montgomery.

“ McCorkle.

James Berry, Esq.

Thomas Rogers, Esq.

Joseph Shannon, Esq.

Samuel Rhea, Esq.

Mr. John Eason.

Rev. Elijah Eagleton.

" Thomas Brown.

" Jefferson Montgomery.

" William McCampbell.

" William Minnis.

" John McCampbell.

" Frederick H. Ross.

Mr. John Webb.

Rev. Prof. Darius Hoyt, Secretary.

Prof. Samuel W. McCracken, Treasurer.

Executive Committee.

Rev. Isaac Anderson, D. D.

Prof. McCracken.

" Hoyt.

REV. FRANKLIN Y. VAIL.

FROM the receipts acknowledged at the close of this communication,* by the Treasurer of the Western Agency of the Presbyterian Education Society, the Christian public will be happy to see renewed and substantial evidence, that this important Institution, continues to enjoy the divine approbation, and the increasing confidence and patronage of the friends of an enlightened and pious ministry. It is well known to the patrons of the education cause at the West, that the Presbyterian Education Society, which for several years past has been auxiliary to the American Education Society, was last spring made a co-ordinate branch of that institution—adopted its principles and rules, as the basis of its own operations—and now proposes to occupy the whole ground included within the bounds of the Presbyterian church, which is unoccupied by any other Education Society; leaving its co-ordinate and sister institution, the American Education Society, to operate directly in the New England States. Since this arrangement has been made, the Western Agency at Cincinnati has sustained the same relation to the Presbyterian, which it formerly sustained to the American Education Society; and we are happy to find that the change in our relations has contributed to the increasing prosperity of our Western Board. It is a most encouraging fact, that by the efforts of this Board, during the two last years, a new and powerful impulse has been given to the education cause at the West. When this Agency commenced its operations, the American Education Society, with which it was then connected, had but ten or twelve young men under their patronage at the West; now the number has increased to about 70. Besides these who are now sustained by our funds, the cases of about one hundred others have come to our knowledge, most of whom will probably need our assistance, if they shall be judged worthy of public patronage. The

present number of our beneficiaries would have been considerably increased, had we not taken special pains to induce every promising young man to support himself, by his own exertions, as long as practicable, before asking aid of our Board.

While the Presbyterian Education Society sees hundreds of young men of promise, anxious to enter into the great work of saving souls from eternal death; while they see multitudes of fields whitening for the harvest in every direction around them, they feel sacredly urged to *do all they can*, in this great work; and have again and again renewed the solemn pledge, that they will extend the hand of assistance to every young man, of suitable character, in the United States; and though this pledge is greatly increasing the number of applicants, yet such has been the increase of public confidence, in our Society, and such the increase of our funds, where our claims have been presented, that we have never yet been compelled to reject a single worthy applicant, and we confidently believe we never shall, for want of funds. In rendering assistance to young men, we have found it greatly for their satisfaction and benefit, and greatly for the success of the education cause generally, to act upon the principle of helping those, who are willing to help themselves; to furnish just so much assistance as will enable a young man, by the aid of his own exertions, to obtain a thorough education, without serious pecuniary embarrassment, or injury to the health, and to furnish this aid in such a manner, as to present the most powerful inducements to diligence, economy, personal effort, and self-denial. In accordance with these principles, our young men have preferred to receive aid, not as a charity, but only in the form of parental loans—in small appropriations of from 20 to 75 dollars a year—the money to be refunded by them after they have entered the ministry, if they are able, and if not, their obligations are to be cancelled by the society. This system of parental loans, with small appropriations made to those who are willing to help themselves, we have found by experience to be attended with most important advantages. This plan has been most agreeable to young men themselves, as very many have testified. It has greatly contributed to their health, and mental vigor, as well as their diligence and self-denial, by imposing upon all, the happy necessity of exercise and personal effort. It develops the ability and willingness of young men to help themselves—the beneficiaries of the American Education Society having under its influence, earned, during the last year, while prosecuting their studies, about \$12,000. It perpetuates and greatly increases the usefulness of our funds—the money raised for one young man being refunded by him, for the education of many of his successors. It takes away the former

* We have not space in this number, to insert these receipts: they will be found published at length in the Cincinnati Journal of Dec. 23.

popular objection, that these young men are training up as gentlemen in habits of ease and idleness, by showing many of them to be actually engaged in laborious employments, from two to four hours in a day on a farm, in a work-shop, or otherwise; and at the same time boarding themselves at from 37½ to 75 cents a week.

It is not strange, though it is a matter of gratitude to God, that both ministers and churches are cordially engaged in sustaining such an institution, in giving them full sanction to such principles, and in contributing liberally for the support of such young men:—while the Presbyterian Education Society continues its disinterested labors, and appropriates largely of its funds, to supply this great valley with an able and faithful ministry, raised upon the ground to be occupied, acquainted with the manners and customs of the people, educated and settled under the inspection of our pastors, and taught to endure hardships, and wear out in the service of Christ; we confidently expect the continued and liberal patronage of the West.

F. Y. VAIL,

Sec'y W. A. Pres. Ed. Soc'y.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE quarterly meeting of the Board was held January 11. The meeting of the Presbyterian Education Society was held in New York, on the 27th of December. Both these Societies granted appropriations to the amount of between eight and nine thousand dollars. Forty new applicants were received on probation. The Societies continue to enjoy many evidences of the favor of the Head of the Church, and of the continued and increasing support of the Christian community. The great enterprise in which they are embarked never needed a more efficient patronage than at the present moment. The gospel must be preached to every creature. The renovation of the whole world is the object.

REV. MR. COGSWELL.

DURING the quarter of the year which has just elapsed, I have been engaged in the services of the Society in New Hampshire, Massachusetts, Rhode-Island, and Connecticut. As usual our cause has been kindly regarded in those places, which I have visited. My time has been employed in collecting subscriptions already obtained, and in obtaining and collecting new ones, for the completion of some Permanent Scholarships,

which were attempted to be raised some years since, but were not completed; in obtaining funds for immediate use; in visiting beneficiaries; in forming some auxiliaries and attending anniversaries; and in giving attention to some concerns of a general nature. Two Societies have recently been formed under favorable auspices in Connecticut, auxiliary to that Branch—one for Hartford and another for Middlesex County. Five County Auxiliaries in that State have now been organized, and it is expected, that in the other Counties similar Societies will soon be formed. I may add, that before the close of the present year of our Society, the whole of New England will probably be organized into County Auxiliaries. Indeed, the organization is already nearly completed. Good feelings in relation to the Society prevail very generally in Connecticut. I anticipated a ready co-operation on the part of the Clergymen and the Churches, and in this respect I was not disappointed. They favored my cause by their advice, pecuniary contributions, and general efforts. In Hartford alone it is expected, that the amount of the annual payment of eight or ten Temporary Scholarships will be annually raised for the Branch Society. The beneficiaries of that State are somewhat numerous, and so far as opportunity was afforded to ascertain their character and standing, they appear to be generally, men of promise to the Churches. It is worthy of notice, that less than half a century ago a pious indigent student at Yale College spent a vacation in attempting to raise funds for his own support; but nearly failed in the attempt, from the fact, that there was not at that time a spirit of benevolence in the community of that nature, and returned to the Institution disheartened. The contrast now is great. It is believed, that with little effort, enough could be raised in Connecticut to sustain one hundred beneficiaries should that portion of our Zion furnish so many. Thus the Lord hastens his work in the present day and soon a little one becomes a thousand. While in the State, I received information, that a legacy was left to our Society by Mr. Calvin Noyes of Sharon, deceased. I immediately went and saw the Executor, William M. Smith, Esq. who paid me thirteen hundred dollars, the principal part of the bequest, on the condition, that the Treasurer give him an indemnity or promise to refund the money should the Will of Mr. Noyes be ever set aside. It is not probable, that this will ever be the case. The precaution of Mr. Smith was wise on his part, and not at all injurious to the Society, let the issue be what it may. In doing this business I was forcibly impressed with the thought, that it would be much better for all concerned, if the benevolent and wealthy, who intend to impart of their abundance to the advancement of the cause of Christ, would do it

while they live. Were this to be done, the treasury of the Lord would be filled, and a large amount be invested in the Savings Bank of Heaven, the chartered condition of which is "Give and it shall be given to you, good measure, pressed down, and shaken together, and running over." Then the question would never be agitated after his decease, whether a benevolent donor was sane or insane in the disposition of his estate. He would also have the satisfaction of seeing, in his life-time, his property doing good in the cause of Christ.

During the quarter, the Lord has prospered the efforts, which have been made for the raising of funds. The state of the treasury is now better than it was at the close of the last quarter, though a larger number of beneficiaries will receive appropriations. While young men, of the requisite qualifications, have applied for assistance, the churches have been disposed to afford it. This is truly encouraging, and inspires the hope, that, could a suitable number of indigent, pious, devoted young persons be found, to be trained up for the ministry, to supply the destitute churches and pagan lands, they would be furnished with adequate means for obtaining an education. Let it never be said, that means cannot be procured for this great object, or that Christendom has not ability to send the gospel to the ends of the earth; when it is considered that the single campaign, in Russia, cost more than all which Christians have expended in charities for centuries, and more than enough to supply half the whole world with ambassadors of the cross. Pious parents are bound to consecrate their sons to God, and train them up by their prayers, instruction, and example for usefulness in the church. A suitable proportion of them, they should devote, as Hannah did Samuel, to the service of the sacred ministry; and as they come forth into life, they should persuade them, if they are pious, to engage in this holy and benevolent work. Our young men, too, of good natural talents, ardent piety, and good promise, should at once commence preparation for this consecrated calling. If they are able, they should educate themselves; if they are not, they should solicit aid at the hand of the American Education Society, established solely for the important and blessed purpose of granting assistance. And in such a case, it is honorable and praiseworthy to do it. Many of the most efficient heralds of the cross have been charity students. God has signally blessed them as instruments for good.

Mr. William L. Mather, who was mentioned in my last report, as having been appointed an Agent in New England, has been in the service of the Society nearly three months. His agency thus far seems to have been very acceptable and successful. He is now in Connecticut, where he will prosecute his agency for the present. An

account of his labors will be found in his Report.

Extracts from the Report of Mr. WILLIAM L. MATHER to the General Agent.

"I commenced my labors for the American Education Society on the 19th of October, in Franklin County, Massachusetts. I preached in Conway, Ashfield, Buckland, Charlemont, Heath, Greenfield, and Hawley. As the result of my labors, \$488 87 were subscribed, and \$377 24 were paid at the time. I have found but little difficulty in having the money paid down. Subscribers have almost uniformly preferred to pay at the time of subscribing. The subscriptions are all considered as annual. Agents have been appointed in each of the above towns. After completing my agency in Franklin County, at your request, I left on the 23d of November, for Hartford County, Connecticut, where I have since been laboring." Mr. Mather has preached on behalf of his agency in Wethersfield, East Hartford, Farmington, Avon, Canton, Windsor, Wintonbury, and Suffield. In little more than a month, he raised \$475 62. "Of the above sum," he says, "the whole was paid at the time. The same may be said with regard to the subscriptions in Hartford County, as of those in Franklin County, Massachusetts. They have uniformly been made with a preference of paying at the time. In most of these parishes Associations have been formed, and local Agents appointed to collect funds for future years. With regard to my reception in the places which I have mentioned, I feel a pleasure in stating, that, on the part of ministers, it has always been cordial; and on the part of the people, as I have called from house to house, I have seldom found a man disposed to object to the cause, but there has generally been manifested a readiness and cheerfulness to contribute. It is certainly much more agreeable to receive the thanks of contributors for calling upon them, than to be obliged to feel yourself frowned away from their dwellings; or to receive their contributions with the clearest evidence that they proceed from a disposition to get rid of an unwelcome visitor, rather than from a willing mind."

Society for educating pious young men for the ministry of the Protestant Episcopal Church.

The whole income of this Society during the year ending Oct. 19, 1831, was \$3,614 70. The expenditures were as follows:

In erecting the professor's house, . . .	\$1,950 00
Expenses of boarding establishment, . . .	714 00
Preparatory studies,	282 00
Professors' salaries,	950 00
Miscellanies,	15 93

Total, \$3,911 93

The income was somewhat less than that which was received during the preceding year. A Classical Seminary, in connection with Theological, will probably soon be established.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from October 1st, to December 31st, 1831.

DONATIONS.

<i>Boston</i> , from a lady, by Rev. A. Bullard	3 00
<i>Bethel</i> , Me. fr. a friend, avails of sheep	1 50
<i>Canterbury</i> , Conn. from ladies and gentlemen, by Rev. Dennis Platt, 57 75, 40 dollars of which is to constitute Rev. Mr. P. a L. M. of A. E. S.	57 78
<i>Do.</i> (<i>Westminster Parish</i>), fr. ladies and gentlemen, by Mr. Platt	13 47—71 25
<i>Chester</i> , N. Y. fr. Ezra B. Smith, by Rev. John B. Shaw, West Granville	5 00
<i>Farmington</i> , N. H. fr. Hon. Nehemiah Eastman	2 00
<i>Goshen</i> , Conn. fr. ladies in that town	5 00
<i>Keene</i> , N. H. fr. a friend	1 00
<i>Killingly</i> , Conn. (<i>West Parish</i>), fr. ladies and gentlemen, by Rev. Roswell Whitmore	34 43
<i>Mansfield</i> , Conn. fr. Rev. Anson S. Atwood	5 00
<i>Norwich</i> , Conn. fr. a praying circle of ladies, by Miss Julia A. Bolles, Sec'y	11 00
<i>Northampton</i> , N. H. fr. Rev. Jonathan French, a collection in his Society	19 25
<i>Stratham</i> , N. H. fr. Hon. Josiah Bartlett	5 00
“ Mrs. Hannah Bartlett	5 00—10 00
<i>Salisbury</i> , Conn. fr. Rev. Leonard E. Lathrop	45 00
<i>Waynesborough</i> , Geo. fr. Wm. Urquhart, by Henry Hill	23 50
<i>Wethersfield</i> , Conn. fr. a friend, by Rev. Caleb J. Fenny, D. D. received some time since, overlooked in publishing	100 00

REFUNDED BY FORMER BENEFICIARIES.

Amount loaned	80 00
“ “	209 50
Balance of am't loaned	12 00
“ “	36 00
Part “ “	30 00
“ “ “	23 80
“ “ “	10 00
“ “ “	45 50
“ “ “	38 00—484 80

LIFE SUBSCRIPTIONS.

John Dunlop, Esq. Edinburgh, Scotland	100 00
Rev. Cornelius B. Everest, Norwich, Conn. by Mr. O. E. Huntington, N. Y.	50 00—150 00

ANNUAL SUBSCRIPTIONS.

<i>Henniker</i> , N. H. fr. Hon. Joshua Darling, by J. C. Proctor	5 00
<i>Norfolk</i> , Conn. from Mrs. Sarah Battelle, by Henry Hill	5 00—10 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the following:	
<i>Bumstead</i>	60 00
<i>Munroe</i>	60 00
<i>Homes</i>	60 00
<i>Tappan</i>	60 00
One year's int. on bond for half am't of <i>Martyn</i>	30 00
Balance due on <i>Banister</i>	21 27
“ “ on 1st <i>Dorchester</i>	45 00
One year on balance due on <i>Hubbard</i>	30 00—366 27

LEGACIES.

<i>Sharon</i> , Ct. Calvin Noyes, by W. M. Smith, Esq. Ex'r, in part, through Rev. Wm. Cogswell, Gen. Ag.	1,300 00
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INCOME FROM FUNDS.

Int. rest on money loaned	329 26
Dividends on Bank Stock	147 50—476 76

AUXILIARY SOCIETIES.

ESSEX COUNTY.

<i>Andover</i> , fr. two children of Mrs. Wenzell	1 00
<i>Bradford</i> , (<i>West</i>) fr. an individual	1 00
<i>Ipswich</i> , fr. a lady, by Miss Mary Lyon	2 00
<i>Newburyport</i> and vicinity, Aux. Ed. Soc'y, by Fitzwilliam Rogers, Tr.	100 00
<i>Salem</i> , fr. Fem. Aux. Ed. Soc. bal. of 2d year's pay't for Union Temp. Schol. by Miss Anna Batchelder, Tr.	35 00
From <i>do.</i> a donation by <i>do.</i>	13 00

From a fem. praying circle, by Miss Ann R. Bray, Tr.	6 00
“ Abel L. Pierson and Charles Lawrence, Ex'r's of the will of Mr. John B. Lawrence, his legacy in part	250 00—304 00
<i>West Newbury</i> , fr. Dea. Josiah Parker, a contribution on Thanksgiving day	11 25—419 25

FRANKLIN COUNTY.

Received fr. the Tr. Gen. Asa Howland	284 92
“ fr. Mr. Wm. L. Mather, Agent	61 86
<i>Buckland</i> , fr. ladies in the Soc'y of Rev. Benj. F. Clark, bal. of his L. M. of the A. E. S.	7 31—351 09

HAMPSHIRE COUNTY.

Received from Hon. Lewis Strong, Tr. the following sums, viz.	
<i>East Hampton</i> , dona. fr. Rev. Mr. Williston,	4 00
<i>Enfield</i> , fr. Ladies' Association	17 84
Contribution at monthly concert	23 41—41 25
<i>Southampton</i> , fr. Fem. Ed. Soc. by Miss Edwards	22 45
Collection received of Col. Edwards	21 43—43 88
<i>Whateley</i> , fr. an individual, by J. White	1 00
<i>Williamsburg</i> , a coll. rec'd of W. Pomroy	4 00
A donation by Rev. Mr. Lord	1 00
Fr. Ladies' Aux. Ed. Society, by Mrs. Desire Mayhew	55 25—60 25
<i>Worthington</i> , fr. Hon. Ezra Starkweather	3 00
One fifth of a contribution at ann. pub. meeting	29 14—182 52

MIDDLESEX COUNTY.

<i>Framingham</i> , fr. D. Esty, Tr. of Gent. Assoc. in the Soc'y of Rev. Geo. Trask, by E. P. Mackintire, Tr. of the Co. Society	21 50
<i>Lincoln</i> , fr. fem. praying circle, by Mrs. Lucy B. Demond, Tr.	5 50—27 00

NORFOLK COUNTY.

<i>Braintree</i> , fr. Fem. Aux. Ed. Soc. by Mrs. H. Storrs, Tr.	12 00
<i>Weymouth</i> , from Miss Maria Tirrell, on her death bed	8 00—20 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

Received fr. Dea. J. S. Adams, Tr. am't collected in the following towns, viz.	
<i>Ashby</i> 23 59	<i>Pepperell</i> 14 51
<i>Bolton</i> 1 00	<i>Townsend</i> 15 55
<i>Dunstable</i> 6 64	<i>Westford</i> 18 81
<i>Groton</i> 39 77	<i>Cont. at an. meet.</i> } 12 14
<i>Harvard</i> 25 64	
96 64	61 01—157 65

Deduct expenses	13 56—144 09
Received also fr. Mr. Adams, towns not designated	36 51
<i>Leominster</i> , from Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	6 00—186 60

SOUTH MASSACHUSETTS.

<i>Truro</i> , fr. ladies, by Mrs. Joanna Marcy	3 75
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WORCESTER SOUTH.

<i>Worcester</i> , fr. Fem. Aux. Ed. Soc. 1st parish, by Miss Thankful S. Hersey, Tr.	15 00
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WORCESTER NORTH.

<i>Fitchburg</i> , fr. Mrs. Sarah S. Wood	22 89
<i>Phillipston</i> , fr. Fem. Char. Soc. by Miss Polly Sawyer, Tr.	12 55—35 44

RHODE ISLAND (STATE) AUX. ED. SOC.

<i>Providence</i> , fr. Ladies' Ed. Soc. by Mrs. Alice Clark, Treas. first pay't for the Waterman Temp. Schol. 75 00, 40 dollars of which is to constitute Rev. Thomas T. Waterman a L. M. of the A. E. S.	75 00
From Ladies' Union Aux. Ed. Soc'y, by Mrs. R. H. Ives, Tr. 87 15, 80 dollars of which is to const. Rev. Nathan B. Crocker, and Rev. James Wilson, L. M's of A. E. S.	87 15—162 15
The above received through Mr. Albert Peabody, Treasurer	\$4,430 56

Whole amount received for present use

PRINCIPAL OF SCHOLARSHIPS.

<i>Brown Emerson</i> , rec. fr. Caleb Warner, on acc.	178 36
<i>Greene</i> , rec'd fr. Mrs. L. Greene, Tr. of subscribers, on acc't	83 00
<i>Saco and Biddeford</i> , rec. fr. Lauriston Ward, Tr. of subscribers, on acc't	65 00
<i>Worcester</i> , rec'd fr. Joseph Adams	25 00
Rec'd fr. Mrs. Rebecca King, bal. of the Scholarship	9 63—34 63—360 99

Note.—There have been paid into the Treasury, since the 31st Dec. the following sums, particulars of which will be given in the next number of the Journal, viz.
 From Exeter, N. H. 89 00; 15 27; 25 37—129 64
 " Cheshire, fr. Tr. Cheshire Co. Aux. Ed. Soc. 100 00
 Also fr. a friend in N. Hampshire 211 87—441 51
 From Andover, Ms. 84 00
 " Haverhill, " 27 00
 " Bradford, (West) Ms. 3 00
 " Salem, Ms. 111 75
 " Tr. of Hampshire Co. Aux. Ed. Soc. 288 00—513 75

\$955 26

MAINE BRANCH.

Interest on Payson Scholarship 60 00
 " on Augusta " 42 00
 " on John Bartlett " 16 81
 Dividend on Portland Bank Stock 24 00—142 81

NEW HAMPSHIRE BRANCH.

Sullivan Co. Ed. Soc. by Dr. A. Boyd, Tr. 14 50
 Merrimack Co. Aux. Ed. Soc. by S. Morrill, Tr. viz.
 Concord, from Fem. Aux. Ed. Society, by Miss Sarah Kimball, Tr. 1 50
 Henniker, (South) from Fem. Aux. Ed. Soc. 17 00
 Warner, fr. individuals 5 00—23 50—38 00
 Amount received into the Treasury of the Parent Society, from towns within this Branch, \$37,25.

Clothing received.

Goffstown, from a few ladies, by Rev. Henry Wood, 5 shirts, 4 collars, 3 shirtees, and 11 pr. socks.
 Henniker, from Fem. Aux. Ed. Society, by Miss Abigail Proctor, Tr. 15 3-4 yds. fulled cloth.
 Note.—In the August number of the Register, 40 dollars was acknowledged from Keene, to constitute Rev. Z. S. Barstow to L. M. of the A. E. S. The designation has since been altered to L. M. of the N. H. Branch, 30 dollars; and a donation of 10 dollars.

CONNECTICUT BRANCH.

Acon, a contribution, by Mr. Wm. L. Mather, Agent 9 43
 Canton, a cont. from sund. individuals, by do. 62 35
 Cornwall, (South) from Fem. Aux. Ed. Soc. by Mrs. Electa Goodyear, Sec'y 5 00
 Cornwall, (South Part) from a Fem. Assoc. by Mrs. Sarah Swift, Sec'y and Tr. 3 00
 East Hartford, from gent. and ladies, by Mr. Mather 45 22
 Franklin, from Rev. Dr. Nott, in part to const. him a L. M. of the Conn. Br. by Darius Mead 15 00
 Interest on temporary loan 3 37
 One year's interest on permanent loan 90 00—108 37
 Farmington, fr. gent. and lad. by Mr. Mather 75 38
 Hartford, dona. from sundry gent. 168 55
 " do. from do. 75 00
 From the Fem. Ed. Soc. by Miss A. E. Langdon 145 54
 Collins Temp. Schol. first payment, by Dea. A. M. Collins 75 00
 Everts Temp. Schol. first pay't, in part, by three gentlemen 45 00
 Asylum Temp. Schol. first pay't, in part, by gent. of the American Asylum 65 00—574 09
 Middletown, dona. fr. Henry S. Ward 15 00
 First Parish Temp. Schol. first payment, by Dea. R. Rand 79 50
 Crane Temp. Schol. first pay't, in part, fr. ladies, by Mrs. S. Southmayd 70 50
 From three children 22—165 22
 Norwalk, fr. Fairfield Co. Ed. Soc. by George St. John 175 41
 Simsbury, donation from Rev. A. McLean, by Mr. Mather 5 00
 West Hartford, fr. the Fem. Cent Society, by Mrs. E. Deming, Tr. 11 00
 Windsor, contribution from sundry individuals, by Mr. Mather 25 50
 Wintonbury, do. from do. by do. 66 65—\$1,331 62

Amount received into the Treasury of the Par. Soc'y, from towns within this Br. \$176 68.

Scholarship Fund.

Lavenham Scholarship, bal. of the Schol. by J. R. Woodbridge 300 00
 Hawes Scholarship, bal. by sund. gentlemen 49 20
 Yale College " rec'd from sund. gentlemen 211 00
 Henry Stillman Schol. fr. Dea. T. Stillman 75 00
 From Mr. W. L. Mather, Agent 89 00—164 00—724 20

Clothing.

Burlington, 5 yards fulled cloth, from Mrs. Z. Fishie, valued at 6 00
 Cornwall, (South Part) a bundle from a Fem. Assoc. by Mrs. Sarah Swift, Sec'y and Tr. valued at 9 34
 Cornwall, (South) a bundle of clothing from the Fem. Aux. Ed. Soc'y, by Mrs. Electa Goodyear, Sec'y, valued at 4 75—20 09

PRESBYTERIAN EDUCATION SOCIETY.

Canonsburg, Pa. Scholarship of Jefferson college, by Dr. Brown 36 00
 Carlisle, Pa. Scho. by Wm. Graydon, Esq. 65 67
 East Hampton, L. I. fr. Fem. Ed. Society 4 25
 Fresh Pond, fr. a Benev. Society, by Rev. Mr. White 3 00
 Hunterdon, Pa. fr. the Presbyterian church 19 00
 Hunter, rec'd by Rev. Mr. Dorry 15 00
 Newark, N. J. fr. Hon. T. Frelinghuysen 75 00
 New York, Allen st. ch. Schol. by Mr. Delano, Treas. 461 36
 Brick ch. Schol. half yearly subscription, by Dr. A. W. Ives 37 50
 Do. by Mr. F. Howe, his subscription 100 00
 Do. of J. D. Holtbrook, bal. of this year's subscription 37 50
 Do. by Miss B. Ivers 75 00
 Do. of Horace Holden, Esq. 37 50—287 50
 Bowers ch. Schol. by Dr. McArthur, Tr. 37 75
 Cedar st. ch. Schol. of Caleb O. Halsted, his subscription 75 00
 Do. fr. the late Col. Varick 200 00
 Do. of W. M. Halsted, Esq. his own subscription, 4th year 150 00
 Do. of Mr. J. W. Leavitt, his own subscription, 4th year 75 00—500 00
 Central Pres. ch. Schol. quarterly pay't for 12 Scholarships 225 00
 Laight st. ch. Schol. by Mrs. Darling, Tr. of Fem. Association 150 00
 Do. fr. Executors of the will of Mrs. A. Falconer, 4th year 75 00—225 00
 Rutgers st. ch. Schol. of Mrs. L. Mead 3d, 4th, and 5th years 15 00
 Do. by T. S. Williams, Tr. 62 50—77 50—1814 11
 Philadelphia, Pa. Schol. by Rev. E. Cornelius 100 00
 Scotchtown, from Aux. Ed. Soc. 60 00
 Western Ed. Soc. rec'd fr. James S. Seymour, Tr. 700 00

\$2,892 03

INDIANA EDUCATION SOCIETY.

Received from sundry individuals, viz.
 Dr. B. Bradley 1 00 " S. G. Lowry 1 00
 Rev. J. A. Carnahan 1 00 " Isaac Reed 25
 Mrs. Mary Dunn 5 00 " M. A. Remley 50
 Williamson Dunn 5 00 " James Thompson 1 00
 Mr. Samuel Dodds 1 00 " Moses H. Wilder 50
 Mr. J. Forcey 1 00 " A. S. Wells 50
 Rev. E. R. Hall 1 00
 " E. Kingsbury 1 00—16 00
 Clothing from Jefferson County 4 00
 Donation " do. 1 25

\$25 00

SUMMARY.

	Present Use	Sch. Fund.	Whole amo.
Parent Society	4,430 56	360 99	4,791 55
Maine Branch	142 81		142 81
N. Hampshire do.	38 00		38 00
Connecticut do.	1,331 62	724 20	2,055 82
Indiana do.	25 00		25 00
Pres. Ed. Society	2,892 03		2,892 03
	\$8,860 02	\$1,085 19	\$9,945 21

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending December 31, 1831.

Boston, from Mrs. Christiana Baker, 6 shirts, 6 prs. socks, 6 pocket handkerchiefs.
 Braintree, fr. Miss Eunice Hayward, Tr. of the Graham Society, 10 shirts, 2 prs. drawers, 6 prs. socks, 1 silk hdkf., valued at \$8 75. From Mrs. Harriet Stors, Tr. of the Fem. Aux. Ed. Society, 4 flannel waistcoats, 4 shirts, 3 pillow-cases, 10 cravats, 2 hdkfs., 3 prs. socks, valued at \$11 51.
 Holliston, fr. Mr. Charles Marsh, a coat valued at \$10 00.
 Newton, fr. the East Parish Friendly Society, by Mr. William Jackson, 24 fine shirts, 6 collars, valued at \$26 00.
 Phillipston, fr. Miss Polly Sawyer, Tr. of the Fem. Char. Soc. 1 neck hdkf.
 New Ipswich, N. H. Mrs. Lydia C. Safford, Tr. of Fem. Reading and Char. Soc. 6 quilts, 1 sheet, 1 pr. pillow-cases, 7 shirts, 2 collars, 11 prs. socks, 3 towels, valued at \$21 54.
 Sturbridge, fr. Mrs. Mary H. Dutton, Tr. of Fem. Char. Soc. 20 yds. flannel, 3 prs. woollen socks.
 Worcester, fr. Miss T. H. Hersey, Tr. of the Fem. Ed. Soc. of the 1st church, 6 shirts, 2 cravats, 2 prs. socks, 1 napkin.

THE
QUARTERLY REGISTER.

VOL. IV.

MAY, 1832.

No. 4.

LIFE AND CHARACTER OF THE LATE MR. CORNELIUS.

THE death of Mr. Cornelius speaks in a very intelligible voice to every reader of this Journal. He, through whose influence it was established, and who was, for a considerable period, its principal conductor, is now in the world of spirits. When the last number of this publication was issued, he was in the vigor of health. While we do not mourn as those who have no hope, for, doubtless, he, who had turned many to righteousness, now shines forth as the sun in the kingdom of his Father, still it becomes us to lay his death deeply to heart. Afflictions, in order to produce any permanent impression of a spiritual kind, must powerfully excite the natural sensibilities. A slight impression upon the feelings, will be followed only by a slight religious effect, or rather by no effect at all. An affliction must be an affliction. The soul must be torn in sunder before the balm of Gilead can be applied. In all ordinary cases, instead of checking the current of tears, and drying the sources of sorrow, tears ought to flow, and the fountains of grief ought to be broken up. The gay world will soon enough suggest consolatory topics. The cares of business will soon enough engross the mind. Time will not be too backward to close the wound which death has made. Sanctified sorrow is deeply seated sorrow. There may be, indeed, a desperate grief which is of the world, and which worketh death. Nevertheless, when the Spirit of God blesses the soul by means of affliction, he first casts that soul into the furnace perhaps seven times heated. There is a stain of sin on our hearts which nothing but the "fuller's soap" can wash out. There is a "chamber of abominations" within us, which nothing but the torch of the refiner can enlighten, and the fire of the refiner purify. The great purpose of affliction is to take away sin. To the editor, and to all the readers of this publication, and to all the young men assisted by the Education Society, the voice from that grave where the body of our friend and brother sleeps, and from that world where the unfettered and conscious spirit dwells, is, Examine your expectations for eternity, Search to the bottom of your heart, Be satisfied with nothing short of an *assured* hope of salvation, Labor as though the conversion of the world depended on your efforts, Toil and pray as though you had listened to the songs of the blessed, and to the wailing of the lost.

In giving a biographical sketch of Mr. Cornelius, the writer hopes he shall prolong, though it may be in a feeble manner, the note which reaches us from eternity. Instead of attempting to delineate the character of one so lovely and so beloved, he feels more like bedewing these pages with tears. It seems almost like sacrilege to analyze the features of him, who was in-

deed "one of the precious sons of Zion, comparable to fine gold." In thinking of that commanding form, which so displayed the exquisite workmanship of the Creator, we can hardly realize the change which has passed over it. We cannot, without difficulty, imagine that that mind so enlarged and so benevolent, revolves in another, and to mortal eyes, invisible sphere of duty and enjoyment.

The family of Cornelius came, originally, from Holland. Dr. Elias Cornelius, the father of the subject of this memoir, was born on Long Island. He early commenced the study of medicine, under the superintendence of Dr. Samuel Lathan, a physician in New York city. When he was about seventeen years of age, the war of the revolution commenced. At the age of twenty years, though opposed by many of his relatives, he entered the service of his country, in the capacity of surgeon's mate, in the second regiment of Rhode Island troops, then under the command of Col. Israel Angell. He was soon taken prisoner by the British troops, who had possession of New York city, and confined in the old Provost prison, where he suffered almost incredible hardship. In March, 1778, he escaped from his confinement, and rejoined the army. He remained in the service till 1781, when he commenced his professional business in Somers, a town in Westchester county, 50 miles from the city of New York. In the army, he had been the subject of those religious impressions which had resulted in the conversion of his soul. With several others, he soon collected a Presbyterian church in Somers. In this church he sustained the office of deacon for forty years. He died on the 13th of June, 1823. Though he had not enjoyed the advantages of an early education, yet by industry and love of study, he had acquired much general as well as professional knowledge. One of the most striking qualities of his character was firmness and energy. He was deeply interested in the advancement of the kingdom of Christ, and labored strenuously to promote that kingdom. At his death he left a donation of \$100 to each of the following societies—the American Board of Commissioners for Foreign Missions, the American Bible Society, the American Education Society, and the United Foreign Missionary Society.

ELIAS CORNELIUS, the subject of the following sketch, was born at Somers, on the 31st of July, 1794. He was an only son. Of four sisters, three, with his mother, survive. As both his parents were pious, he was early and faithfully instructed in his relations to his God and Saviour. Of the prayers and labors which were expended in his behalf, no immediate fruits appeared. Uniting uncommon vigor of body, and an exuberance of animal spirits, he engaged with great energy in the sports of childhood and youth. Yet those did not know him thoroughly who would have given him the appellation of a rude and thoughtless boy. He sometimes manifested a high degree of interest in the intelligent and serious conversation of his superiors in age. He was indeed living without God and without hope, but not without anxiety. His conscience, enlightened as it was by the faithful instruction and consistent example of his friends, did not allow him to remain at ease in estrangement from his Maker. At one time, in his early boyhood, his feelings were deeply interested in reading Lindley Murray's "Power of Religion,"—a book, which records the happy experience of many dying saints.

At an early age, he commenced his preparatory studies for college. He passed some time under the instruction of the Rev. Herman Daggett, translator of a treatise of Cornaro on "Health and Exercise," and Principal of the Foreign Mission School at Cornwall, Conn. To the

instructions of this gentleman, he was deeply indebted for his skill in penmanship, and for the order, accuracy, and admirable tact which he ever exhibited in his pecuniary and business engagements. He always spoke of his obligations to Mr. Daggett, with respect and gratitude. The acquisition of these habits, was one of the main causes of his success in the complicated and difficult duties which he was afterwards called to perform.

In September, 1810, when a little more than sixteen years of age, he entered the Sophomore class in Yale College. During the first two years of his residence at this institution, he did not devote that attention to his classical studies, which their importance demanded. This neglect was, in subsequent life, a subject of deep regret. It was, doubtless, to be attributed to several causes. He was deeply and disproportionately interested in the studies of natural history. His zeal in this pursuit, amounted to a passion, which it required the strong convictions of duty to repress and overcome. At this period, moreover, he had little sense of his accountability for the talents and literary privileges which were bestowed upon him at this distinguished seminary. That his want of thorough interest in classical studies did not arise from constitutional inability, or mental defect, is very evident from many considerations. Several years, subsequently, he engaged, in connection with a number of professional gentlemen, in the study of Hebrew, and was pronounced by the instructor, as having exhibited extraordinary ability in comprehending the grammatical principles and structure of that noble language. He once gave to the writer of this article, the sketch of a plan of an elementary work in Greek, which exhibited no little originality of conception.

At length it pleased God to visit Yale College with his reviving grace. The Spirit was poured out from on high. Many individuals felt his renewing influence, and determined to count all things loss for the excellency of the knowledge of Christ their Lord. Early in the period of this gracious visitation, young Cornelius was convinced of his need of pardoning mercy. The struggle between his duty and his inclination was protracted and violent. How he should meet the scorn and contempt of his companions in sin, was a question which exceedingly agitated him. His countenance displayed, in a very striking manner, the workings of the soul within, and furnished no opportunity for concealment. While in this state of confusion and anxiety, the Holy Spirit was pleased to reveal to him the deep depravity of his heart, and to give him a piercing sense of his exceeding sinfulness. From all accounts, it is evident that his mental anxiety, especially in view of his own wickedness, was uncommonly deep and distressing. One of his classmates has since remarked, that he had no doubt, at the time, Mr. Cornelius was truly *broken-hearted*. At length, being justified by faith, he had peace with God through our Lord Jesus Christ. This blessed calm in his agitated bosom followed a determination which he made to give up *all* to Christ. He now entered with great energy upon the work of doing good as he had opportunity. Constrained by that love which had rescued him from the dominion of sin, he devoted his body and soul as a living sacrifice to the service of his Redeemer. His fellow students shared largely in his prayers, and in the benefit of his example, and of his energetic efforts. It is here worthy of remark, as an interesting fact in the providence of God, that the individual who was to be intimately connected with nearly all the important literary institutions of the country, and with great numbers of young men preparing for the Christian ministry, was himself a subject of the renovating grace of God in a revival

of religion at college. He thus acquired one of the important portions of that experience which so eminently qualified him for the station which he afterwards held. He graduated in September, 1813. During the two following years, he pursued the study of divinity under the direction of President Dwight. The amount of influence which that eminent individual exerted over him, is not now fully known. In what estimation Mr. Cornelius held the theological opinions of his instructor, may be seen from a declaration which he made during the last year of his life, that his views of theology as a science accorded, perhaps more entirely, with the system contained in the sermons of Dr. Dwight, than with any other human composition. He doubtless, derived great benefit from daily intercourse with an individual who was, in many respects, an illustrious model of all which is praiseworthy and of good report. President Dwight had that enlargement of view, that superiority to local feeling and party prejudice, and that earnest desire for the conversion of the world to Christ, which were calculated to exert a great influence on a mind so susceptible as that of Mr. Cornelius. During the time in which he was engaged in his theological studies, he exerted himself most efficiently in various philanthropic enterprises. While spending a vacation in his native town—Somers—he succeeded in forming a temperance association, on the plan of entire abstinence from ardent spirits. This was as early as 1814 or 1815,—a period, when very few, if any associations had adopted this fundamental principle. At Fairhaven, a village near New Haven, he labored for the spiritual good of the inhabitants, with great acceptableness and success. His name is now cherished, in fond remembrance, by many individuals in that vicinity. While engaged in these labors of love, his own soul was filled with refreshing views of the Saviour's grace, and he went on his way rejoicing in hope of the glory of God. After remaining about two years with Dr. Dwight, he repaired to Litchfield, in the same State, to avail himself of the instructions of the Rev. Dr. Beecher. On the 4th of June, 1816, he was licensed to preach the gospel by the South Association of Litchfield county. In the course of two or three weeks, he received an appointment as an agent of the American Board of Commissioners for Foreign Missions. While he was expected to promote the general objects of the Society, he was directed to give his principal attention to raising funds for the education of heathen children and youth; including such as should come to this country for an education, and those who should be collected at the missionary stations. He engaged thus early in the service of the Board, in order to prevent the trouble arising from repeated applications to preach, as he had been warmly solicited in many places. His first letter in reply to the communication of Dr. Worcester, the Secretary of the Board, has the following sentence. "I shall most conscientiously observe the particulars of the commission you have given me, and the more so, as the catholic feelings of the Board have ever been my own, since I turned my attention to those plans for doing good in which the Christian world is now engaged." His first missionary sermon was preached in Norfolk, Ct. on the first day of July, 1816. One hundred and ten dollars were obtained as an annual subscription. In the course of six months, he visited all the towns in the counties of Litchfield, Connecticut, and Essex, Massachusetts, and a number of towns in the State of New York. He travelled 1,650 miles, preached 136 times, formed 70 missionary societies, and raised 4,200 dollars. A distinguished minister of Connecticut, in writing to Dr. Worcester, has the following remarks. "I have foreborne to say *all* which I think of Mr. Cornelius as a popular preacher in the best sense of the term, and as a missionary of great

enterprise and prudence, lest upon experience some deficiency, unperceived by me, might be discovered. But the successful manner in which he has conducted the enterprise in which he is now engaged, and the influence which he has exerted upon all classes of people, young and old, good and bad, and the confidence reposed in him by all the churches and ministers around us, make me feel as if it were safe, and as if it were my duty, to state to you freely my opinions and views."

It was now a very interesting period in the history of the Board of Missions. A permanent establishment had been secured for the missionaries in Bombay and Ceylon. The Rev. Messrs. Mills and Schermerhorn, by their tour through the western country, had excited a deep interest among the eastern churches in behalf of our countrymen, and of the Indian tribes west of the Alleghanies. In the mean time, the Rev. Cyrus Kingsbury had been sent to the south western Indians, and had had an audience in full council, of the chiefs of the Creek and Cherokee tribes. The chiefs of the Cherokees had expressed an ardent desire to have schools established among them. In this benevolent enterprise, the national government manifested a warm interest. Means were accordingly adopted to provide missionaries and teachers for the Indians. To enable the Board to accomplish their purpose, Mr. Cornelius received a special appointment, in December, 1816, as agent to raise funds. On the 15th of January, 1817, he proceeded to perform his agency. He went from Boston to New Bedford, Massachusetts; to Newport, Bristol, and Providence, Rhode Island; Norwich, New London, and Hartford, Connecticut. In this agency, he raised about \$1,000. While at Hartford, he matured a plan, which had been for some time under consideration, of performing a tour to the south western portions of the United States. He concluded, accordingly, with the consent of the Board, to continue his agency till he should reach the Cherokee country, and then employ himself for six months, principally as a missionary in New Orleans, under the patronage of the missionary society of Connecticut. On the 9th of April, 1817, he received ordination as an evangelist. He soon after commenced his journey, preaching in various places, and raising funds. While in Washington, he received an additional commission from the Board, authorizing him to act as a general agent for promoting the object of the institution, and particularly the interesting design of improving the character and condition of the Indian tribes. After obtaining very valuable collections for the Board in the principal towns through which he passed; and after having had repeated interviews with the heads of departments at Washington, on the subject of meliorating the condition of the aborigines, by means of schools, the arts of husbandry, and the mechanic arts, he arrived at Brainerd, in the Cherokee nation, on the 19th of September, 1817. He was welcomed by the missionaries with great cordiality of feeling. He took occasion, soon after his arrival, to meet the Creeks, and also the Cherokees in council. The journey which he took for this object lasted ten days. In this time, he lay out upon the ground, with only a blanket, four nights, and on the floor, in an Indian house, two more. He closes his letter as follows. "This is November fifth. I leave for the South, as I expect, to-morrow. My heart has this day been greatly refreshed by the perusal of the Panoplist for September, which has just arrived. I had not heard from the North for a long time. Blessed be the Lord who so greatly prospers you. We are all encouraged, and believe our Lord has good in store for this people, and will do them good in spite of those who seek their ruin. Let me entreat your prayers for me, for I assure

you, were it not for the glorious nature of the object which I seek, I should shrink from some of my wanderings in the wilderness."

After performing various important services for the mission, Mr. Cornelius proceeded to New Orleans. In this city, he remained from the 30th of December, 1817, to the 2d of April, 1818, principally in the service of the Missionary Society of Connecticut. The following extract from an annual report of that Society, will show the estimation in which his labors were regarded. "Mr. Cornelius preached statedly and frequently to the people, previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city, and preached in the hospitals, in the jail, to seamen, and to a congregation of 200 Africans. His visits to the hospital, were frequent and deeply interesting. Here, people of all descriptions, and afflicted with various diseases, were crowded together. To the sick and dying, Mr. Cornelius was a counsellor, a comforter, and frequently with his own hands, administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals were considerably improved, and the condition of the sick greatly ameliorated. He preached in a ship which was lying in the harbor, to as many as could be collected, the cabin of which was filled with sea-captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans were no less solemn and attentive under the preaching of the gospel. The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good, both to the souls and bodies of his fellow men." The arrival of the Rev. Sylvester Larned was an occasion of great joy to the friends of religion. His labors were highly acceptable, and through his efforts, united with those of Mr. Cornelius, a church and congregation was formed and incorporated by the legislature, and a foundation laid for the operations of several benevolent societies. Just before Mr. Cornelius left the city, he presented the Foreign Missionary subject to the consideration of the people, and obtained subscriptions of more than \$1,000, a very large sum, considering the circumstances of the contributors.

The visit of Mr. Cornelius at Natchez, Mississippi, on his return, is thus described by himself, in a letter to Dr. Worcester. "On Lord's day, 12th of April, I preached a sermon on the subject of Indian reformation, to a very respectable audience, and on Monday commenced the business of solicitation. And will you not unite with me in an expression of gratitude to the great Head of the Church, when I tell you that in seven days I was enabled to raise the sum of one thousand six hundred and thirty dollars and fifty cents. Enclosed you have a copy of the subscription, which will, no doubt, furnish our northern people with some idea of southern liberality. I labored, however, very severely. The weather has been excessively hot. On one day, when I rode thirty miles, and collected three hundred and eighty-five dollars, the thermometer stood as high as 90°. I should not have exerted myself so much, had I not determined on exploring the whole of Natchez and vicinity in one week, in order to hasten my steps to the Indian nations, where my presence is immediately needed."

In one of his letters, Mr. Cornelius thus pours out the fullness of his feelings in reference to the American Board. "If there be an *institution in the world* which I love most, I speak the sincere sentiment of my heart, when I say, it is the American Board of Commissioners for Foreign Mis-

sions. I have all that confidence in their wisdom, their efficiency, and their piety, which excites to the most vigorous exertion in their behalf, of which I am capable,—and I need not add, that these remarks apply most emphatically to the Prudential Committee, and their indefatigable Secretary and Treasurer. To forward their views, I have toiled two years, and never anticipate greater happiness in my life than has been associated unceasingly with those toils.” The following animated description of the interview of Mr. Cornelius with Mr. Evarts, forcibly reminds us of that more sublime and rapturous meeting which they have since enjoyed in the temple not made with hands, where they shall hunger no more, neither thirst any more, where tears are wiped from off all faces, and where the Lamb, who is in the midst of the throne, shall lead them unto living fountains of water. “After great fatigue, and considerable impediment from ill health in the low country, I had the indescribable joy of arriving at the missionary station on the 14th of May, twenty-two days from the time I took leave of Natchez. I know not as it is possible for a human heart to beat with higher joy, than did mine, in once more meeting the precious brethren and sisters of the mission. This joy was rendered more intense by the presence of Mr. Evarts. It seemed as if the ends of the country had come together. It far more than repays one for the most fatiguing journey; and such is the reward of Christian missionaries. In justice to the feelings of the missionaries, and to my own, I must say, that no event has occurred, since the commencement of the enterprise, more important to its best interests, than the presence and counsels of Mr. Evarts. His services to the Board, not only in the Indian country, but generally, on his tour, have been of the most valuable kind—more so than could have been those of any agent whatever.”

In August, Mr. Cornelius arrived in Boston. He had travelled between eight thousand and nine thousand miles, had preached in behalf of the Board three hundred times, and collected seven thousand two hundred dollars. The amount of good which he had accomplished in other ways, was by no means inconsiderable. While on his way to the Chickasaw nation, he met several Cherokees returning from the Arkansas country, whither they had been on an exploring tour. They had been engaged in several skirmishes with the Osages. Among other trophies of their success, they had a little Osage girl, about five years of age, whose mother they had killed and scalped. The compassionate feelings of Mr. Cornelius were immediately excited, and he at once adopted measures, which resulted in the redemption and the Christian education of the little captive. A powerful interest in the Indian missions was excited by this incident, throughout the Christian community.

While at the missionary station at Brainerd, among the Cherokee Indians, his labors in preaching were attended with gratifying results. “His conversation and preaching,” say the missionaries, “excited an increased attention, both among the Cherokees and white people around us. On the last Sabbath that he preached, a very solemn impression was made on the minds of several persons. One white man and three Cherokees were much affected.” One of these individuals was Charles Reece, who had been a distinguished warrior. Another was Catharine Brown, a young lady of amiable manners, and of a remarkably correct deportment.* Mr. Cor-

* Among the most interesting instances of the success of missions, is to be reckoned the conversion of the family of Browns. After Catharine had been with the missionaries two years, a younger brother, David, came to the school, and was religiously affected in consequence of the faithful instructions of Catharine. Both visited the paternal home together, and the worship of God commenced where heathenism had reigned without a rival. Eventually, both parents, two sons, three daughters, and a daughter-in-law, eight in all, became apparently the heirs of a glorious immortality. Some of them soon died in the triumph of Christian hope.

nelius was present at the formation of the church at Brainerd, the first which was formed among the Indians. The general influence which he exerted in favor of the missionary cause, it is not easy to estimate. His general character, and his manner of exhibiting the subject, were such as to command the respect and esteem of men in civil life. It is possible that the ardor of his feelings sometimes betrayed him into injudicious measures, but no evidence of it appears. He had repeated interviews with the heads of departments at Washington, with various Indian agents, and on one occasion, with the executive of Tennessee, and, it is believed, succeeded in gaining the confidence of all, by his integrity, courtesy, and general intelligence. A trust, involving great responsibilities, was assumed, and fully sustained, by an individual, hardly twenty-three years of age. Soon after his return, the following resolution was passed by the Board. "*Resolved*, That this Board cherish a very affectionate and grateful sense of the faithful, zealous, and highly important services of the Rev. Elias Cornelius, as an agent for the Board, for a length of time, and for various purposes." It has been stated previously, that Mr. Cornelius had early acquired a taste for natural history. At the formation of the American Geological Society, he had been unanimously appointed a member. In his tour from Boston to New Orleans, he made various observations upon the geology and geography of the country through which he passed, of an interesting character. These observations were afterwards published in the first volume of Silliman's *Journal of Science*.

In September, 1818, Mr. Cornelius was married to Miss Mary Hooker, of Andover, Mass. eldest daughter of the Rev. Asahel Hooker, formerly of Goshen, Ct.*

In consequence of the rapid enlargement of the missions of the Board, it became indispensable that the Corresponding Secretary should devote his whole time to his duties, and that a permanent support should be provided for his maintenance. It was felt to be desirable, on many accounts, that this officer should depend on a permanent income. His labors would in this way be more unembarrassed and efficient. A commission was accordingly given to Mr. Cornelius to endeavor to establish a permanent foundation for this purpose. He entered on the work with his accustomed energy, and labored, at intervals, for several years, in behalf of this object, and collected several thousand dollars. In the spring of 1819, Mr. Cornelius received an invitation from the first church and society in Charlestown, Mass., to become their pastor. After mature deliberation, he declined to accept the invitation. He was led to this decision, principally, on the ground that a pastoral engagement at Charlestown would allow him no time to perform those duties of a general benevolent character, in which his feelings had become warmly interested.

A few months in the early part of the year 1819, were passed by Mr. Cornelius in attending upon the public lectures and other exercises of the theological seminary in Andover. On the 21st of July, 1819, he was installed as colleague pastor with the Rev. Dr. Worcester, over the Tabernacle Church, in Salem, Massachusetts. The reasons which led to this connection with Dr. Worcester were the following. From 1812 to 1817, the concerns of the American Board of Commissioners for Foreign Missions had been increasing in number and in interest. The labor of main-

* Mr. Hooker was a native of Bethlem, Ct. graduated at Yale College in 1789, studied divinity under the direction of the Rev. William Robinson, of Southington, Ct. was ordained the minister of Goshen in 1791, dismissed, on account of ill health, in 1810, installed at Norwich, Ct. in 1812, and died in 1813. He was a lineal descendant of the fourth generation from the Rev. Samuel Hooker of Farmington, and of the fifth from Rev. Thomas Hooker, the first minister of Hartford.

taining an extensive correspondence, the responsibility of planning and commencing new missions, of providing for the comfort and usefulness of numerous missionary families, of laying before the public, frequently, the plans and prospects and wishes of the Board, devolved in a great degree upon Dr. Worcester. Many cases of much delicacy, and which required long and anxious deliberation, came before his consideration. In addition to this, he had the charge of a large and important church and congregation. He had for a long time been compelled to give up all seasons of relaxation; all that species of intercourse which is commonly denominated social and friendly, in distinction from the performance of solemn professional duty. In 1817, he informed his associates, that he could no longer continue to labor as he had done. He was not, however, essentially relieved till the summer of 1819, when Mr. Cornelius was associated with him as a junior pastor, with the express provision, that the senior pastor might devote three fourths of his time without interruption to the missionary cause. No arrangement could have been more satisfactory to Mr. Cornelius, provided his duty called him to leave his beloved missionary agencies. He was very reluctant to engage in any enterprise, which would prevent him from laboring directly for the salvation of the heathen. This was the subject which engrossed the strongest feelings of his soul. The conviction had been very deep in his mind, that he ought to devote himself personally and forever, to the foreign service. The last remark which Samuel J. Mills made to him previous to his departure to Africa was, "it is your duty to remain in the United States, and arouse the attention of the churches at home in behalf of the poor heathen." This observation of Mills had considerable effect in inducing him to abandon his original design of engaging personally in the missionary work. The settlement at Salem, was in many respects peculiarly congenial to his feelings. It associated him with Dr. Worcester, whom he loved and revered as he would an own father. It allowed Dr. Worcester to dedicate nearly his undivided energies to the duties of his secretaryship. It brought Mr. Cornelius into a relation with a church which had partaken largely of the benevolent spirit of their pastor; while it allowed him three months to plead directly the cause of Foreign Missions. As was before remarked, he entered on his duties in July, 1819. The ability and faithfulness with which he executed his trust, as a minister of Christ, will long be held in cherished remembrance in Salem. As he had not enjoyed those opportunities for thorough and systematic study with which many are now favored, his sermons, during the first years of his ministry, did not exhibit that fertility and richness of instruction which characterized his later efforts. Of this deficiency he was perfectly aware, and did as every wise man ought to do, set himself thoroughly to work to remove the cause. His improvement was consequently uniform and decided. As an impressive preacher, he was exceeded by very few. His pastoral labors were uncommonly systematic and acceptable. He kept a list of all the families in his congregation, duly arranged, and by means of some peculiar characters, was able to tell by the glance of an eye, *when* and *how often* he had visited every family. He had the power of interesting children to an uncommon degree. Says an officer of his church, "every little countenance brightened when he came in sight;—the children loved him indeed." Perhaps the most prominent object of his attention and solicitude was the promotion of eminent holiness in the members of the church. To attain this object he made unwearied efforts. In his view, the grand impediment in the way of the conversion of the world, is the want of deep and all-pervading piety in the church. He preached to pro-

fessing Christians on this point, frequently and with great pungency, and exhorted them to aim at nothing less than the holiness of their Lord and Master. The means which he adopted for this purpose were powerful and well sustained. Once in three months his church observed a day of fasting and prayer. He originated a Bible class, and interested all who attended it. There was a special revival of religion during his ministry;—as the fruits of which, 80 persons were added to the church while he was pastor, and 20 more soon after his dismission. In the chamber of the sick, no one could surpass Mr. Cornelius. As soon as he learned that a parishioner was ill, he hastened to his bed-side. Those visits were characterized by a most tender sympathy, as well as by a faithful exhibition of the requirements of the gospel. On the 9th of June, 1821, his beloved father and friend, Dr. Worcester, died. This was to Mr. Cornelius a most afflictive event. Their fellowship was truly with each other, as well as with their blessed Lord. In the sermon which Mr. Cornelius published on occasion of his death, we meet with the following interesting passage. "You will doubtless expect that I should say something of the character of Dr. Worcester as an *associate* pastor. On this subject I scarcely dare to trust my own feelings. I may, however, be permitted to say, that I shall ever regard the period of my connection with him, as one of the happiest portions of my life. And whatever may have been the history of other connections of a similar nature, with heartfelt gratitude to God, I desire to record of this, that no incident ever occurred, which was known to interrupt its peace, or to mar its enjoyment for a moment. I weep while I think its endearments are at an end; and that I shall sit at his feet, and receive his paternal instructions no more."

Among the objects which early engaged his attention, was that of preparing men for the Christian ministry, by means of EDUCATION SOCIETIES. Just before he commenced his south western tour in 1819, he received a commission from the American Education Society, to labor as he might have opportunity in their behalf. In 1824, he was appointed Secretary of the Society, but declined the appointment. Again in the spring of 1826, he was employed as an agent for three months, for the same Society. His efforts were attended with extraordinary success. About *forty thousand* dollars were subscribed in the form of permanent scholarships of one thousand dollars each. In the summer of 1826, he was again elected secretary of the Society. It had become apparent to all the friends of the institution, that without an efficient and responsible head, wholly devoted to its interests, it could not prosper. Upon Mr. Cornelius, not only the minds of the Directors, but of the Christian community generally were fixed. It was to him a question of overwhelming interest. On the one hand, was an important benevolent institution, having for its object the raising up of thousands of young men to preach the gospel of Christ through the land and through the world, but now languishing and comparatively impotent for want of a permanent secretary. On the other hand, was a church and congregation, one of the largest and most important in the country, warmly and increasingly attached to their minister, and unanimously opposed to his dismission. He had become established in the affections of the people, and was looking forward to years of pastoral enjoyment and duty. He had also commenced plans of study and discipline, which promised him great mental benefit. After deep and devout consideration of the subject, he proposed to his church to submit the matter to a mutual council. To this proposal the church acceded with great reluctance. A council met in August, and devoted several days to the consideration of the subject. The

arguments in favor of the measure and in opposition to it, were exhibited at length. The result of their proceedings was, that Mr. Cornelius was dismissed from his pastoral charge, in the early part of October, 1826. He soon after removed his residence to Andover, and commenced his duties as Secretary of the American Education Society. In this office he continued till January, 1832, a period of a little more than six years.

In order to estimate the value of his services in this situation, a comparison of the periods of the commencement and close of his connection with the institution will be important. In the autumn of 1826, the American Education Society had been in existence eleven years. The Society had afforded aid to 550 men, 30 of whom were pastors of churches, and 30 more were licensed preachers. Six individuals had become foreign missionaries, and 12 or 15 were temporarily engaged as instructors in academies and colleges. The appropriations had been confined with few exceptions, to members of colleges and academies, the funds not allowing the Directors to furnish assistance to theological students. The sphere of the operations of the Society was confined in a great measure to New England. At the close of 1831, the Society had assisted about 1,300 men, of whom 20 were foreign missionaries, 380 licensed preachers in their native land, 540 were under patronage at that time, exclusive of licentiates, 65 were temporarily employed as teachers, but with the ministry in view, and 25 were permanently employed as professors or instructors. The remainder, with the exception of fifty-five from whom no information had been heard, had died, or failed for want of health, or given up the ministry for various reasons. Thus from those assisted by this Society, the church had received at the time referred to more than 400 ministers. This is more than the whole number of evangelical clergymen of the Congregational denomination in Massachusetts; and it is more than four-fifths of the whole number of Presbyterian ministers in the State of New York. About one-fifth of all the students connected with the theological seminaries of the United States are beneficiaries of this Society. The influence which Mr. Cornelius exerted in behalf of the American Education Society was as various as it was powerful. The weight of personal character and reputation, which he could throw into the scale of any institution with which he was connected, was very great. The fact that he was interested in an enterprise, was an assurance that the enterprise would succeed. Universal confidence was placed in his integrity and judgment, as well as in his energy and ardor of feeling. This was what the Education Society pre-eminently needed in an agent. The objects which it would accomplish are not palpable and immediate. They do not appeal directly to the feelings and sympathies of the community. The acquisition of an education occupies a great number of years, and the danger of a final failure is, by no means, inconsiderable. The Society has also had violent and deeply seated prejudices to meet. It has hundreds of representatives in every part of the country, who are exposed to the observation and scrutiny of a thousand communities. Of course, the moral or intellectual failure of one young man, is the theme of general remark, and operates, in many ways, to the prejudice of all the individuals who maintain their integrity, and in fact to the detriment of the whole enterprise. For these and for other reasons, the Education Society demands no ordinary talents in him, who would plead its cause successfully. To sustain it in that position in which it ought to be placed before the community, requires no little energy, moral courage, fidelity to Christ, comprehensiveness of view, wisdom, and patience. To this great work Mr. Cornelius was fully adequate. He had a grasp of mind, which

could comprehend its distant relations and its ultimate bearings. He knew how to meet the prejudices with which it was assailed, and to scatter the doubts and perplexities by which it was surrounded. At the same time, he attended, with equal industry and intelligence to the *details* of the whole system. His first object, after becoming connected with the Society, was to bring every thing which was capable of it, into an orderly arrangement. Some of his most exhausting labors were in the office. For weeks and months, he has toiled in arranging the numerous documents of the Society, with a patience and perseverance as if such were his appropriate and only duties. He had a great object before him, and he shrunk from no labor, however self-denying and wearisome it might be. The amount of labor and fatigue with which any duty was connected, did not seem to be an object of inquiry. If its performance would advance the cause, it was enough; the work was sure to be done. But while he labored with unwearied assiduity to increase the number of ministers of the gospel, and to maintain the external prosperity of the Society, the burden which lay with the greatest weight upon his mind, respected the RELIGIOUS CHARACTER of the young men, whom he should be the means of introducing into the ministry. He longed, with unutterable desire, for the eminent holiness of every aspirant for the sacred office. Some of the letters which he wrote on this point, were marked with the deepest tenderness of spirit, and with a solemnity which was truly awful. That he should solicit the charities of Christians for the purpose of raising up ambassadors of the Lord Jesus Christ, filled him with overwhelming emotions. When there has been a sad failure in moral principle in regard to any one assisted by the Society, (of which happily the instances are few,) his benevolent heart was pierced with inexpressible sorrow. His pastoral visits to the young men at the various institutions, will long be remembered. They were truly *pastoral* visits. The agent and secretary were lost in the friend and father. He used to observe a special season of prayer and fasting before he engaged in these duties. He consequently brought to his work a spirituality of affections, and an unction of soul, which rendered his visits seasons of rich spiritual advantage to all concerned. He sometimes spent two or three hours with a single individual, in the retirement of a college-room, there learned the spiritual condition of his young friend, gave that encouragement or reproof, that instruction or consolation which the case demanded, and closed the visit with fervent and solemn prayer to God. No young man who ever saw Mr. Cornelius forgot him, and it is not too much to say, that no one ever saw him, who failed to love him.

While engaged in the services of this Society, he travelled from fifteen to twenty thousand miles, and raised funds to the amount of between \$120,000 and \$150,000. He advocated its claims and defended its interests frequently through the medium of the press. His influence in inducing others to cooperate with him, was a most remarkable trait in his character, and it was one of his principal means of doing good. It was exceedingly difficult for any man to resist his arguments, especially when enforced by his personal presence and persuasive address. He sometimes influenced others to coincide with his views, not in opposition to their *existing* convictions of duty, but in opposition to their *previous* and apparently firm determination. While he devoted his main attention directly to the objects of the Education Society, he had no contractedness of view, nor want of fervent interest in any of the plans of Christian benevolence. In the course of his life, he advocated them publicly, and with his accustomed energy and intelligence. He once received an invitation to execute an important trust in a foreign

land. He was also chosen Professor of Divinity at Dartmouth College, and Secretary of the American Bible Society. He did not consider it to be his duty to accept of either of the three last mentioned trusts. An object, which he viewed to be of great importance, and which he took into frequent and anxious deliberation, was the plan of preserving the health and physical energies of our professional men, by means of the union of manual labor with study. The good which has been accomplished in this country by means of this plan is to be attributed to his agency more than to that of any other individual. The excellent arrangements at the Andover Theological Seminary, on this subject, and which have served to some extent as a model, owe their existence to his instrumentality. On one occasion, he gave an able and comprehensive exposition of this topic in a public address. He also corresponded with gentlemen in all parts of the country; and published the results of his inquiries.

Though his official pastoral labors ceased when he left Salem, he cherished the spirit of an affectionate minister of Christ,—ever ready to aid his brethren, or to bestow his labors in behalf of destitute and afflicted churches. During the years 1830, and 1831, he supplied successively, for several months, the pulpits of the Salem and Pine street churches, in Boston, both of which were destitute of pastors. His efforts were attended with a success which greatly encouraged his heart. A special seriousness followed his ministrations. His labors at the Pine street church, especially, were indefatigable. As a consequence, forty or fifty individuals, as it was believed, embraced the religion of the gospel. His name will long be cherished in sweet and blessed remembrance by multitudes in Boston. In this connection, it may be mentioned, that he was present at the annual meeting of the American Sunday School Union, in Philadelphia, in 1830, when the resolution was adopted to endeavor, within two years, to establish a Sabbath school, in every destitute place, wherever practicable, throughout the valley of the Mississippi. He made a powerful appeal to the vast assembly convened on the occasion, and pledged himself to see to the establishment of 100 Sabbath schools in the valley. This pledge has been nearly or quite redeemed.

On the 10th of May, 1831, Jeremiah Evarts, Esq. Secretary of the American Board of Commissioners for Foreign Missions, died at Charleston, South Carolina. At the meeting of the Board in October following, Mr. Cornelius was chosen to fill the vacancy. This was one of the most important moments of his life. To resign at once, and without deliberation, his office at the head of the American Education Society, he could not, of course, for a moment, contemplate. At the same time, he did not feel at liberty to return an immediate answer to the invitation from the Board. The course which he took, was evidently in accordance with those elevated principles, which had long governed him. He thus expresses himself in answer to a letter which he received. All our readers will be struck with the solemnity of the spirit which it breathes. “Hitherto I have felt more like *praying* than either *writing* or conversing. The most I can or dare say at present, is, that with my eyes turned to heaven, and death and the judgment before me, I am trying to ask, Lord, what wilt thou have me to do. Next, I desire to have my ears open to every thing which is likely to make known HIS WILL. Lastly, I aim to put a seal on my lips till HE permits and directs me to speak. I beg you to remember me in your prayers. It is the best proof of love which any dear friend like yourself can give me. I entreat my friends to pray for me. I think I never wished so earnestly to do the thing which *Christ* will approve. Every thing else appears to me

comparatively of no moment. His plan is *perfect*. You and I are objects of his thought and attention. He has his will concerning *our* field of labor. We had better be in our graves, than to be in any other field than he has chosen for us." Possessing such feelings as these, he must of necessity, we would almost say, come to a just decision. The question indeed, demanded unusual deliberation and prayer. The interests depending on its right determination, transcend all human calculation. The Secretary of the principal missionary society in this country, has in his hands, in an important sense, the eternal destiny of millions of souls. To him, more than to any other individual on this continent, the dying heathen look for the gospel. To discharge its duties properly, requires a forethought, a sagacity, a wide reach of observation and reflection, a spirit of dependence on God, and a knowledge of human nature, such as very few men possess, and such as are required to direct the resources of the mightiest monarchies of this earth. The salvation or perdition of millions is depending on the energy and faith of one man. Mr. Cornelius looked at the subject in this light. He felt its immense responsibilities press upon him with mountain weight. We have never known or heard of a question of duty upon which such solemnity of feeling was expended. Facts will fully justify this assertion. In most of the letters which he wrote for two months, he entreated the prayers of his friends with an earnestness, which would not be denied. For the last three months of his life he observed *every* Friday as a day of fasting and prayer. Besides, he set apart several entire days for this purpose. He examined all the passages of Scripture which have reference to the question which he was considering, and arranged the results of the examination under distinct heads. He wrote a communication to a number of the most judicious and intelligent Christians in the country, and received a formal reply from about twenty. He also conversed with a great number whom he did not address by letter. The results of his investigation, drawn up with great care and regularity, fill more than *seventy* quarto pages of manuscript. From his answer to the Prudential Committee, we quote the following sentence. "To this new field of labor and responsibility, once occupied by men whose praise is in all the churches of Christ, and the last, perhaps, which I am to cultivate in this world, I advance with trembling steps. My decision is with the Lord, and my work is with my God. Henceforth, if it please Him, I am to consecrate myself, my soul and body, and all I have, to a direct effort to execute, in union with others, the last command of the ascended Saviour. May his promised presence and grace sustain us in every time of need. May the spirit of the primitive ministers and martyrs of Jesus be ours! And may our aim like theirs be, to publish as far, and as fast as possible, the gospel to every creature." It is proper here to remark, that he had the fullest confidence that he had come to that decision which would stand the scrutiny of the final judgment. The answer to the Prudential Committee of the Board, was transmitted on the 19th of December, 1831. He resigned the secretaryship of the American Education Society, in a few days subsequently, and entered upon the duties of his new office. About the middle of January, he visited Boston, for the purpose of devising and maturing with the other secretaries of the Board, and with the Prudential Committee, an extensive plan of operations for the coming year, and also for the purpose of presenting the subject of Missions before several churches in Boston and its neighborhood. For four weeks he labored with unparalleled energy. It seemed as if the claims and interests of the heathen world had become identified with his very being. The prominent subject of his addresses in Boston, was the fearful spiritual con-

dition of the pagan nations. He did not present the arguments in the case, but he depicted the real condition of the heathen, as lying under the condemnation of God's law, and as exposed to eternal death, and urged Christians, by this most affecting consideration, to do all in their power to send them instant, ample relief—the gospel. He had a degree of solemnity and imploring earnestness, which was altogether unusual in him, and which was noticed by every person who listened to his appeals.

On the fourth of February, he left Boston for New York. He remained at Worcester on the Sabbath, and reached Hartford, Connecticut, on Monday, February 6th. Though seriously ill, he attended the monthly concert in the evening. From Monday evening till Saturday noon, though he was very sick, yet little apprehension was entertained of the fatal nature of the disease. On Saturday it became evident that the disorder was seated in the brain, and would soon terminate his life. At the close of the first of the distressing spasms, with which he was attacked, he commenced praying audibly,—the leading feature of which prayer was to obtain entire faith in the merits of Christ for acceptance, dwelling especially on the atonement, and asking with great earnestness to be washed in the blood of Christ. He soon after expressed his views of the Redeemer's power and grace with much energy and feeling. At another time, he prayed for submission to the divine will respecting his sufferings, entreating his attendants to join with him in asking that he might not in any moment of agony, be left to dishonor his God. There was an evident shrinking of the flesh from the suffering laid upon him, while in the spirit of his divine Lord, he strove to say, "the cup that my Father hath given me, shall I not drink it?" Decisive evidence was given before he closed his prayer, that he could add, "nevertheless, not my will but thine be done." After this period of suffering, he remained, as it were, with the quietness of a child in the hands of its father, expressing his thanks to those about him, and his willingness that anything should be done, which was thought to be desirable either for him or for others. About this time he said, "Why am I continued here? There must be something yet for me to do or to say. I think I could willingly remain until to-morrow in all this distress, if I could do any good to any one." At one time on awaking from a short slumber, he inquired what o'clock it was. On being answered, he expressed surprise that he still lived, and again dwelt on the idea that God had something for him to do. A friend at his bed-side remarked, "that if God had yet work for him to do, He would himself lead him in the way he should go, and show him what he yet required of him," adding, "though we consider that your present state is exceedingly critical, we are not entirely without hope, that you may yet be restored to health and usefulness." For a moment, a gleam of sunshine seemed to pass over his countenance, but he immediately raised his eyes and said, "oh, stop, my dear friend, there are temptations on a dying bed, that you know not of." He soon after prayed for humility, that he might be emptied of himself, and that he might have a disposition to place God on the throne of his affections. His prayer seemed to be answered while he was yet speaking. The Holy Spirit appeared to be rapidly preparing him for the glory which was soon to be revealed. "Sweet submission," said he, "was the language which first brought joy to my heart at my conversion, but this is a new scene. I am like a bullock unaccustomed to the yoke. If you notice anything improper in me tell me of it." Sometime on Saturday, he said that he felt himself to be near his end. The impression had been on his mind for several days, that this was his last sickness, and he blessed God that he could look to the change before

him with composure and hope. "I feel," said he, "that I am a poor sinner. I need to be washed from head to foot in the blood of atonement; but I hope that I may be saved, through Christ. Within the last year, and especially of late, Christ has been becoming more and more precious to my soul, and I feel that I can commit my immortal all to him. Here I wish to bear my dying testimony, that I go to the judgment, relying on nothing but the blood of Jesus Christ. Without that I should have no hope. He then proceeded to mention what he would wish to have sent as messages to some of his friends. "Tell my dear wife that *I* praise God, and hope *she* will praise him, that he gives me peace, and I trust a humble, thankful, penitent frame of mind in this trying hour. Tell her not to indulge in immoderate grief, and thus sin against God. If she could see the whole glorious plan as God sees it, she would bless his holy name for removing me now. He will take care of her and of the dear children. I have not a doubt of it." "Give my best thanks" said he, addressing the Rev. Dr. Hawes, "to the good people in Hartford, for their kindness to me for Jesus' sake. Tell your own dear people from me, that they hear for eternity. Last Monday, I was in the world, active, but now am dying. So it may be with any one of them. O if they could but realize the solemn truth, that they hear for eternity, it would rouse them all from slumber, and cause them to attend without delay to the things which belong to their everlasting peace. Tell Christians to aim at a high standard of piety, and to live more entirely devoted to God and his cause. To one who is dying, there is an immeasurable disparity, between the standard of piety as it now is, and as it ought to be. When one comes to die, this subject appears to be of infinite importance." He then spoke of the cause of missions with great tenderness and affection. He said that he had determined to write to the missionaries at the different stations to engage them to observe the Friday preceding the monthly concert, as a day of fasting and prayer for higher qualifications in themselves, and a higher tone of piety in Christians throughout the world. "I have hoped, if it should please God to remove me now, that it may be the means of promoting his cause among the heathen more than if my life were preserved. It is needful that the church should feel more deeply her dependence on God, and pray to him with more fervency and faith for the advancement of his cause. Send my best love to my dear brethren at the missionary rooms. Tell them to gird on the whole armor of God, and give themselves entirely to the work. It is a good work, and God will prosper it." Supposing that he would live but a few hours, Dr. Hawes said to him, "My dear brother, your conversation has been abundantly gratifying to my heart, and it is proper that you should prepare for the change, which you apprehend to be near, but there is still hope in your case, and I wish you to admit to your bosom all the hope which exists, and to lie in the hands of God like a little child." With inexpressible tenderness and solemnity, he replied, "Now, brother, there is one thing which I wish to say, If it please God to bring me thus far, and then to say, Tarry thou here a while longer, or to take me away now, **LET HIS GLORIOUS WILL BE DONE.**"

He died on Sabbath morning, February 12th, at 8 o'clock, in the thirty-eighth year of his age.

NOTE.—We shall offer some remarks on the character of Mr. Cornelius in our next number. An engraved likeness will also be inserted in the same number, or in the one following.

For the Quarterly Register.

QUESTION OF PERSONAL DUTY IN REFERENCE TO FOREIGN MISSIONS.

§ 1. A RATIONAL free agent should not be deceived by fictions of his imagination, coerced by groundless fears, nor heated by enthusiasm.—Neither should such an one be impeded in prosecuting the dictates of right reason by unjustifiable indulgence in any of his affections or desires. But, being accountable as well as rational, it is both his privilege and duty to lend a willing and attentive ear to dispassionate reasoning, and be influenced by a just exhibition of proper motives.

§ 2. Each possesses influence over his fellow-man :—and he abuses that influence, who employs it in persuading others to the commission of acts or formation of judgments, when the motives thereto which he urges are not, in the eyes of strict justice, of sufficient intrinsic weight ;—when the means employed in persuasion are not rigidly honest ;—when the arguments adduced are not in reality of adequate force, but are rendered efficient by wilful, though perhaps well intended device, or, by actual misapprehension of their due import and value on the part of him who thus improperly uses them to produce results which they ought not, and would not of themselves, effect on a well regulated mind.

§ 3. But, if he who deludes the understanding, and perverts right judgment, by falsifying motives, does abuse the influence which he may exert, certainly there is a corresponding, and oftentimes greater, dereliction from simplicity and sincere rectitude in the conduct of that man who refuses to be influenced by proper considerations :—who labors to avoid conclusions to which light and the impartial exhibition of unalloyed motives would conduct his unbiassed reason, either by giving an unjust preponderance to arguments which coincide with, or by diminishing the

real force of those which may oppose his inclinations.

§ 4. There have been, and there will yet be, instances, where men, who profess to love the light, have closed their eyes on that light in reference to certain points of duty. There may have been cases, where, when the entrance of light has been so sudden, as to anticipate obstruction ;—the illumination of the path of duty so clear, as to preclude mistake ;—and when the voice which said “ this is the way, walk ye in it,” has been as emphatic as solemn ;—a resistance has been made to such unequivocal indications ; and he who prayed, “ thy will be done,” cried out, in agony of spirit, “ let me alone.”

§ 5. It is however neither an absolute, determined, exclusion of light, nor a positive refusal of compliance with obligations rendered palpably manifest, which is so much to be feared among candidates for the Christian ministry. The danger consists partly in this, that, in inquiring after duty, we do not permit *simple, undivided* light to shine upon our path. The sun’s light, when unrefracted, is clear, without a tinge. But if a prism be interposed, immediately the ray is broken, and no longer transmitted colorless. So with the light of duty. It emanates in purity ; and in purity and simplicity would it beam calmly on the inquiring eye, conveying certain and delightful intelligence to the candid, willing soul. But prejudice and passion constitute a prism, through which, too often, we eagerly look, and receive an erroneous, because not a simple, view of duty. By this, however, it is not intended to assert that many, and even complex considerations may not render the way in which we ought to go dubious for a time :—but, it is asserted, that many and complex considerations are frequently brought to view which have little to do in deciding duty ; that predilections and desires sadly

derange the mental vision ; and that "simplicity and godly sincerity," which will bring light out of darkness, are greatly to be desired in investigations concerning personal moral obligations.

§ 6. Not to mention that timorous spirit which would refuse, or even hesitate, to examine the claims of any particular part of the vineyard, lest such examination should result in the discovery of a call of Providence thither, it may be well to notice another source of danger in arriving at decisions in relation to personal conduct ; which is, *the tendency to magnify obstacles*. The child knows that the surface of one square inch, when brought almost in contact with the eye, will entirely, exclusively, occupy that vision which before comprehended mountains in but a part of its range. Thus an obstacle, real, but, when viewed in its proper place, comparatively small, may, by continual presentation to the mind, exclude other considerations of far greater magnitude ; till at length it occupies the whole mental vision, and, though much inferior to other motives which ought to have exerted their weighty influence, is permitted to decide a momentous question. This is a manifest perversion of influences. Yet the individual may be unconscious of such perversion : for, although he may be sensible of entertaining predilections, he does not discern their operation, and is blind to the fact that in him is exemplified the maxim,—What we wish to be our duty, will generally soon appear so.

§ 7. How productive of evil may be such a tendency to magnify obstacles, because of desires or disinclinations :—how, if indulged in, it may lead to the formation of decisions utterly erroneous—appears from this simple consideration—that we may be exceedingly unfit for that very field to which our inclinations are strongest, while that to which we are in reality best adapted may have

little of our thoughts, and less of our affections.

§ 8. But although many a stream of influence may have been diverted, by the exaggeration of impediments, from that channel in which it would have flowed most energetically and efficiently, doubtless we do *more* frequently swerve from the path of duty, not by filling it with apparently insurmountable difficulties, but, by looking *so steadily* at some particular field, that, in our intense and protracted gaze, the *field to which duty points* vanishes. It is not difficult to drive one field from our mind by occupying it with another : and that, thus excluded, may be the identical one which should engage our thoughts.

§ 9. A candidate for the Christian ministry has no right, prior to a candid examination, determinately to fix his attention on any one special field, considering *that* the area of his future exertions. Nor will one with an enlightened, candid, reflecting mind, persevere in the plea that he has always expected and intended to direct his ministerial attention to a certain portion of country ; because, consideration will make it obvious to such a man, that *all his expectations and intentions may have been erroneous* : and, that whereas he has always intended to labor in this field, perhaps the finger of duty has *always* pointed in an *opposite* direction ;—but, has never been noticed. Expectation does not always coincide with duty. A man may have always expected to preach the gospel in that place to which duty never called him.

§ 10. It is easy, by continually revolving the claims to evangelization of some portion of our own beloved country, to invest it with a comparative importance, to which it proffers no just claim. Patriotic affection, however, is not gospel charity. He who has thought much and often of his native valley, will readily suppose it the most important in the world. And though he may have

crossed the mountains which bound his home, still the feelings of home go with him:—still he thinks and speaks of THE VALLEY. Enlighten such an one, and let him thus be placed on that eminence of information whence he can behold all the kingdoms of the world. Let him know that there are innumerable isles of the sea, and, beyond the ocean, valleys broad and long as his own, and, BESIDES these, boundless plains, and continents, all which are “to bud and blossom as the rose,” with their hundreds of millions to “bow the knee to Jesus.” Tell him of believing nations in embryo, and Christian myriads about to burst from the teeming womb of futurity:—and let him realize, by short anticipation, the “solitary places” becoming “vocal with the high praises of our God.” Then his local feelings will subside; and, if predilections do not warp and obscure the exercise of his judgment;—if he is willing to make the same accurate calculation, both of the present and future; for the *world*, as he does for his home; he will be more competent to judge of the comparative claims of his own and foreign lands, and, as a Christian minister, to act accordingly.

§ 11. But here observe, that when each one is deciding whither he himself is called, it is not the field *alone* which ought to be examined, but also *his own qualifications*. From this it is plainly manifest that, because any one may believe that a certain portion of the world utters the most urgent call, he cannot therefore legitimately infer that he himself is most loudly called to that particular field; because, he may not be fitted for it. Now, by continually contemplating the wants of his own country, or, more particularly, some part of it, and, by a calculation of the influences which he supposes it will hereafter exert—which calculation, be it remembered, he has not yet made in reference to pagan lands—a man may, possibly, arrive at the conclu-

sion that his native land—or, specially, some portion of it—does really present a more importunate demand for ministerial supplies than the heathen world. Suppose, for a moment only, this to be the real state of the comparative claims, it does not decidedly prove that his duty, as an individual minister, is to remain at home and occupy one of those posts to which so loud a general call is made; because, he may be much better fitted to go to the heathen. To deduce a *personal* call *solely* from the circumstance of the *most imperious* GENERAL call would be erroneous for this reason,—that a *personal* call to any field cannot be entirely decided upon merely from the urgent necessities of that field;—but, the general and particular qualifications and disqualifications of the individual must be considered.—Each must examine for himself.—There is this difference between a general and a particular call;—that every general demand necessarily furnishes many individual commissions, but, every particular commission is not found in a general demand. The most emphatic call which reaches his ear is not the most importunate upon each individual indiscriminately; for, no one knows that his line of duty is parallel to any ever yet traced on the globe. So then, our pre-determinations may be contrary to duty; an inquiry is necessary;—and, should any one ever arrive at the conclusion that his native land proffers the most imperious claim to evangelization, yet let him bear in mind, that he,—*he*—may, even now, be divinely called to the high honor of declaring the gospel on the plains of Africa. We are aware that the argument here employed admits a twofold application; and that it may be responded—“the soul-stirring demand for the gospel from six hundred millions of heathen is not, *of itself*, a sufficient ground upon which a personal call can be predicated.”—This is granted.—Each one must examine *him-*

self, as well as the field. But it is maintained that the vastly superior claim which the pagan world presents proves first, that *many more* are called (and of course that it is the duty of many more to go) thither, than to remain in this land : and, secondly, that therefore, prior to the examination of personal qualifications, the presumption, for every one who views the comparative claims of the home and foreign service, is that he is called to the latter. But is this the presumption usually made ? Duty is not a matter of presumption nor supposition : but is it not a clear evidence of great insensibility to the claims of the heathen that, when candidates for the ministry are as yet undecided, we do so generally find the supposition and presumption in favor of home ?—And on which side of this question is there most danger of a mistake being made ? On which side *HAS IT for years and centuries been made ?*—“ Every one is not oblige to engage *personally* in the foreign field.” Admitted :—but ought not many more to engage ? And is there not reason to fear that this proverb—for a proverb it has become—has been, and may yet be, carried too far, and made the excuse for neglecting the duty of investigating this most interesting and important subject ? This consideration demands the attention of every candid Christian mind. If the office of a missionary of the cross is solemn and responsible, much more solemn is the thought of disobeying the summons to engage therein ! *For*, in performing *duty*, however responsible, we have the promise “ my grace is *sufficient* for thee :” but if, like Jonah, we endeavor “ to flee from the presence of the Lord,” may we not fear that the waters of chastisement shall compass us also, “ even to the soul !”

§ 12. Nor let it be asserted that, *by preparing himself* for any particular service, a candidate for the ministry may consider himself called to any quarter of the globe. Did quali-

fication depend entirely on a man's self, there might perhaps be some ground for such an affirmation. But it certainly does not. He may inherit, or may have acquired, in body or mind, that which renders him unfit for, and unworthy of, the missionary privilege. But, if there exists no material disqualification, if there be no insurmountable barrier, the call, absorbing all other calls, which rolls so mightily and incessantly from pagan nations, should induce each of us to consider seriously, willingly, and solemnly, “ in simplicity and godly sincerity,” “ Am not I called to preach Jesus Christ to the benighted ?” And when a commission to heathen lands has thus been ascertained, we may next examine to which country, and to what division of missionary labor we are best adapted ;—in which we may accomplish most good. *One* talent may, among the heathen, produce a more glorious result than ten in Christian lands, and he who possesses *ten* talents, will wish that he had “ beside them ten talents more.” For, experience declares that while the feeblest may effect incalculable good, there is scope for the mightiest mind, and ample opportunity for the full application of talents of the highest order, and attainments the most general.

§ 13. If duty is not a matter of presumption, and if the path in which we ought to walk is sometimes clouded, it is obvious that there exists not only a possibility, but a *strong probability*, that, unless a careful, conscientious search is instituted, many will *mistake* their duty. When we are not at liberty to choose *any* road which may *please* us, and when there are many besides the right road, the probability is great, that, except an inquiry is made, we shall fall into that way wherein another should have walked. And, is an error in the matter of personal obligation of *small* moment ? It is of *great* importance, on this account ;

that in the path of duty, happiness—peace of mind—is found. Who does not desire to enjoy “the perpetual festivities of a mind at peace with itself!” Why is it that ministers, whose labors a marked blessing has crowned, have felt their happiness marred, and their minds agitated, with this reflection,—“perhaps you are not now acting in accordance with duty”—“perhaps you ought now to be far hence, among the heathen”—?— God may bless the exhibition of his own truth in America, even when made by one who should be proclaiming “glad tidings” in the isles of the *Ægean*:—but, “a conscience void of offence” is the portion of him, and him alone, who treads the path where duty sheds her light.

§ 14. But if the consideration of personal happiness should influence us in this inquiry, the more serious reflection, that we shall be *most useful* also in the way of duty, should present a most efficient inducement to an impartial investigation. To say that a man will be most useful where duty calls him, *is not* to deny that he may be the instrument of much good when out of the path of duty; but, *it is to assert*, that he who desires to effect all the good he possibly can, should carefully regard the leadings of Providence, and search diligently for them where they may not be evident: for, in thus, and thus alone, acting, will the desired end be secured. And should examination determine that it is the duty of any one to depart and dwell among the Gentiles, let him remember that the conversion of one soul in a region of darkness, inflames a taper, the light of which, though in Christian lands it would be almost unnoticed, yet, in the gloom of paganism, “*cannot be hid*,” but illuminates far and widely. It is like the seed dropped from the bill of the unsuspecting bird, which, in a few years, propagates a forest where not a shrub before was seen. A heathen

convert is a little leaven, but leaveneth a mighty mass. And he who bears the “lamp of life” into the midst of “darkness and the shadow of death,” is influencing the destinies of millions; kindling a light which shall be reflected from surface to surface, till darkness flies away; and sounding a trumpet-note which shall be echoed over plain and valley,

“Till earth’s remotest nation
Has learnt Messiah’s name.”

§ 15. He who expects ere long to become a herald of the cross, is, in the exercise of a Christian spirit, willing to spend his life in *any field* to which the will of his Lord and Redeemer directs him. He confesses that he is “not his own,” and that “the vows of God are upon him.”—Now he who is willing to pass his life any where for the sake of Christ, will certainly desire to understand what the will of the Lord in this respect is, that he may obey it. And inasmuch as suspense produces inquietude, he will wish to know at an *early period*, that he may also have time for preparation. Moreover, it is manifest, that if any one is *sincerely desirous* to ascertain the will of God concerning him, he will readily, and perseveringly, *employ means* for that purpose; not expecting a miracle to be wrought in his special case. Such an one will also endeavor to avoid so *entangling* himself, previous to ascertaining his duty, as to be *incapable of complying with* that duty when ascertained;—as this would, virtually, be *deciding for himself*: but, being anxious to give the subject a thorough investigation, he will receive all light, and hear every argument.

§ 16. Now as it is our duty not to “lean to our own understanding,” but ask direction of God; so, if sincere, we may expect to receive an answer. He who makes it his prayer, “for thy name’s sake lead me and guide me,” may appropriate the promise, “I will instruct thee in the way which thou shalt go.”—And,

doubtless, one great reason why so many are wavering,—in painful suspense,—is, that they have not exercised entire and cheerful unreservedness—calm and candid self-devotement,—and, with “*simplicity and godly sincerity*,” resolved to abide by the result of a prayerful investigation.

§ 17. But a determination *cannot be absolute*. It can only be made conditionally—in view of the existing circumstances and prospects of the individual. Whenever these change, a re-examination must be instituted. And, if such a material alteration in circumstances has taken place as to affect the ground on which his prior condition was built, that decision, unless there is still other ample basis on which it may rest, must be changed.

§ 18. Thus has an effort been made to present a few considerations which may cast some light upon the method of ascertaining the path of duty. But, for that path, let each, as in the light of eternity, himself search. Any studied attempt to desert reason, and merely enlist the feelings, has been avoided. We repeat the sentiment with which this essay was commenced, that it is the privilege and duty of rational, accountable beings, to be influenced by a just exhibition of proper motives. If anything which approves itself to the ear of unsophisticated reason has been advanced, it claims for itself, in common with all truth, attentive consideration.

§ 19. Certain it is that the posts of real hazard and danger in the host of the Lord :—the ranks of the true church militant of Christ ; remain unoccupied. This surely does not argue an elevated standard of piety in the soldiers of Immanuel :—for, true bravery and zeal in a soldier are not evinced by a fondness for the region of security : neither is the courage of a commander so clearly manifest from his exhorting, *at a distance*, his troops to press nobly on-

ward, as when *he himself* unsheathes his sword, and, taking the head of his army, cries “ follow me.”

§ 20. In conclusion ; let it be remarked that not only is it important that the considerations which influence us in deciding our duty be of the right kind, but, *the state of feeling*, at the time when these motives are exerting their influence, is a matter of moment. If an individual approaches the question with a tremulous, desponding frame of mind,—with a heart partly reserved,—almost fearing to discover duty, yet hoping that it may coincide with his inclinations—need it be said that he is in a most improper state ? Or, should he indulge a reckless disposition, this is entirely inconsistent.—It is the meek that God will guide—“ the meek will he teach his way.” And when, with an “ eye single ” to the glory of God, and the spirit of self-devotement, is joined the sincere desire, and endeavor to know, and humble, cheerful willingness to obey, the will of our Lord ; then, surely, we shall learn whether “ he who hath bought us with a price ” fixes our lot here, or directs our course to where they bow the knee to idol gods : and we shall be useful and happy.

True, it is joyful to hear the soft accents, and meet the beaming eye, of those we love,—it is sweet to let the affections twine gently, and warmly, around those who have a kindred soul to ours : but there is a friend above all others ; His smile is peace ; His approval, perfect joy : and when pointing to some distant shore, He says to the blood-bought soul, “ follow thou me ; ” quietly and willingly do the tendrils of earthly love unclasp their tender hold, and, elevated, fix a permanent embrace on Him who loves as never man loved ;—never, never more, to be torn away :—and, the language of that soul now is,

—“ I cannot rest :—there comes a sweet
And secret whisper to my spirit, like

A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flow'rs,
'Till I my work have done, and render'd up
Account. The voice of my departed Lord,
'Go TEACH ALL NATIONS,' from the eastern world
Comes on the night air, and awakes my ear.

"And I will go. I may not longer doubt
To give up friends, and idol hopes,
And every tie that binds my heart.
To thee, my country! Why should I regard
Earth's little store of borrow'd sweets? I sure
Have had enough of bitter in my cup,
To show that never was it His design
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not, if storm or sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
'Till I my weary pilgrimage have done,—
Let me but know I have a friend that waits
To welcome me to glory,—and I joy
To tread the dark and death-fraught wilderness.

"And when I come to stretch me for the last
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toil'd for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore! O how
This heart will flame with gratitude and love!
And through the ages of eternal years,
Thus sav'd, my spirit never shall repent
That toil and suffering once were mine below."

[This article was written by a member of
the Princeton Theological Seminary.—ED.]

TWO ADVANTAGES OF THE STUDY OF HISTORY.

THE study of History throws a
flood of light on the events which
are now occurring in the providence
of God.

These events are not isolated :
they are not disconnected. They
are but a part of a series. They
have strong links connecting them
with ages past. The revolution in
France of 1830, has palpable rela-
tions not only to the years 1796, and
1775, but to the days of feudal aris-
tocracy. The chains which were
broken on the 5th of July, 1830, were
forged in the darkness of the middle
ages. Whoever would have an in-
telligent understanding of the scenes
which are made known to us with

every gale from the Atlantic, must
not only have some acquaintance
with the civil history of other times,
but with the ecclesiastical. The
papal church in Europe, is not an
appendage which may be brushed
off at pleasure. It has intertwined,
it has interlocked itself around all the
nerves, and among all the folds of
the civil system. It has poisoned
the fountains of political health. It
is an enormous gangrene at the heart
of national prosperity. It has united
church and state with a vengeance.
Political and ecclesiastical tyranny
will fall together. They have sucked
the life blood of the nations together.
They will be buried in the same
grave of ignominy and oblivion. In
the records of the papal church, then,
there are innumerable facts and doc-
uments which may be made to bear
with amazing force, not only on the
papacy of the present times, but on
the political thralldom in which most
of the nations are involved. The
weapons which will demolish both
these usurpations are the same—argu-
ment—*light and love*. They will
shrink away forever under the blaz-
ing and intolerable light of truth.
Let him that readeth, understand, and
let him who would understand, *read*.
The volume of history is open before
him, full of impressive admonition,
instinct with awful truth.

Again, History furnishes valuable
knowledge of the plan of God's moral
government.

I will present but one illustration
of this remark. This world is a state
of probation in regard to individuals,
but of retribution in respect to na-
tions. Every sinner *knows*, that
there are in this world the begin-
nings of retributive justice. Every
nation of sinners has *felt* this. The
Spaniard, who, with the heart of a
tiger, ravaged Mexico, had some ex-
perience before his death that God
is just. The Spanish nation for a
century, has felt this truth, like a
saw on the tenderest fibres of the
soul. The white man who sells

whiskey to the Indian, may experience the curse of God in his habitation. This country, unless it stops in its career of perjury in regard to the Indians, may expect to take the cup from the hands of crushed and guilty Spain. An individual suffers very frequently by a connection with another, and not through any special fault of his own. It is far less so with nations. They are independent in a much higher degree. What they suffer is more directly a consequence of their own folly. Righteousness exalteth a man, much more a nation. The nearer we approach God's universal government, the more distinctly we shall see the principles by which it is regulated. In the life of an individual, those principles are like a stream of water half hidden from view by the grass and willows on its banks. In the history of a nation, they are like a body of water always open to the light of heaven. Let him then who would enlarge his knowledge of the laws and principles of his Maker's government, study them as developed in the past history of the world. A good history is an index forever pointing to the throne of God.



CHANCELLOR KENT'S OPINION OF CLASSICAL LEARNING.

At the last commencement in Yale College, Chancellor Kent, of New York, delivered an oration before the Phi Beta Kappa Society. It is one of the most interesting productions of the kind which we ever read. It contains several touching reminiscences of the former friends and patrons of the Institution, and a sketch of its history. We rejoice that the Chancellor has given his opinion so decidedly in favor of classical learning. No question can be more triumphantly determined by an appeal to facts.

NOR is there any reasonable ground for the suggestion that the classics are deleterious in their influence upon the formation of the mind and

character, or that the study of them is injurious to the progress or relish of Christian truth. No proposition can be more thoroughly refuted by universal experience. The most distinguished Christian teachers have always been the most distinguished classical scholars, and the most zealous advocates for classical learning. The mythological machinery and enchanting fictions which pervade the poetical classics, have proved to be quite as harmless, if not entirely as interesting, as any of the legendary lore or romantic adventures, on which the muse of fiction has, in every age, seduced young minds and mature minds to dwell with rapture. It is in vain to condemn fictitious story, so long as we all remain bound to the glens, and lakes, and highlands of Scotland, by the spell of a mightier magician than Æschylus or Shakspeare. Classical literature is the established standard throughout Europe of high intellectual and liberal attainments. The leading puritans of New England, and the great body of the protestant clergy every where, no less than the fathers of the primitive church, were scholars of the first order. Let us take as a sample from among ten thousand, the Reverend John Cotton, styled *the father and glory of Boston*. He was advanced in early life by reason of his great learning as a scholar, to a fellowship in the English university of Cambridge. His skill in the Hebrew, Greek and Latin languages, as well as in textual divinity, was unrivalled. His industry was extraordinary. He wrote and spoke Latin with ease, and with Ciceronian eloquence, and yet can any one doubt of his religious zeal? He was distinguished as a strict and orthodox preacher, pre-eminent among his contemporaries for the sanctity of his character and the fervor of his devotion. He died as he had lived, in the rapturous belief, that he was immediately to join in the joys and worship of the saints in glory.

STUDY OF GREEK LITERATURE.

BEFORE the world advances much farther in its career of improvement, there are several grand fundamental principles which must be thoroughly investigated, and universally understood and acknowledged as established truths. In this country, the question in regard to the utility of classical literature, involves one of these fundamental principles. It is vitally connected, not only with the formation of individual character, but with our dignity, improvement, and happiness, as a whole people. While colleges are rapidly multiplying among us, it is becoming the one great question, on whose decision the progress of learning and religion in no inconsiderable measure depends. It is no less than a question whether the whole mind of the country shall hereafter be shallow and empty, or strong, deep, and richly fraught with wisdom. It is a question whether, in the times of trial that are coming, our spiritual leaders shall be puny, unfurnished, superficial, or men of iron mental constitutions, deep research, generous discipline, expanded views, and ability to grapple with the most learned and malignant infidels. It is a question whether the profound knowledge of the Bible, and, of inevitable consequence, the union of learning and piety, shall hereafter flourish or decay. We ought not to go a step farther in our multiplied measures of improvement, till the right principle in regard to this important subject shall have been established on an immovable foundation.

Our imperfect and very slight commencement of the study of classical literature, is the grand cause of most of the prejudices that exist against it. In Germany and England they have very few prejudices, because they are such thorough classical scholars as to possess universal experience of the vast and manifold advantages of this kind of discipline and erudition. Here we merely remove the first difficulties, and then relinquish the work; advancing just far enough to find that like every great and noble acquisition, its attainment is laborious, we then return to say that it is useless. In this we are unwise, as well as unjust.

We shall not here dwell upon a general subject which has been heretofore discussed with so much ability in this Journal. Our object is to bring into view the claims of GREEK LITERATURE—and to show, that a moral obligation rests upon every student, especially if he be looking to the ministry, to make himself a profound Greek scholar. We shall prove that Greek Literature ought to be profoundly studied—First, for the native excellence of the Greek classics; Second, for the invigorating discipline which this study affords the mind; Third, for the practical knowledge and mastery of our own native language; Fourth, and last, and most important, as a preparation for the study of theology.

There are many reasons why impartiality has been rare in judging the native excellence of any portion of the classics. A great many individuals leave the study so early, as to carry with them no delightful recollections of enjoyment in its pursuit, but only the memory of difficulty and tediousness. 'Then farewell Horace, whom I hated so.' The multitude of minds that pass through college, never learn to think or to criticise, but in a perfectly vague and indefinite manner. There has been, moreover, a veneration paid to the great minds of antiquity, amounting almost to idolatrous excess. Ficinus, the friend of Lorenzo de Medici, kept a bust of Plato in his bedroom, and a light burning before it continually. The rhetorical, indiscriminate, artificial praises lavished on the ancients, have been a great obstacle to the heartfelt appreciation of their excellence. There has been a gross inattention to the universality of the principles of criticism, as founded in the nature of the human mind. Students have not read the Greek poets as they do the English, continuously, for the pure pleasure of the poetry, but with the application of formal precepts about sublimity and beauty, kept so constantly before the mind as to repress all movements of natural admiration. The imagination, which transfigures all images, paints whole landscapes in single epithets, pervades and quickens all materials, lights up the rudest with splendor, surrounds the meanest with dignity, makes the sim-

plest magnificent with mind, has not been, as in Milton, Spenser, Shakspeare, the object of notice. In judging of an ancient composition, we ought to set aside as far as possible all the qualities and features resulting from peculiarities of time and place, and inquire to what degree those characteristics, which are not the growth of artificial circumstances, but belong to the world of cultivated mind, imagination, fancy, good sense, pathos and nobleness of feeling, purity of thought and language,—have been embodied by the genius of the writer.

Our limits will permit us to do little more with this part of our subject than just to recall to the mind an array of names, which as long as the world preserves any true admiration of intellectual power and refinement, will be regarded as the symbols of genius:—Xenophon, Herodotus, Thucydides, Plato, Aristotle, Demosthenes, Homer, Pindar, Theocrytus, Æschylus, Sophocles, Euripides. In their works we possess a collection of volumes, both in prose and poetry, unrivalled for energy of thought and language, for sublimity and beauty, for richness, profundity, and comprehensiveness, for conciseness, vigor, and muscular power, for every kind and variety of material to discipline the mind, enrich the imagination, and polish the taste into refinement. Take for instance, from the works of the first of these writers, the *Anabasis* of Xenophon;—where in all modern literature can be found characters drawn with stronger discrimination and relief than those of Clearchus, Proxenus, Menon, Cyrus? They are like the old portraits of Vandyke. How perfectly familiar the perusal of that work makes us with the character of the Greek soldiery. Where shall we look for a finer exhibition of a firm mind contending with great difficulties, and overcoming them by native perseverance, energy, and sagacity, or for more masterly examples of practical good sense and integrity, than in Xenophon's own conduct during the retreat of the ten thousand?

Herodotus, the venerable Father of History, has gained a story-telling reputation, for which he may thank those judicious scholars, who have gathered into one parcel for the use of the pupil, all the garrulous tales and curious anecdotes to be found in his whole writings, excluding every thing grave and dignified in this familiar and delightful historian. The fact is, the very pleasing manner in which Herodotus intermingles biography, description, geography and anecdote, interweaving them in the body of the history, like romantic figures in the old rich tapestry, together with the sweet natural simplicity and purity of his style, renders his work admirably calculated for the mind's early study, and for an introduction to the history of all Greece.

We should owe not a little to Thucydides, if his only merit was that of having preserved the funeral oration of Pericles. But what a masterpiece of energetic representation in his whole history! What grasp of mind, what a strong massive style, what deep reflection! Thucydides in Greece, and Tacitus in Rome—can the literature of all modern nations produce historians of such power?

Plato and Aristotle are names which we often hear mentioned by the ignorant, the superficial, and those unacquainted with austere study, in a style of self-complacent contempt, which is truly amusing. "The Greeks indeed were a fine people in works of taste; but as to their philosophers, the writings of Plato are smoke and flash from the witch's cauldron of a disturbed imagination! Aristotle's works, a quickset hedge of fruitless and thorny distinctions. And all the philosophers before Plato and Aristotle, fablers and allegorizers!" Now there can be little doubt that the day is coming when the Grecian philosophy will be generally viewed with an admiration more solid because less idolatrous, than that which nearly deified it three centuries ago. At all events, before we arrogantly conclude that the philosophical systems of Plato and Aristotle were *utterly* obscure, false, mystical, it might become us to remember that these men have ruled the whole world of intellect for ages, and to inquire, each for ourselves, whether it be possible or true, that two individual human minds have really exercised this mighty despotism by sheer falsehood, mysticism, and absurdity. Even if it were so, their very errors are not useless. *Primus sapientiæ gradus est falsa intelligere.* "Much thanks are due," said Aristotle, "not only to those who have established truths worthy of reception, but to those who have given us opinions worthy of examination. They set our faculties to work, and even their errors are useful to their successors. Had Phrynis never lived,

we should not now enjoy the charming melodies of his scholar Timotheus." This is perfectly true in a more important point; for if, through contemptuous neglect of the writings of old philosophers, we forget their errors, we shall be sure to commit them over again. In philosophy as in religion, we must know the ancient heresies, or under new forms they will perpetually spring up, to keep the human mind in a manifold labyrinth of deception, forever recurring, yet forever the same.

The declarations of S. T. Coleridge, in his various works, in regard to the philosophy of Plato, demand attention, as the opinions of a man who is the perfect master of his subject. "It was not altogether without grounds," says he, "that several of the Fathers ventured to believe that Plato had some dim conception of the necessity of a Divine Mediator, whether through some indistinct echo of the patriarchal faith, or some rays of light reflected from the Hebrew prophets through a Phœnician medium, (to which he may possibly have referred in his phrase *θεοπαράδοτος σοφία*, the wisdom delivered from God,) or by his own sense of the mysterious contradiction in human nature, between the will and the reason, the natural appetences and the no less innate law of conscience, we shall in vain attempt to determine. It is not impossible that all three may have co-operated in partially unveiling these awful truths to this plank from the wreck of Paradise, thrown on the shores of idolatrous Greece, to this divine philosopher.

'Che in quella schiera andò più presso al segno
Al qual aggiunge, a chi dal cielo è dato.'"^{*}

Again;—"The doctrine of the *Novum Organum* of Lord Bacon, agrees in all essential points with the true doctrine of Plato. The apparent difference being for the greater part occasioned by the Grecian sage having applied his principles chiefly to the investigation of the mind, and the method of evolving its powers, and the English philosopher to the developement of nature. That our great countryman speaks too often detractingly of the divine philosopher, must be explained partly by the tone given to thinking minds by the Reformation, the founders or Fathers of which saw, in the Aristotelians, or schoolmen, the antagonists of Protestantism, and in the Italian Platonists the desperate and secret enemies of Christianity itself; and partly by his having formed his notions of Plato's doctrines rather from the absurdities and phantasms of his misinterpretations than from the unprejudiced study of the original works."

"If it be a fact," says the American Editor of 'The Friend,' and the 'Aids to Reflection,' "that the system of Plato, and that of Lord Bacon are essentially one and the same, and that both have been grossly misinterpreted, while a system of superficial and idealess materialism has been unwarrantably associated with the name and authority of the latter, it is surely time for the students in our colleges and universities to seek a knowledge of Plato's *ideas*, and of Bacon's *laws*, from Plato and Lord Bacon themselves, rather than from the popular philosophers of the day."

We shall have occasion again under another part of our subject, to advert to the great importance of a knowledge of the Platonic philosophy. In regard to the native excellence of Plato's writings, every reader would be gratified, if our limits permitted it, with a statement at length of the opinion of the revered and lamented Professor Jardine of Glasgow, who will not be suspected of prejudice in favor of the ancients. Speaking of Plato's Socratic Dialogues, "I am not aware," says he, "of any compositions so admirably fitted to accomplish the end which the author had in view, as most of these memorable dialogues. They are particularly calculated to interest the minds of the young, and to lead by an easy path to trains of thinking and feeling, which conduce to knowledge, truth, and virtue." He goes on to particularize their excellencies in detail, and to show their ameliorating influence over the manners, the mind, and the heart.

"When I contemplate," said Mr. Felton in his excellent lecture on classical learning, "the noble doctrines of Plato, and his noble manner of maintaining them; when I reflect that he taught the immortality of the soul, the corrupting power of vice, the stain which sin fixes on the heart; that he supported his

* Translated.—Who, in that band, approached most nearly to that point, to which he attains, to whom it is granted by heaven.

tenets by arguments which still serve as a basis to the best reasonings of the moderns; that he showed an unrivalled acuteness of intellect in his dialogues, as in the 'Sophist;' and joined to this a high toned and uncompromising morality, inculcating adherence to duty at the cost of life itself, pointing out the path of honor and virtue in the most trying situations,—I cannot but think it much more fashionable to condemn than it is to study the philosophy of Athens."

At this day, it is a melancholy truth that there is not a writer so ignorantly talked about and completely misunderstood as Plato. How few are there that go to listen to the wisdom of this poet-philosopher in his own melodious language! In his words, "or nowhere, are to be heard the sweet sounds that issued from the Head of Memnon, at the Touch of Light." If his speculations were all useless, they would deserve to be studied, were it only for the incomparable harmony, accuracy, and richness of his style, the fascinating grace of his imagination, the playful delicacy of his fancy. But how few there are, who know anything more of the interesting qualities of his mind, than they meet with in the scanty extracts in the *Græca Majora*! What multitudes even of those who are called scholars, would be astonished, if all his moral beauties, his religious sentiments, his affectionate and healthful thoughts, could be brought to their attention, to find in him a being of so superior an order, sensibilities so susceptible, a heart so gentle and frank, sympathies so friendly, playful, and social, a mind at once so profound, so magnificent, so refined. If our limits permitted, we would enrich these pages with quotations from various parts of his writings. It would be well, if before passing judgment on the Platonic philosophy, or in self-ignorance taking for granted the opinions of others, the reader should examine the sixth book of the *Republic*, and reflect on the absurdity of basing a *philosophical system* on the *common sense* of mankind, and consider the admirable illustration by which Socrates shows why "the best of those who apply to philosophy are useless to the bulk of mankind." "For this," said he, "bid them blame such as make no use of these philosophers, and not these philosophers themselves."—"The best pursuit is not likely to be held in esteem among those who pursue studies of an opposite nature; but by far the greatest and most violent accusation of philosophy is occasioned by means of those who *profess* to study it." It would be well too, if every student would peruse the 'First Alcibiades' of Plato, and learn the meaning of the 'heaven descended *γρῶνι σεαυτὸν*.' And not a few modern theologians might gather a useful hint from the following sentiment, which indeed sounds little like a heathen philosopher. "Our good things are much fewer than our evil; and no other than God, is the cause of our good things; but of our evil things we must not make God the cause, but look for some other." To all who are searching for a better system of philosophy than the physics and mechanics of the present age can furnish, the following extract from Coleridge's *Biographia Literaria* will be full of interest.

"In the perusal of philosophical works, I have been greatly benefited by a resolve, which, in the antithetic form, and with the allowed quaintness of an adage or maxim, I have been accustomed to word thus: *until you understand a writer's ignorance, presume yourself ignorant of his understanding*. This golden rule of mine, does, I ὦν, resemble those of Pythagoras, in its obscurity rather than in its depth. If, however, the reader will permit me to be my own Hierocles, I trust that he will find its meaning fully explained by the following instances. I have now before me a treatise of a religious fanatic, full of dreams and supernatural experiences. I see clearly the writer's grounds and their hollowness. I have a complete insight into the causes, which, through the medium of the body, had acted on his mind; and by application of received and ascertained laws, I can satisfactorily explain to my own reason all the strange incidents which the writer records of himself. And this I can do without suspecting him of any intentional falsehood. As when in broad day-light a man tracks the steps of a traveller who had lost his way in a fog or by treacherous moonshine; even so, and with the same tranquil sense of certainty, can I follow the traces of this bewildered visionary. I UNDERSTAND HIS IGNORANCE.

"On the other hand, I have been re-perusing, with the best energies of my

mind, the *Timæus* of PLATO. Whatever I comprehend, impresses me with a reverential sense of the author's genius; but there is a considerable portion of the work, to which I can attach no consistent meaning. In other treatises of the same philosopher, intended for the average comprehensions of men, I have been delighted with the masterly good sense, with the perspicuity of the language, and the aptness of the illustrations. I recollect, likewise, that numerous passages in this author, which I thoroughly comprehend, were formerly no less unintelligible to me, than the passages now in question. It would, I am aware, be quite *fashionable* to dismiss them at once as Platonic jargon. But this I cannot do with satisfaction to my own mind, because I have sought in vain for causes adequate to the solution of the assumed inconsistency. I have no insight into the possibility of a man, so eminently wise, using words with such half-meanings to himself, as must perforce pass into no-meaning to his readers. When, in addition to the motives thus suggested by my own reason, I bring into distinct remembrance the number and the series of great men, who, after long and zealous study of these works, had joined in honoring the name of PLATO with epithets that almost transcend humanity, I feel that a contemptuous verdict on my part might argue want of modesty, but would hardly be received by the judicious as evidence of superior penetration. Therefore, utterly baffled in all my attempts to understand the ignorance of Plato, I conclude myself IGNORANT OF HIS UNDERSTANDING."

We need not attempt to demonstrate that the few productions of the orators of Greece which have come down to us, are worthy to be studied for their native excellence. Demosthenes is only another name for the perfection of condensed eloquence, in which the passionate pervades, penetrates, and electrifies the intellectual, while at the same time the vast energy and strength of mind make the intensity of the passion so calm, that we are almost insensible to its presence. None ever really *studied* this orator, whose minds did not undergo a mighty and strength-giving discipline; a discipline which indurates the mental constitution, gives it muscle and energy, makes it like iron, girds the intellect with power, and teaches it to concentrate its energies. Yet, what multitudes there are, who can relish, perhaps, the *comparatively* spiritless orations of Cicero, to whom the thunder and energy of Demosthenes are all an unintelligible mystery!

When we come to the Grecian poets, the argument from the excellence of the materials for study is equally powerful. For a just, scholar-like, minute, and delightful criticism on HOMER, we refer our readers to the first volume in an intended series of Introductions to the study of the Greek Classic Poets, by Henry Nelson Coleridge; a book which every student ought to purchase, for it is written with great beauty, good sense, and refined taste, and is crowded with classical information. Homer's genius, judgment, power of description, beauty of language, strength and discrimination in the delineation of character, are admirably instanced and illustrated in particular passages from all the Homeric poems. "Here," says the author, "are truth, good sense, rapidity and variety, bodied into shape by a vivid imagination, and borne upon the musical wings of an inimitable versification. It is the muses' purest and sweetest stream, one while foaming in fury, at another sleeping in sunshine, and again running a cheerful and steady course; here gliding between bare and even banks, there overarched by forest trees, or islanded by flowers that lie like water-lilies in the bosom of the current." For early study, he remarks with truth, that the *Odyssey* is even to be preferred to the *Iliad*. There is more imagination in the *Iliad*, and therefore we admire each individual passage more deeply; there is more sweetness in the *Odyssey*, more attractive interest in the story; and even where the imagination is not roused, the affections are drawn out and the curiosity animated by a gentler and more varied and constant pleasure.

Of Homer's rich language and melodious versification who can adequately speak! Almost every epithet he uses, discloses the power of his imagination, revealing whole pictures, and landscapes, and groups of magnificent images to the mind. At the same time his language is perfect in grace, purity, freshness and simplicity, and to its versatile mercurial combinations, under the power of his plastic intellect, there seems to be no end. The very movement of his lines

seems etherialized with the spirit of the poet. His sweet and noble harmonies are ever an intellectual *Nepenthe* to the soul.

In passing from Homer to the 'lofty grave Tragedians' of Greece, we breathe the same atmosphere of ethereal poetry, though the scene is darker, and its features partake more of the wild and terrible. It is somewhat like passing out from a gallery hung with the paintings of Titian, into the midst of the wild creations of Salvator Rosa, intermingled here and there with the richest sunset landscapes of Claude Lorraine. For sometimes in the Grecian tragedy there is a softness, delicacy, and pathos, which even Homer, in the Mourner at the Scæan Gate, has hardly equalled. Æschylus, Sophocles, Euripides,—what a world of glorious poetry did those minds create! The daring sublimity of the first, the dignity, majesty, elegance, and pathos of the second, and the richness of the third, surpass description. They possessed, moreover, a lyrical spirit, which is hardly inferior to Pindar's. Nothing affords a more astonishing proof of the great and peculiar genius of each of these tragedians, than their power of presenting the same story to the mind, according to the character of each one's taste and imagination, yet without either repetition or sameness, in all the splendor of the richest poetry. They do not indeed exhibit the same departments of the same subject, but rather the same sublime landscape viewed from different elevated points, so that while the great features of the scene, the mountains, the lakes, and the forests, remain unchanged, and leave on the mind a like general impression from the vastness and sublimity of the whole, the change of position, and the magic power of light and shade falling in variety, offer to the eye in each situation the enchantment and novelty of a separate view. The Chæphoræ of Æschylus, the Electra of Sophocles, and the Electra of Euripides, while each is a perfect tragedy in itself, and full of the peculiar grandeur, pathos, and richness, separately characteristic of each of these poets, yet seem in the mind one vast and complicated scene—the image of a high and stately tragedy, evolving and shutting up and intermingling her solemn scenes and acts, where mighty beings sweep before the eye, and images of mysterious import in a solemn succession of almost interminable grandeur.

Where the field is so wide, minute criticism would be useless in these pages; we cannot even attempt it. A single tragedy would afford occasion for much interesting thought; to extract passages, would be only selecting a few of the largest and brightest from a whole valley of diamonds. Yet the three great tragedians of Greece, were as distinguishable in their peculiar excellence, as the three great English Poets, Milton, Spenser and Shakspeare. The genius of Æschylus seems like a bald mountain, piercing the heavens and garmented with black thunder clouds. That of Sophocles is like an interminable city of Grecian palaces and temples. That of Euripides is like a vast tropical forest, with the sun shining on it, and the wind sweeping its masses of foliage.

The spirit of the Grecian tragedy has been often and admirably compared with that of the Grecian sculpture. We should read these majestic compositions before the statues of Niobe and Laocoon. The Apollo Belvidere is not a more sublime creation and realization of the ideal of the god, than some of these tragedies, of all that the mind can imagine perfect in intellectual conception. All is calm, majestic, severe, thoughtful, simple, serene. Those ancient poets never overstepped the modesty of nature, or sought to pamper a diseased, heterogeneous taste. In the works of Sophocles, especially, the most severe simplicity characterizes all the exhibitions of passion; its representation is concise; its energy like the concentrated intensity of galvanism. External ornament is not sought after, nor is admiration excited by the costliness of the imagery. The poet's genius is too vivid and intense to turn aside for mere effect; it goes straight onward to its purpose, and when that is accomplished, adds nothing.

The writings of Pindar occupy an elevated place in this great department of Grecian poetry. The lofty beauty and musical softness of his language, and the external dignity of the associations with which he invests his subjects, are circumstances of familiar remark. Nor does his obscurity arise, as that in the odes of Collins, so much from the extreme fineness of the threads that connect his associations, as from our own ignorance of many circumstances familiar to

his mind, and from his wide sweep of mythological allusions. To judge of his odes from modern imitations, is like mistaking the rumbling of a cart wheel for the distant peal of thunder. A masterly philosophical critic characterizes such imitations as "the madness prepense of psuedo-poesy, or the startling hysteric of weakness ever exerting itself, which bursts on the unprepared reader in sundry odes and apostrophes to abstract terms. Such are the odes to Jealousy, to Hope, to Oblivion, and the like, in Dodsley's collection, and the magazines of that day, which seldom fail to remind me of an Oxford copy of verses on the two Suttons, commencing with

"INOCULATION! heavenly maid, descend!"

He relates that in a company of sensible and well educated women he once read Cowley's "free version of the second Olympic, composed for the charitable purpose of rationalizing the Theban Eagle. One of the company exclaimed, with the full assent of the rest, that if the original were madder than this, it must be incurably mad. I then translated the ode from the Greek, and as nearly as possible word for word; and the impression was, that in the general movement of the periods, in the form of the connections and transitions, and in the sober majesty of lofty sense, it appeared to them to approach more nearly than any other poetry they had heard, to the style of our Bible in the prophetic books."

The question has sometimes been asked, (and it is the question of an indolent mind, if put by one who had time and opportunity to make himself a classical scholar; and what industrious individual has not?) if the Greek classics are so transcendent in native excellence, why not become familiar with them through the medium of a translation? Applied to every theological student, this question involves an absurdity; for it is not merely a knowledge of the Greek literature, important as this is, but a perfect mastery of the Greek language, which he wishes to attain. But the answer is very plain, for all. Because, in the first place, you lose one great object for which the Greek literature ought to be mastered,—the study—the discipline which familiarity with such an ethereal language gives to the mind; and in the second place, it is impossible through the medium of a translation to gain any adequate conception of the richness and beauty of the original. That this is peculiarly true with the products of the imagination, we need not say. There is as much difference between the poetry of Greece in the native language of the bard, and in another and a foreign, especially a modern tongue, as between the song of the nightingale in the woods and in a cage. It is only of a calm summer's evening, hid in the embowering bosom of a shady and fragrant grove, where the voice of the bird seems that of some indwelling spirit, the invisible soul of the foliage, that the deep melody of its music can be perfectly known. Confine it to a gilded prison, and hang it up in a fashionable drawing room, and if it sing at all, the notes will be drooping, spiritless, and sad.

This is true not only of the restless, subtle, *untranslatable* spirit of poetry, but also of products more exclusively belonging to the pure intellect. The grand prominent feature of all Grecian literature, its ruling spirit, its distinctive character, is THOUGHT, profound, energetic thought. Now in every original writer, there are rays of thought which a translator cannot gather up, any more than he could chain the lightning, or paint the roar of the ocean. Even in history it is impossible to translate a work of genius from such a language as the Greek, without losing its native freshness, life, fascination, and commanding power. It becomes what a dead painting is to the eye. Moreover, experience has proved that translations will not become popular. Why else is not Beloe's Herodotus, confessedly a good translation, and accompanied with a very great mass of interesting and valuable information in the notes, a book of reference and use? Why are not Smith's Thucydides, an admirable specimen of dignified, vigorous, and correct translation, or Francis's Demosthenes, containing so much of his own thunder, interesting to the reader? Because, the more admirable the original language, the more impossible it is to transfer the peculiar spirit and fire of the orator, poet, or historian, into another. It needs both a

genius equal to that of the original author, and a language in every respect as powerful and rich as his. And even then, there are numberless beauties, that would utterly escape and defy all translation. The fact is, that language used by genius, becomes so subtle an instrument, that it seems an original element of thought; it is impossible to separate them, they are melted into one. And this is the case just in proportion to the richness and power of a writer's imagination. The power and beauty of Plato's language, constitute half his fascination. That it is so with the poets we need not say. The style and language of the Greek tragedians were perfectly adapted to be the fiery vehicle of their genius. Sometimes the language seems like linked thunder bolts. Then it passes into the softest and most mellifluous strains of harmony. Again it is smooth and polished as the pale Pentelican marble. Now who would lose those *soft and solemn breathing sounds*; strains, often of such musical sweetness,

As would almost have won the ear
Of Pluto to have quite set free
His half-regained Eurydice.

Or who will say that the pleasure derived from such exquisite language is an inferior enjoyment, a mere accompaniment to a higher delight. Surely if the music of sweet *sounds* be an intellectual pleasure, then is the *silent* music of sweet language still more so.

A translation even from one modern tongue to another, is rarely happy. There are perhaps not more than two in all our literature;—Carey's Dante, and Coleridge's Wallenstein; and we could wish that this consummate master of thought and language had translated some of the tragedies of Æschylus from the Greek, as he has those of Schiller from the German. But undoubtedly it is far more difficult to translate from an ancient to a modern language. The beautiful scenery of Greece, would lose half its beauty, if enveloped with English mists and fogs, and no longer invested by an atmosphere of transparent purity and clearness. The glorious landscape to be seen from mount Olympus, would no longer enchant the eye with its varied magnificence, or elevate the feelings as it does, not more by its sublimity, than its images of silence, purity, and repose. Just so the productions of Grecian intellect and imagination need to be viewed in their native, original garb; they have an atmosphere of language in its very self intellect and poetry, and in a foreign climate suffer an immense loss. A man may know about as much of the Apollo of the Vatican, by looking at a cast of the god in plaster, as he can of Demosthenes or Æschylus, through the medium even of a good translation. Indeed, to invest those compositions with any modern language, is little better than it would be to clothe the majesty of that ancient statue in the broadcloth dress of a modern gentleman.

Would any of us be willing to study the Paradise Lost in any other dialect than Milton's vernacular tongue, or to read the Canterbury Tales in any other words but those of Chaucer's own pure English undefiled? Many of Milton's tremendous lines, and many of his sweetest, are utterly *untranslatable*. "But see," says this mighty poet,

"But see! the angry victor hath recalled
His ministers of vengeance and pursuit,
Back to the gates of heaven: the sulphurous hail
Shot after us in storm, o'erblown hath laid
The fiery surge, that from the precipice
Of heaven received us falling: and the thunder,
Winged with red lightning and impetuous rage
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep!"

Whoever wishes to know how a little change in language will strip this vast conception of all its infinitude, need only consult the translation by the French poet, De Lille. Yet this translation of Milton into French rhyme is celebrated through the nation. Now our language is as inferior to the Greek, as the French is to ours; a translation of the Iliad into the jingle of English hexameters, even with all the elegance of Pope, would appear perhaps a barbarous burlesque to the ear and soul of an Athenian. How could any man transfuse into any other

language the beauty of the Allegro and Penseroso, consisting, as it does, scarcely so much in the thought, beautiful as this is, as in the exquisite lightness and melody of the verse,

Untwisting all the chains that tie
The hidden soul of harmony.

Much less would it be possible to translate the impetuous rage of Milton's thought and language, in the sublimer parts of his poetry, its eye that glares lightning, its whirlwind roll;—*chained thunder bolts, and hail of iron globes*;—the smoke, the bickering flame, the sparkles dire! That awful Sunrise Hymn of Coleridge in the Vale of Chamouny would lose half its power in any other language, though that power in this instance resides so peculiarly in the dilating grandeur of the conception. The eloquent *prose* of men of genius, its spirit, its soul, is almost equally *untranslatable*. No man in his senses would think of *studying* either Demosthenes or Æschylus in a translation; he might as well attempt to *study* the Cataract of Niagara at a copper plate engraving in a modern annual.*

Here it is proper to examine the common objection against classical literature,—its alleged immoral tendency. The objection has been much exaggerated. If we would think a little more closely on the dangers connected with an intimate acquaintance with modern literature, and the necessity of a hardy discipline and preparation of the mind as well as heart, to meet them, we should perhaps be glad of such a refuge as the greatest and best part of ancient literature affords us. There are some men who declaim as if a profound knowledge of the Classics could not be gained, without a familiar acquaintance with all the adulterers and adulteresses of antiquity; as if the true scholar passes through the fire to Moloch, and cannot be a scholar without encountering a shocking mass of immorality. The representation is palpably unjust. Such is the character of our present facilities for classical study, that if the student, especially in the early and therefore most important part of the course, will surround himself

* It is a melancholy truth, that, notwithstanding the superior strength, depth, beauty, richness, comprehensiveness, and moral purity of the Greek language and literature, a Latin scholar is comparatively common, while a profound Greek scholar is a prodigy. The study of Greek is commenced too late; perhaps it would be well, if, in every instance, it were the first language studied. Some of the profoundest and most practical philologists, among whom are the names of Hemsterhusius, Ruhaken, and Erasmus, were of opinion, that the classical course of the pupil ought to commence with Greek. Wyttenback, who in so short a period made such surprising acquisitions, began with Greek.

The contracted compass of Greek study required, and the nature of the selections used, may have contributed not a little to prevent large attainments in Greek scholarship. A book has been put into our hands, containing a little from Plato, a few pages from Xenophon, an extract from Demosthenes, a chapter from Longinus, a few passages from Thucydides, a story from Herodotus, an episode from Homer, some stanzas from Anacreon and Pindar, a tragedy from Sophocles, a few musty epigrams, &c. &c. &c.—and this motley assemblage of shreds and patches has constituted the whole course! Such a collection of scraps, from writers widely dissimilar and distant from each other, over periods of hundreds of years, may exercise the patience of the student, and teach him to plod, and wear out his grammar and lexicon:—it can never animate his mind, awaken enthusiasm, advance him amidst the richness of Greek literature, or lead to a thorough knowledge of any one Greek style. It is very much as if a foreigner, wishing to learn English, should be directed to a volume, composed of extracts from old Chaucer down to Washington Irving; and after laboring with difficulty and danger through the Chaos,

"O'er bog and steep, through strait, rough, dense, and rare,"

should congratulate himself on having compassed the whole language and literature of England and America.

In consequence of studying extracts instead of authors, the pupil scarcely forms the resolution of becoming a master of the Grecian literature: the conquest of one or two volumes constitutes his whole ideal of excellence, and it is rare to find him advancing with enthusiastic animation to the study. He begins cautiously, keeps close to land, dares not sail out into the deep, but coasts along like the old navigators without a compass, prying into every little indentation and creek, a few miles embracing his whole extent of navigation. The memory, the dictionary, and the grammar have too often been the sole instruments in classical study, and the whole process has been a mechanical one. To what torture has the youthful mind been subjected, in the dry, painful, unintelligible study of grammatical abstractions. Well do we remember when we committed to memory the jingle in Adam's old Latin Grammar:

From o are formed am and em,
From i, ram, rim, ro, see and ssem,
U, us, and rus are formed from um,
All other parts from re do come,

with such perfect stolidity of mind, such vacuity of all meaning, that we connected the syllables re and do, and imagined them to stand for a Latin word, redo!—And the reading of Greek, even in our Colleges, is made too exclusively a trial of philological skill and grammatical accuracy, which, however important, must be considered as only the stepping stones to wider views—the perception of universal criticism, the cultivation of taste and imagination, the attainment of a knowledge of the Poetry, the Philosophy, the History, the Oratory.

with immoralities, he has to hunt for them. Instead of being difficult to avoid them, it is difficult to discover them. To be a first rate classical scholar, he need no more touch the vile mysteries of the Pantheon, as exhibited in some publications which we will not even name, (such as the boiling cauldron of French Revolutionary madness, pollution, and impiety might naturally be expected to disgorge along with other shapes from its seething elements of depravity,) than to be a good English scholar a man must pollute his spirit with the draft and filth of Byron's contemptible obscenity and blasphemy. He may master all that is good in the Greek Classics especially ;—he may love his Homer, Xenophon, Thucydides, Demosthenes, Plato, *Æschylus*, Sophocles, Euripides, and Pindar ; and still be quite a stranger to the depravities of heathen mythology. Accordingly in all our colleges it is not the man who keeps Homer, Sophocles, and Virgil on his table, in whose bosom one might expect to see the foulness and damp of impurity, but he who has neither industry to learn, nor elevated feeling to appreciate the productions of such minds, and who finds his lazy level in communion with the demoralizing novels of Fielding, or the poetry of Byron and Moore. It is not the profound classical scholar, but the man who refuses that robust and hardy and exalting discipline, and betakes himself exclusively to a modern literature which relaxes and enervates his spirit, and offers a thousand inducements to sensuality, where the literature of the ancients offers one.

In defending the literature of Greece against this objection we have an advantage ground which we should not possess so fully in regard to classical literature in general. We have both unjustly and unfortunately spread our idea of the manners and writers of imperial and licentious Rome, over both departments of ancient literature ; taking our conception of immorality from the Latin, with which we are somewhat conversant, and applying it indiscriminately to the Greek, about which we know comparatively nothing. It is incontrovertible that the Grecian literature, as a collection, is purer in point of morality than that of any other people in the world. We would rather be left in the midst of it, without a word of warning or advice, than in that of England, Germany, France, Spain, or Italy. Its purity indeed is astonishing—an anomaly, the more inexplicable the more we study it—for it grew up amidst great corruption of manners, and under the full influence of a voluptuous mythology. We have the Bible and worship God, and all modern literature has grown up amidst, though not beneath, the influences of Christianity ; and yet the moderns have exhibited a depraved ingenuity in licentious writings of which the ancients never formed a conception. We may become masters of the Greek literature, and perfectly revel in its richness, and yet scarcely know that an impure author exists, or have the spirit submitted to anything gross or licentious in its tendency. A bare list of the names of the most important Greek authors would be the best answer to the objection we are considering. Every scholar knows that an equal number of miscellaneous volumes could hardly be gathered from all English literature, so free from moral poison, from anything that might degrade the imagination and corrupt the heart. Who would not more willingly put his mind under the control of Herodotus and Thucydides, than expose it in the same manner to the influence of Hume, Gibbon, or Robertson ? It is just as foolish to say that because Aristophanes, with all his genius, wrote vulgarly, or Anacreon voluptuously, therefore we ought never to learn Greek and read Demosthenes, Sophocles, or Plato, as it would be to assert that because Sedley, Rochester and Byron wrote indecently, therefore we must abstain from Burke, Milton, Shakspeare, and a hundred others. And if we would exclude the classics, because they are not Christian, to be consistent we must also exclude the mathematics and other branches of science, and commit the mass of English literature to the flames.

This is eminently a practical subject. Were the moral influence of the classics half so injurious as has been asserted, it must have left its stamp most deeply on the character and writings of those most familiar with the study. Let us examine this point. Of the names that have shed a lustre over the moral and literary character of England, the purest and noblest are those of the profoundest classical scholars. The Divines of the seventeenth century, those gigantic pillars of English literature, as a set of scholars are celebrated for their

profound Greek erudition. We shall have occasion to notice this fact under another part of our subject, more minutely. Hard study of any kind is in itself a powerful antagonist to anything like impurity of mind. Profound Greek scholarship and licentiousness of soul are almost incompatible. There is a spirit in the literature of Greece, before which the lurid fires of impure passion go out like stagnant midnight exhalations before the powerful action of the sun. We are not to ask, we do not wish to know, what sciolists think, or to what unhallowed use a dabbler in the classics may have put the little knowledge he has obtained; we want to know the opinion of those who have been really profound and noble scholars, not merely tinged but ingrained, as it were, with the spirit of ancient literature. We want to know what Milton, and Burke, and Johnson, and Parr, and Sir William Jones, and Cudworth, and Leighton, and Hall, and Lowth have thought of this subject.

We are to take men whose education has embraced the fullest and most comprehensive list of the ancient classics, and in the intellectual and moral expression of their character and writings we may read the legitimate influence of a deep, worthy and venerable scholarship. And from the earliest period to the present moment in English Literature, we shall find that with some exceptions the most immoral writers have been the poorest classical scholars. On the contrary, the most virtuous authors, the men of powerful, elevated, commanding genius, the men of practical integrity and wisdom, have been celebrated for their classical attainments. In the very age when licentiousness was ripest, and poetry, with the whole herd of rhyming parasites, but a mere ornament to render the seductive forms of sensuality more alluring and familiar, an outside covering of apparent grace, refinement and delicacy, an artificial paint to spread over the pallid, sunken cheeks of the harlot, in that age, the poet, who of all poets was the profoundest classical scholar, wrote the *Paradise Lost*. The very worst books in the language have been written by miserable, idle, superficial students; men who have neither energy to master, nor worthiness to appreciate the richness of a literature so hardy in its constitution, and so lofty in its spirit: mere vagabonds in literature, who have no conception what a vigorous intellectual discipline means: impure minds, into which every thing that enters becomes a poison. It is the men of extensive classical study, who now, as the sceptred monarchs of the intellect, 'still rule our spirits from their urns.' It is such minds, that have sent out in their works a redeeming influence through our whole literary system, an influence which broods over and pervades and strengthens the general mind, as the atmosphere encloses all vegetation, and silently is at the same time received into its being, to circulate through the branches and give life and freshness to the leaves. To this argument, which is not speculative, but practical, we shall have occasion to advert under another division of our subject.

If the objection we have now noticed existed in all its exaggerated power, it might still be obviated in practice, and at the same time the benefit of a classical discipline secured. Under a teacher of learning, taste, and Christian feeling, this study may be converted into one of the most powerful and impressive engines of moral instruction. Let the blaze of the gospel be on every occasion contrasted with the darkness of paganism, and the result will be salutary to the whole character. Truths that are made to appear by contrast fasten themselves on all others the deepest in the soul. We have not yet begun to experience the manifold advantages of a really Christian method of studying the classics.

It is possible to exercise too fastidious a caution and delicacy on this subject. He who expects, by taking away all external temptation, to destroy all sin, is woefully mistaken. A Christian education is a commanding Christian duty: but whether this appellation would exclude from the course of the pupil every thing but what has an immediate tendency in itself to make him morally better, may be doubted. "For God sure esteems" says Milton, "the growth and completion of one virtuous person more than the restraint of ten vicious. As therefore the state of man now is, what wisdom can be to choose, what continence to forbear, without the knowledge of evil. He that can appreciate and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly virtuous, he is the true warfaring Christian.

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat. 'That which purifies is trial, and trial is by what is contrary.' The whole Speech for the Liberty of Unlicensed Printing is an admirable answer to the objection we have been considering. The fact is, that an impure mind would draw poison from the sweetest rose. And he who could find temptations to sin amidst the severe and chaste literature of Greece, what would he become, abandoned exclusively to the enervating spirit of modern literature !

He that has light within his own clear breast
May sit in the centre, and enjoy bright day :
But he that hides a dark soul and foul thoughts,
Benighted walks under the midday sun :
HIMSELF IS HIS OWN DUNGEON !

The language and literature of Greece should be studied, in the next place, for the enlargement of the mind, for its vigorous discipline, and for the introduction of a better system of intellectual philosophy. Whoever learns a new language, opens to himself a new world. The sphere of his imagination is enlarged, his thoughts take a wider flight, he uses all his mental powers with greater elasticity and freedom. Confined to our own literature we become prejudiced and contracted in our views, and are apt to think that all who have gone before us were mere drivellers, wandering about in the dark. An acquaintance with other literatures, especially one so rich and so far back as that of the Greeks, conquers this intellectual bigotry, gives us a wide prospect, makes the mind comprehensive, and teaches intellectual humility. It accustoms us to habits of liberal investigation. He who possesses two rich languages, possesses two minds ; minds, moreover, of a different order, and of the most various powers. He learns the simplicity and universality of truth, and learns to separate what is essential from what is accidental. He learns the profoundness and universality of the principles of criticism. He learns that poetry is not a thing of circumstance, but a portion of the being of man. There is as much difference between one who knows only his native tongue, and one who is familiar with the languages and literatures of other times and nations, as between the rustic, who never journeyed beyond the precincts of his paternal farm, and the citizen of the world, whose mind is a panorama of all lands, and whose manners wear the grace of a perfect gentleman.

Familiarity with Greek literature tends very strongly to train the mind to habits of patient industry. The ancient scholars and philosophers were impressed with a deep, abiding, practical conviction of the necessity of labor, repetition, and perseverance, to form an intellect perfectly trained. Energetic sentiments on this subject are common throughout their works. Aristotle considered the whole of philosophy, viewed in relation to the student, as consisting of habits moral and intellectual, acquired by means of a regular process of mental discipline. The whole atmosphere of Greek literature is indeed too bracing for an indolent, debilitated habit of mind. No lazy, self-indulgent valetudinarian can live in it : that intellectual clime is a region of strong thought ; the place for giant minds to thrive in.

Whatever tends to invigorate and sharpen the intellect, prepares us for the prevalence of a better system of intellectual and moral philosophy. The general mind in our age is under the baneful influence of an unacknowledged, invisible materialism ; it is mechanical in its speculations, and yet indefinite in its view. It is comprehensive in the sense of embracing a vast variety of objects, but it loses in depth what is gained in surface. Distracted by a multiplicity of engagements, it thoroughly encompasses and penetrates no one subject, nor gives perfect symmetry and polish to any performance. It is ever in a hurry. And the physical sciences have advanced so rapidly, that intellectual, spiritual power is less relied upon than the material power of external machinery. The soul of man almost quails beneath the wonders of the world of art, which itself has opened to the light and set in motion, and amidst which it ought to preside with an absolute, uncontrolled, unquestioned despotism. The world is turned into a vast factory, and the voice of the soul is silent amidst the

confused whirring of ten thousand noisy engines. The contemplation of the deep spiritual world within us, which gives to the external world all its importance, is abandoned for the marvels of the material universe. Its profound phenomena that wear the impress of eternity, its inborn ideas, independent of sensation, and which the external universe could no more call into being than matter can beget spirit, are put on a level with steam engines, and explained and classified like any material machinery. The philosophy of the age is a grovelling, sensuous philosophy. It degrades the soul from its dignity, dims the eye of faith, envelopes the objects of religion in the fog and haze of metaphysical speculation, blinds the understanding and then sets it on the throne of reason, and spreads contradiction through the whole science of theology. It is diffused like malaria through the intellectual and moral atmosphere, nowhere tangible, but every where exerting its pernicious energies, and dwarfing the universal intellect. It deprives the Bible of its authority, sends the soul to hunt for external evidences of revelation, brings in the mere understanding to sit in judgment on the mighty mysteries of another state of existence, and shutting up the mind to the world of sense and external experiment, leaves the understanding to declare that no truths are to be credited, whose authority lies beyond the circle of its own scanty experience.

A profound acquaintance with Greek literature, and the study of the old philosophy in the light and under the guidance of a practical Christianity, would perhaps be the best preparation of the general mind for a release from its errors, and for the embrace of a better philosophical system. It is time to have done with attempts to force the reason into quiet before the presence of absurdities consequent on philosophical errors. It is time to acknowledge and examine the distinction between the Reason and the Understanding, to know how wide asunder are their peculiar provinces and modes of action, (as far asunder as the soul's spirituality and the sagacity of the brute,) what are the objects with which each is appropriately conversant, what is the nature of their connection, and what their influence upon each other, and what are the practical errors of permitting their known union in the human being to pass into a supposed sameness and oneness of essence.* It is time habitually to feel and practically to acknowledge, in philosophy as well as in religion, the separate existence and spirituality of the soul, and to contemplate its being and examine its powers with spiritual vision, by self consciousness, with reference to its origin, and not by blind experiments on the tenement and the world it inhabits, with reference to its phenomena through the medium of sense. The prevailing intellectual philosophy examines and *analyzes* the soul, very much as natural philosophy might examine and analyze a piece of pure carbon.†

* An acquaintance with the distinction between the Reason and the Understanding, and a knowledge of the peculiar province of each of these faculties, throws as much light over the whole system of intellectual philosophy, as an acquaintance with the law of gravitation does over the system of the universe. A book tracing out and developing this distinction minutely and fully, would be, in relation to the spiritual world, something like Newton's Principia in relation to the natural world. If COLERIDGE possessed Newton's industry, to complete, arrange, and demonstrate the discoveries of his own philosophic genius, his would be as great a name in the science of the spiritual, as the name of Newton in that of the natural universe.

“The eye is not more inappropriate to sound, than the *mere* understanding to the modes and laws of spiritual existence.” The understanding belongs to the temporal part of our nature, reason to the eternal: the former, grows out of our connection with the body, and is the medium and interpreter by which reason converses with the things of sense: the latter, is the being of the soul, is intuitive, and beholds spiritual truth. A most instructive volume might be written, to exhibit the instances in which universal error has sprung from the confusion of these two powers, and the vast evil of permitting the one to usurp the peculiar sphere of the other. The Unitarians, for instance, embrace their delusions and distorted views of the gospel, in a great measure, from looking with the bat's eyes of the understanding at religious truths, which reason only can contemplate, and which, in the view of reason only, are not contradictory.

† “The leading differences between mechanic and vital philosophy may all be drawn from one point: namely, that the former demanding for every mode and act of existence real or possible *visibility*, knows only of distance and nearness, composition (or rather juxtaposition) and decomposition, in short, the relations of unproductive particles to each other; so that in every instance, the result is the exact sum of the component quantities, as in arithmetical addition. This is the philosophy of death, and only of a dead nature can it hold good.”

“What then but *apparitions* can remain to a philosophy, which strikes death through all things visible and invisible; satisfies itself then only, when it can explain those abstractions of the outward senses, (which by an unconscious irony, it names indifferently fact and phenomena,) *mechanically*—that is, by the laws of death; and brands with the name of mysticism, every solution grounded in life, or the powers and intuitions of life?” The habit of living for time and sense, instead of eternity, is, more than anything else, at the foundation of this ‘philosophy of death.’ It weakens man's spiritual being, puts out his

If great and wise minds, the greatest and wisest of this and of past ages have not been wholly blinded, the writings of PLATO abound with truths fetched from the deepest well-springs; truths that followed out and brought from the land of dimness and shadows into the clear light of the Bible, reveal to man the profoundest depths of his being. And it is remarkable that those English Philosophers and Divines, whose fondness for Platonism has been conspicuous, are distinguished above all their fellows for the profundity and comprehensiveness of their wisdom. The intellectual and religious aspect of their writings is majestic. The works of Leighton, Howe, More, Cudworth and others, are inexhaustible treasuries of deep, powerful, magnificent thought; truths come to view every where in all their pages, that not merely please and instruct, but strongly arrest the soul and break up its slumbers; and turn it in upon itself with intense energy of reflection, and accustom it to the profound contemplation of Spiritual Life.

Truths that have power to make
Our noisy years seem moments in the being
Of the Eternal Silence: truths that wake,
To perish never.

It is not wonderful that the love and faithful study of one who like Plato always directs the attention of his readers away from sensible things, and things taken for granted, immediately to their own inward being, endeavoring to make them *know themselves*, and not the objects of their senses, should be followed by such a noble result in the discovery and exhibition of imperishable principles. We need to retreat for a while from the external world of science and art, and to forget its distractions in the presence of men whose attention was almost confined to the phenomena of soul, before we can even profitably meditate on those truths. Those educated under the full influence of the modern philosophy, and the multitude, who have received as an heir-loom a habit of contempt for the philosophy of Athens, regarding it but as another name for the essence of visionary absurdity, but who know no more about it than the inquisitors who condemned Galileo knew of the true system of the universe, will continue to raise the cry of mysticism, whenever any psychological writer shall attempt to advance by its light.* "To remain unintelligible to such a mind, exclaims

spiritual vision, and degrades him to be a creature of the understanding merely, and a slave of the body and the world he inhabits but is so soon to leave, accustoms him to view all truth through a physical coloring, and begets in him an inveterate tendency to sensualize, and render gross, and convey by physical images, all his conceptions. If man will degrade reason, forget immortality, and live with no higher aim than the beasts that perish, what can be expected but that he should act and speculate under the guidance of that faculty only, which "the dog possesses in kind at least with his master;" and under such guidance, how can he do otherwise than grope about in moral and intellectual darkness? To such an extent has the deadening influence of the mechanical philosophy proceeded, that men even of piety and thought will reject all that wears the appearance of speculation (as to *common sense* and external experimentalism, every thing truly spiritual, every thing *real* in philosophy must) as visionary and incomprehensible: you cannot *see* it, *touch* it, *taste* it. "I am not able to conceive," says Plato, "that any other discipline can make the soul look upwards, but that which respects *being*," and that which is *invisible*; and if a man undertakes to learn anything of sensible objects, whether he gaze upwards or bellow downwards, never shall I say that he learns, for I aver he has no science of those things."

* PLATO's celebrated comparison, with which the seventh Book of the Republic opens, illustrates most beautifully the source of the complaints of "mysticism," uttered by men on whom physical custom lies with a weight, "heavy as frost, and deep almost as life." We give it in Taylor's translation.

"Consider men as in a subterraneous habitation, resembling a cave, with its entrance expanding to the light, and answering to the whole extent of the cave. Suppose them to have been in this cave from their childhood, with chains both on their legs and necks, so as to remain there, and only be able to look before them, but by the chain incapable to turn their heads round. Suppose them, likewise, to have the light of a fire, burning far above and behind them; and that between the fire and the fettered men there is a road above. Along this road, observe a low wall built like that which hedges in the stage of mountebanks, on which they exhibit their wonderful tricks. I observe it, said he. Behold now, along this wall, men bearing all sorts of utensils, raised above the wall, and human statues, and other animals in wood and stone, and furniture of every kind. And, as is likely, some of those who are carrying these are speaking, and others silent. You mention, said he, a wonderful comparison, and wonderful fettered men. But such, however, as resemble us, said I; for in the first place, do you think that such as these see anything of themselves, or of one another, but the shadows formed by the fire, falling on the opposite part of the cave? How can they, said he, if through the whole of life they be under a necessity, at least, of having their heads unmoved? But what do they see of what is carrying along? Is it not the very same? Why not? If then, they were able to converse with one another, do not you think they would deem it proper to give names to those very things which they saw before them? Of necessity they must. And what if the opposite part of the prison had an echo; when any of those who passed along spake, do you imagine they would reckon that what spake was anything else than the passing shadow? Not I, said he. Such as these then, said I, will entirely judge that there is nothing true but the shadows of utensils. By an abundant necessity, replied he. With reference then, both to their freedom from these chains, and their cure of this

Schelling, on a like occasion, is honor and a good name before God and man." We shall not be likely to come to a better result, until we become more humble; until we are willing to go and sit at the feet of those we are accustomed to despise; until, with unprejudiced minds, wise scholars,

Piercing the long neglected holy cave,
The haunt obscure of Old Philosophy,
Shall bid with lifted torch its starry walls
Sparkle as erst they sparkled to the flame
Of odorous lamps, tended by saint and sage!

Indefiniteness and want of precision and acuteness in the use of language are one powerful cause of error in philosophy, and thus, as well as directly, of immense deleterious influence in the science of theology. The want of mental discipline induced by the extension of mental effort over a great variety of subjects, none of which can be thoroughly fathomed, is another. To counteract these evils, what can be better adapted than the study of a noble language, and a hardy literature like the Greek. There is needed in the early stage of education, an intellectual discipline which shall inure the mind to patience in pursuit of truth, and perseverance in overcoming difficulties, and by which the pupil at the same time shall be accustomed to high ideal standards of excellence. There is needed a discipline that will make it painful to leave any subject on a superficial investigation, or to dismiss any task till it has been wrought and polished with the utmost labor and skill. In the study of Greek while the mind is living in the midst of the most admirably finished models, so that the general taste is becoming more and more refined, the separate powers of the intellect are invigorated, and habits of industry and energy in their application, formed and established. The study of language is not merely mechanical; it learns the pupil to *think* while he is studying. Other studies may occupy only single

ignorance, consider the nature of it, if such a thing should happen to them. When any one should be loosed, and obliged on a sudden to rise up, turn round his neck, and walk, and look up towards the light; and in doing all these things should be pained, and unable, from the splendors, to behold the *things* of which he formerly saw the shadows, what do you think he would say, if one should tell him that formerly he had seen trifles, but now, being somewhat nearer to reality, and turning toward what was more real, he saw with more rectitude; and so, pointing out to him each of the things passing along, should question him, and oblige him to tell what it was; do you not think he would be both in doubt, and would deem what he had formerly seen to be more true, than what was now pointed out to him? By far, said he. And if he should oblige him to look to the light itself, would not he find pain in his eyes and shun it; and, turning to such things as he is able to behold, reckon that these are really more clear than those pointed out? Just so, replied he.

"But if one, said I, should drag him from thence, violently, through a rough and steep ascent, and never stop till he drew him up to the light of the sun, would he not, whilst he was thus drawn, both be in torment, and be filled with indignation? And after he had even come to the light, having his eyes filled with splendor, he would be able to see none of these things now called true. He would not, said he, suddenly, at least. But he would require, I think, to be accustomed to it some time, if he were to perceive things above. And first of all, he would most easily perceive shadows, and afterwards the images of men and of other things in water, and after that the things themselves. And with reference to these, he would more easily see the things in the heavens, and the heavens themselves, by looking in the night to the light of the stars and the moon, than by day looking on the sun, and the light of the sun. How can it be otherwise? And last of all, he may be able, I think, to perceive and contemplate the sun himself, not in water, nor resemblances of him, in a foreign seat, but himself by himself, in his own proper region. Of necessity, said he. And after this, he would now reason with himself concerning him, that it is he who gives the seasons, and years, and governs all things in the visible place; and that of all those things which he formerly saw, he is in a certain manner the cause. It is evident, said he, that after these things he may arrive at such reasonings as these. But what? when he remembers his first habitation, and the vision which was there, and those who were then his companions in bonds, do you not think he will esteem himself happy by the change, and pity them? And that greatly. And if there were any honors, and encomiums, and rewards, among themselves, for him who most acutely perceived what passed along, and best remembered which of them was wont to pass foremost, which latest, and which of them went together; and from these observations were best able to presage what was to happen; does it appear to you that he will be desirous of such honors, or envy those who among these are honored or in power? Or will he not rather wish to suffer that of Homer, and vehemently desire,

As laborer to some ignoble man
To work for him,

and rather suffer anything, than to possess such opinions and live after such a manner? I think so, replied he, that he would rather suffer and embrace anything rather than live in that manner. But consider this farther, said I:—if such an one should descend, and sit down again in the same seat, would not his eyes be filled with darkness, in consequence of coming suddenly from the sun? Very much so, replied he. And should he now again be obliged to give his opinion of those shadows, and to dispute about them with those who are there eternally chained; whilst yet his eyes are dazzled, and before they recovered their former state, (which would not be effected in a short time) would he not afford them laughter? And would it not be said of him, that, *having ascended, he was returning with vitiated eyes, and that it was not proper even to attempt to go above, and that whoever should attempt to liberate them and lead them up, if ever they were able to get him into their hands, should be put to death?* They would by all means, said he, put him to death."

faculties of the mind at a time ; this study exercises them all. And it *beguiles* the mind into the habit of close thinking, with scarce a consciousness of the labor. It forms the mind to habits of accurate distinction, and to coolness and impartiality of judgment, and thus prepares it for the calm and liberal investigation of moral and philosophical subjects. It is favorable to clearness of view. It is utterly impossible to translate an author with misty conceptions of his meaning. The precise thing for which the words stand, must be more clearly imaged to the mental vision, than natural objects are to the sensible vision, in the clearest atmosphere of the brightest morning in Autumn. Thus, the habit of clear view and precise knowledge becoming a part of the mental constitution, is carried into all the other intellectual pursuits. A keen philologist is not in the custom of being satisfied with cloudy indefinite views on any subject. This advantage has been gratefully acknowledged by some of the most eminent critical scholars.

If much has been said on the excellence of the study of language as a mental discipline, there never was a time when so much is needed to be said. We are now more than ever in danger of forgetting that the purpose of education is not so much to fill the mind with knowledge, as to prepare it for vigorous action in every department of life. At present we are beginning to think that an education is nothing unless the youth be an abridged walking Encyclopedia. The grand question ought to be—what kind of education will best develop and strengthen all the intellectual faculties. “In vain,” says a distinguished French philosopher,* “will they put into the head of the child the elements of all the sciences ; in vain will they flatter themselves they have made him understand them ; if there has been no endeavor to develop his faculties by continual yet moderate exercise, suited to the yet weak state of his organs, if no care has been taken to preserve their just balance, so that no one may be greatly improved at the expense of the rest, this child will have neither genius nor capacity ; he will not think for himself ; he will judge only after others ; he will have neither taste nor intelligence nor nice apprehension ; he will be fit for nothing great or profound ; always superficial ; learned, perhaps, in appearance, but never original, and perpetually embarrassed whenever he is put out of the beaten track ; he will live only by his memory, which alone has been diligently cultivated, and all his other faculties will remain, as it were, extinct or torpid.” The more experience we gain, the more we become practically convinced that intellectual and moral *discipline* ought to be the sole object of education. The *knowledge* we obtain while young does not remain with us as knowledge, (for we forget it, save in the general outline,) but in its results as mental discipline : and we have to re-commence and re-examine, at a time when our powers, by such discipline, have become manly and vigorous, and our view comprehensive, the very knowledge we acquired at college, in order to make it of practical utility.

As a means of development to the intellectual faculties, “the study of the dead languages (this quotation is from the same philosopher) is really in itself, and independently of the matters of which these languages are the vehicle, the best and most useful subject of public instruction ; so that no other species of instruction can with advantage be substituted for it, whatever may be the destination of those who learn ; and that, to say all in one word, if by some prodigy or natural disease, a scholar could find himself on leaving the first class, bereaved all at once of all the ideas he had acquired, and reduced to know nothing, not even a single word of Latin or Greek, provided he might preserve his faculties in the same state of development and perfection they had attained at the moment of this change, this scholar, ignorant as he would be left, would probably be better educated and better prepared for whatever vocation he might be destined to in life, than any other boy of his age, to whom the best possible education with the exclusion of Latin and Greek had been given, and who should have, moreover, the advantage of having lost nothing of the ideas he had acquired.”

That is sometimes said to be lost time which is spent upon the dead languages.

* Professor Pictet. Appendix to Carpenter's Principles of Education.

"*The real way to gain time in education is to lose it*; that is, to give it up to the natural developement of the faculties; not to be in haste to construct the edifice of knowledge, but first to prepare the materials and lay deep the foundations. The time that is yielded to the mind for unfolding itself, though slowly, is not lost; but to derange its natural progress by forcing on it premature instruction is to lose not only the time spent, but much of the time to come. Give your pupil memory, attention, judgment, taste; and believe, whatever his vocation of life may be, he will make more rapid and more certain proficiency, than if you had loaded him with knowledge which you cannot answer for his bringing to any result, and which his organs, weak and variable, and his unconfirmed faculties are as yet little able to bear."

Many men think no employments practical, but those that are immediately mechanical; or those that minister to our bodily necessities; or those that afford knowledge, whose application is immediate and evident. To such men, God himself cannot appear, as Creator of the universe, an architect of practical wisdom; for he has covered the earth with objects, and the sky and the clouds with tints, whose surpassing beauty is their only utility; but whose beauty is eminently *useful*, because man, who beholds it, is immortal; because it wakes the soul to moral contemplation, excites the imagination, softens the sensibilities of the heart, and throws round every thing in man's temporal habitation the sweet light of poetry reflected from the habitations of angels, telling him both of his mortality and immortality, giving him symbols of both, and holding with him a perpetual conversation of the glory and wisdom and goodness of God.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

To such men, the employment of Milton, while writing *Paradise Lost*, would have seemed less practical than that of the shoemaker at his next door; nor would it alter their views to represent that all the shoes the man could possibly make in a whole lifetime, would be worn out in a very few years, while the *Divine Poem* would be a glorious banquet and a powerful discipline to all good men and great minds for ages. Whatever in any degree disciplines the mind for effort is practical, though for every thing else it be utterly useless. Sir Humphrey Davy, when studying the grammar at school, was not engaged in a less practical business, than Sir Humphrey Davy when meditating on the nature of the fire-damp, and constructing his celebrated invention. The youthful James Ferguson was employed as practically while making his little models of mills and spinning wheels, and thus developing his genius, and exercising the energies of his mind, as he was while exercising the energies of his body in tending his flock of sheep. Whatever exercises the immortal part of man's being, whatever calls him away from sense, fixes his attention on what is spiritual, reminds him of eternal instead of temporal realities, directs him to the cultivation and refinement of his intellectual faculties, or in any way awakes his energies of self-consciousness, turns his eye inward, fires and strengthens his imagination, breaks the lethargy and fetters of materialism, and makes him conscious of Life by the power of Truth and Being, instead of the movements and experiments of sense, whatever does this, is, in the noblest and best sense of the word, practical. Thus, PLATO was a more practical philosopher than LOCKE. Thus, Poetry and Painting are among the most practical arts with which men can be conversant. While Bloomfield, sitting in his garret, and hammering the leather on his lapstone, amidst his fellow workmen, was at the same time wandering in imagination among the fields in the open air, and composing the "*Farmer's Boy*," was the work of his hands, or the labor of his mind, the most practical? Wordsworth is engaged in business at least as practical as that of any village blacksmith. So was Coleridge, when he wrote the "*Rhyme of the Ancient Mariner*." So is Washington Allston. The study of "*Spalatro's Vision of the Bloody Hand*," rouses the imagination, speaks to the conscience, personifies guilt, reads truth to the soul, and awes it into solemn and deep thought, quite as much as the contemplation of the busiest threshing machine. The *picture* is practical so far as it wakes the soul's energies, and faithfully answers the purpose for which God has made man capable of receiv-

ing pleasure and instruction from the art of the painter. The *instrument* is practical so far as it enables the soul to dispense with the labors of the body, and leaves man at leisure to cultivate the nobler part of his being. And every employment that will be in its results for the growth of the human mind or the benefit of society, is practical, though attended not only with no advantage, but perhaps with injury and loss to the individual so employed.

The study of the dead languages would then be practical and useful, though all its multiplied advantages were reduced to one; the admirable discipline it affords the mind: nor will any scholar be inclined to deny that the Greek, of all other languages, affords such discipline in the greatest variety and degree. It is a perfect prodigy, a marvellous wonder of the world for its versatile strength and beauty. The very act of carrying a Greek verb through the synopsis is one of the best intellectual exercises we can mention. How many faculties are called into operation, what different, yet simultaneous efforts of attention, memory, comparison, judgment, taste, and even imagination, are involved in the simple act of following one word through all the niceties and combinations of its different meanings in the voices and moods of a Greek Paradigm.

The study of the Greek, as a language merely, enriches the imagination almost as much as the study of the poetry of modern nations. Its musical construction fills the mind with harmony; its manifold and infinitely various compounds let the spirit loose in a wilderness of tangled sweets. There are volumes of poetry even in its epithets; its words are the key notes to whole strains of invisible music. The very sight of a page of Greek letters, to one familiar with the language, speaks melody to the ear of his soul; the print is full of fragrance, like the breath from a forest of spices to one wandering by it; if the presence of other pursuits has exiled him from the beloved studies of his youth, it carries him, as in a dream, back to the country and company of Homer, Socrates, and Plato, and reminds him of the intellectual treasures of that wonderful people, as the scent of a citron would recall to an exiled native of the tropical isles, the luxuriant groves where he has gathered the fruit with his own hand, and breathed perfumes, reclining under the shadow of the trees. If the power of words is to be learned any where, it is in this wonderful tongue. When we look at its inexhaustible beauty, richness, and energy, it seems made on purpose for the poet and the orator. It is the winged servitor and handmaid of the imagination, by the speed with which it accompanies the mind in its excursions, keeping pace with the utmost rapidity of thought, passing from sensible to spiritual, and from spiritual to sensible, or mingling images of both, and with indestructible vigor sustaining the movements of the soul and embodying her visions, as she soars from one ideal world to another of excessive light and glory. With what surprising clearness does it depict the most timid, retiring, shadowy abstractions! With what grace does it shape, and as with a Fairy's wand, detain before the eye the wildest creations of fancy! Again, with what concentrated force does it compress powerful thought, or, in the province of the imagination, bring vast regions at once to the mind, comprehending almost the infinite in the finite, even in a single epithet, as 'the cope of heaven is imaged in a dew drop.' And with what profundity and power does it sustain the soul's speculations concerning her own being, unfolding psychological truth through a medium of such spiritual transparency, that intuitive vision could scarcely behold it with less uncertainty or indistinctness. It is moreover the world's storehouse for scientific nomenclature; and when we look at the ease, subtilty, and variety of its compounds, its power and flexibility in abstract reasoning, and the readiness with which it adapts itself to the advancement of knowledge, so that whatever unheard of accessions are made, it is at no loss to exhibit them, one might imagine that it was given to the explorer of all science and philosophy for the perfect classification and communication of his discoveries. Who, that has opportunity to discipline his mind by the use of such an instrument, is willing to forego it?

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 213.]

PERIOD THIRD. *From 1720 to 1750; thirty years.*

THE house of Brunswick now filled the British throne. George I. was crowned in 1714, and died in 1727. George II. immediately succeeded, and reigned till his death in 1760. The policy of the administrations under both these kings was very nearly similar. It was the favorite object of Horace Walpole and other ministers, to preserve the balance of power in Europe. This involved the nation in almost constant wars with France. The North American colonies were the frequent scene of operations between the two contending powers. Louisburg, the Gibraltar of North America, was taken from the French, by the New England troops. The wars which raged at different times, in various parts of the country, exerted, of course, a deleterious effect on public morals.

Several events in the providence of God, excited great attention at the time, and were productive of considerable changes in society. In 1721, the small pox was very fatal in Boston, and in some of the surrounding towns. Of 5,889, who were attacked by it in Boston, 844 died. The Rev. Dr. Cotton Mather, who had read of inoculation as practised among the Turks, recommended it to the physicians. Dr. Zabdiel Boylston alone complied with the recommendation. He was very successful in the application of the remedy, but was finally compelled to desist from his benevolent work by an act of the General Court! The year 1727 was remarkable for the greatest earthquake, which had ever been known in New England. It occurred in the night of October 29, when the heavens were perfectly clear, and the moon shining brightly. It extended several hundred miles. At Newbury, Essex county, Massachusetts, the earth opened in several places. The public mind was greatly alarmed, with the apprehension that the day of nature's final dissolution had come. In 1735, a fatal epidemic, known by the name of the *throat distemper*, raged in many parts of New England. In the province of New Hampshire alone, which had then only fifteen towns, *one thousand* persons, nine hundred of whom were under twenty years of age, fell victims to this terrible malady.

During this period, the last of the thirteen original colonies was planted. In 1732, a charter was obtained for settling that part of South Carolina, which was afterwards named Georgia. In 1733, the emigrants, under General Oglethorpe, arrived. In 1720, the population of all the colonies was between four and five hundred thousand. In 1750, the close of the period, the number of inhabitants was about 1,100,000. The resources of the country were greatly augmented, and that wealth and that character were accumulating, which were to sustain the people of the country in the trying times which were approaching.

In the mean time the different Religious Denominations were establishing themselves in the country, and employing various means to extend their influence. The first Baptist association formed in the United States, was that formed in Philadelphia, in 1707. Churches had been gathered for some time in Providence, Boston, and elsewhere. Episcopacy was early established in Vir-

ginia, and churches were founded in many other parts of the country. No organization of the Episcopal church, in this country, was effected till after the revolutionary war. The Dutch Reformed was the established religion of New York, till 1642, when the colony was taken by the English. The first organization of the Dutch church was not effected till 1757. The first Presbyterians in America, came from England, Scotland, and Ireland, about the year 1700. They settled in what is now a part of New Jersey and Delaware. The first Presbyterian church in Philadelphia, was the first which was formed in the country. The first Presbyterian church in New York city, was formed in 1716. The first Presbytery—that of Philadelphia—about the year 1706. The General Assembly was not established till 1788. The great body of the Christians in the country, in 1720, were Congregationalists.

The earthquake, which happened in 1727, was the occasion of a temporary revival of religion. The ministers of Boston, in their preface to the third edition of President Edwards's narrative of surprising conversions, thus speak. "Yea, we need look no higher than our own times, to see abundant occasion to celebrate the wonderful works of God. Thus when God arose and shook the earth, his loud call to us in that amazing providence, was followed, so far as man can judge, with the still voice of his Spirit, in which he was present to awaken many and bring them to say trembling, 'What must we do to be saved?' Yea, as we hope, to turn not a few from sin to God in a thorough conversion. But when the bitterness of death was past, much the greater part of those whom God's terrors affrighted, gave sad occasion to remember those words, 'When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless, they did flatter him with their mouths, and they lied unto him with their tongues.' And there has since been great reason to complain of our speedy return to our former sins, notwithstanding some hopes given of a more general reformation."

On the 23d of August, 1723, the venerable Increase Mather slept in Jesus. He was in the eighty-fifth year of his age. He was a man of great learning, and of extensive influence and usefulness. He was also an eminently holy man. As President of Harvard College, he was careful not only to give the students direction in their literary pursuits, but also to impart to them religious instruction. He frequently called them one by one into the library, and there, with the affection of a parent, and the fidelity of a minister of the gospel, he conversed with them on the salvation of their souls, and solemnly charged them to renounce their sins, to embrace the gospel, and devote themselves to the service of God. A main object in his sermons was to impress the conscience. Though in the last years of his life, he had been in favor of the admission of unconverted persons into the church, according to the decision of the synod, yet the influence of his character and preaching upon the cause of piety in Boston, and through all New England, was very great and salutary. His name will be had in everlasting remembrance. In 1728, his son, Dr. Cotton Mather, followed him to the grave. Though wanting very much in judgment, discrimination, and taste, yet he was a man of unequalled industry, of vast learning, and of most comprehensive benevolence. No person in America had so large a library, or had read so many books, or retained so much of what he read. As a minister of the gospel, he was most exemplary. He kept a list of the members of his church, and frequently prayed for each separately. His success corresponded with his fidelity. In the first year of his ministry, about thirty were added to his church; and he received the benedictions of many dying believers, who spoke of his labors as the means of their salvation. He arranged the business of every day in the morning, always inquiring by what means he could be useful to his fellow men, and devising new methods of doing good. Dr. Mather's publications amounted to three hundred and eighty-two. In 1727, another illustrious man rested from his labors—the truly Reverend Solomon Stoddard, of Northampton. Hardly any individual, who had lived in the country, perhaps no one, had wielded so great and so happy an influence as Mr. Stoddard. He was the minister of Northampton for nearly sixty years. As a preacher, his discourses were plain, searching, experimental, and argumentative.

He was blessed with great success. He used to say that he had five harvests; and in these revivals, there was a general cry, What must I do to be saved? He was so diligent in his studies that he left a considerable number of sermons which he had never preached. As is well known, he was the most distinguished advocate for the decision of the synod, asserting that the sacrament of the Lord's Supper is a converting ordinance, and that all baptized persons, not scandalous in life, may lawfully approach the table. Upon this subject he wrote and published more than any other individual. In other respects his influence was most decidedly evangelical. It was very much owing to him, as Mr. Edwards, his grandson and colleague, asserts, that the western part of Massachusetts was kept comparatively free from the inroads of sectarians and errorists.

The labors of Stoddard, of the Mathers, and of a few others, in the early part of this century, were undoubtedly connected with the extensive revivals of religion, which soon followed. Many clergymen, however, instead of clearly preaching the fundamental doctrines of the gospel, contented themselves with a cold, lifeless morality; for where these great truths were perspicuously and powerfully preached, and distinctions were made between the common morality of men, and that which results from evangelical principles, they were offended and became violent opposers.*

In February, 1727, the Rev. Jonathan Edwards was settled in Northampton, as colleague with Mr. Stoddard. "At the time of Mr. Stoddard's death," says Mr. Edwards, in his narrative of surprising conversions, "the greater part of the people of Northampton seemed to be very insensible of the things of religion, and engaged in other causes and pursuits. Licentiousness, for some years, greatly prevailed among the youth of the town. It was their manner very frequently to get together in conventions of both sexes, for mirth and jollity, which they called frolics; and they would often spend the greater part of the night in them, without any regard to order in the families to which they belonged. And indeed family government did too much fail in the town. But in two or three years after Mr. Stoddard's death, there began to be a sensible amendment of these evils; the young people showed more of a disposition to hearken to counsel, and by degrees left off their frolics, and grew observably more decent in their attendance on the public worship, and there were more that manifested a religious concern than there used to be. At the latter end of the year, 1733, there appeared a very unusual flexibility, and yielding to advice in our young people. It had been too long their manner to make the evening after the Sabbath, and after our public lecture, to be especially times of their mirth and company-keeping. But a sermon was now preached on the Sabbath before the lecture, to show the evil tendency of the practice, and to persuade them to reform it; and it was urged on heads of families that it should be a thing agreed upon among them, to govern their families, and keep their children at home at these times;—and withal it was more privately moved, that they should meet together the next day, in their several neighborhoods, to know each others' minds; which was accordingly done, and the motion complied with throughout the town. But parents found little or no occasion for the exercise of government in the case; the young people declared themselves convinced by what they had heard from the pulpit, and were willing of themselves to comply with the counsel which had been given. And it was immediately, and I suppose almost universally complied with; and there was a thorough reformation of these disorders thenceforward, which has continued ever since.

"Presently after this, there began to appear a remarkable religious concern at a little village belonging to the congregation, called Pascommuck, (now in Easthampton,) where a few families were settled, at about three miles distance from the main body of the town. At this place a number of persons seemed to be savingly wrought upon." The sudden death of two individuals increased the solemnity. In the autumn, conference meetings were commenced in various parts of the town. A great excitement was occasioned about this time in regard to the spread of the doctrines of Arminianism. Many who regarded themselves as in an unconverted condition, were alarmed lest God was about to

withdraw from the land, and lest heterodoxy was about to take the place of correct principles. Mr. Edwards now preached his sermon on "Justification by faith alone." "At that time," says Mr. E., "while I was greatly reproached for defending this doctrine in the pulpit, and just upon my suffering a very open abuse for it, God's work wonderfully broke forth among us, and souls began to flock to Christ, as the Saviour in whose righteousness alone they hoped to be justified. So that this was the doctrine, on which this work in its beginning was founded, as it evidently was in the whole progress of it." In the latter part of December, the Spirit of God was manifest in great power. "All other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. They seemed to follow their worldly business more as a part of their duty, than from any disposition they had to it; the temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances. It then was a dreadful thing amongst us to live out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon, was to escape for their lives, and to fly from the wrath to come." "There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest, and loosest, and those that had been most disposed to think and speak lightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ." A great change was soon made in the town. "In the spring and summer of 1735, the town seemed to be full of the presence of God. It never was so full of love, nor so full of joy; and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation's being brought unto them. The goings of God were then seen in his sanctuary. God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautified; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly were in general, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors." "Our young people when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful, free, and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, the sweetness of the views of his perfections, &c." Many that occasionally came from abroad, were deeply affected by what they heard and saw. Some of them returned rejoicing in hope of the glory of God. A similar revival soon commenced in many of the towns in the neighborhood. "In the month of March, the people of South Hadley began to be seized with deep concern about the things of religion, which very soon became universal; and the work of God has been very wonderful there; not much, if any thing short of what it has been here, in proportion to the bigness of the place. About the same time, it began to break forth in the west part of Suffield, (where it has also been very great,) and it soon spread into all parts of the town. It next appeared at Sunderland, and I believe, was, for a season, not less remarkable than it was here. About the same time it began to appear in a part of Deerfield, called Green River, and afterwards filled the town, and there has been a glorious work there. It began also to be manifest in the south part of Hatfield, in a place called the Hill, and after that, the whole town, in the second week of April, seemed to be seized, as it were at once, with concern about the things of religion; and the work of God has been great there. There has also been a very general awakening at West Springfield, and Long Meadow; and in

Enfield, there was, for a time, a pretty general concern amongst some that had before been very loose persons. About the same time that this appeared at Enfield, the Rev. Mr. Bull, of Westfield, informed me, that there had been a great alteration there, and that more had been done in one week there, than in seven years before. Something of this work, likewise appeared in the first precinct in Springfield, principally in the north and south extremes of the parish. And in Hadley, old town, there gradually appeared so much of a work of God on souls, as at another time would have been thought worthy of much notice. For a short time there was also a very great and general concern of the like nature at Northfield. And wherever this concern appeared, it seemed not to be in vain. But in every place, God brought saving blessings with him, and his word attended with his Spirit, as we have all reason to think, returned not void. It might be well said at that time, in all parts of the county, Who are these that fly as a cloud and as doves to their windows?" "This remarkable pouring out of the Spirit of God, which thus extended from one end to the other of this county, was not confined to it, but many places in Connecticut have partaken in the same mercy; as for instance, the first parish in Windsor, under the pastoral care of the Rev. Mr. Marsh, was thus blest about the same time, as we in Northampton, while we had no knowledge of each other's circumstances. There has been a very great ingathering of souls to Christ in that place, and something considerable of the same work, began afterwards in East Windsor. My honored father's parish, (the Rev. Timothy Edwards,) which has in time past been a place favored with mercies of this nature, above any on this western side of New England, excepting Northampton; there having been four or five seasons of the pouring out of the Spirit to the general awakening of the people there, since my father's settlement among them. There was also the last spring and summer, a wonderful work of God carried on at Coventry, under the ministry of the Rev. Mr. Meacham. I had opportunity to converse with some of the Coventry people, who gave me a very remarkable account of the surprising change that appeared in the most rude and vicious persons there. The like was also very great in a part of Lebanon, called the Crank, where the Rev. Mr. Wheelock, a young gentleman, is lately settled. And there has been much of the same at Durham, under the ministry of the Rev. Mr. Chauncey; and to appearance no small ingathering of souls there, and likewise among many of the young people in the first precinct of Hartford, under the ministry of the Rev. Mr. Gould; where the work was much promoted by the remarkable conversion of a young woman that had been a great company-keeper, as it was here." The revival of religion extended also to the parish in Stratford, under the care of the Rev. Mr. Mills, to New Haven, old town, under the ministry of the Rev. Mr. Noyes, to Mansfield, where Mr. Eleazer Williams was settled, also to Tolland, Hebron, and Bolton. The same was true also, of the towns of Preston, Groton, and Woodbury. Some parts of New Jersey were also visited with these gracious manifestations of the presence of the Holy Spirit. Three individuals in that State, the Rev. Messrs. Cross, Frelinghuysen, and Gilbert Tennent, were especially blessed in their ministry. At Northampton, however, the work seemed to be far more deep, general, and soul-transforming than any where else. It reached all classes in the community, sober and vicious, high and low, rich and poor, wise and unwise. On one occasion, one hundred were received into the church; on another, sixty. Of all these Mr. Edwards says he had sufficient evidence of the conversion of their souls. In six months, there were, at least, three hundred conversions in Northampton, and about as many males as females. "And I hope," continues he, "that by far the greater number of persons in the town, above sixteen years of age, are such as have the saving knowledge of Jesus Christ; and so by what I heard, I suppose it is in some other places, particularly at Sunderland and South Hadley." In Northampton, there were fifty persons above forty years of age, who became pious; more than twenty above fifty; ten above sixty; and two above seventy; thirty between fourteen and ten; two between ten and nine; and one (Phebe Bartlett) only four years of age. Several entire families became pious. Several Africans were also visited by that God who is rich unto all those who call upon him. There were many

instances of very sudden conversion. For about five or six weeks together, there were conversions, as is supposed, at the rate of thirty a week.

There was a great variety in the manner of the Spirit's operations. Persons who were awakened, immediately renounced all outward sins, and applied diligently to the use of the means of salvation. Some had ten times less distress than others, when the result seemed to be the same. "The drift of the Spirit of God in his legal striving with persons, has seemed most evidently to be, to make way for, and to bring to a conviction of their absolute dependence on his sovereign power and grace, and universal necessity of a Mediator, by leading them more and more to a sense of their exceeding wickedness, and guiltiness in his sight; the pollution and insufficiency of their own righteousness, that they can in no wise help themselves, and that God would be wholly just and righteous in rejecting them, and all that they do, and in casting them off forever." "In some instances it seems easy for our reasoning powers to discern the methods of divine wisdom, in his dealings with the soul under awakenings. In others his footsteps cannot be traced, and his ways are past finding out." "I think I have found that no discourses have been more remarkably blessed, than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty, with regard to answering the prayers, or prospering the pains of mere natural men, continuing such, have been insisted on. I never found so much immediate saving fruit, in any measure, of any discourses I have offered to my congregation, as some from these words, Romans iii. 19, 'That every mouth may be stopped;' endeavoring to show from them that it would be just with God forever to reject and cast off mere natural men."

"While God was so remarkably present amongst us by his Spirit, there was no book so delighted in as the Bible; especially the book of Psalms, the prophecy of Isaiah, and the New Testament. Some by reason of their esteem and love for God's word, have been at some times greatly and wonderfully delighted and affected at the sight of a Bible; and then, also, there was no time so prized as the Lord's day, and no place in this world so desired as God's house."

In the latter part of May, 1735, this great work of the Spirit of God, began obviously to decline, and the instances of conversion to be less numerous, both at Northampton and the surrounding villages. One principal cause of this declension was doubtless that the *physical excitement* had been greater than the human constitution can, for a long time, endure.* Another reason is unquestionably to be found in the fact that those who had long witnessed this remarkable display of divine power, without being effected by it, became hardened in sin. Mr. Edwards also attributes it, in part, to two striking events of Providence at Northampton, and to two remarkable instances of enthusiastic delusion, in two of the neighboring villages. He mentions also a third cause, and one far more powerful, and more extensive in its influence, than either of the two last. In 1735, the first church in Springfield having elected a pastor, invited the churches in the southern parts of Hampshire, by their ministers and delegates in council, to proceed to his ordination. The council when convened, after examining the qualifications of the candidate, refused to ordain him, and assigned two reasons for this refusal—youthful immorality, and anti-scriptural opinions. Mr. Edwards, though invited to this council, for some reason or other, was not present. The church, in August, called a second council, consisting chiefly of ministers and delegates from the churches in Boston, which immediately proceeded to the ordination. The first council, finding their own measures thus openly impeached, published a pamphlet entitled "A Narrative and Defence of the Proceedings of the Ministers of Hampshire." The second council defended themselves in a pamphlet entitled, "An answer to the Hampshire Narrative." Mr. Edwards, at the request of the first council, wrote a reply to this, entitled, "A letter to the author of the pamphlet called, An answer to the Hampshire Narrative." This concluded the written controversy. It, however, engrossed the attention of both ministers and people to such an

* Dwight's Life of Edwards, page 124.

extent, that it hastened the termination of the Revival of Religion, in the county of Hampshire.

In other parts of the country, however, the work of grace continued. By the revival at Northampton, a strong impulse had been given to the churches extensively throughout the colony. The style of preaching became more direct, pungent, and adapted to awaken the feelings, and enlighten the conscience. In consequence of the high reputation which Mr. Edwards had acquired as a successful preacher, and as a wise counsellor to the inquiring, he received frequent invitations from churches far and near, to labor among them for a little period. With the consent of his people, he frequently went forth on these missionary tours. There was an extraordinary instance of his success in Enfield, a town on Connecticut river below Springfield. The people of that place had remained unaffected, while all the surrounding region was visited by the influence of the divine Spirit. On a certain day a meeting was appointed, and Mr. Edwards invited to preach. The preceding night was passed by many Christians in the neighboring towns in fervent prayer. The meeting was attended by several ministers and by others, from distant places. At the commencement of the service, the appearance of the people was thoughtless and vain. Mr. Edwards preached his well known sermon, entitled "Sinners in the hands of an angry God." Before the sermon was ended, the whole assembly seemed to be overwhelmed with strong emotion, and prostrated with awful convictions of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people, and desire silence, that he might be heard.

"At New London, Groton, Lyme, Stonington, Preston, and Norwich," remarks Dr. Trumbull, "as well as in other parts of the colony of Connecticut, and in some portions of Rhode Island, the work was general and powerful. In a parish in the north part of New London, it is estimated that not less than twenty were born again, in one week." The church in Groton, under the pastoral care of the Rev. John Oliver, was favored with an accession of eighty members, in the term of five or six months. The Rev. Mr. Parsons, and the Rev. George Griswold, of Lyme, were very successful. Mr. Griswold admitted into his church one hundred whites and thirteen Indians. Mr. Fish, of Stonington, admitted to his church one hundred and four persons. In the town of Westerly, Rhode Island, previously to the revival, there was not known to be one pious family, nor one person who professed religion, or even one who believed some of the peculiar doctrines of the gospel. A clergyman by the name of Park, was sent thither. He took great pains to preach the doctrines of the gospel, faithfully, to the English and Indians. A great change was by divine grace effected. A church of between thirty and forty members was formed. About one hundred Indians became the constant hearers of Mr. Park.

It is the opinion of Dr. Trumbull, that in many places the converts were received too soon into the communion of the church. One reason was, that a great proportion of the clergy, at that time, were of opinion, that unregenerate men, if externally moral, ought to be admitted to all the ordinances of religion. Another reason was, that that was considered to be evidence of a real change of heart, which was no evidence at all.

About this time the Rev. GEORGE WHITEFIELD began to attract considerable attention. He was born at Gloucester, England, in December, 1714. He first visited this country in 1738, and preached in some of the southern colonies, and after his return to England, in various parts of the island, with great applause and success. He came over the second time into this country, in November, 1739. Great effects immediately resulted from his preaching. Such was the eagerness in Philadelphia to listen to religious instruction, after Mr. Whitefield's visit, that there was public worship, regularly twice a day, for a year; and on the Lord's day, it was celebrated generally three, and frequently four times. An aged man, deeply interested in the scenes, which were there witnessed, and who was living in 1806, said that there were *twenty-six* societies for social prayer and religious conference. On his way from Philadelphia, Mr. Whitefield preached at Elizabethtown, Maidenhead, Abington, Neshaminy, Burlington, and New Brunswick in New Jersey. Many followed him twenty,

and some sixty miles from Philadelphia. After preaching in New York, he went by land to Georgia. He soon after returned to Philadelphia. In August, 1740, he sailed for New England, having received letters of invitation, from the Rev. Dr. Colman, and Mr. Cooper, ministers of Boston. He arrived at Providence, Rhode Island, on the 14th of September. Ten miles from Boston, he was met by the governor's son, and a train of the clergy and principal inhabitants. The ministers, Prince, Sewall, Foxcroft, Gee, and Webb, were his warm friends. He commenced preaching in Dr. Colman's meeting-house. He then preached in the other churches, and sometimes on the common. The governor, (Belcher,) the Secretary, and several of the council, generally attended. Dr. Colman said "it was the happiest day he ever saw in his life." He preached also at Cambridge, Marblehead, Ipswich, Newbury, Salem, Malden, Hampton, Portsmouth, York, and many other places. In about a week, he preached sixteen times, and rode one hundred and seventy miles. He returned to Boston on the sixth of October. Here, the number of his hearers was exceedingly increased. It was supposed that at his last sermon, they amounted to 20,000. The revivals of religion which had existed in the western parts of Massachusetts, in Connecticut, and elsewhere, had not extended to Boston, until after Mr. Whitefield's arrival. The ministers of the town had appointed lectures, and taken much pains to call the attention of the people to the concerns of eternity; but they were unsuccessful. The lectures were so thinly attended, that the ministers were greatly discouraged. Mr. Whitefield took notice of it, and pressed the people to reform; and through his instrumentality, there was a remarkable change. The congregations became crowded and solemn. Public notice was given that there would be a lecture on the Tuesday evening, weekly. It was the first stated evening lecture ever appointed in that part of New England. When the evening came, the house was as crowded as if Mr. Whitefield had been there. Dr. Colman preached a most interesting sermon. This was the beginning of a very great revival of religion. Multitudes resorted to their ministers for spiritual advice. Never had any thing been experienced to be compared to it. Mr. Whitefield left Boston, for Northampton, and preached on his way, at Concord, Sudbury, Marlborough, Worcester, Leicester, and Hadley. Pulpits and houses were every where opened for him, and the same happy influence attended his labors.

On the evening of Thursday, the 16th of October, 1740, Mr. Whitefield came to Northampton to see Mr. Edwards, and to converse with him respecting the work of God in 1735, and remained there until the morning of the 20th. In this interval, he preached five sermons, adapted to the circumstances of the town, reproving the backslidings of some, the obstinate impenitence of others, and summoning all, by the mercies with which the town had been distinguished, to return to God. His visit was followed by the conversion of some individuals. The attention to religion increased during the winter; and in the spring of 1741, it became the object of general attention. On Monday, Mr. Edwards, with the Rev. Mr. Hopkins of West Springfield, and several other gentlemen, accompanied Mr. Whitefield, as far as East Windsor, to the house of the Rev. Timothy Edwards. While they were thus together, Mr. Edwards took an opportunity to converse with Mr. Whitefield alone, at some length, on the subject of *impulses*, and assigned the reasons which he had to think, that he gave too much heed to such things. Mr. Whitefield received it kindly, but did not seem inclined to have much conversation on the subject, and in the time of it, did not appear convinced by anything which he heard. Mr. E. also took occasion, in the presence of others, to converse with Mr. Whitefield about his too common practice of judging others to be unconverted. The whole interview was an exceedingly kind and affectionate one. At New Haven, Mr. Whitefield preached in presence of the governor, and other magistrates. He continued to preach in most of the towns till he came to Philadelphia. In seventy-five days he preached *one hundred and seventy-five times* in public, besides exhorting frequently in private. He travelled to Georgia, and soon after returned to England. In the autumn of 1744, he visited this country again. He passed through the whole land from Maine to Georgia, every where preaching to large congregations. Though near death, several times, yet he travelled 1,100 miles, and preached

daily. In 1754, he once more visited this country. In his next visit he died at Newburyport, Massachusetts. This event took place on Monday, Sept. 30, 1770. He was not quite fifty-six years of age. He preached in the course of his ministry, which included thirty-four years and a quarter, EIGHTEEN THOUSAND sermons; which was somewhat more than FIVE HUNDRED sermons a year. The day preceding his death, he expressed a great desire to enter into his eternal rest; at the same time saying, "Lord, thou knowest I am not weary of thy work, though I am weary *in it*."

The effects of Mr. Whitefield's labors were very great. The number of souls, who were truly converted to God, in this country, by the instrumentality of his preaching, doubtless, amounted to several thousands. Many others, like President Finley, the two Tennents, and Rowland, were encouraged by his example to preach the gospel with unwonted faithfulness, and with great success. Very much was also done in exciting a benevolent spirit. Whitefield plead, almost with the persuasiveness of a seraph, in favor of various religious and philanthropic enterprizes. No speaker ever had such astonishing power to unclasp the most inveterate avarice. The most stoical philosophy, the most hardened indifference, melted before him, as wax before the fire. He also exerted great influence by his noble, catholic spirit. He labored for no sect, nor party, but for the common cause of Christianity.

At the same time, various evils, and some of them of most pernicious tendency, visited the American churches, partly from his example and agency, but especially from the heated zeal and indiscretion of his imitators. As is commonly the fact, those things which are faulty in a leader, will be exaggerated and caricatured, by the crowd of copiers.

To exhibit the true nature of these revivals, we will give some statements of the proceedings of a convention of ministers, who assembled in Boston, agreeably to previous notice in the Boston Gazette, of May 30, 1743. The following is the original invitation. "It is desired and proposed by a number of ministers both in town and country, that such of their brethren as are persuaded that there has of late been a happy revival of religion through an extraordinary divine influence, in many parts of this land, and are concerned for the honor and progress of this remarkable work of God, may have an interview at Boston, the day after the approaching commencement, to consider whether they are not called to give an open, conjunct, testimony to an event so surprising and gracious; as well as against those errors in doctrine, and disorders in practice, which through the permitted agency of satan have attended it, and in any measure blemished its glory, and hindered its advancement; and also to consult the most likely method to be taken, to guard people against such delusions and mistakes as in such a season they are in danger of falling into, and that this blessed work may continue and flourish among us." Those who could not be present were invited to send written attestations. The convention met in Boston, to the number of ninety persons, on Thursday, July 7th. Rev. Dr. Sewall, of Boston, acted as Moderator, and the Rev. Messrs. Prince of Boston, and Hobby of Reading, as Scribes. Letters were read from twenty-eight persons, who were absent. A committee was appointed, consisting of the Rev. Dr. Sewall, Messrs. Wigglesworth, Prince, Adams, Cooper, Nathaniel Rogers, Leonard, and Hobby, to prepare a report. On the next morning this committee presented a document, which, after full discussion, was signed by all present; and the meeting was dissolved. The following sentences will show the nature of the report. "We, whose names are undersigned, think it our indispensable duty, (without judging or censuring such of our brethren as cannot at present see things in the same light with us,) in this open and conjunct manner, to declare, to the glory of sovereign grace, our full persuasion, either from what we have seen ourselves, or received upon credible testimony, that there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence, after a long time of great decay and deadness, and a sensible and very awful withdrawal of the Holy Spirit from his sanctuary among us." "The present work appears to be remarkable and extraordinary, on account of the numbers wrought upon. We never before saw so many brought under soul

concern, and with great distress making the inquiry, What must we do to be saved? And these persons were of all ages and character. With regard to the suddenness and quick progress of it, many persons and places were surprised with the gracious visit together, or near about the same time, and the heavenly influence diffused itself far and wide, like the light of the morning. Also in respect to the degree of operations, both in a way of terror, and in a way of consolation, attended in many with unusual bodily effects. Not that all who are accounted the subjects of the present work, have had these extraordinary degrees of previous distress and subsequent joy. But many, and we suppose the greater number have been wrought on in a more gentle and silent way, and without any other appearances than are common and usual at other times, when persons have been awakened to a solemn concern about salvation, and have been thought to have passed out of a state of nature into a state of grace. As to those whose inward concern has occasioned extraordinary outward distresses, the most of them, when we came to converse with them, were able to give, what appeared to us, a rational account of what so affected their minds." "The instances were very few in which we had reason to think these affections were produced by visionary or sensible representations, or by any other images than such as the scripture itself presents to us. Of those who were judged hopefully converted, and made a public profession of religion, there have been fewer instances of scandal and apostacy than might be expected." "There appears to be more experimental godliness and lively Christianity, than most of us can remember we have ever seen before." "And now we desire to bow the knee in thanksgiving to the God and Father of our Lord Jesus Christ, that our eyes have seen and our ears heard such things. And while these are our sentiments, we must necessarily be grieved at any accounts sent abroad, representing this work as all enthusiasm, delusion, and disorder. Indeed it is not to be denied that in *some places* many irregularities and extravagances have been permitted to accompany it, which we would deeply bewail and lament before God, and look upon ourselves obliged, for the honor of the Holy Spirit, and of his blessed operations on the souls of men, to bear a public and faithful testimony against; though at the same time, it is to be acknowledged with much thankfulness, that in other places where the work has greatly flourished, there have been few if any of those disorders and excesses. But who can wonder if at such a time as this, satan should intermingle himself to hinder and blemish a work so directly contrary to the interests of his own kingdom."

The Convention go on to say, "that they do not make secret impulses on their minds, without a due regard to the written word, the rule of their duty; 'a very dangerous mistake, which we apprehend some in these times have gone into.' That to avoid Arminianism, they do not verge to the opposite side of Antinomianism; while we would have others take good heed to themselves, lest they be by some led into, or fixed in, Arminian tenets, under the pretence of opposing Antinomian errors. That laymen do not invade the ministerial office, and under a pretence of exhorting, get up preaching; which is very contrary to gospel order, and tends to produce errors and confusion in the church. That ministers do not invade the province of others, and in ordinary cases preach in another's parish, without his knowledge, and against his consent; nor to encourage raw and indiscreet young candidates, in rushing into particular places, and preaching publicly or privately, as some have done, to the no small disrepute and damage of the work in places where it once promised to flourish. Though, at the same time, we would have ministers show their regard to the welfare of their people, by suffering them to partake of the gifts and graces of able, sound, and zealous preachers of the word, as God in his providence may give opportunity therefor; being persuaded God has, in this day, remarkably blessed the labors of some of his servants, who have travelled, in preaching the gospel of Christ. That people beware of entertaining prejudices against their own pastors, and do not run into unscriptural separations. That they do not indulge a disputatious spirit, which has been attended with mischievous effects, nor discover a spirit of censoriousness, uncharitableness, and rash judging the state of others; than which, scarce anything has more blemished the work of God amongst us."

"Finally, we exhort the children of God to continue instant in prayer that He, with whom is the residue of the Spirit, would grant us fresh, more plentiful, and extensive effusions, that so this wilderness, in all the parts of it, may become a fruitful field; that the present appearances may be an earnest of the glorious things promised to the church in the latter days, when she shall shine with the glory of the Lord arisen upon her, so as to dazzle the eyes of beholders, confound and put to shame all her enemies, rejoice the hearts of her solicitous and now saddened friends, and have a strong influence and resplendency throughout the earth. Amen. Even so, come, Lord Jesus. Come quickly."

This paper was signed by 18 ministers in the county of Suffolk, among whom were Colman, Sewall, Prince, Webb, Cooper, Foxcroft, Checkley, Gee, Eliot, and Moorhead of Boston: 12 in the county of Essex; 9 in Middlesex; 6 in Worcester; 10 in Plymouth; 1 in Barnstable; 3 in Bristol; 3 in York; 5 in New Hampshire; 1 in Rhode Island. There were 114 in all who gave attestations, either by signing their names to the above document, or by sending written attestations. Ninety-six of the one hundred and fourteen took their first degree of Bachelor of Arts more than ten years previously—consequently before the revival commenced. Twenty-six took their first degrees above thirty years before. Attestations were received from but twelve ministers in Connecticut, as the proposal did not reach them seasonably.

The Rev. John Rogers, of Ipswich, thus writes:—"And now I desire, as I have utmost reason, to bless God, who has given me to see a day of such marvellous power and grace, particularly in this place, and since the Rev. Mr. Whitefield and Tennent came among us; wherein great numbers of our young people, and others of more advanced age, give clear evidence of a saving change wrought in them, and by the fruits of the Spirit, show that they are born of the Spirit." The Rev. Peter Thacher, of Middleborough, in the county of Plymouth, has the following paragraph:—"There have been above two hundred, in a judgment of charity, savingly wrought on since November, 1741. Diverse, before that, had been met with under the ministry of the Rev. Mr. Daniel Rogers, and the Rev. Mr. Wheelock, not included in this number. But on one day in November, aforesaid, above eighty were pricked at the heart by a sermon, heard from the Rev. Mr. Josiah Crocker, founded on Rom. viii. 1. Scarce a sermon delivered after that wonderful day, but the hearts of some seemed to be reached by conviction, conversion, or consolation. The aforesaid number is exclusive of many scores, who have been awakened by the word in the late showers, and yet, I fear, have rested short of Christ." The Rev. William Shurtleff, pastor of the church in Portsmouth, New Hampshire, says, "there has, for some time past, plainly appeared to be a remarkable revival of religion, and a marvellous work of God's grace going on in Portsmouth. That among the very many who have been awakened and deeply convinced, there is a goodly number that are giving all the evidence which can be expected, of a real and saving change." Six ministers of the Eastern Association of the county of York, declare, that "there hath been a happy revival of religion in our land. We dare not but publicly speak out our grateful sense thereof, to the honor of the free and sovereign grace of God." The Rev. John Rogers, jun. pastor of the second church in Kittery, writes:—"For my own part, I want a heart to conceive, and a tongue to express the obligations I am under, to admire, adore, and praise the name of the Lord for the great things he has done, and the yet, I trust, greater things he will do for his people in this land; and that he has spared me, the chief of sinners, to see this day of his wonderful grace. Oh praise, praise him, on my behalf; and also wrestle for me when nearest to his seat, that I may know the love of Christ, which indeed passeth knowledge, and that it may constrain me to love and live to him." The Rev. Stephen Williams, Peter Reynolds, Jonathan Edwards, Samuel Allis, John Woodbridge, David Parsons, jun. Edward Billing, Timothy Woodbridge, and Chester Williams, of Hampshire county, Massachusetts, sent in a joint attestation, because, "living at a great distance, and their circumstances not well allowing so great a journey," they could not be present. They assert, that there has been a happy revival of religion in the congregations under their care, and that there are many who give abiding evidence of a real conversion to God. The Rev. Daniel Putnam of Reading, near

Boston, says, "that for the space of five or six weeks more or less of my people, younger and elder, came to my house every day in the week, except Sabbaths, and manifestly under a work of conviction." There were large additions to his church. The Rev. Oliver Peabody, of Natick, says, that many were hopefully converted in Medfield, Dedham, Needham, Medway, Sherburne, and other places in the vicinity. About fifty Indians and English were added to the church in Natick in four months. He says that many were convinced of sin before Mr. Whitefield came there. The Rev. Benjamin Bradstreet, of Annisquam parish, Gloucester, says, that "in his small parish, consisting of about eighty families, we have had in about twelve months past (previous to June, 1743), where we had before more communicants than families, about forty added to the church." Twelve ministers of Connecticut thus write:—"We are abundantly satisfied, that there has been of late, for about three years past, a great and wonderful revival of religion in the several places to which we minister, and in diverse others, with which we are acquainted; wherein, through the mighty power and grace of God, great numbers of persons of all sorts, but especially young people, have been greatly awakened, deeply convinced of sin; and many, as far as we can judge from careful observation and examination, truly humbled at the foot of a righteous and sovereign God, and savingly brought to believe on the Lord Jesus Christ for everlasting life." A great revival of religion was experienced in both of the parishes in Wrentham. "There were very few houses, if any, in the town, in which there was not some observable spiritual concern. In the period between April, 1741, and August, 1743, two hundred and twenty-five persons were added to the churches." There was scarcely a cessation of the work for three years. Only one sermon was preached by an itinerant minister. It was the regular and stated preaching of the gospel which produced the effect, through the grace of God. In reference to Newark, in New Jersey, the Rev. Jonathan Dickinson, afterwards President of the New Jersey College, thus writes:—"There was a remarkable revival of religion in Newark, in the autumn of 1739, (the summer before Mr. Whitefield first came into these parts). In the following March, the whole town in general was brought under an uncommon concern about their eternal interests, and the congregation appeared universally affected under some sermons which were preached to them. "In February, 1740-1, they were again visited with the special and manifest effusions of the Spirit of God." The same glorious scenes were witnessed in Mr. Dickinson's own congregation, Elizabethtown. More persons visited him in a single day, to converse on the subject of personal religion, than had been to see him for half a year before the revival of religion commenced. About sixty persons were supposed to have passed from death to life. In other towns in New Jersey, and in the contiguous parts of Pennsylvania, many became truly devoted to the Lord.

Particular individuals, besides Mr. Whitefield, were eminently successful in their work. Mr. William Cooper, of Boston, (colleague with Dr. Colman in Brattle-street church,) said, that six hundred persons called upon him for religious conversation, in six months. Mr. Webb, another of the Boston ministers, had, in the same space of time, above one thousand. Mr. Cooper frequently preached in other places. Mr. Gilbert Tennent spent about two months in Boston, and the vicinity. He seemed to have as deep an acquaintance with the experimental part of religion, as any person whatever, and his preaching was searching and rousing to an extraordinary degree. He aimed directly at the hearts and consciences of people, and laid open their various delusions. He was truly a son of thunder. Rev. Dr. Benjamin Pomeroy, of Hebron, was a man of powerful pulpit talents. His sermons were solemn and weighty, and delivered with great animation. He set the terrors of the Lord in awful array before sinners; yet he would melt into tears when speaking of the wonders of Christ's love. Doctor Wheelock, afterwards President of Dartmouth College, was a gentleman of a mild and winning aspect, his voice smooth and harmonious, his addresses pungent and powerful. Both Mr. Pomeroy and Mr. Wheelock were often invited to preach in distant parts of New England. Dr. Bellamy, of Bethlem, Connecticut, who studied divinity with President Edwards, had a commanding appearance, a smooth and strong enunciation, and could fill the largest house with his voice.

He had great reasoning powers, and was a most able vindicator of the doctrines of grace. "It is difficult for any man who never heard him," says Dr. Trumbull, "to form a just idea of the beauty and force of his preaching."

"This glorious work of God," continues Dr. Trumbull, "which had effected such a wonderful reformation through the country, was marred and greatly injured by many imprudences and irregularities, and was most violently opposed by ministers, by magistrates, by cruel and persecuting laws, by reproach and misrepresentation, and all other ways and means which its adversaries could invent."

Mr. James Davenport, of Southhold, on Long Island, who had been esteemed a faithful minister, became zealous beyond measure, made a visit to Connecticut, and preached in New Haven, Branford, Stonington, and various other places, and went on as far as Boston. He gave an unrestrained license to noise and outcries, both of distress and joy in time of divine service. He spoke himself in the highest tone of voice, and practised the most violent agitations of body. Those persons who were the subjects of these violent contortions and distress, he would declare to be converted. He also encouraged public exhorters to speak with ministerial assurance and authority. He also undertook to examine his brethren in the ministry in regard to their spiritual state, and publicly to decide concerning them, whether they were converted or not. Some whom he had privately examined, he would declare in his prayers to be unregenerate. His brethren remonstrated against these measures, but without producing any effect. At Charlestown, Massachusetts, he withdrew from the communion on the Sabbath, pretending that he had scruples as to the conversion of the minister. He was complained of and brought before the General Court of Massachusetts, and dismissed as not being of a sound mind. His conduct had a pernicious influence on the people, and gave rise to many errors which sprang up in the churches; and he seems to have been instrumental in the separations which took place, and to have given great occasion of scandal to the enemies of religion. Every thing reproachful was said of religion, which its enemies could devise. Under the administration of Jonathan Law, in Connecticut, a number of severe and persecuting laws were enacted. By one of these laws, every minister, who should preach in the parish of another, without an invitation from the minister, and a majority of the inhabitants, should be deprived of the benefit of the law for the support of the clergy. No association should license a candidate for the ministry, belonging to another association, under a similar penalty. Such as should transgress might be bound to keep the peace in the sum of one hundred pounds. These laws were probably passed by the instigation of the Arminian (or Old Lights, as they were called) part of the General Association of Connecticut. They were an outrage upon every principle of justice, and a palpable violation of the bill of rights. Episcopalians and Baptists, even in Connecticut, were allowed to preach in the parishes of other ministers. It was the occasion of a great and fixed disaffection between the different classes of ministers, and was a means of separation and division in the churches. In 1742, Mr. Davenport, and Rev. Dr. Pomeroy were arrested by order of the Legislature. Mr. Davenport was transported to Long Island. Dr. Pomeroy was dismissed. This was a period of fearful interest in the churches. Most dangerous errors were greedily adopted by many of the *separates* as they were called. If an honest man doubted of his conversion, and only said that he did not know that he had faith, he was upon that declared to be unconverted. If a person was filled with great joy, that was considered as a sure evidence of his being a Christian. They maintained that one Christian could certainly know another, not so much by external evidence, as by inward feeling, or fellowship, as they called it. Sometimes they pretended to have a witness of the conversion of others, who now were in a state of sin. In their religious conduct, they were influenced more by inward impressions, than by the plain word of God, or by the manifest intimations of Providence. They pretended that if they did not feel a minister's preaching, he was either unconverted or legal and dead. There was also a remarkable haughtiness and self-sufficiency, and a fierce and bitter spirit of censoriousness, and an impatience of instruction and reproof.

It ought, however, to be mentioned that these errors were not general. In

Connecticut, they were mostly confined to the counties of New London, and Windham, and to a part of the county of Hartford. The towns in which separations took place, were Stonington, Lyme, Norwich, Preston, Canterbury, Plainfield, Mansfield, Middletown, Suffield, and Windsor. In 1744, Rev. John Owen of Groton, and Rev. Dr. Pomeroy, were arrested by order of the General Assembly. Dr. Pomeroy was bound to his good behaviour in a bond of fifty pounds. Mr. Owen was dismissed on paying the costs of prosecution. Mr. Finley, afterwards President of the college of New Jersey, was transported from the colony as a vagrant. Two members of Yale College, by the name of Cleaveland, were dismissed on account of their zeal and irregularities. In 1744, Mr. Davenport was convinced of his faults, principally by the labors of the Rev. Messrs. Williams and Wheelock. He made a most public and ample confession of his errors. This was published and spread throughout the country. But it did not reclaim those of whose delusion Mr. Davenport had been the cause. Both parties continued to contend with fierce and unrelenting zeal. Some of the churches were rent in sunder. Laymen took upon themselves the business of ordaining ministers, while on the other hand the General Association recommended to the ministers not to admit Mr. Whitefield and other itinerants, into their pulpits. In Massachusetts, the revival met with some violent opposition. The Rev. Dr. Chauncy, pastor of the first church in Boston, and great grandson of President Chauncy, wrote a book of between four and five hundred pages, in which he dwells at length on the irregularities of the work, all calculated to place it in a very disadvantageous light. He collected the most exaggerated accounts from those persons who were enemies of religion, and even condescended to copy anonymous newspaper paragraphs. He attempted to prove that it was not a divine work, and that the Spirit of God could not be in it. He calls upon all churches and ministers to unite to crush it. Dr. Chauncy was a gentleman of extensive reading, and a good scholar, but it is a little remarkable that he frequently falls into the same errors, which he condemns, censoriousness, and indiscriminate condemnation of others, and in fact, in many of his quotations insensibly gives up the whole argument. He travelled several hundred miles to collect information, but unhappily sought it, principally, of those, who were opposers of the revivals of religion. In the Presbyterian church, the controversy was equally protracted and violent. In 1741, the synod of Philadelphia, representing the whole Presbyterian church in the British provinces, after an ardent dispute among its members, was rent in sunder, and two rival synods were formed, New York, and Philadelphia. The synod of New York were to a man the warm friends and coadjutors of Mr. Whitefield, while the synod of Philadelphia were generally, if not universally, his opposers. The leaders of the New York synod, were Blair, Finley, Dickinson, the Tennents, &c.; of the Philadelphia synod, the Alisons and others. The synod of New York reproached that of Philadelphia, with introducing men into the Christian ministry without a due regard to their personal piety; while the synod of Philadelphia recriminated, by charging the synod of New York with licensing men to preach the gospel without the adequate literary attainments.

We cannot close the history of this period, without adverting to the almost unparalleled labors and sufferings of David Brainerd. This eminent missionary was born in Haddam, Connecticut, April 20, 1718. He was admitted a member of Yale College in September, 1739. In November, 1742, he was appointed a missionary to the Indians, by the correspondents of the British Society for Propagating Christian Knowledge. He commenced his labors at Kaunameek, an Indian village, about twenty miles from Stockbridge, Massachusetts, and fifteen miles from Kinderhook, New York. He spent one year in this place. The following year—1744-5—he passed at some Indian settlements on the Delaware river, in Pennsylvania. At a place called Crossweeksung, near Freehold, New Jersey, whither he went in 1745, he was favored with remarkable success. It was not uncommon for the whole congregation to be in tears, under the powerful and affecting preaching of Brainerd. In less than a year, *seventy-seven* persons were baptized, of whom thirty-eight were adults, who gave satisfactory evidence of having been renovated by the Spirit of God. Many, who had been very debased and profligate, seemed to be entirely reformed. In 1746, Mr.

Brainerd visited the Indians on the Susquehanna river. By this journey he was very much debilitated. His health gradually declined, till October 9th, 1747, when he entered into that rest which remaineth for the people of God. He was in the thirtieth year of his age. The exertions of Brainerd were of short continuance; but they were intense, unremitted, and attended with extraordinary success.

Another name, worthy of honorable mention in this connection, is that of John Sergeant. He was born at Newark, New Jersey, in 1710. He graduated at Yale College in 1729. He was employed as a tutor four years at that institution. In October, 1734, he went to Houssatonnoc, an Indian village, in the western part of Massachusetts (now Stockbridge), and began to preach to the Indians. He was supported, in part, by the Society for Propagating the Gospel, and in part by individuals in England, whose liberality reached him, through the hands of the Rev. Dr. Colman, of Boston. He died at Stockbridge, July 27, 1759, in the forty-ninth year of his age. He had baptized one hundred and twenty-nine Indians, forty-two of whom were communicants at the time of his death. He translated the whole of the New Testament, except the Apocalypse, into the Indian language, and also several portions of the Old Testament. Soon after his death, the Indians removed to New Stockbridge, in New York. For many years they were under the care of the Rev. John Sergeant, the son of the individual just named.

We close the review of the religious history of this period with the following general observations.

1. *Extent of the revivals of religion.* The special religious attention commenced about the year 1729, and continued, with various interest, till 1745, and in some towns till 1750. The whole time was from fourteen to eighteen years. The white population of all the colonies in 1729, may be estimated at 500,000; and in 1745—the close of the period—at 900,000. About one half of this number resided in the States of Massachusetts and Pennsylvania. The revivals of religion were confined almost entirely to the Congregational and Presbyterian denominations. There were no Methodist churches in this country till 1766, when a society was collected in New York city. In 1707, there were but seventeen Baptist churches in this country; and in 1740, the whole number was scarcely thirty-five. In the year 1700, there were, according to the estimates of Colonel Heathcote, not far from 6,000 individuals attached to the church of England. A large part of this number was found in the States of Maryland and Virginia. In the latter State there were forty parishes, and twenty clergymen. As late as 1775, there were but eighty Episcopal clergymen in this country, north and east of the State of Maryland. It is not known that any Episcopal churches were affected by the revivals of religion under consideration. The number of Presbyterian churches in 1730, was small compared with the Congregationalists. The first Presbyterian church in the United States was not formed till 1702. The first house of worship erected in New York city—the Wall-street church—was in the year 1719. The oldest synod established, and the only synod till 1741, was that of Philadelphia, in 1716. At the commencement of the revivals of religion, there were probably not far from one hundred Presbyterian churches, fifty ministers, and 10,000 communicants. A number of Dutch Reformed churches were established, and participated in the influences of the divine Spirit. In 1730, there were in Massachusetts, including Maine, not far from one hundred and thirty incorporated towns, and one hundred and sixty Congregational churches. Allowing the number of communicants on an average to have been 80 for each church, the sum would be 12,800. The number of churches in New Hampshire, Rhode Island, and Connecticut, may be estimated at 100, and the communicants at 10,000. Thus the whole number of communicants in the Presbyterian and Congregational churches in this country, in 1729, may be estimated at not far from 33,000. There is ample reason for believing, that the number of churches in these denominations, in 1745, amounted to 750; and that each church contained, on an average, 100 members, making the whole number of communicants, in 1745, 75,000. The *special* revivals of

religion were probably the means of adding from 20,000 to 30,000 members to the churches.

2. The genuine fruits of holiness appeared, according to the acknowledgment of all parties, in multitudes of those who professed religion. They were Christians who endured unto the end. This is the unanimous testimony of those men who were the best able to judge. Great numbers, who were convinced of sin by Mr. Whitefield's preaching, gave ample evidence, living and dying, of sincere and fervent love to the commands of God.

3. There is reason to believe that a *preparation* had been made for the descent of the Holy Spirit, many years before the revival commenced. The fasts and public reformatations, the prayers and tears of good men, from 1700 to 1730, were not in vain.

4. The same errors and irregularities existed in revivals of religion as exist now, and as were witnessed, within a few years after the settlement of the country. There seem to be no new errors, nor mistakes. Lay-preaching, censoriousness, self-confidence, harsh judgments, extravagant speeches, looking for evidence of grace in feelings and impulses, neglect of the written word, and other similar things, have always sooner or later, to a greater or less extent, attended general revivals of religion. The people of God have never yet been able to *bear* a continued divine influence. There has not been holiness enough. Revivals of religion will certainly be corrupted, till there is a great advance in liberality of views, and spirituality of feeling, among the churches and ministers of Christ.

5. It ought to be distinctly mentioned here, that much of the opposition to the revivals of religion, arose from the *fundamental error* which prevailed in many churches, of admitting unconverted members to the communion. The real church of Christ was paralyzed and shackled. There were enemies within her bosom more formidable than the enemies without. These individuals, if they were not affected by the divine influence, were ever to be found in the front rank of opposition. The venerable Stoddard accomplished a vast amount of good, but by his support of the practice in question, he was the means of a vast amount of evil.

6. In the instances of legislative interference in Massachusetts and Connecticut, we see the utter folly of controlling religious affairs, by the civil power. No man who will read the history of Governor Law's administration in Connecticut, will ever desire to unite "Church and State."

7. The necessity of preaching plainly and powerfully the great doctrines of the gospel, is most affectingly seen, in the history of those times. There was very little fanaticism in Northampton, in Hampshire county, in Bethlem in Connecticut, nor in Elizabethtown in New Jersey. Edwards, and Bellamy, and Dickinson, excluded error, by a powerful and uniform exhibition of the truth. The people were instructed. The excitement proceeded more from reflection than from sympathy. In those places where appeals to the feelings, and exhortations were most frequently made, fanaticism exhibited its most baleful fruits.

8. The right course for all Christians, and all Christian ministers to take, on the recurrence of such scenes, is most obvious. It is to join heartily and cordially in all scriptural and proper measures to promote revivals of pure Christianity, and steadily and calmly to oppose and discountenance all injudicious measures *at the beginning*. In resisting what is obviously wrong, they are not resisting the Spirit of God. The Convention of ministers who assembled in Boston, in 1743, took the proper course. They most unequivocally approved of the revivals as the work of God's Holy Spirit, while they were not afraid to lift their warning voice against whatever had an injurious tendency. Dr. Chauncy, and the warm partisans of Mr. Whitefield, were all in fault. One party indiscriminately condemned, and the other indiscriminately approved and admired.

9. An accurate knowledge of human nature, and of the laws of the human mind, was needed exceedingly during that revival. If the ministers of Connecticut had read and understood President Edwards's book on the Religious Affections, they would have avoided one half of the evils which rent many of the churches in sunder.

COMPLETE LIST

OF THE

CONGREGATIONAL MINISTERS OF CONNECTICUT.

From the Settlement of the Colony to the Present Time.

EXPLANATIONS.—The figures after the names of the towns show when they were incorporated; *n*, native place; *d*, place of studying divinity; *from*, points to the place where previously settled, and *to*, place where afterwards settled. Figures before names, time of settlement; and after names, time of death or dismissal; next column, time and place of graduation; *, died. The precise time of settlement and removal is not, in every instance, precisely known. In most instances, the data are accurate. In a few, I have found only some particular dates, when they were pastors, and not the precise time when settled or removed. Some inaccuracies in *societies* will occur, as the name of the *town* only is mentioned in the record.

HARTFORD, 1639.

Centre.

- 1633 Thomas Hooker *1647 Cambridge, Eng.
from Chelmsford, Eng.
n Marfield, Leicester, Eng.
1633 Samuel Stone *1663 Cambridge, Eng.
n Hartford, Eng.
1664 ? Joseph Haynes *1679 Harv. 1658
1685 Timothy Woodbridge *1732 Harv. 1675
Trustee Yale.
1732 Daniel Wadsworth *1747 Yale, 1726
Trustee Yale.
1748 Edward Dorr 1772? Yale, 1742
to Springfield.
1774 Nathan Strong *1816 Yale, 1769
n Coventry, Conn.
son of Rev. N. Strong.
1818 Joel Hawes Brown, 1813
d Andover.

North.

- 1824 Carlos Wilcox *1826 Mid. 1813
d Andover; n Newport, N. H.
1827 Samuel Spring Yale, 1811
from Abington, Mass.
n Newburyport, Mass.
son of Rev. Dr. S. Spring
d Andover.

South.

- 1669 Samuel Whiting 1709 Harv. 1653
Thomas Buckingham 1731 Harv. 1690
Trustee Yale; *1732.
1732 Elnathan Whitman 1776 Yale, 1726
Trustee Yale.
William Patten Harv. 1754
1780? Benjamin Boardman 1789? Yale, 1758
from Chatham.
1790 Abel Flint *1824 Yale, 1785
1824 Joel H. Linsley Mid. 1811
previously an attorney.

West Hartford.

- 1713 Benjamin Colton *1749 Yale, 1710
1757 Nathaniel Hooker 1771? Yale, 1755
1772? Nathan Perkins Prin. 1770

AVON, 1830, from Farmington.

- 1780? Rufus Hawley 1821 Yale, 1767
1820 Ludovicus Robbins 1822 Mid. 1815
to Ohio.
1824 Harvey Bushnell Not grad.

Second Society.

- 1819 Bela Kellogg 1830 Will. 1800
from Brookfield, *1831
1831 Francis H. Case Yale, 1821
from Goshen; n Canton; d Yale.

BERLIN, 1785, from Farmington.

Kensington.

- 1712 William Burnham *1750 Harv. 1702
1756 Samuel Clarke 1775? Prin. 1751
1778? Benoni Upson *1824 Yale, 1776
Trustee Yale.

- 1816 Royal Robbins Yale, 1806
n Wethersfield.

New Britain.

- 1758 John Smalley *1820 Yale, 1756
1810 Newton Skinner *1825 Yale, 1804
n Granby.

- 1825 Henry Jones 1827 Yale, 1820
to Greenfield female high school
n Hartford; d Andover.

- 1829 Jonathan Cogswell Harv. 1806
from Saco, Me.; d Andover.

Worthington.

- 1780? Nathan Fenn *1799 Yale, 1775
1802 Evan Johns 1811 Not grad.
1811 Samuel Goodrich Yale, 1783
from Ridgefield; n Durham.
1831 Ambrose Edson Not grad.
from Brooklyn; d Princeton

BRISTOL, 1785, from Farmington.

- 1747 Samuel Newell *1789 Yale, 1739
 1790? Giles H. Cowles 1810 Yale, 1789
 n Farmington
 to Austinburg, Ohio.
 1811 Jonathan Cone 1828 Yale, 1808
 n Colchester; d Andover
 to Durham, N. Y.
 1829 Abner J. Leavenworth 1831 Am. 1825
 n Waterbury, Ct.; d Andover.

BURLINGTON, 1806, from Bristol.

- 1751 Ebenezer Booge Yale, 1748
 1782 Jonathan Miller *1831 Yale, 1781
 1823 Erastus Clapp 1829 Union, 1822
 n Southampton, Ms.
 to New Marlboro, Mass.
 1830 Erastus Scranton Yale, 1802
 n Madison; from Wolcott.

CANTON, 1806, from Simsbury.

- 1776? Aaron J. Booge 1785 Yale, 1774
 to Granville, Mass.
 1785 Jeremiah Hallock 1826 Not grad.
 1826 Jairus Burt Am. 1824
 d Auburn; n Southampton, Ms.

EAST HARTFORD, 1784, from Hartford.

- 1705 Samuel Woodbridge *1746 Harv. 1701
 Trustee Yale.
 1758 Eliphalet Williams 1803 Yale, 1743
 Trustee Yale.
 1800 Andrew Yates 1814 Yale, 1794
 professor, Union, and at
 Chitteningo, N. Y.
 1816 Joy H. Fairchild 1827 Yale, 1813
 n Guilford; to South Boston.
 1830 Asa Mead *1831 Dart. 1818
 d Andover; from Brunswick, Me.

EAST WINDSOR, 1765, from Windsor.

- 1694 Timothy Edwards *1758 Harv. 1691
 father of Jonathan.
 1755 Joseph Perry 1780? Harv. 1752
 1785 David McClure 1820 Yale, 1769
 missionary to Indians in N. H.,
 from 1776 to 1785.
 1809 Thomas Robbins 1827 Yale, 1796
 n Norfolk; to Stratford.
 1828 Samuel W. Whelpley 1830
 from Plattsburg, N. Y.

Scantic.

- 1754 Thomas Potwine 1803 Yale, 1751
 1804 Shubael Bartlett Yale, 1800

ENFIELD, 1752.

- 1697 Nathaniel Collins *1757 Harv. 1697
 1724 Peter Reynolds 1768 Harv. 1720
 1768 Elam Potter 1780? Yale, 1765
 1780? Nehemiah Prudden *1815 Yale, 1775
 1816 Francis L. Robbins Will. 1808
 n Norfolk.

FARMINGTON, 1645.

- 1652 Roger Newton 1657
 to Milford.
 1655 Samuel Hooker *1697 Harv. 1653
 n Hartford; son of Thomas.
 1706 Samuel Whitman *1751 Harv. 1696
 Trustee Yale.

- 1752 Timothy Pitkin 1784 Yale, 1747
 Trustee Yale.
 1786 Allen Olcott 1792 Yale, 1768
 n East Hartford.
 1795 Joseph Washburn *1805 Yale, 1793
 n Middletown.
 1806 Noah Porter Yale, 1803
 n Farmington; d Dr. Dwight.

GLASTENBURY, 1690.

- 1693 Timothy Stevens 1725 Harv. 1687
 1728 Ashbel Woodbridge *1758 Yale, 1724
 Trustee Yale.
 1759 John Eells *1791 Yale, 1755
 1792 William Brown 1796? Yale, 1789
 to Tioga, N. Y.
 1797 William Lockwood 1805 Yale, 1774
 from Milford; *1828.
 1807 Prince Hawes 1820 Will. 1805
 n Warren
 to Boston and Woodbridge.
 1821 Caleb Burge 1826 Mid. 1816
 to Bellville, N. Y., &c.
 1827 Samuel H. Riddell Yale, 1823
 n Hadley, Mass.; d Andover.

Eastbury.

- 1736 Chiliab Brainard 1739 Yale, 1731
 1740 Nehemiah Brainard *1742 Yale, 1732
 1744 Isaac Chalker 1760? Yale, 1728
 1765? Samuel Woodbridge 1768? Yale, 1763
 1769? Samuel Eells 1771? Yale, 1765
 to Branford.
 1772? James Eells 1805 Yale, 1763
 1806 Joseph Strong 1818 Yale, 1784
 from Heath, Ms.
 1823 Jacob Allen Dart. 1811
 n Columbia.

GRANBY, 1786, from Simsbury & Windsor.

- 1752? Joseph Strong 1770? Yale, 1749
 to Williamsburg, Mass.
 1780? Israel Holley 1790?
 to Cornwall.
 1790? Isaac Porter Yale, 1788
 n Farmington; d Dr. Smalley

Turkey Hills, from Windsor.

- 1742? Ebenezer Mills 1756? Yale, 1738
 to Sandisfield, Mass.
 *1799; aged 89.
 1757? Nehemiah Strong 1770 Yale, 1755
 Prof. of Math. & Nat. Phil. Yale
 from 1770 to 1781
 1775? Theodore Hinsdale 1792? Yale, 1765
 1794 Whitfield Cowles 1808 Yale, 1784
 n Southington; to Ohio.
 1804? Eber L. Clark 1822 Will. 1811
 to Winchendon, Mass.
 1822 Chester Chapin 1823
 1826 Stephen Crosby Union, 1814
 from Spencer, Mass.

HARTLAND, 1761.

East.

- 1768 Starlin Graves 1775? Yale, 1765
 1780? Aaron Church 1814 Yale, 1765
 1815 Ammi Linsley Yale, 1810
 n Branford.

West.

1784 Nathaniel Gaylord Yale, 1774
 1827 Adolphus Ferry Will. 1821
 n Granby, Ms.

MANCHESTER, 1823, from East Hartford.

1780 ? Benajah Phelps 1795 ? Yale, 1761
 to Nova Scotia.

1800 Salmon King 1808 Yale, 1796
 n Bolton ; to Warren, Pa.

1814 Elisha B. Cooke, *1823 Will. 1811
 n Otis, Ms.

1824 Enoch Burt 1828 Prin. 1805
 from Ohio, missionary.

1829 Bennett F. Northrup Yale, 1824
 n Danbury ; d Auburn.

MARLBORO', 1803, from Glastenbury, &c.

Elijah Mason 1762 ? Yale, 1744
 to Saybrook.

1764 ? Benjamin Dunning 1780 ? Yale, 1759
 to Saybrook.

1807 David B. Ripley, 1827 Yale, 1798
 n Pomfret.

1828 Chauncey Lee Yale, 1784
 from Colebrook.

SIMSBURY, 1670.

1696 Dudley Woodbridge *1710 Harv. 1694

1712 Timothy Woodbridge *1742 Yale, 1706

1744 Gideon Mills *1754 Yale, 1737

1757 Benajah Root 1772 ? Prin. 1754

1775 ? Seth Sage 1778 ? Yale, 1768

1780 Samuel Stebbins 1807 Dart. 1775

1809 Allen McLean Yale, 1805
 n Vernon.

SOUTHINGTON, 1779, from Farmington.

1728 Jeremiah Curtiss 1755 Yale, 1724
 *1795, aged 88.

1756 Benjamin Chapman 1774 ? Prin. 1754

1776 William Robinson 1821 Yale, 1773

1821 David L. Ogden Yale, 1814
 n New Haven.

SUFFIELD, 1752.

East.

1698 Benjamin Ruggles *1708 Harv. 1693

1710 Ebenezer Devotion *1741 Harv. 1707
 n Brooklyn, Ms.

1742 Ebenezer Gay 1796 ? Harv. 1737

1793 Ebenezer Gay Yale, 1787
 son of the preceding.

1826 Joel Mann 1830 Dart. 1810
 to Greenwich.

1831 Henry Robinson Yale, 1811
 n Guilford ; from Litchfield.

West.

1746 John Graham 1788 ? Yale, 1740

1790 ? Daniel Waldo 1810 Yale, 1788
 to Lebanon.

1815 Joseph Mix 1830.

WETHERSFIELD, 1639.

1641 Henry Smith *1648.

1641 Jonathan Russell 1667
 to Hadley, Ms.

1666 Gershom Bulkley 1667 Harv. 1655
 n Concord, Ms. ;
 from New London *1713.

1670 ? Joseph Ronaldson 1678 ? Harv. 1652

1679 John Woodbridge 1690 ? Harv. 1664
 from Killingworth.

1694 Stephen Mix *1738 Harv. 1690

1737 James Lockwood *1772 Yale, 1735
 Trustee Yale.

1774 John Marsh *1821 Harv. 1761

1816 Caleb J. Tenney Dart. 1801
 Trustee Yale.

Newington.

1722 Elisha Williams 1726 Harv. 1711

 n Hatfield, Ms. ;
 Pres. Yale 1726 to 1739.

1726 Simon Backus *1745 Yale, 1724

1747 Joshua Belden *1813 Yale, 1743

1805 Joab Brace Yale, 1804
 n Hartford.

Stepney.

1727 Daniel Russell *1764 Yale, 1724

1765 ? Burrage Meriam 1782 ? Yale, 1762

1785 John Lewis *1792 Yale, 1770

1793 ? Calvin Chapin Yale, 1788
 Trustee Yale.

WINDSOR, 1639.

1639 John Warham *1670

1639 Ephraim Hewet *1644

1667 { Woodbridge } 1680
 { Chauncey }

1682 Samuel Mather 1726 Harv. 1671

 Trustee Yale.

1710 Jonathan Marsh 1747 Harv. 1705
 Trustee Yale.

1751 William Russell 1774 ? Yale, 1745

1775 ? David S. Rowland 1789 ? Yale, 1743
 from Plainfield.

1790 Henry A. Rowland Dart. 1785
 n Windsor.

Poquonuc.

John Woodbridge Harv. 1694

1740 Hezekiah Bissell *1783 Yale, 1733

1774 Foster.

Poquonuc has been a long time a waste place.

Wintonbury.

1740 Samuel Tudor 1770 ? Yale, 1728

1780 ? Solomon Walcott 1790 ? Dart. 1776
 from Stamford.

1791 William F. Miller *1811 Yale, 1786

1815 John Bartlett 1831 Yale, 1807
 n Lebanon ;

 from Warren ; to —

1831 Ansel Nash Will. 1809
 n Williamsburg, Ms.

 from Tolland ; d Andover.

NEW HAVEN, 1639.

1639 Samuel Eaton 1644

 to England.

1639 John Davenport 1668 Oxford, Eng.
 n Coventry, Eng. ; to Boston.

1644 William Hook 1656

 to England.

- 1658 Nicholas Street *1674
 1685 James Pierpont *1714 Harv. 1681
 Trustee Yale.
 1716 Joseph Noyes *1761 Yale, 1709
 Trustee Yale.
 1758 Chauncey Whittlesey *1787 Yale 1738
 1788 James Dana 1805 Harv. 1753
 from Wallingford; Trustee Yale.
 1806 Moses Stuart 1810 Yale, 1799
 Prof. Sac. Lit. Andover.
 1812 Nathaniel W. Taylor 1824 Yale, 1807
 n New Milford;
 Prof. Didac. Theol. Yale; $\frac{1}{2}$
 d. Dr. Dwight.
 1825 Leonard Bacon Yale, 1820
 n Hartford; d Andover.

Second Society.

- 1772 Allen Mather *1784 Yale, 1771
 1785 Samuel Austin 1790 Yale, 1783
 to Worcester;
 Pres. Univ. of Vermont; *1830.

White Haven.

- 1751 Samuel Bird 1768.
 1769 Jonathan Edwards 1795 Prin. 1765
 n Northampton;
 son of Pres. Edwards;
 d Dr. Bellamy; to New Hartford;
 Pres. Union College; *1801.

United.

- 1805 Samuel Merwin 1831 Yale, 1802
 n Milford; to Wilton.

African.

- 1829 Simeon S. Jocelyn Not grad.

Fairhaven.

- 1830 John Mitchell Yale, 1821
 n Saybrook; d Andover;
 Editor Christian Spectator.

BRANFORD, 1644.

- 1644 Abraham Pierson 1665
 to New Jersey.
 1687 Samuel Russell *1731 Harv. 1681
 Trustee Yale.
 1732 Philemon Robbins 1780 Harv. 1729
 1783 Jason Atwater *1794 Yale, 1781
 1795 Lynde Huntington, 1804 Yale, 1788
 1808 Timothy P. Gillet Will. 1804

North Branford.

- 1727 Jonathan Merrick *1772 Yale, 1725
 Trustee Yale.
 1770 Samuel Fells 1807 Yale, 1765
 1809 Charles Atwater *1825 Yale, 1805
 n New Haven.
 1828 Judson A. Root Yale, 1823
 n Norfolk; d Yale.

Northford.

- Warham Williams *1788 Yale, 1745
 Trustee Yale.
 1789 Matthew Noyes Yale, 1785
 n Lyme; Trustee Yale.

CHESHIRE, 1780, from Wallingford.

- 1724 Samuel Hall 1775 Yale, 1716
 1766 John Foot *1813 Yale, 1765

- 1813 Humphry M. Perrine 1816 Prin. 1808
 to Baskingridge, N. J.
 1820 Roger Hitchcock 1823.
 1823 Luke Wood 1824 Dart. 1803
 n Somers; from Waterbury;
 to Ashford.
 1827 Joseph Whiting Yale, 1823
 n Milford.

DERBY, 1675, from Milford.

- John Bowers Harv. 1649
 Webb.
 John James not grad.
 1706 Joseph Moss 1731 { Harv. 1699
 { Yale, 1702
 Trustee Yale; *1732.

- 1733 Daniel Humphreys *1787 Yale, 1732
 father of Gen. David Humphreys.
 1780 Martin Tuller 1796 Yale, 1777
 to Royalton, Vt.; *1813.
 1797 Amasa Porter 1805 Yale, 1793
 merchant, New Haven.
 1809 Thomas Ruggles 1811 Yale, 1805
 n Guilford.

- 1814 Zephaniah Swift Dart. 1792

Great Hill.

- 1786 Abner Smith 1824 Harv. 1770
 1827 Samuel T. Babbitt 1828.

Humphreysville.

- 1825 Ephraim G. Swift 1827 Will. 1804
 to Woodbridge.
 1828 Charles Thompson Not grad.
 d Princeton; from Dundaff, Pa.

EAST HAVEN, 1785, from New Haven.

- 1711 Jacob Hemingway *1754 Yale, 1704
 1755 Nicholas Street *1806 Yale, 1751
 1808 Saul Clark 1818 Will. 1805
 to Barkhamstead;
 n Southampton, Ms.
 1818 Stephen Dodd
 from Waterbury.

GUILFORD, 1639.

- 1643 Henry Whitfield 1650
 to England.
 1643 John Higginson 1659
 from Saybrook.
 1664 Joseph Elliot, 1694 Harv. 1658
 1695 Thomas Ruggles *1728 Harv. 1690
 Trustee Yale.
 1729 Thomas Ruggles *1770 Yale, 1723
 son of preceding; Trustee Yale;
 1758 Amos Fowler *1800 Yale, 1753
 1801 Israel Brainard 1807 Yale, 1797
 to Verona, N. Y.
 1807 Aaron Dutton Yale, 1803
 n Watertown.

Second Society.

- 1748 James Sprout 1769 Yale, 1741
 n Scituate, Mass.;
 to Philadelphia; *1793.
 1770 Daniel Brewer Yale, 1765

North Guilford.

- 1725 Samuel Russell *1746 Yale, 1712
 n Branford.
 1748 John Richards 1765 Yale, 1745
 n Waterbury; to Vermont.

- 1766 Thomas W. Bray *1808 Yale, 1765
n Branford.
- 1808 William F. Vaill 1820 Yale, 1806
n East Haddam;
missionary to the Osages.
- 1821 Zolva Whitmore Union, 1818
HAMDEN, 1786, from New Haven.
- 1778 Joshua Perry 1796 Yale, 1775
farmer in Burlington; *1812.
- 1800 Asa Lyman 1803 Yale, 1797
to Bath, Me.
- 1807 John Hyde 1811 Yale, 1803
n Franklin; to Preston.
- 1812 Eliphalet B. Coleman 1826 Will. 1800
n Amherst, Ms.; to New York.
- 1830 Stephen Hubbell Yale, 1826
n Wilton; d Yale.
East Plains.
- 1805 Abraham Alling 1827.
MADISON, 1826, from Guilford.
- 1707 John Hart *1732 Yale, 1703
n Farmington.
- 1732 Jonathan Todd *1791 Yale, 1732
n New Haven.
- 1792 John Elliot *1825 Yale, 1786
n Killingworth.
- 1826 Samuel N. Shepard Will. 1821
n Lenox, Ms.
North Bristol.
- 1758 Richard Ely 1784 Yale, 1754
n Lyme; to Saybrook.
- 1785 Beriah Hotchkin 1790 Not grad.
to Pultney, N. Y.; *1829.
- 1792 Simon Backus 1800 Yale, 1759
from South Hadley, Ms.
- 1812 John Ely *1827 Yale, 1786
n Lyme; from Danbury;
killed by a fall from a horse.
- 1829 David Metcalf Mid. 1819
MERIDEN, 1806, from Wallingford.
- 1729 Theophilus Hall 1768 Yale, 1727
- 1770 John Hubbard *1786 Yale, 1744
- 1786 John Willard 1802 Yale, 1782
n Stafford.
- 1803 Erastus Ripley 1822 Yale, 1795
from Brookfield; to Lebanon.
- 1823 Charles J. Hinsdale Yale, 1815
n Newark, N. J.; d. Princeton.
- MIDDLEBURY, 1807, Waterbury.
- 1799 Ira Hart 1809 Yale, 1792
to Stonington.
- 1809 Mark Mead, 1830 Yale, 1802
n. Greenwich.
- 1830 Jason Atwater Yale, 1825
MILFORD, 1639.
- 1640 Peter Prudden *1656
n Herefordshire, Eng.
- 1660 Roger Newton *1683
from Farmington.
- 1685 Samuel Andrew *1738 Harv. 1675
Trustee Yale.
- 1737 Samuel Whittlesey 1770 Yale, 1729
n Wallingford;
son of Rev. Samuel W.
- 1770 Samuel Wales 1782 Yale, 1767
n Raynham, Mass.;
Prof. Divinity Yale, from 1782 to
1794; *1794, aged 46.
- 1785 William Lockwood 1796 Yale, 1774
to Glastenbury.
- 1796 Bazaleel Pinneo Dart. 1791
d Dr. Smalley.
Second Society.
- 1747 Job Prudden 1778 Yale, 1743
- 1780 David Tuller 1803 Yale, 1774
to Rowley, Ms. 1803 to 1810, to
Vermont, and to Caledonia, N. Y.
- 1805 Sherman Johnson 1807 Yale, 1802
n Southborough, Ms.
- 1808 Caleb Pitkin 1816 Yale, 1806
n New Hartford; to Ohio.
- 1818 Jehu Clark 1827 Yale, 1794
from Newtown.
- 1829 Asa M. Train Amh. 1825
n Enfield, Ms.
NORTH HAVEN.
- 1718 James Wetmore, 1722 Yale, 1714
became Episcopalian; *1760.
- 1724 Isaac Stiles 1760 Yale, 1722
n Windsor; father of Pres. S.
- 1760 Benjamin Trumbull 1820 Yale, 1759
n Hebron; historian of Conn.
- 1820 William J. Boardman Will. 1815
d Andover.
- ORANGE, 1822, from New Haven and Mil-
ford.
- North Milford.*
- 1806 Erastus Scranton 1826 Yale, 1802
n Madison; to Wolcott.
- 1830 Horatio A. Parsons Will. 1820
d Andover; from Manchester, Vt.
- West Haven.*
- 1720 Samuel Johnson 1722 Yale, 1714
n Guilford; became Episcopalian;
Stratford, from 1723 to *1772.
- 1725 Jonathan Arnold 1734 Yale, 1723
became Episcopalian, Staten Isl-
and.
- 1738 Timothy Allen 1742 Yale, 1736
to Ashford.
- 1742 Nathan Birdseye 1758 Yale, 1736
- 1760 Noah Williston *1811 Yale, 1750
- 1816 Stephen W. Stebbins Yale, 1781
from Stratford.
- OXFORD, 1798, from Derby.
- 1745 Jonathan Lyman *1763 Yale, 1742
- 1764 David Bronson 1779 *1796 Yale, 1762
- 1809 Nathaniel Freeman 1815 Yale, 1805
n Mansfield; to Weston.
Sayres Gazley
missionary to the West.
- 1830 Abraham Brown Dart. 1823
from Hartford, Vt.
- PROSPECT, 1827, from Cheshire and Water-
bury.
- 1790 Reuben Hitchcock *1794 Yale, 1786
n Cheshire.

- 1803 Oliver Hitchcock 1812
 1817 John Marsh 1818 Yale, 1804
 n Wethersfield; to Haddam.
 1818 Samuel Rich 1824 Yale, 1804
 n Bristol.
 1825 John E. Bray.

SOUTHBURY.

- 1733 John Graham 1775 Not grad.
 1766 Benjamin Wildman *1812 Yale, 1758
 1813 Elijah Wood 1815 Will. 1812
 1816 Daniel A. Clark 1819 Prin. 1808
 from Weymouth, Ms.;
 to Amherst, Ms. &c. &c.;
 d Andover.
 1826 Thomas L. Shipman Yale, 1818
 n Norwich; d Andover.

South Britain.

- 1770 Jehu Miner 1790 Yale, 1767
 Lathrop Thompson
 1799 Matthias Kasier 1804 Prin. 1785
 1809 Bennet Tyler 1822 Yale, 1804
 n Woodbury; Pres. Dart. Coll.;
 to Portland, Me.
 1822 Noah Smith *1830 Dart. 1818
 d Andover.

WALLINGFORD, 1670.

- 1674 Samuel Street *1717 Harv. 1664
 1710 Samuel Whittlesey *1752 Yale, 1705
 n Cambridge; Trustee Yale.
 1758 James Dana 1785 Harv. 1753
 to New Haven; Trustee Yale.
 1785 James Noyes Yale, 1782
 n Fairfield.

Second Society.

- 1761 Simon Waterman 1780 Yale, 1759
 to Plymouth.

WATERBURY, 1686.

- 1669 Joseph Peck *1699
 1705 John Southmayd 1735 Harv. 1697
 1740 Mark Leavenworth *1797 Yale, 1737
 1800 Holland Weeks, 1806 Dart. 1795
 1808 Luke Wood 1818 Dart. 1803
 n Somers; to Cheshire.
 1821 Daniel Crane 1826 Prin. 1797
 to Chester, N. Y.
 1826 Henry Benedict 1827 Yale, 1822
 n Norwalk; to Norwalk.
 1831 Joel R. Arnold
 from New Hampshire.

Salem.

- 1785 Abraham Fowler, 1800 Yale, 1775
 to Litchfield.
 1801 Jabez Chadwick 1803
 to Lansingville, N. Y.
 1812 Stephen Dodd 1817
 to East Haven.
 1823 Amos Pettengill *1830 Harv. 1805
 from Litchfield.

WOODBURIDGE, 1784, from New Haven and
 Milford.

Amity.

- 1742 Benjamin Woodbridge *1785 Yale, 1740

- 1784 Eliphalet Ball 1790 Yale, 1748
 to Ballston, N. Y. from whom the
 town derives its name;
 *1797, aged 75.

- 1791 David L. Beebe 1801 Yale, 1785
 to Catskill, N. Y.

- 1802 Claudius Herrick 1807 Yale, 1790
 teacher female school New Haven;
 *1831.

- 1810 Jason Allen 1826 Yale, 1806
 n Montville; to Utica, N. Y.

- 1828 Prince Hawes Will. 1805
 n Warren;
 from Glastenbury, and Boston.

Bethany.

- 1762 Stephen Hawley *1804 Yale, 1759
 1804 Israel Jones 1808

- 1810 Nath'l G. Huntington 1823 Yale, 1806
 n Hartford.

- 1827 Ephraim G. Swift 1828 Will. 1804
 from Derby.

WOLCOTT, 1796.

- 1775 Alexander Gillett, 1790 Yale, 1770
 to Torrington.

- 1791 Israel B. Woodward *1810 Yale 1789

- 1811 Thomas Rich 1812 Dart. 1799
 1812 Luther Hart *1813 Not grad.

- 1814 John Keyes 1823 Dart. 1803
 to Ohio.

- 1827 Erastus Scranton 1830 Yale, 1802
 from Orange; to Burlington;
 n Madison.

NEW LONDON, 1648.

- 1648 Richard Blynman 1658
 from Gloucester, Ms.;
 to England.

- 1658 Gershom Bulkley 1666 Harv. 1655
 n Concord, Ms.; to Wethersfield.

- 1670 Simon Bradstreet *1683 Harv. 1660

- 1691 Gurdon Saltonstall 1707 Harv. 1684
 n Haverhill;
 governor Connecticut.

- 1709 Eliphalet Adams *1753 Harv. 1694
 from Boston; Trustee Yale.

- 1757 Mather Byles 1768 Harv. 1751

- 1769 Ephraim Woodbridge *1776 Yale, 1765

- 1785 Henry Channing 1806 Yale, 1781
 n Newport, R. I.

- 1806 Abel McEwen Yale, 1804
 n Winchester.

NORWICH, 1660.

- 1660 James Fitch *1702.

- 1699 John Woodward 1716 Harv. 1693

- 1717 Benjamin Lord *1784 Yale, 1714
 Trustee Yale.

- 1784 Joseph Strong Yale, 1772
 Trustee Yale.

- 1829 Cornelius B. Everest Will. 1811
 from Windham.

Chelsea.

- Nathaniel Whitaker 1772 Harv. 1730
 1774 Judson.

1784 Walter King 1811 Yale, 1782
to Williamstown, Ms. from 1813 to
*1815.
1812 Asahel Hooker *1813 Yale, 1789
n Bethlem; from Goshen.
1814 Alfred Mitchell *1831 Yale, 1809
n Wethersfield; d Andover.

Fourth Society.

Jesse Ives 1770 Yale, 1758
to Monson, Ms.

Norwich Falls.

B. Barlow 1828
1828 Benson C. Baldwin 1830 Mid. 1822
1830 Charles Hyde.

Bozrah, 1786, from Norwich.

1738 Benjamin Throop *1785 Yale, 1734
1786 Jonathan Murdock *1812 Yale, 1766
from Greenwich.
1815 David Austin *1831 Yale, 1779

Colchester, 1699.

1703 John Bulkley *1731 Harv. 1699
n Wethersfield; son of Gershom.
1732 Ephraim Little 1788 Yale, 1728
1791 Salmon Cone 1830 Yale, 1789
n Bolton.
1830 Lyman Strong Will. 1802
n Southampton, Ms.; from Hebron.

West Chester.

1729 Judah Lewis 1742 Yale, 1726
1742 Thomas Skinner *1762 Harv. 1732
1764 Robert Robbins 1804 Yale, 1760
1806 Ezra Stiles Ely 1810 Yale, 1804
n Lebanon; to Philadelphia;
Editor Philadelphian.
1812 Nathaniel Dwight 1820 Not grad.
n Northampton, Ms.;
to Oswego, N. Y.; *1831.
1821 Jacob Scales 1826 Dart. 1817
d Andover; to Henniker, N. H.
1827 Joseph Harvey Yale, 1808
n East Haddam; from Goshen;
Gen. Agent Am. Ed. Society.

Franklin, 1786, from Norwich.

1723 Daniel Kirkland *1773 Yale, 1720
1756 Peter Powers 1766 Harv. 1754
1767 Joel Benedict 1780 Prin. 1765
to Plainfield.
1782 Samuel Nott Yale, 1780

Griswold, 1815, from Preston.

1720 Hezekiah Lord *1763 Yale, 1717
1762 Levi Hart *1807 Yale, 1760
n Southington; trustee Yale;
d Dr. Bellamy.
1810 Horatio Waldo 1830 Will. 1804
1830 Spofford D. Jewett Dart. 1826
n Barnstead, N. H.; d Andover.

Jewett's City.

1825 Seth Bliss Not Grad.
n Springfield, Ms.; d Yale.

Groton, 1705, from New London.

1704 Ephraim Woodbridge *1724 Harv. 1701

1727 John Owen *1753 Harv. 1723
1757 Samuel Kirtland 1758
1758 Jonathan Barber *1783 Yale, 1730
1772 Aaron Kiune 1796 Yale, 1765
to Talmadge, Ohio.
1811 Timothy Tuttle Yale, 1808
n Durham.

North.

1729 Ephraim Punderson 1736 Yale, 1726
became Episcopalian;
New Haven, 1755 to 1762.
1736 Andrew Crosswell 1746 Harv. 1728
1746 Jacob Johnson 1780 Yale, 1740

Independent.

1817 Christopher Avery 1820
from Stonington.
1820 Thomas H. Deverell 1823

Lebanon, 1697.

1700 Joseph Parsons 1708 Harv. 1697
1711 Samuel Welles 1722 Yale, 1707
1722 Solomon Williams 1679 Harv. 1719
n Hatfield, Ms; Trustee Yale;
brother of the president of Yale.
1780 Zebulon Ely 1824 Yale, 1779
father of Ezra Stiles Ely.
1825 Edward Bull Yale, 1816
n Saybrook; d Yale.

Exeter.

1720 Samuel Smith *1725 Yale 1713
1725 William Gager *1739 Yale, 1721
1739 Eleazar Wheelock 1769 Yale, 1733
n Windham;
Pres. Dartmouth 1770 to *1779,
aged 69.
1775 John Gurley *1812 Yale, 1773
1813 John H. Fowler 1821 Yale, 1790
to Montgomery, Ms.; *1828.
1823 Daniel Waldo Yale, 1788
from Suffield.

Goshen.

1765 Timothy Stone 1797 Yale, 1763
n Guilford.
1798 William B. Ripley 1822 Yale, 1786
from Ballston, N. Y.;
Trustee Yale.
1823 Erastus Ripley Yale, 1795
from Meriden.

*Lisbon, 1786, from Norwich.**Newent.*

1718 Henry Willes 1750 *1759 Yale, 1715
1753 John Ellis 1782 Harv. 1750
1790 David Hale 1803 Yale, 1785
n Coventry.
1805 Levi Nelson.

Hanover.

1768 Andrew Lee Yale, 1766
Trustee Yale.
1830 Barnabas Phinney Will. 1827
LYME, 1667, from Saybrook.
1693 Moses Noyes *1729 Harv. 1659
Trustee Yale.
1724 Samuel Pierpont *1725 Yale, 1718
drowned.

1730 Jonathan Parsons 1746 Yale, 1729
to Newburyport 1756 to *1776.
1746 Stephen Johnson *1786 Yale, 1742
Trustee Yale.
1790 Lathrop Rockwell *1828 Dart. 1789
1829 Chester Colton Yale, 1804
n Hartford ;
from Brentwood, N. H.

North.

George Beckwith *1793 Yale, 1728
Trustee Yale.
1814 Josiah Hawes Will. 1800
from Cornwall.

Nantic.

Ebenezer Mack.
George Griswold 1770 Yale, 1717
1786 David Higgins 1800 Yale, 1785
to Bath, N. Y.
1803 David Huntington, 1812 Dart. 1773
from Salem.
1821 Beriah Green 1822 Mid. 1819
to Brandon, Vt., and Kennebunk,
Me. and Prof. Western Reserve
College.
1823 John R. St. John *1828.

Independent.

Daniel Miner 1799.
1820 Seth Lee 1825.
MONTVILLE, 1786, from New London.

1722 James Hillhouse 1738
1739 David Jewett 1730 Harv. 1736
1784 Rozell Cook *1798 Yale, 1777
1803 Abishai Alden 1825 Dart. 1787
n Stafford ; from Willington.
1830 Rodolphus Landfear Yale, 1821
n East Hartford ; d Andover.

Chesterfield.

1826 Nathaniel Miner 1830.

NORTH STONINGTON, 1808, from Stonington.

1727 Ebenezer Russell *1731 Yale, 1722
1732 Joseph Fish 1780 Harv. 1728
1823 Charles F. Butler 1824 Yale, 1816
n Greenwich ; to Bedford, N. Y.
1825 James Ayer 1827.

PRESTON, 1687.

1698 Salmon Treat 1744 { Harv. 1694
Yale, 1702
1744 Asher Rossiter *1781 Yale, 1740
1784 Jonathan Fuller *1786 Yale, 1783
1787 Lemuel Tyler *1810 Yale, 1780
n Branford.
1812 John Hyde 1827 Yale, 1803
n Franklin ; from Hamden ;
to Wilbraham, Ms.
1828 Augustus B. Collins Not grad.
from Coventry.

Long Society.

1765 Jabez Wight 1775.

Independent.

Paul Park 1802.

SALEM, 1785, from Colchester.

1719 Joseph Lovett 1745.
1775 David Huntington 1796 Dart. 1773
to Lyme.
1813 Amasa Loomis 1817 Yale 1807
n East Windsor ; to Ohio.
1818 Royal Tyler 1822 Dart. 1788
from Coventry.
1822 Ely Hyde Yale, 1803
n Franklin ; from Amenia, N. Y.

Independent.

1809 Robert Fargo.

STONINGTON, 1658.

1660 Zechariah Bridgen 1663.
1664 James Noyes *1719 Harv. 1659
Trustee Yale.
1720 Ebenezer Rossiter 1730 Yale, 1718
1733 Nathaniel Eells 1790 Yale, 1728
1766 John Dennison.
Hezekiah N. Woodruff 1803 Yale, 1784
n Farmington ; to Manlius, N. Y.
1810 Ira Hart *1829 Yale, 1792
from Middlebury.
1830 Joseph Whittlesey Yale, 1825
n Washington ; d Yale.

Independent.

Christopher Avery 1814
to Salem.

WATERFORD, 1801, from New London.

No pastor ever settled over the congregational church.

FAIRFIELD, 1639.

Jones.

1665 Samuel Wakeman *1692.
1694 Joseph Webb *1732 Harv. 1684
Trustee Yale.
1733 Noah Hobart *1773 Harv. 1724
Trustee Yale.
1775 Andrew Elliot 1805 Harv. 1762
1807 Heman Humphrey 1817 Yale, 1805
n Burlington ; to Pittsfield ;
Pres. Amherst College.
1818 Nathaniel Hewit 1827 Yale, 1803
n New London ; d Andover ;
Sec. Amer. Temperance Society ;
to Bridgeport.
1828 John Hunter Union, 1826
d Princeton.

Greensfarms.

1715 Daniel Chapman *1741 Yale, 1707
1742 Daniel Buckingham 1766 Yale, 1735
1766 Hezekiah Ripley 1821 Yale, 1769
Trustee Yale ; *1831.
1821 Edward W. Hooker 1829 Mid. 1814
d Andover ;
Editor Journal of Humanity ;
to Wiscasset, Me., and Benning-
ton, Vt.
1829 Thomas F. Davies Yale, 1813
n Reading ; from Huntington ;
Editor Christian Spectator.

Greenfield.

- 1726 John Goodsell 1754 Yale, 1724
 1756 Seth Pomeroy 1773 Yale, 1753
 1783 Timothy Dwight 1795 Yale, 1769
 n Northampton; Pres. Yale.
 1805 Horace Holley 1808 Yale, 1803
 n Salisbury; to Boston;
 Pres. Transylvania University;
 *1827.
 1812 William Belden 1821 Yale, 1803
 n Norwalk; to New York.
 1823 Richard V. Dey 1828 Colum. 1818
 to Dutch church, New York.

DANBURY, 1687.

- 1697 Seth Shove *1735 Harv. 1687
 1736 Ebenezer Whitee *1779 Yale, 1733
 1762 Noadiah Warner 1769 Yale, 1759
 1770 Ebenezer Baldwin 1776 Yale, 1763
 1785 Timothy Langdon 1800 Yale, 1781
 n Berlin.
 1803 Israel Ward 1810.
 1813 William Andrews 1827 Mid. 1806
 from Windham; to Cornwall.
 1829 Anson Rood Mid. 1825
 n Jericho, Vt.

Bethel.

- 1760 Noah Wetmore 1786 Yale, 1757
 1788 John Ely 1807 Yale, 1786
 n Lyme; to Madison.
 1807 Samuel Sturges 1812.
 1822 John G. Lowe, 1829
 to Amenia, N. Y.

BRIDGEPORT, 1821, from Stratford.

- Charles Chauncey Harv. 1686
 Samuel Cook 1746 Yale, 1705
 Trustee Yale.
 1760 Robert Ross *1799 Prin. 1751
 1797 Samuel Blatchford 1804
 n England;
 to Lansingburgh, N. Y. *1828.
 1806 Elijah Waterman *1825 Yale, 1791
 from Windham.
 1826 Franklin Y. Vail 1828 Not grad.
 Sec. Western Agency American
 Education Society.

- 1830 John Blatchford Union, 1820
 son of Samuel; d Princeton;
 from Stillwater, N. Y.

Second Society.

- 1830 Nathaniel Hewit Yale, 1808
 from Fairfield, &c.

BROOKFIELD, 1788, from Newtown, &c.

- 1758 Thomas Brooks 1800 Yale, 1755
 1801 Erastus Ripley 1802 Yale, 1795
 to Meriden.
 1807 Richard Williams 1811 Yale, 1802
 n Lebanon; to Veteran, N. Y.
 1813 Bela Kellogg 1817 Will. 1800
 to Avon; *1831.
 1821 Abner Brundage Not grad.

DARIEN, 1820, from Stamford.

- 1760 Moses Mather 1807 Yale, 1739
 1807 William Fisher 1819 Will. 1805
 1824 Ebenezer Platt Not grad.

GREENWICH, 1708.

- Joseph Morgan Yale, 1702
 to New Jersey.
 1760 Ebenezer Davenport.
 Robert Morris 1790.

West Benedict.

- 1709 Richard Sackett *1727 Yale, 1709
 1728 Stephen Munson *1730 Yale, 1725
 1733 Abraham Todd 1784 Yale, 1727
 1786 Isaac Lewis 1818 Yale, 1665
 from Wilton; trustee Yale.
 1818 Isaac Lewis 1828 Yale, 1794
 son of preceding; to Bristol, R. I.
 1830 Joel Mann Dart. 1810
 from Suffield.

Stanwich.

- Ephraim Bostwick Yale, 1729
 1735 Benjamin Strong 1768 Yale, 1734
 Blackleach Burritt Yale, 1765
 to N. Y.
 1772 William Seward 1790 Yale. 1769
 *1803.
 1793 Platt Buffett Yale, 1791
 HUNTINGTON, 1789, from Stratford.
 1724 Jedidiah Mills 1770 Yale, 1722
 Nathan Woodhull Yale, 1775
 1780 David Ely 1816 Yale, 1769
 Trustee Yale.
 1817 Thomas F. Davies 1818 Yale, 1813
 n Reading;
 Editor Christian Spectator;
 to Fairfield.

- 1818 Thomas Punderson Yale, 1804
 n New Haven; from Pittsfield, Ms.

MONROE, 1823, from Huntington.

- 1766 Elijah Rexford *1807 Yale, 1763
 1821 Chauncey G. Lee 1823 Mid. 1817
 n Colebrook;
 son of Dr. Chauncey L.
 1827 Amos Bassett *1828 Yale, 1784
 n Derby; from Hebron;
 Principal Foreign Mission School,
 Cornwall.
 1828 Daniel Jones.

NEW CANAAN, 1801, from Norwalk.

- Robert Silliman 1770 Yale, 1737
 to Saybrook.
 1774 Drummond
 1781 Justus Mitchell *1806 Yale, 1776
 1818 William Bonney 1831 Will. 1805
 1831 Theophilus Smith Yale, 1824
 n Halifax, Vt.; d Yale.

NEW FAIRFIELD, 1740.

- 1742 Benajah Case 1758 Yale, 1733
 1758 James Taylor *1786 Yale. 1754
 1774 Peck.
 1786 Medad Rogers 1824 Yale, 1777
 n Branford.
 1824 Abraham O. Stansbury 1826
 to South East, N. Y.; *1829.

NEWTOWN, 1708.

- John Beach 1732 Yale, 1721
 became Episcopalian; *1784.
 David Judson 1780 Yale, 1738

- 1784 Zephaniah H. Smith 1796 Yale 1782
n Glastenbury.
- 1799 Jehu Clark 1817 Yale, 1794
to Milford.
- 1825 William Mitchell 1831 Yale, 1818
n Saybrook; d Andover.
- NORWALK, 1655.
- 1654 Thomas Hanford.
- 1697 Stephen Buckingham 1727 Har. 1693
Trustee Yale. } Yale 1702
- 1727 Moses Dickinson *1778 Yale, 1717
Trustee Yale.
- 1763 William Tennant Prin. 1758
- 1785 Matthias Burnet 1806 Prin. 1769
- 1807 Roswell R. Swan *1819 Yale, 1802
n Stonington.
- 1820 Sylvester Eaton 1827 Will. 1816
to Buffalo, N. Y.
- 1828 Henry Benedict Yale, 1822
n Norwalk; from Waterbury;
d Princeton.
- READING, 1767, from Fairfield.
- 1733 Nathaniel Hunn *1749 Yale, 1731
- 1753 Nathaniel Bartlett 1810 Yale, 1749
Jonathan Bartlett 1809 Not grad.
- 1809 Daniel Crocker 1825 *1831 Yale, 1782
- 1826 Wm. C. Kniffin 1828 Not grad.
d Princeton.
- 1830 William L. Strong Yale, 1802
n Salisbury; from Somers.
- RIDGEFIELD, 1709.
- 1760 Jonathan Ingersoll 1778 Yale, 1736
- 1785 Samuel Goodrich 1811 Yale, 1783
n Durham; to Berlin.
- 1817 Samuel M. Phelps 1829.
- 1831 Charles G. Sellick Yale, 1827
- Ridgebury.
- 1770 Samuel Camp 1805 Yale, 1764
- 1824 Nathan Burton.
- SHERMAN, 1802, from New Fairfield.
- 1744 Thomas Lewis Yale, 1741
to New Jersey.
- 1751 Elijah Sill 1780 Yale, 1748
- 1793 Maltby Gelston Yale, 1791
- STAMFORD, 1641.
- 1641 Richard Denton 1644
to Hampstead, L. I.
- 1644 John Bishop *1694.
- 1694 John Davenport *1731 Harv. 1687
Trustee Yale.
- 1732 Ebenezer Wright *1746 Yale, 1724
- 1746 Noah Wells *1776 Yale, 1741
Trustee Yale.
- 1779 John L. Avery *1791 Yale, 1777
- 1793 Daniel Smith Yale, 1791
Trustee Yale.
- North.
- 1780 Solomon Walcott 1786 Dart. 1776
to Windsor.
- 1787 John Shepherd.
- 1800 Amzi Lewis 1820 Yale 1768
- 1821 Henry Fuller Mid. 1812
- STRATFORD, 1639.
- 1640 Adam Blackman *1665.
- 1665 Israel Chauncey *1722 Harv. 1661
Trustee Yale.
- 1667 Zephaniah Walker 1673
to Woodbury,
- 1709 Timothy Cutler 1719 Harv. 1701
Pres. of Yale from 1719 to 1722;
became Episcopalian.
- 1722 Hezekiah Gould 1752.
- 1753 Izrahiah Wetmore 1780 Yale, 1748
to Trumbull.
- 1783 Stephen W. Stebbins 1813 Yale, 1781
to West Haven.
- 1814 Matthew R. Dutton 1823 Yale,
n Watertown; d Andover;
Prof. Math. and Nat. Phil. Yale,
1823 to *1825.
- 1825 Joshua Leavitt 1828 Yale, 1814
n Heath, Ms.;
previously an attorney;
Sec. Seaman's Friend Soc. New
York; Editor N. Y. Evangelist.
- 1830 Thomas Robbins 1831 Yale, 1796
n Norfolk; from East Windsor.
- TRUMBULL 1801, from Stratford.
- 1730 Richardson Miner 1742 Yale, 1726
became Episcopalian.
- James Beebe *1785 Yale, 1745
- 1783 Izrahiah Wetmore *1798 Yale, 1748
from Stratford.
- 1802 John Giles 1803.
- 1807 Daniel C. Banks 1813 Yale, 1804
n Fairfield; to Louisville, Ky.
- 1817 Reuben Taylor 1824 Will. 1806
- 1826 James Kant.
- WESTON, 1787, from Fairfield.
- 1763 James Johnson 1810 Yale, 1760
- 1813 Henry Sherman 1815 Yale, 1803
n New Haven.
- 1819 Nathaniel Freeman Yale, 1805
n Mansfield; from Oxford.
- Norfield.
- 1757 Samuel Sherwood *1783 Yale, 1749
- 1785 John Noyes 1827 Yale, 1777
n Fairfield.
- WILTON, 1802, from Norwalk.
- 1726 Robert Sherwood 1732.
- 1732 William Gaylord 1770 Yale, 1730
- 1772 Isaac Lewis 1786 Yale, 1770
to Greenwich.
- 1791 Aaron Woodward 1800 Yale, 1789
- 1801 John J. Earle 1805
- 1807 Samuel Fisher 1809 Will. 1799
to Paterson, N. J.
- 1812 Sylvanus Haight 1831.
Samuel Merwin Yale, 1802
from New Haven.
- WINDHAM, 1692.
- 1700 Samuel Whiting *1725
- 1726 Thomas Clap 1739 Harv. 1722
President Yale 1739 to *1766.
- 1740 Stephen White *1794 Yale, 1736
- 1794 Elijah Waterman 1804 Yale, 1791
to Bridgeport; father of Thomas T.

- 1808 William Andrews 1813 Mid. 1806 to Danbury.
- 1815 Cornelius B. Everest 1827 Will. 1811 to Norwich.
- 1829 Richard F. Cleaveland Yale, 1824 n Norwich; d Princeton.
- Scotland.*
- 1735 Ebenezer Devotion *1789 Yale, 1732
- 1772 James Cogswell 1805 Yale, 1741 from Canterbury; father of Dr. Mason F.
- 1808 Elijah G. Wells 1810 Will. 1805 n New Hartford.
- 1811 Jesse Fisher Harv. 1803
- Willimantic.*
- 1827 Dennis Platt 1829 Yale, 1823 n Danbury; d Yale; to Canterbury.
- 1830 Ralph S. Crampton from Woodstock.
- Independent.*
- John Palmer 1807.
- BROOKLYN, 1786, from Pomfret and Canterbury.
- 1735 Ephraim Avery *1754 Harv. 1731
- 1756 Josiah Whitney *1824 Harv. 1752 Trustee Yale; died aged 94.
- 1813 Luther Wilson 1817 Will. 1807 became Unitarian; to Petersham, Mass.
- 1824 Ambrose Edson 1830 Not grad. to Berlin; d Princeton.
- 1831 George J. Tillotson Yale, 1825 n Farmington; d Yale.
- ASHFORD, 1710.
- 1718 James Hale *1742 Harv. 1703
- 1743 John Bass *1751 Harv. 1737
- 1751 Timothy Allen 1765 Yale, 1736 from Woodbridge; to Chesterfield, N. Y.
- 1766 James Messinger 1780 Harv. 1762
- 1790 Enoch Pond 1807.
- 1812 Philo Judson Yale, 1809 n Woodbury.
- Eastford.*
- 1760 Ebenezer Martin 1780 Yale, 1756
- 1785 Andrew Judson 1805 Dart. 1775
- 1811 Holland Sampson 1817.
- 1820 Reuben Torry Brown, 1816
- Westford.*
- 1790 William Storrs 1825 Dart. 1788
- 1826 Luke Wood 1829 Dart. 1803 n Somers; from Cheshire to Killingworth.
- CANTERRURY, 1706.
- 1711 Samuel Eastabrook *1727 Harv. 1696
- 1729 John Wadsworth *1741 Harv. 1723
- 1744 James Cogswell 1771 Yale, 1741 n Saybrook; to Windham.
- 1778 Solomon Morgan 1797 from Sterling; to Canaan.
- 1808 George Larned 1810.
- 1813 Asa Meech 1822.
- 1822 Thomas J. Murdock *1827 Dart. 1812 d Andover.
- 1827 James R. Wheelock 1829 Dart. 1807
- 1830 Dennis Platt Yale, 1824 n Danbury; d Yale; from Windham.
- Westminster.*
- 1770 Job Staples 1804 Prin. 1765
- 1805 Erastus Larned 1824 Brown, 1795
- 1825 Israel G. Rose 1831 Yale, 1821 n Coventry; to Wilbraham, Ms.
- CHAPLIN, 1822, from Mansfield.
- 1817 Jared Andrus 1830 Not grad.
- 1831 Lent S. Hough Not grad. d Yale.
- HAMPTON, 1786, from Windham.
- 1733 William Billings 1734 Yale, 1702 to Sunderland, Ms.
- 1734 Samuel Moseley *1791 Harv. 1729
- 1791 Ludovicus Weld 1824 Harv. 1789 to Fabius, N. Y.
- 1824 Daniel G. Sprague Brown, 1819 d Andover.
- KILLINGLY, 1708.
- 1715 John Fisk *1741 Harv. 1702
- 1746 Perley Howe *1753 Harv. 1731
- 1754 Aaron Brown 1778 Yale, 1749
- 1778 Elisha Atkins Yale, 1773
- Second.*
- 1746 Nehemiah Barker 1747 Yale, 1742
- 1747 Samuel Wadsworth 1759.
- 1760 Eden Burroughs 1763 Yale, 1751 to Hanover, N. H. *1813.
- 1798 Israel Day 1827 Not grad.
- Westfield.*
- 1806 Gurdon Johnson 1809 Will. 1798 to Voluntown.
- 1812 Roswell Whitmore.
- PLAINFIELD, 1700.
- 1706 Joseph Coit 1748 { Harv. 1697
- 1748 David S. Rowland 1761 { Yale, 1702
- to Windsor.
- 1773 Fuller. Yale, 1743
- 1780 Joel Benedict 1816 Prin. 1765 from Franklin.
- 1820 Orin Fowler 1831 Yale, 1815 n Lebanon; to Fall River, Troy, Mass.
- POMFRET, 1713.
- 1715 Ebenezer Williams *1753 Harv. 1709 Trustee Yale.
- 1756 Aaron Putnam 1802 Harv. 1752
- 1802 Asa King 1811 Not grad. to Killingworth.
- 1811 James Porter 1830 Will. 1810
- 1831 Amzi Benedict Yale, 1814 n New Canaan; d Andover; from Vernon.
- Abington.*
- 1753 David Ripley *1785 Yale, 1749
- 1783 Walter Lyon 1827 Dart. 1777
- 1828 Charles Fitch Not grad.

STERLING, 1794, from Voluntown.

Solomon Morgan 1777
to Canterbury.

1828 Otis Lane Harv. 1798

THOMPSON, 1785, from Killingly.

1730 Marston Cabot *1756 Harv. 1724

1757 Noadiah Russell 1795 Yale, 1750

1796 Daniel Dow Yale, 1793

Trustee Yale.

VOLUNTOWN, 1719.

1723 Samuel Dorrance *1775

Eleazer Porter

1785 Michaia Porter 1801 Brown, 1775

1813 Gurdon Johnson 1817 Will. 1798

from Killingly.

1828 Otis Lane Harv. 1798

WOODSTOCK, 1686.

1690 Josiah Dwight *1726 Harv. 1687

1727 Amos Throop *1735 Harv. 1721

1737 Abel S. Stiles 1760 Yale, 1733

to North Society.

1763 Abiel Leonard 1780 Harv. 1759

1780 Eliphalet Lyman 1825 Yale, 1776

1827 Ralph S. Crampton 1830
to Windham.

1831 William M. Cornell Brown, 1827

North.

1760 Abel S. Stiles *1783 a 75 Yale, 1733
from First Society.

1784 Joshua Johnson 1791 Yale, 1775

to Dudley, Ms.

1791 William Graves *1813 Yale, 1785

1815 Samuel Backus 1831 Union, 1811

to Palmer, Mass.

1831 Foster Thayer Will. 1828

n Dorchester Mass.; d Princeton.

West.

1747 Stephen Williams *1795 Yale, 1741

1802 Alvan Underwood Brown, 1798

Fourth.

1832 Orson Cowles Yale, 1828

n Hartland; d Yale.

LITCHFIELD, 1719.

1723 Timothy Collins 1752 *1777 Yale, 1718

1753 Judah Champion *1810 Yale, 1751

1797 Dan Huntington 1809 Yale, 1794

to Middletown, to Hadley, Mass.

1810 Lyman Beecher 1826 Yale, 1797

from E. Hampton, L. I.; to Boston.

1827 Daniel Carroll 1829 Jef. Pa. 1823

d Princeton; to Brooklyn, L. I.

1829 Laurantus P. Hickok Union, 1820

South Farms.

George Beckwith 1782 Yale, 1766

1786 Amos Chase 1814 Dart. 1780

1817 Amos Pettingill 1822 Harv. 1805

to Waterbury.

1823 Henry Robinson 1830 Yale, 1811

n Guilford; to Suffield.

1831 Vernon D. Taylor

Northfield.

1790 Joseph E. Camp Yale, 1787

Milton.

1802 Benjamin Judd 1805

Not grad.

1807 Abraham Fowler 1814
from Waterbury.

Yale, 1775

BARKHAMSTED, 1779.

1787 Ozias Eells *1813

Yale, 1779

n Middletown.

1814 Elihu Mason 1816

Dart. 1808

to Bergen, N. Y.

1819 Saul Clark 1829

Will. 1805

from E. Haven; to Chester, Ms.

BETHLEM, 1787, from Woodbury.

1740 Joseph Bellamy *1790 Yale, 1735
n Cheshire; died aged 72.

1790 Azel Backus 1812 Yale, 1787

Pres. Hamilton College, *1816.

1816 John Langdon 1825 Yale, 1809

n Danbury; *1830.

1825 Benjamin F. Stanton 1829 Union, 1811

d Princeton; to

1830 Paul Couch Dart. 1823

d Andover; from Newbury, Ms.

CANAAN, 1739.

1740 Elijah Webster, 1752 Yale, 1738

1752 Daniel Farrand 1803 Prin. 1750

1805 Charles Prentice Yale, 1802

n Bethlem.

Second.

John Eells *1786

Yale, 1724

Asahel Hart

Yale, 1764

1782 Amos Thompson 1794

Prin. 1760

1799 Solomon Morgan 1804

from Canterbury.

1805 Pitkin Cowles Yale, 1800

n Southington.

COLEBROOK, 1779.

1796 Jonathan Edwards 1799 Prin. 1765

from New Haven;

Pres. Union College, &c.

1800 Chauncey Lee 1827 Yale, 1784

previously an attorney;

to Marlboro.

1830 Azariah Clark Will. 1805

from Canaan, N. Y.

CORNWALL, 1740.

1760 Hezekiah Gould 1786 Yale, 1751

1787 Hercules Weston 1804 Dart. 1783

1804 Timothy Stone 1827 Not grad.

to Chatham.

1827 William Andrews Mid. 1806

from Danbury.

North.

1790 Israel Holly 1802

from Granby.

1805 Josiah Hawes 1813 Will. 1800

to Lyme.

1819 Walter Smith Yale, 1816

n Kent.

GOSHEN, 1749.

1740 Stephen Heaton 1753 *1788 Yale, 1733

1754 Abel Newell 1772 Yale, 1751

1778 Josiah Sherman 1790 Prin. 1754

- 1791 Asahel Hooker 1810 Yale, 1789
n Bethlem; to Norwich.
- 1810 Joseph Harvey 1825 Yale, 1808
n East Haddam; General Agent
A. E. S. to Colchester.
- 1826 Francis H. Case 1828 Yale, 1821
n Canton; d Yale; to Avon.
- 1829 Grant Powers Dart. 1810
from Haverhill, N. H.
- Second.*
- 1829 George Carrington Yale, 1823
n Woodbridge; d Yale.
- HARWINTON, 1737.*
- 1737 Andrew Bartholomew 1776 Yale, 1731
- 1776 David Perry 1780 Yale, 1772
to Richmond.
- 1782 Joshua Williams 1822 Yale, 1780
n Wethersfield.
- 1822 George E. Pierce Yale, 1816
n Southbury; d Andover.
- KENT, 1739.*
- 1741 Cyrus Marsh 1756 Yale, 1739
- 1758 Joel Bordwell *1812 Yale, 1756
- 1813 Asa Blair 1823 Yale, 1810
n Blandford, Ms.
- 1824 Lauranus P. Hickok 1829 Union, 1820
to Litchfield.
- NEW HARTFORD, 1738.*
- 1739 Jonathan Marsl *1794 Yale, 1735
- 1795 Edward D. Griffin 1801 Yale, 1790
to Newark, N. J.; Prof. Andover;
to Boston; again to Newark;
Pres. Williams College, &c.
- 1802 Amasa Jerome 1813 Will. 1798
to Ohio.
- 1814 Cyrus Yale, Will. 1811
- North.*
- 1830 Burr Baldwin Yale, 1809
n Weston; from Montrose, Pa.;
d Andover.
- NEW MILFORD, 1712.*
- 1716 Daniel Boardman *1744 Yale, 1709
- 1748 Nathaniel Taylor 1800 Yale, 1745
Trustee Yale.
- 1790 Stanley Griswold 1803 Yale, 1786
Senator in Congress from Ohio.
- 1808 Andrew Elliot *1829 Yale, 1799
n Fairfield; Trustee Yale.
- 1830 Heman Rood Mid. 1819
d Andover; from Gilmanton, N. H.
- Bridgewater.*
- 1810 Reuben Taylor 1815 Will. 1806
- NORFOLK, 1758.*
- 1761 Ammi R. Robbins *1813 Yale, 1760
- 1816 Ralph Emerson 1830 Yale, 1811
n Hollis, N. H.; d Andover;
Prof. Eccl. Hist. Andover.
- PLYMOUTH, 1795, from Waterbury.*
- Samuel Todd 1766 Yale, 1734
- 1766 Andrew Storrs *1785 Yale, 1760
- 1790 Simon Waterman 1810 Yale, 1750
from Wallingford.
- 1810 Luther Hart Yale, 1807
n Goshen; d Andover;
Trustee Yale.
- ROXBURY, 1801, from Woodbury.*
- 1744 Thomas Canfield 1793 Yale, 1739
- 1795 Zephaniah Swift 1812 Dart. 1792
to Derby.
- 1813 Fosdick Harrison Not grad.
- SALISBURY, 1741.*
- 1744 Jonathan Lee *1788 Yale, 1735
- 1797 Joseph W. Crossman 1812 Brown, 1795
- 1818 Lavius Hyde 1822 Will. 1813
d Andover; to Bolton.
- 1825 Leonard E. Lathrop Mid. 1815
d Andover.
- SHARON, 1739.*
- 1740 Peter Pratt *1780 Yale, 1736
- John Searle Yale, 1745
to Stoneham, Ms. *1787
- 1755 Cotton Mather Smith *1806 Yale, 1751
n Suffield.
- 1806 David L. Perry Will. 1798
- Ellsworth.*
- 1802 Daniel Parker 1813 Yale, 1798
n Sharon.
- 1813 Orange Lyman 1817 Will. 1809
to Richmond, N. Y.
- 1820 Frederick Gridley Yale, 1816
n Watertown, son of Rev. Uriel G.
- TORRINGTON, 1744.*
- 1741 Nathaniel Roberts 1780 Yale, 1732
- 1780 Alexander Gillet 1826 Yale, 1770
from Wolcott.
- 1827 William R. Gould Yale, 1811
n Sharon; d Andover;
from Gallipolis, Ohio.
- Torrington.*
- 1775 Samuel J. Mills Yale, 1764
father of Samuel J.
- 1822 Epaphras Goodman Dart. 1816
n Hartford.
- WARREN, 1786, from Kent.*
- 1757 Sylvanus Osburn 1768 Prin. 1754
- 1769 Peter Starr 1825 Yale, 1764
Trustee Yale; *1829.
- 1825 Hart Talcott Dart. 1812
n Bolton; d Andover;
from Killingworth.
- WASHINGTON, 1779.*
- 1742 Reuben Judd 1747 Yale, 1741
- 1748 Daniel Brinsmade 1785 Yale, 1745
- 1785 Noah Merwin *1795 Yale, 1773
- 1795 Ebenezer Porter 1812 Dart. 1792
d Dr. Smalley, Prof. and Pres.
Andover Theol. Seminary.
- 1813 Cyrus W. Gray 1815 Will. 1809
d Andover; to Stafford.
- 1818 Stephen Mason 1828 Will. 1812
d Andover; to Nantucket.
- 1830 Gurdon Hayes Yale, 1823
n Granby; d Andover;
from Cambridge, N. Y.

New Preston.

- 1757 Noah Wadhams 1768 Prin. 1754
 1770 Jeremiah Day 1807 Yale, 1756
 father of president, Thomas, &c.
 1807 Samuel Whittlesey 1817 Yale, 1803
 n Litchfield; superintendent Deaf
 and Dumb Asylum; principal fe-
 male school, Utica, N. Y.
 1818 Charles A. Boardman 1830 Not grad.
 n New Milford; to New Haven.
 1831 Robert B. Campfield Not grad.
 d Princeton; n Newark, N. J.

WATERTOWN, 1780, from Waterbury.

- John Trumbull *1787 Yale, 1735
 Trustee Yale.
 1784 Uriel Gridley *1824 Yale, 1783
 n Berlin.
 1822 Horace Hooker 1824 Yale, 1815
 n Berlin; editor Conn. Observer.
 1825 Darius O. Griswold Will. 1808
 n Goshen; d Andover;
 from Saratoga, N. Y.

WINCHESTER, 1771.

- 1775 Joshua Knapp 1797 Yale, 1770
 1797 Publius V. Booge 1800 Yale, 1787
 principal fem. school New Haven;
 to Georgia, Vt., Paris, N. Y., &c.
 1801 Archibald Basset 1806 Yale, 1796
 to Walton, N. Y.
 1809 Frederick Marsh Yale, 1805
 n New Hartford.

Winsted.

- 1806 James Beach Will. 1804

WOODBURY, 1674.

- 1673 Zachariah Walker 1700
 from Stratford.
 1702 Anthony Stoddard 1760 Harv. 1697
 Trustee Yale.
 1760 Noah Benedict 1813 Prin. 1757
 Trustee Yale.
 1811 Worthington Wright 1812 Will. 1806
 d Andover.
 1814 Henry P. Strong 1816 Yale, 1807
 n Salisbury; d Andover; to St.
 Albans, Vt., and Phelps, N. Y.
 1817 Samuel R. Andrew Yale, 1807
 n Milford.

Second.

- 1817 Grove L. Brownell Uni. Vt. 1813

MIDDLETOWN, 1651.

- Samuel Stow.
 1668 Nathaniel Collins *1684 Harv. 1660
 n Cambridge, Mass.
 1688 Noadiah Russell *1713 Harv. 1681
 Trustee Yale.
 1715 William Russell *1761 Yale, 1709
 Trustee Yale.
 1762 Enoch Huntington 1809 Yale, 1759
 Trustee Yale.
 1809 Dan Huntington 1816 Yale, 1794
 from Litchfield; to Hadley, Mass.
 1816 Chauncey A. Goodrich 1818 Yale, 1810
 n New Haven;
 Prof. Rhetoric Yale.

- 1818 John R. Crane Prin. 1805
 d Andover.

Upper Houses.

- 1715 Joseph Smith *1736 Harv. 1695
 1738 Edward Eells 1776 Harv. 1732
 Trustee Yale.
 1777 Gershom Bulkley 1808 Yale, 1770
 1809 Joshua L. Williams Yale, 1805
 n Harwinton;
 son of Rev. Joshua W.

Middlefield.

- 1747 Ebenezer Gould *1778 Yale, 1723
 1765 Joseph Dennison 1772 Yale, 1763
 1773 Abner Benedict 1785 Yale, 1769
 1824 James Boswell 1825.
 1829 James Noyes Union, 1821
 n Wallingford; d Andover.

Westfield.

- 1750 Thomas Miner 1826.
 1820 Stephen Hayes 1827
 to West Springfield, Ms.
 1829 Stephen Topliff Yale, 1825
 n Willington; d Yale.

Second.

- David Huntington 1817 Dart. 1773

Independent.

- Joseph Graves 1812.
 1812 Benjamin Graves 1816 *1830.
 1818 Jencks 1819.
 1822 Thomas L. Deverell 1823.
 1827 Edward R. Tyler Yale, 1825
 n Brattleboro', Vt.; d Andover.

CHATHAM, 1767, from Middletown.

- 1721 Daniel Newell *1731 Yale, 1718
 1733 Moses Bartlett 1760 Yale, 1730
 1765 Cyprian Strong *1811 Yale, 1763
 1812 Eber L. Clark 1815 Will. 1811
 to Granby.
 1816 Harvey Talcott Yale, 1810
 n Coventry; d Andover.

East Hampton.

- 1748 John Norton 1775 Yale, 1737
 1776 Lemuel Parsons *1791 Yale, 1773
 1792 Joel West 1826 Dart. 1789
 1828 Timothy Stone Not grad.
 from Cornwall.

Middle Haddam.

- 1740 Benjamin Bowers *1761 Harv. 1733
 1762 Benjamin Boardman 1780 Yale, 1758
 to Hartford.
 1785 David Selden 1825 Yale, 1782
 1826 Charles Bentley Am. 1824
 n Tyringham, Ms.

DURHAM, 1698.

- 1711 Nathaniel Chauncey *1756 Yale, 1702
 Trustee Yale.
 1756 Elizur Goodrich *1797 Yale, 1752
 n Wethersfield; Trustee Yale;
 father of Hon. Chanuery and Eli-
 zur, and Rev. Samuel.
 1799 David Smith Yale, 1795
 Trustee Yale.

EAST HADDAM, 1734, from Haddam.

1704 Stephen Hosmer	Harv. 1699
Joseph Fowler 1770	Yale, 1743
1771 Elijah Parsons *1827	Yale, 1768
Trustee Yale.	
1816 Isaac Parsons	Yale, 1811
nephew of preceding; n South-	
ampton, Ms.; d Andover.	

Millington.

1767 Diodate Johnson *1773	Yale, 1764
1776 Eleazer Sweatland 1786	Dart. 1774
1786 William Lyman 1824	Yale, 1784
to China, N. Y.	
1826 Herman L. Vaill 1828	
from East Haddam; to Lyme.	

Hadlyme.

1760 Grindall Rawson 1778	Harv. 1741
1780 Joseph Vaill	Dart. 1778
father of Rev's. Joseph, William	
F., and Franklin Y.	

HADDAM, 1688.

1687 Nicholas Noyes 1700	Harv. 1667
to Salem, Ms.	
1700 Jeremiah Hobart *1715	Harv. 1650
from Topsfield, Ms. and Long	
Island.	
1714 Phineas Fisk *1738	Yale, 1704
Aaron Cleaveland	Harv. 1733
1749 Joshua Elderkin 1753	Yale, 1748
1756 Eleazer May *1802	Yale, 1753
1804 David D. Field 1818	Yale, 1802
n Guilford; to Stockbridge, Ms.	
1818 John Marsh	Yale, 1804
n Wethersfield; son of Rev. Dr.	
M., from Prospect.	

KILLINGWORTH, 1703.

1666 John Woodbridge 1679	Harv. 1664
to Wethersfield.	
1684 Abraham Pierson *1707	Harv. 1668
first Pres. of Yale.	
1709 Jared Elliot *1763	Yale, 1706
Trustee Yale.	
1764 Eliphalet Huntington 1775	Yale, 1759
1776 Achilles Mansfield *1814	Yale, 1770
n New Haven; Trustee Yale.	
1818 Hart Talcott 1824	Dart. 1812
d Andover; to Warren.	
1831 Luke Wood	Dart. 1803
from Ashford.	

North.

William Seward *1782	Yale, 1734
1783 Henry Ely 1801	Yale, 1778
1802 Josiah B. Andrews 1811	Yale, 1797
to Perth Amboy, N. J.	
1812 Asa King	Not grad.
from Pomfret.	

SAYBROOK, 1639.

1639 John Higginson 1641	
n Salem, Ms.; to Guilford.	
1641 Thomas Peters 1645	
to England.	

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1646 James Fitch 1660

n Essex co. England; to Norwich.	
1761 Thomas Buckingham 1709	
Trustee Yale.	
1709 Azariah Mather 1735	Yale, 1705
1736 William Hart *1784	Yale, 1732
1782 Frederick W. Hotchkiss	Yale, 1778

Pettipaug.

Abraham Nott	Yale, 1720
1758 Stephen Holmes 1780	Yale, 1752
1780 Benjamin Dunning *1785	Yale, 1759
from Marlboro.	
1785 Richard Ely 1813	Yale, 1754
from Madison.	
1804 Aaron Hovey	Dart. 1798

Westbrook.

1758 John Devotion *1802	Yale, 1754
1804 Thomas Rich 1810	Dart. 1799
to Wolcott.	
1812 Sylvester Selden	Will. 1807
d Andover.	

Chester.

Jared Harrison	Yale, 1736
Simeon Stoddard	Yale, 1755
Elijah Mason	Yale, 1744
from Marlboro.	
Robert Silliman *1786	Yale, 1737
from New Canaan.	
1786 Samuel Mills *1814	Yale, 1776
n Wethersfield.	
1816 Neh. B. Beardsley 1822	Yale, 1805
n Milton, N. Y.; to Union.	
1824 William Case	Yale, 1821
n Windsor.	

TOLLAND, 1715.

1722 Stephen Steele *1759	Yale, 1718
1760 Nathan Williams *1829	Yale, 1755
Trustee Yale.	
1812 Ansel Nash 1831	Will. 1809
d Andover; to Windsor.	
1831 Abram Marsh	Dart. 1821
n Hartford, Vt.; d Andover.	

BOLTON, 1720.

1725 Thomas White *1763	Yale, 1720
1763 George Colton 1812	Yale, 1756
1815 Philander Parmelee *1823	Yale, 1809
n Killingworth.	
1824 Lavius Hyde 1830	Will. 1813
n Franklin; d Andover;	
from Salisbury.	

1830 James Ely.

COLUMBIA, 1800, from Lebanon.

1728 Jacob Elliot 1768	Harv. 1720
1770 Thomas Brockway *1807	Yale, 1768
1812 Thomas Rich 1817	Dart. 1799
from Wolcott.	
1818 Bennett 1820	
1820 David Dickinson	Not grad.

COVENTRY, 1711.

1765 Joseph Huntington *1795	Yale, 1762
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- 1795 Abiel Abbot 1811 Harv. 1792
became Unitarian.
- 1815 Chauncey Booth Yale, 1810
n East Windsor; d Andover.
- North.*
- Nathan Strong 1790 Yale, 1742
- 1792 John L. Skinner 1800.
- 1801 Ephraim T. Woodruff 1819 Yale, 1797
n Farmington; to Ohio.
- 1819 George A. Calhoun Harv.
n Salisbury; d Andover.
- Andover.*
- 1749 Samuel Lockwood *1791 Yale, 1745
Trustee Yale.
- 1792 Royal Tyler 1818 Dart. 1788
to Salem, Mass.
- 1818 Augustus B. Collins 1827 Not grad.
to Preston.
- 1829 Alpha Miller Harv.
d Andover;
from Bridgewater, N. Y.
- ELLINGTON, 1786, from East Windsor.
- 1730 John McKinstry 1756 Edinburgh.
Nathaniel Huntington Yale, 1747
Seth Norton Yale, 1751
- 1763 John Bliss 1780 Yale, 1761
- 1791 Joshua Leonard 1793 Brown, 1788
- 1799 Diodate Brockway 1830 Yale, 1797
Trustee Yale.
- HEBRON, 1707.
- 1717 John Bliss 1734 Yale, 1710
became Episcopalian.
- 1735 Benjamin Pomeroy *1734 Yale, 1733
Samuel Kellogg Harv. 1787
Amos Bassett 1824 Yale, 1784
n Derby; Trustee Yale;
Principal F. M. School, Cornwall;
to Monroe, *1827.
- 1825 Lyman Strong 1830 Will. 1802
n Southampton, Ms.;
Principal College Beaufort, S. C.;
Teacher, Hartford; to Colchester.
- 1830 Hiram P. Arms Yale, 1824
n Deerfield, Ms.; d Yale.
- Gilead.*
- 1756 Elijah Lathrop *1797 Yale, 1749
Ammi Rogers Yale, 1790
- 1801 Nathan Gillet 1824 Will. 1798
to Wayne Co. N. Y.
- 1825 Charles Nichols Not grad.
n Derby; d Yale.
- MANSFIELD, 1703.
- 1710 Eleazar Williams *1742 Harv. 1708
- 1744 Richard Salter 1787 Harv. 1739
Trustee Yale.
- 1789 Elijah Gridley 1796 Yale, 1788
to Granby, Ms.; n Berlin, Ct.
- 1797 John Sherman 1805 Yale, 1792
n New Haven; became Unitarian.
- 1807 Samuel P. Williams 1817 Yale, 1796
to Newburyport, Mass.; *1827.
n Wethersfield.
- 1809 Anson S. Atwood Yale, 1804
n Watertown.

North.

- 1744 William Throop *1746 Yale, 1743
to Southold, L. I.
- 1755 Daniel Welch *1782 Yale, 1749
- 1782 Moses C. Welch 1824 Yale, 1772
Trustee Yale.
- 1825 William Ely Yale, 1813
n Saybrook; d Andover;
from Vernon.
- SOMERS, 1734.
- Freegrace Leavitt Yale, 1745
Samuel Ely 1773.
- 1774 Charles Backus *1804 Yale, 1769
n Norwich; d Dr. Hart.
- 1807 William L. Strong 1830 Yale, 1802
n Salisbury; to Reading.
- 1830 Rodney G. Dennis Bowd. 1816
d Andover; from Topsfield, Ms.
- STAFFORD, 1720.
- 1734 Seth Payne *1740 Yale, 1725
- 1744 Eli Colton *1756 Yale, 1737
- 1757 John Willard 1807 Harv. 1751
- 1817 Cyrus W. Gray 1821 Will. 1809
d Andover; from Washington.
- 1822 Hervey Smith 1830 Will. 1809
n Granby, Ms.;
to West Springfield, Ms.
- 1831 Moses B. Church Mid. 1822
n Amherst, Ms.; d Andover.
- West.*
- 1764 Isaac Foster 1807 Not grad.
- 1817 Joseph Knight 1830.
- UNION, 1734.
- Ezra Horton 1788 Prin. 1754
- 1788 David Avery 1801 Yale, 1769
to Bennington, Vt.
- 1824 Neh. B. Beardsley 1831 Yale, 1805
from Saybrook; n Milton, N. Y.
- VERNON, 1808, from Bolton.
- 1762 Ebenezer Kellogg 1817 Yale, 1757
- 1819 William Ely 1822 Yale, 1813
n Saybrook; d Andover;
to Mansfield.
- 1824 Amzi Benedict 1830 Yale, 1814
n New Canaan; d Andover;
to Pomfret.
- WILLINGTON, 1720.
- Hobart Eastabrook, Yale, 1736
- 1760 Gideon Noble 1787 Yale, 1755
n Westfield, Ms.
- 1790 Abishai Alden 1803 Dart. 1787
to Montville; n Stafford.
- 1804 Hubbell Loomis 1825 Not grad.
n Colchester; became Baptist.
- 1829 Francis Wood Brown, 1819

ERRATA AND ADDENDA.

- Bristol*, add, "1832, David L. Parmelee, Not grad.; n Litchfield; formerly a merchant."
- Berlin*, after Evan Johns, add, "to Canandaigua, N. Y."
- New Haven*, Jona. Edwards, for "New Hartford," insert "Colebrook."
- Derby*, after Z. Swift, add, "from Roxbury."
- Bethany*, after Th. Rich, add, "from Saybrook; to Columbia."
- Granby*, after J. Holly, add, "to Cornwall."
- Do. Turkey Hills*, after E. L. Clark, add, "from Chatham."
- Wintonbury*, after S. Wolcott, add, "from Stamford."

ACCOUNT OF THE CONNECTION BETWEEN ENGLAND
AND INDIA.*Sixteenth Century.*

SOME attempts were made by England, in 1528, to reach India by the north-east and north-west passages. In 1579, Sir Francis Drake landed at Tanate, one of the Molucca islands, and traded with the king of the country. He landed subsequently in Java. In 1589, the Levant company made a land expedition to India, and obtained much information, which proved highly useful in the subsequent establishment of Indian commerce. In 1599, a society of one hundred and one adventurers petitioned Queen Elizabeth for a trading charter to India. John Mildenhall was sent on an embassy to the Mogul. On the 31st of December, 1600, the first charter was granted for fifteen years to a company of adventurers, called the "Governor and company of merchants of London, trading to the East Indies." The business was conducted by a chairman, and twenty-four directors, chosen annually.

Seventeenth Century.

On the 2d of May, 1601, the first English fleet sailed from Torbay, landed in Acheen, in Sumatra, and at Bantam, in Java, in both which places they left factors, and returned to England, September, 1603. In 1609, the second charter was granted to the East India Company, constituting them a corporate body forever, but reserving to government the power of dissolving them on three years' notice. In 1612, a firman was granted by the Mogul, allowing the English to establish factories at Surat, Ahmedabad, Cambaya, and Goga. In 1612, the company became a joint stock company. In 1613, the company established a factory at Firando, in Japan. In 1614, the Portuguese, who were at war with the Mogul, were defeated by the English on the Bombay coast; the English in consequence obtained a firman granting them perpetual liberty of trading. In 1617, the Danes formed a settlement at Tranquebar. In 1618, disputes arose between the Dutch and English companies for exclusive trade with the Spice islands. In the following year a treaty was formed between the English and Dutch, by which the English were allowed to share in the pepper trade of Java, and in that of Pullicat; and to hold a third of the Molucca and Banda trade. In 1622, the English assisted the Persians in expelling the Portuguese from Ormus, for which service various commercial privileges in the Persian gulf were granted them. In 1624, the company were allowed to exercise martial law in India. In 1635, a treaty was formed with Portugal, by which the English were allowed access to the Portuguese ports in India. In 1636, a license was granted to Sir William Courten, to trade to India for five years, in violation of the Company's charter. In 1654, Fort St. George (Madras) was made a presidency. In 1655, the trade to India was thrown open for three years. In 1657, a new charter was granted, upon petition, alleging that evils had resulted from the open trade. In 1661, another charter was granted to the Company, confirming former privileges, allowing the right of making peace and war, of exercising civil and criminal jurisdiction, and of sending unlicensed

persons to England. In 1664, the French East India Company was established. In 1664, is to be dated the rise of the Mahratta power. Four years after, the island of Bombay, which had been ceded by Portugal to Charles II., as part of the marriage portion of the princess Catharine, was granted to the East India Company, at an annual rent of £10. In 1673, St. Helena was granted to the East India Company. In 1687, Bombay was erected into a regency, and made supreme over all the Company's establishments in India. The English, after several quarrels with Aurungzebe, the Mogul Emperor, ascended the Ganges with vessels and troops. The English were beaten and forced to abandon the Hoogly, but were soon after permitted to return. In 1693, the charter was forfeited, in consequence of failing in the payment of 5 per cent, levied on all joint stock companies. In 1699, a new charter was granted. In 1698, a new company was incorporated by the name of the English Company, and the old Company, called the London Company, ordered to cease trading in three years. In 1698, Calcutta was purchased by the old Company, and Fort William built. In 1700, the old Company obtained an act, authorizing them to trade under the charter of the new Company.

Eighteenth Century.

In 1702, an act for the union of the two Companies passed under the great seal; the factors of each Company to manage separately the stocks previously sent out, being allowed seven years to wind up their affairs, when the Companies should be finally and completely united. In 1707, Calcutta was made a separate presidency. It had been hitherto subordinate to Madras. In 1708, a complete union between the Companies was effected. In 1711, it was ordered that no person be a director of the East India Company, and of the Bank of England at the same time. In 1717, an East India Company was formed at Ostend, and several ships despatched for India. In the following year, an act of Parliament was passed to punish British merchants trading to India under foreign commissions. In 1720, the Company was authorized to borrow money to the extent of the sums lent by them to the government, if not exceeding £5,000,000. The dividend was reduced from 5 to 4 per cent. In 1730, the charter was renewed, and privileges extended to 1769. The Company agreed to accept an interest of 4, instead of 5 per cent, on loan to government of £3,200,000, and paid a premium of £200,000. They were restricted from holding lands and tenements in Britain, above the value of £10,000 per annum. In 1731, the Swedish East India Company was formed. In 1739, there was an invasion of India, and massacre of Delhi by Nadir Shah, of Persia. The Mogul power rapidly declined, and many of the subahdars, or viceroys became independent. In 1744, exclusive privileges were granted to the Company, to 1783, in consideration of a loan to government of £100,000. Two years after, war being declared between England and France, a French fleet attacked Madras, which capitulated after a bombardment of five days. In August, 1749, it was restored to the English. In the same year, a deposed Rajah of Tanjore obtained the aid of the English by a promise of the territory of Devicottah. The English took Tanjore, but abandoned the cause of the deposed Rajah, on condition of receiving the territory of Devicottah from the deposed prince. This was the beginning of the English military power in India. War commenced in the Carnatic, the French and English being engaged on different sides. In 1754, a treaty of peace was signed at Pondichery. Both nations were to withdraw

from interference with the native princes. In June, 1756, Calcutta was attacked by the subahdar of Bengal, who was displeased by the erection of fortifications by the English. The governor and principal persons escaped. The city was taken, and one hundred and forty-six persons were put for security in the English prison, (the black hole,) where one hundred and twenty-three perished from suffocation. In 1756, the English, under Admiral Watson, and Colonel Clive, arrived with a fleet in the Ganges, re-took Calcutta, and defeated, at the battle of Plassy, with 3,000 men, 70,000 of the native troops, and thus laid the foundation of the British power in Bengal. During the two following years, the French and English contended with various fortune, in the Carnatic. In the result, the English acquired a large extent of territory. In 1760, Mr. Vansittart succeeded Clive as Governor of Bengal. In the same year, the power of the Mahrattas was effectually broken. In 1763, the Company commenced a war with the subahdar to support a claim made by them to exemption from internal duties on their own private trade. In 1767, the General Court of Proprietors voted a dividend of $12\frac{1}{2}$ per cent, which was soon rescinded by an act of parliament, directing that future dividends should be fixed by a ballot, in a court called for the purpose.

In September, 1767, the English troops, who supposed themselves in alliance with the viceroy of the Deccan, were suddenly attacked by him, and by Hyder Ali. In 1768, a treaty was concluded with the former. In January, 1769, Hyder Ali entered the Carnatic and laid waste the whole country. An act passed Parliament allowing the Company to hold the territorial revenues of India, for five years, and to pay £400,000 per annum into the treasury. In 1770, there was a terrible famine in Bengal. It was supposed that one third of the inhabitants perished. In 1772, Warren Hastings was appointed governor of Bengal. In 1772, a deficiency in the Company's funds of above £1,000,000 was declared. A loan from the bank of England of £600,000 was received. In 1773, two acts were passed, one lending the Company £1,400,000 at 4 per cent, restricting the dividend to 6 per cent, foregoing the annual payment of £400,000, until the debt should be discharged, and continuing the retention of the territorial possessions until the expiration of the charter; by the other act, the constitution of the Company was entirely changed, and fixed mainly as at present. By the former constitution every proprietor of stock had the right of voting in General Courts; this act disqualified all persons whose stock was below £500; it made no change in the right of holders of stock from £500 to £1,000; gave an additional vote to proprietors of from £1,000 to £3,000; two additional, from £3,000 to £6,000; and three from £6,000 to £10,000. Instead of re-electing the whole number of Directors every year, six only went out by rotation, in lieu of whom others were elected. A governor-general was appointed to reside in Bengal, and the other presidencies were made subordinate to Bengal. The first governor-general was nominated by the act to preside for five years. The nomination was subsequently to be made by the directors, subject to the approbation of the government. A supreme court of judicature was appointed at Calcutta. The war with Hyder Ali, and his son, Tippoo Saib, continued for several years with great violence. The natives, in many instances, were treated with shameless perfidy and cruelty. On one occasion, the family of the rajah of Benares was taken, the capitulation violated, and the princesses ill treated. Two old domestics of the Begums were tortured, to induce the Begums to part with their money. Above £500,000 were paid, but the ill-treatment continued, with the hope of eliciting more

money. Disputes had arisen between the governor-general, and the Supreme Court. Hastings offered the chief Judge (Impey) a salary of 60,000 rupees per annum, and we hear of no more disputes. Impey was recalled by the House of Commons soon after. On one occasion, Hastings received a present of £100,000. In 1785, Hastings resigned the government and returned to England, and in the following year, Lord Cornwallis succeeded him. In 1786, an impeachment of Warren Hastings was determined on. The trial commenced February 13th, 1788. Fox, Burke, Sheridan, and others were arrayed against him. The speeches of the accusers often occupied several days. On the 15th of April, 1794, the upper house held its *one hundredth and twentieth* session, for the purpose of coming to a final decision. April 13, 1794, Hastings was acquitted, and sentenced to pay only the costs of prosecution (£71,080); the crown had itself, besides this, incurred an expense of £100,000. The East India Company indemnified Hastings by a pension of £4,000 for twenty-eight years, paid £42,000 in advance, and loaned him £50,000. The pension was afterwards settled on him for life. While in India, he had raised the revenue of the company from £3,000,000 to £5,000,000, but was unquestionably guilty of great injustice and oppression. In February, 1792, preliminaries of peace between the English and Tippoo were agreed upon. Tippoo ceded one half of Mysore, paid £3,300,000, and gave up his two sons as hostages. In 1793, Lord Cornwallis returned to England, and was succeeded in the government by Lord Teignmouth. A new charter was granted, the provisions of which were chiefly as those of the former. In 1793, the earl of Mornington, Marquis Wellesley, arrived at Calcutta, as governor-general. In 1799, Tippoo having engaged again in hostilities, was killed at the storming of Seringapatam. The rajah of Tanjore ceded all his power to the British. In 1800, the Nabob of Surat resigned his government to the English.

Nineteenth Century.

For a number of years, there was a continual series of wars between the English and the natives, in which the former were almost universally victorious. Peace was generally made by a cession of territory on the part of the natives. In 1805, Wellesley was succeeded by Cornwallis. Cornwallis died in two months after his arrival. In 1807, 800 sepoy, having been engaged in a mutiny, were executed by the English. In 1810, the islands of Amboyna, Bourbon, and Mauritius were taken by the British. On the 21st of July, 1813, the charter of the East India Company was renewed for twenty years; by this act, the trade to India was thrown open, that to China alone remaining exclusively in the Company's hands. The territorial and commercial branches of the Company's affairs were separated, and all accounts ordered to be kept distinct on these points. The king was empowered to create a bishop of India, and three archdeacons. The Marquis of Hastings took possession of the government. In 1816, 2,000 persons were killed in an insurrection at Bareilly. In 1818, several chiefs of the Pindarries were successively brought to submission. In 1823, Lord Amherst became governor-general. In 1824, the Birinese war commenced, in consequence of repeated incursions by the Birmans on the British territories. In February, 1824, a treaty was signed, by which the British received four provinces, Arracan, Tavoy, Mergui, and Tenasserim, and a considerable sum of money. In 1828, Lord William Bentick arrived at Calcutta as governor-general. In 1829, on a petition from the

merchants of Calcutta, Europeans were allowed to hold lands in their own names on a lease of sixty years. In December, 1829, a decree was issued for the abolition of Suttees, or the burning of Hindoo widows. John M. Turner, bishop of Calcutta, and an excellent prelate, died. In about sixteen years, four bishops of Calcutta have died, Middleton, Heber, James, and Turner. In 1833, the question of the renewal of the East India Company's charter will come before Parliament.

ALUMNI OF DARTMOUTH COLLEGE.

[Continued from page 117.]

1785.

MOSES BRADFORD, A. M., a native of Canterbury, Connecticut, and brother of Rev. Ebenezer Bradford of Rowley, Massachusetts, was ordained the first minister of Francetown, New Hampshire, 8th September, 1790, and was dismissed 1st January, 1827, after a ministry of thirty-six years. He published the Election Sermon in 1812.

ELIJAH BRAINERD, A. M., a native of Haddam, Connecticut, was ordained the minister of Randolph, Vermont, 6 September, 1786; was dismissed 4 January, 1798, and was afterwards settled over a Presbyterian society in Pelham, Massachusetts.

SALMON CHASE, A. M., son of Dudley Chase, Esq. was born at Sutton, Massachusetts, 14 July, 1761, moved with his father to Cornish, New Hampshire, in 1765, and having completed his college education, commenced the study of law with John S. Sherburne, Esq. of Portsmouth; was admitted to the Bar and settled in practice at Portland, Maine, and there died of a fever in August, 1816. His son George graduated at Harvard College in 1816.

JOSEPH CLARK, A. B., read law with General John Sullivan, and settled in practice at Rochester, New Hampshire, which he represented in the State Legislature in 1798 and 1801.

LAKE COFFEEN, A. B., from Cavendish, Vermont, and probably son of Capt. John Coffeen, one of the first settlers of that place, was living in 1825, but died before 1831.

CALVIN CRANE, A. B., was tutor of the college one or two years in 1787 and 1788. He died young of consumption, occasioned by his close application. He was the first member of the class who died.

TIMOTHY DICKINSON, A. M., was born at Amherst, Massachusetts, 25 June, 1761. In early childhood, he was distinguished for a great fondness for literary pur-

suits, and a considerable portion of his time not employed in manual labor, was devoted to study. He fitted for college under the tuition of the late President Dwight, who was then instructor of a private school. Soon after he graduated, he was appointed preceptor of Moor's Charity School, in which he continued one year. He pursued his theological studies under Rev. Dr. Tappan, then the minister of Newbury, Massachusetts. He preached as a candidate at Exeter, and Hopkinton, and several other places. Having received a unanimous call to settle at Holliston, Massachusetts, on the 13 November, 1788, he was ordained the successor of Rev. Joshua Prentiss, 18 February, 1789. On the 20 November following, he married the eldest daughter of his predecessor, with whom he lived until his death, and by whom he had seven children. Five of them survived their father. Mr. Dickinson died 6 July, 1813, aged 52 years.—*Panoplist for June*, 1814. *Century Sermon of Rev. Charles Fitch*, 1824, where there is a full account of Mr. D.

JOHN HUBBARD, A. M., was born in Townsend, Massachusetts, 8 August, 1759. His father died five months before his birth. During his minority, most of his time was employed in the labors of agriculture. At the age of twenty-one, he commenced his studies, and the next year became a member of Dartmouth college. On completing his college studies, he devoted himself to theology, and became a preacher, but his voice being naturally small and feeble, he, after a fair experiment, gave up the profession. He was then appointed the preceptor of New Ipswich Academy, which under his able instruction soon rose to distinction and became the favorite of the public. Having quitted this situation and removed into the county of Cheshire, he was appointed Judge of Probate for that county, 20 June, 1798, and retained the office until his resignation, in 1802. Soon after, he accepted the invitation of Deerfield Academy, of which he some time remained the preceptor. On the death of the Hon. Bezaleel Woodward, who

from the commencement of the college, had been one of its ablest instructors, he was elected in 1804, his successor in the professorship of mathematics and philosophy, in which station he remained until his death, which occurred 14 August, 1810, having passed a few days beyond the age of 51. Professor Hubbard, published several works, the principal of which were Rudiments of Geography, a 12 mo. volume of 240 pages, and an Essay on Music, in quarto.—*Rev. Dr. Parish's Eulogy*, 1810.

ALFRED JOHNSON, A. M., son of Jacob Johnson, was born in Plainfield, Connecticut, 27 July, 1766. He was the youngest member of his class, and at the commencement when he graduated, gave the valedictory. He studied theology with Rev. John Murray, of Newburyport, and Rev. Levi Hart, D. D. of Preston, Connecticut, and was licensed to preach by the Piscataqua Association. He was ordained the first pastor of the Congregational church in Freeport, Maine, 28 December, 1789. His pastoral relation to the church continued until 1805, when he received a call from the first Congregational church in Belfast, Maine, to become their pastor. The question of his removal from Freeport was submitted to an ecclesiastical council, assembled at Camden, September 11, to settle Rev. Thomas Cochran, when it was recommended that he should remove. He was installed at Belfast, September 25, 1805. Here he continued his labors until the late war, when he took his dismission. He has since that time resided at Belfast. Mr. Johnson represented the town of Freeport in the Massachusetts Legislature in 1791. His oldest son, Alfred Johnson, graduated at Bowdoin college in 1808, and is now Judge of Probate for the county of Waldo. His other son, Ralph C. Johnson, was member of the executive council of Maine in 1831.—*MS. Communication*.

ELIJAH KELLOGG, A. M., a native of South Hadley, Massachusetts, was ordained over the second Congregational church in Portland, Maine, October 1, 1788; was dismissed in 1811, and re-settled over the chapel church in that town, March 18, 1812, from which he was again dismissed.

DANIEL OLIVER, A. M., a native of Woburn, Massachusetts, was ordained over the second church in Beverly, Massachusetts, October 3, 1787, and was dismissed August 5, 1797. He has since resided in Boston, and has been employed as a missionary. Two of his sons, Nathaniel K. G. Oliver, and Henry K. Oliver, graduated at Harvard and Dartmouth in 1809 and 1818, both of whom have been distinguished as instructors.

ELIJAH PARISH, A. M., D. D., was born of respectable parentage at Lebanon, Connecticut, November 7, 1762. He chose

the study of divinity for his pursuit, and was ordained over the church in Byfield parish in the towns of Newbury and Rowley, Massachusetts, in 1787. There he continued with high esteem until his death, October 15, 1825, in the 63d year of his age. His doctorate he received from Dartmouth. Dr. Parish was a diligent and successful student. He possessed a mind which he was very successful in cultivating. He was not one of those who close their books on leaving college. His learning, as was to be expected, was of the last age rather than this; yet as a student few were ever more industrious. His most striking quality was his eloquence. In his happiest efforts, few equalled, and none surpassed him. His style was vivid; abounding with expressions which sunk on the memory, and illustrations which reached the heart. Nothing was cold—nothing languid. He was an orator in the highest sense of the word. In his person he was below the middle stature. His eye was keen and piercing; and left on the observer, at the first interview, an impression of sarcasm and severity. Few could give a quicker reply, or had a repartee more at command than Dr. Parish. He could be severe when severity was necessary; yet in friendly intercourse he was an intelligent and agreeable companion. He was an author of considerable reputation. He published a number of sermons, some of which partook too much of the politics of the day to give general acceptance. In conjunction with Rev. Dr. Morse, he published a *Gazetteer* of the eastern continent, and a compendious *History of New England*. He also published a *Gazetteer of the Bible*, and *Modern Geography*. A volume of his sermons was published after his death. In the vicinity of the author's ministrations they had been heard with approbation and delight.—*Anon. Memoirs of Dr. Parish*.

HENRY A. ROWLAND, A. M., brother of Rev. William F. Rowland, who graduated in 1784, was born in Providence, Rhode Island, and was ordained over the first church in Windsor, Connecticut, May 5, 1790, where he still remains. He has published a *Thanksgiving Sermon*; a *Sermon* at the funeral of Hon. Oliver Ellsworth, Chief Justice of the Supreme Court of the United States, 1807, and a sermon before the Missionary Society of Connecticut.

JOHN SAWYER, A. M., a native of Hebron, Connecticut, and born October 9, 1755, was ordained the second minister of the First Congregational Church in Orford, New Hampshire, May 22, 1787. He was dismissed December 17, 1795, and was installed at Boothbay, Maine, in October, 1798, from which he was dismissed in 1808.—*Farmer and Moore's Gazetteer of New Hampshire*, 207. *Greenleaf's Ecclesiastical Sketches*, 143, 144.

MASE SHEPARD, A. M., a native of Norton, Massachusetts, was ordained the minister of Little Compton, in Rhode Island, in September, 1787, and died February 14, 1821.

OZIAS SILSBY, A. B., was born at Windham, Connecticut, in June, 1762, was several years a trader and bookseller at Chester, New Hampshire, where, in 1794, he married Polly, daughter of Dea. John Dearborn. She died December 14, 1802, aged 37, and he married Frances C. Jones, of Concord, and finally settled in Hillsborough.

SOLOMON SPALDING, A. M., was from Connecticut.

CALVIN WALDO, A. B., was admitted to the practice of law in 1799, and settled in Dalton, Massachusetts, where he died August 25, 1815, in the 56th year of his age.—*History of the County of Berkshire*, 385.

CHAPMAN WHITCOMB, A. B., was a schoolmaster, and was the writer of a number of satirical pieces in verse, some of which he published. One of these is entitled "A Concise View of Ancient and Modern Religion, and a Letter from a Deformed Gentleman to a Young Lady who slighted him." He published also Patent Medicine for Mobtown.

SIMON FINLEY WILLIAMS, A. B., son of Rev. Simon Williams, of Windham, New Hampshire, was ordained the minister of Methuen, Massachusetts, December 13, 1786: was dismissed August 16, 1791. He went to Meredith, New Hampshire, where he was installed November 28, 1792, and was dismissed in August, 1793. Both he and the preceding have been dead a number of years.

The following notices, additional to those already published, have been collected.

1775.

SYLVESTER GILBERT, A. M., was born at Hebron, in Connecticut, in 1754, or 1755. He was bred to the law, and settled in practice in his native town, and has been esteemed eminent in his profession as a technical lawyer. He has been a member of Congress, and for a number of years, and until very lately, sustained the office of chief judge of the court for the county of Tolland, and judge of probate for the district of Hebron. He has educated many young men to the law, among whom may be mentioned Hon. Daniel Buck, of Vermont, Gen. Erastus Root, of New York, and Hon. Calvin Willey, of Connecticut, all of whom have been members of Congress.—*MS. Letter of Hon. J. P. Buckingham. Conn. Annual Register*.

WILLIAM MAY, A. M., son of Rev. Eleazer May, of Haddam, Connecticut, followed the seas, and was either lost at sea, or died young.—*Ibid*.

DAVENPORT PHELPS, A. M., son of Alexander Phelps, Esq., of Connecticut, was born about 1755. His mother was the eldest child of Rev. Dr. Eleazer Wheelock. He became an Episcopalian minister, and settled at Geneva, in the State of New York, and died there before 1816.—*Ibid*.

1776.

ABEL CURTIS, A. M., was born at Lebanon, Connecticut, about 1755, and settled at Norwich, in Vermont, as a farmer. He was employed as a schoolmaster, and served as one of the judges of the county court several years. He has sustained a respectable character.—*Ibid*.

ELEAZER WHELOCK, A. M., one of the two youngest sons of the founder of the college, was born in 1756. He commenced trade after he graduated, and failed in business. He then removed his family to Ohio, and soon after died.—*Ibid*.

LEVI WILLARD, A. B., son of Colonel Willard, of Hartland, Vermont, was the most prominent scholar in his class, but habits of intemperance, which became confirmed after he left college, abated his intellectual energies, and he settled down in obscurity, in which he has ever since remained.—*Information of a Graduate*.

1777.

ASA BURTON, A. M., D. D., was born at Preston, in Connecticut, in 1752. He studied theology with Rev. Levi Hart, D. D., and having been licensed to preach, he was ordained the first Congregational minister in Thetford, Vermont, January 19, 1779. He has published a considerable number of sermons and philosophical essays, which have been well received by the Christian community. Since 1829, his health has been so impaired that he has been unable to preach, being confined mostly to the house. He received Rev. Charles B. White as colleague, January 5, 1825. He has since been dismissed, and Rev. Elisha G. Babcock installed.

SOLOMON HOWE, A. B., from Brookfield, Massachusetts, was born about 1750. Soon after he left college, he married, built a house with one room on a rock at Brookfield. One of his contemporaries at college, says he saw him in 1784, at his house; that he had several children, was poor, and labored at day's work to support his family.

GEORGE TRIMBLE, A. B., from the State of New Jersey, or still farther South, was a fine scholar, and amiable and elegant in his manners. He did not leave college, after he entered, until he graduated.—*MS. Letter Hon. J. P. Buckingham.*

1780.

NOAH MILES, A. M., died at Temple, New Hampshire, November 20, 1831, in the 80th year of his age, and the 50th of his ministry. "He had long labored in the vineyard of the Lord, and came to his grave as a shock of corn fully ripe. He was a tender husband, an affectionate father, a true friend and peace-maker, and a faithful minister of the gospel. In his sickness he was patient; his mind calm and serene, being supported by the gospel, and died in hope of a blessed immortality.—*Farmer's Cabinet, December 17, 1831.*

ABSALOM PETERS, A. M., was born in Hebron, Connecticut, March 5, 1754. His father, Col. John Peters, and his grandfather of the same name, resided at Hebron. His great grandfather was John Peters of Andover, Massachusetts, the son of William Peters of Boston, who was a brother of the Rev. Thomas Peters of Saybrook, Connecticut, and the Rev. Hugh Peters, of famous memory, who was for some time pastor of the church in Salem, Massachusetts, now under the care of the Rev. Mr. Upham. At the age of twenty-one, Mr. Peters became a member of Dartmouth College. Previous to this, and during his college life, he was an ardent Whig, and engaged with interest in the scenes of that day so intimately associated with the achievement of our country's independence. He graduated in 1780, but on account of the failure of his health he relinquished the study of a profession, and after spending several years as a teacher and in other active employments, became settled as a farmer, in Wentworth, New Hampshire. In October, 1780, a great alarm was occasioned by the destruction of Royalton, Vermont, and a report that four thousand British troops had crossed Lake Champlain with the intention of proceeding to Connecticut river. At this time, Mr. Peters marched at the head of six companies, from the northern part of New Hampshire, to Newbury, Vermont, the place designated for their rendezvous, and, on his arrival, was appointed Aid to Major General Bailey, which office he sustained till the close of the war. After the war he had much to do in organizing the militia of New Hampshire, and having served as an officer twenty-four years, he resigned with the rank of a Brigadier General. In 1781, he was a member of the Convention of the New Hampshire Grants, east of Connecticut river, and afterwards, during six sessions, a member of the General Assembly of Vermont, until the Grants which he represented

were annexed to the State of New Hampshire, by an act of Congress. During this time also he sustained the offices of justice of the peace, and High Sheriff. After the cession of the "Grants" to New Hampshire, he was at different times a member of the Legislature of that State, and for many years a justice of the peace of the quorum.

At the age of 29 years, he was married to Mary Rogers, daughter of Nathaniel Rogers, Esq., a gentleman of liberal education, and a descendant of the fifth generation from the Martyr John Rogers, of England. In this connection he lived thirty-six years, until October, 1819, when Mrs. Peters having reared to mature age, and with great discretion, a family of nine children, was removed by death, aged 63 years. In December, 1821, Gen. Peters was married to his second wife, the worthy widow of the late Rev. John Gurley, of Lebanon, Connecticut, and, his surviving children having become settled in life, he soon after removed his residence from Wentworth to Lebanon, where he now dwells, near to his paternal home, in the enjoyment of remarkably firm health for one of his age, having reached his seventy-eighth year.

1783.

ELISHA TICKNOR, A. M., son of Col. Elisha Ticknor, and a descendant from William Ticknor, who settled in Scituate, Massachusetts, as early as 1656, was born in 1757. When he was seventeen years old, his father removed from Connecticut, to Lebanon, New Hampshire, which brought him in the neighborhood of the college. He was preceptor of Moor's school from the time he graduated until 1786, when he removed to Boston, where he was principal of a Grammar school until 1794, and afterwards a successful merchant. It is believed that the primary schools in Boston, owe something to Mr. Ticknor, of their present happy arrangement, and it may be added that the establishment of the Savings' Institution, was an object in which he labored with peculiar interest. He married in 1791, Mrs. Betsey, the widow of Dr. Benjamin Curtis, by whom he had one son, George Ticknor, Esq., Smith Professor of French and Spanish Literature, and Professor of Belles Lettres in Harvard College.—*Deane's History Scituate, 252, 253.*

NOTE.

We will thank our readers, if they observe any errors in the above notices, to point them out to us. Also, if they have any additional information to communicate in regard to any individuals, we shall be grateful to receive it. Mr. Farmer is preparing notices of a number of the succeeding classes. By these efforts, many valuable facts will be rescued from oblivion.—EDITOR.

NOTICES OF NEW PUBLICATIONS.

A Guide for young disciples of the Holy Saviour, in their way to immortality: forming a sequel to persuasives to early piety. By J. G. PIKE. First American from the third London edition. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1832. pp. 383.

The following are the contents of this book. A brief Scriptural delineation of the attributes and perfections of God, and on devotedness to him; On the nature and love of the Lord Jesus Christ, and on love to him; on the personality, deity and influences of the Holy Spirit; The Christian life a life of faith; The Christian life a life of prayer; The Christian a pilgrim upon earth, and a member of the family of God; On Christian holiness; On the mortification of sin; On humiliation, patience, resignation and contentment; Various Christian duties; On the choice of companions, and on Marriage; On family duties; On the Sabbath, and its improvement; On prizing and searching the Scriptures; On the Lord's Supper; On displaying Christian love, on glorifying God by doing good, and on love to enemies; On the spiritual conflicts and sorrows of disciples of Christ; On backsliding; Consolations and encouragements for the Christian in his spiritual pilgrimage.

Mr. Pike writes like a man in earnest. He has much of that fervor which glows on the pages of Baxter. With a deep impression of the inestimable value of the soul, he addresses his readers, and urges upon them the claims of God's holy law. The whole influence of the book will be salutary and that in a high degree. The didactic portions are enlivened with considerable apposite and interesting anecdote. We understand that the book, of which this is a sequel, has met with a liberal patronage.

The New Testament of our Lord and Saviour Jesus Christ, with short explanatory notes, and numerous references to illustrative and parallel passages, printed in a centre column. Accompanied with maps. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1832. pp. 546.

This is a well designed and executed edition of the New Testament. Such of the notes and references as we have examined, are judicious and valuable.

Amherst College. Present condition of the Institution, and appeal of a committee of the Trustees in its behalf, 1832. pp. 16.

The college was opened in the autumn of 1821. About 50 students were admitted and arranged into four classes. In the winter of 1823, when the number of students

had increased to 118, the trustees petitioned the General Court for a charter. This petition was promptly denied. In January, 1824, the petition for a charter was renewed. After an animated debate, it prevailed in the Senate, but was negatived by a small majority in the other house. In the spring session of the same year, the petition was again presented. After some discussion, it was determined to send a committee to Amherst, to investigate the affairs of the college, and report to the next legislature. The committee reported in favor of the institution, and of the expediency of immediately granting an act of incorporation. The report was accepted, and a charter granted. The college was soon organized under the provisions of the act, and went into successful operation. It was, however, embarrassed with debt, and greatly needed more ample accommodations. Two new buildings were erected, and the General Court was petitioned for aid. The committee to whom the subject was entrusted, made a favorable report, but recommended a reference to the next session. At that session (May, 1831) a similar vote was obtained, with the addition of a resolve, granting the sum of \$50,000, or \$2,500, in semi-annual payments, for 10 years. Owing to the shortness of the session, the matter was again postponed. At the recent session of the legislature, the petition was again referred to a committee, and a result precisely similar to the last was obtained. When their report came before the house for discussion, it was assailed with great bitterness, and defended with distinguished magnanimity and ability. Mr. John Brooks, of Bernardston, and Mr. Henry H. Fuller, of Boston, thought proper to utter their sarcasms and maledictions against the institution. We presume the annals of legislation do not furnish more rank specimens of gall and bitterness. The college was vindicated by the Speaker, Hon. William B. Calhoun, by Messrs. Foster of Brimfield, Buckingham of Boston, Bliss of Springfield, Thayer of Braintree, and others. The discussion was arrested by a decisive vote of the House, and the whole subject indefinitely postponed. As soon as the decision was known, a special meeting of the Trustees was called, and a committee was appointed, consisting of the President, Hon. Samuel Lathrop, and Hon. William B. Banister, to prepare an address, setting forth the wants of the college. An immediate effort will now be made to raise \$50,000. "With an empty treasury," say the committee, "exhausted credit, a debt of more than \$35,000, and no means of paying a dollar of the interest, as it accrues, the college cannot long survive."

We believe that the call will be promptly and fully answered. The college will no longer lean on a broken reed—*legislative patronage*. It will be thrown where it ought to be, upon the hearts of those who love to do good, and upon the favor of a kind providence.

Baccalaureate Address, pronounced on the sixth anniversary commencement of the University of Nashville, October 5th, 1831. By PHILIP LINDSLEY, D. D., President of the University. Nashville, Tenn. pp. 40.

This address of President Lindsley embraces a great variety of topics in morals and religion. It is his object to guard the young men, whom he is addressing, from falling into the numerous temptations which beset their path as members of the learned professions, and as citizens of a free government. President Lindsley takes an enlightened view of the state of the country, and speaks his mind, with his accustomed independence and strong sense. We are gratified to learn that the university continues to prosper under his administration.

Claims of the Africans: or the history of the American Colonization Society. By the author of *Conversations on the Sandwich Islands Missions, &c. &c.* Boston: Massachusetts Sabbath School Union, 1832. pp. 252.

The plan of presenting the claims of our principal philanthropic enterprises in the form of familiar dialogues, adapted to the comprehension of children, has been carried into very successful execution by the Massachusetts Sabbath School Union. The little volume upon African colonization, is equal in interest to any of its predecessors. The author is accurate in the statement of facts, and judicious in the selection of incidents. We hope it will be the means of exciting in the minds of thousands of our children and youth a deep and enduring sympathy for Africa, so long outcast and trodden into the earth.

Decision of the Supreme Judicial Court of Massachusetts, in a case relating to the sacramental furniture of a church in Brookfield, with the entire arguments of Hon. Samuel Hoar, Jr., for the plaintiff, and of Hon. Lewis Strong for the defendant. Boston: Peirce & Parker, 1832. pp. 48.

It is well known to many of our readers, that, in 1827, considerable ecclesiastical difficulties occurred in the town of Brookfield, Mass. A new Society was formed, which retained the services of Rev. Micah Stone, as minister. All the male members of the church but two, and a majority of the female members withdrew from the old place of worship, and continued under the care of Mr. Stone. Mr. Noyes, an unitarian, was settled over the society worshipping in the old house. The two remaining members of the church in Mr. Noyes' society continued to act as the church, and admitted other members to

their communion. The question soon arose, To which body does the church property belong? Both claimed to be the true church. The point, argued with great learning and ability by Mr. Strong, and we think uncontestedly proved, is that the "Congregational churches of Massachusetts, regularly gathered, are, and always have been, entirely distinct from the towns, parishes, and congregations with which they have been associated in public worship." The chief justice, however, gave his opinion in favor of the minority of the church, or in other words decided that the church cannot exist independent of a congregation or parish.

A Guide for Emigrants, containing Sketches of Illinois, Missouri, and the adjacent States. By J. M. PECK, of Rock Spring, Illinois. Boston: Lincoln & Edmands, 1831. pp. 336.

Mr. Peck has resided in the western country for a number of years, and has visited nearly all the inhabited portions of the States which he has described. He has also been editor, for a considerable period, of one of the most respectable western newspapers. Probably very few men in the valley of the Mississippi, are better qualified to prepare a "Guide" for persons emigrating to those regions. The first part of the book exhibits a general view of the valley—its boundaries, extent, population, physical features, rivers, climate, animals, scenery, &c. The second part describes Illinois—its boundaries, soil, prairies, barrens, timber, inundations of the rivers, minerals, method of farming, building, manufactures, salt, steam mills, climate, advice to emigrants, education, public lands, religion, history, Indian population, general view of Indiana, Ohio, &c. Accompanying the volume is a valuable map of the upper valley of the Mississippi. A great variety of statistical information is embodied in this little volume.

The Cincinnati Lane Seminary, and Walnut Hill School. Its character, advantages, and present prospects. January, 1832. Robinson & Fairbank. pp. 7.

This seminary embraces two distinct departments—a literary and theological school. The literary department, though not strictly a college, is to be furnished with a professor of languages, a professor of mathematics, and a professor of chemistry, with such subordinate instructors as may be demanded. Embraced in the literary department will be a grammar school, into which boys from ten to fifteen years will be received. The Rev. Lewis D. Howell is professor of languages, and Rev. _____ professor of mathematics. The theological department is designed to prepare men for the ministry. Gentlemen in the eastern cities have pledged themselves to raise \$50,000, as a foundation for three professorships, provided a sum of from \$10,000 to \$20,000 be raised in Cin-

cinnati, and its vicinity for the erection of buildings. Of this latter sum, \$15,000 have been recently subscribed. The theological department is now to be opened under the direction of the Rev. Thomas W. Biggs. Two other gentlemen from the East, are expected to occupy the remaining professorships. By means of a Manual Labor School, it is supposed that the board, room-rent, fuel, and light, of a theological student will not exceed \$50 per annum; while the annual expense of a student in the literary department will not amount to more than \$70.

The Child's Instructor, or lessons on Common Things. By S. R. HALL. Andover: Flag & Gould, 1832. pp. 140.

Mr. Hall is the instructor of the English School at Andover, and author of the well known lectures on school-keeping. The *Child's Instructor* is worthy, we think, of general adoption in our primary schools. It contains good sense and valuable instruction in simple and intelligible language. The author discards entirely all appeals to emulation, and its kindred motives. The love of knowledge, a desire for the esteem of the wise and good, a wish to be useful, and to secure the favor of God, are the excitements to study, which he presents.

The Biblical Repository, April, 1832, conducted by EDWARD ROBINSON, Prof. Extraordinary of Sacred Literature in the Theological Seminary, Andover. Andover: Flag & Gould.

This is the sixth number of the Repository, and is fully equal in interest and usefulness to any of its predecessors. The first article is by Prof. Stuart on the alleged obscurity of prophecy. The second is on the nature and moral influence of heathenism, especially among the Greeks and Romans, viewed in the light of Christianity. By Prof. Tholuck, of Halle; Translated by Prof. Emerson. Then follow, Hints on the study of the Greek Language, by Prof. Stuart; Interpretation of Isaiah lii. 13—liii. by Prof. Hengstenberg; translated by J. F. Warner of the Theol. Seminary; an article by Prof. Robinson, on the Letter attributed to Publius Lentulus, respecting the personal appearance of Christ; Theological education in Italy, by Prof. Tholuck, translated by Prof. Robinson; a letter from Prof. Hahn; and literary notices. We think that any man, who feels the least interest in the literary reputation of this country, and who has four dollars to spare, ought to patronize this work. The present list of subscribers should be doubled and trebled. We wish Mr. Stuart's article on the study of Greek was published in a separate form, and sent to all the colleges and academies in this land. Who is not ashamed and mortified for his country in reading such statements as are contained in that article. No one doubts that they are true even to a greater extent than the Professor has asserted. Yet we

talk of the danger of bestowing too much attention to classical studies in this country! The last London Quarterly Journal, a work of great merit, and of a liberal tone in respect to the United States, has the following paragraph. "The very mention of the *classics*, as they are called, or of an ancient name, seems to lead the Americans astray, like the Will-o'-the-Wisp, and usually conducts them into some disagreeable quag-mire." This is not a libel; it is matter of fact.

Memoirs and Confessions of Francis Volkmar Reinhard, S. T. D. Court Preacher at Dresden. From the German. By OLIVER A. TAYLOR, Resident Licentiate, Theological Seminary, Andover. Boston: Peirce & Parker, 1832. pp. 164.

If Mr. Taylor can give us such delightful books as this, we hope he will go on in his career of translating from the treasures of German Literature. If any of our readers wish for a few hours of real enjoyment, we advise them to read the *Confessions of Reinhard*. Sound sense, extensive learning, and humble piety are here united.

The book consists of two parts. In the first is included twelve letters of Reinhard, in which his literary life, and especially the progress of his religious opinions, is described. It is a charming auto-biography. The second part is properly a memoir, collected from various quarters, and in part written by Mr. Taylor.

Sixth Annual Report of the Board of Managers of the Prison Discipline Society. Boston, May 24, 1831. Boston: Perkins & Marvin. Stereotyped at the Boston Type and Stereotype Foundry, 1831. pp. 100.

The subject of this year's report is *imprisonment for debt*. A vast amount of facts is collected with great industry, and arranged in an intelligible and lucid manner. Fifteen States and the District of Columbia are presented in the review. The following are some of the general results mentioned in the conclusion of the report. In several of the States, laws have been passed, during the last year, which will, in all probability, save from twelve to fifteen thousand persons from imprisonment for small debts. Many of the State prisons are now models of silence, order, neatness, hard labor, economy, and good government. In regard to houses of refuge for Juvenile delinquents, this country has given an excellent example to other nations. The houses of refuge in Boston, New York, and Philadelphia, have constantly under their paternal roofs, almost 500 children and youth. Little or nothing has been done to reform County prisons. The most effectual way to suppress the evils connected with them, is to abolish or greatly modify the laws for imprisonment for debt. Massachusetts and New York are taking effectual measures to provide asylums for poor and imprisoned lunatics.

SELECT LITERARY INTELLIGENCE.

Foreign.

Almanacs in England. There are two astrological almanacs published in England, 'Vox Stellarum,' by Francis Moore, Physician, and 'Merlinus Liberatus,' by John Partridge. Of these two almanacs, 250,000 copies are sold. Of the eleven non-astrological Book Almanacs, 140,000 copies are published. There are besides, 100,000 sheet almanacs. So that the number of all the almanacs, published in England in 1830, was 490,000. The produce of the almanac duty was £30,789.—The Rev. J. Keble, M. A., of Oriel College, Oxford, is elected Professor of Poetry, in the room of the Rev. H. H. Milman. The Rev. E. Cardwell, Professor of Ancient History, is appointed Principal of St. Alban's Hall, in the room of Dr. Whateley, now archbishop of Dublin. A curious and very valuable set of the volumes on the antiquities of Mexico, has lately been presented to the university of Oxford, by Lord Kingsborough.—King's College, London, was opened on the 8th of October, 1831, by an address from the Principal, Otter, and a sermon from the Bishop of London. On the first of January last, the number of students amounted to nearly 500.—The British government intend to establish a system of general education for the empire, in aid of which parochial libraries are to be formed. The lord-lieutenant of Ireland, has appointed a commission to examine into the state of, and superintend the education of the poor of that country. The commission consists of the archbishop of Dublin; the Roman Catholic archbishop of Dublin; the Duke of Leinster, Dr. Murray, Dr. Sadlier, Dr. Carlisle, Presbyterian minister of the Scots church, Dublin, A. R. Blake, and Robert Holmes, Esquires.—Of 138 prisoners lately tried in Berkshire, England, 76 could not read; of 70 in Aylesbury, 49 could not read; of 332 in Winchester, 105 could not read; of 50 in Lewes, only 1 could read well, and nearly the whole were deplorably ignorant of even the rudiments of religious knowledge. The Committee of the Hertfordshire Auxiliary Bible Society, lately instituted a canvass of every house throughout one third of that county. The result was, that out of 41,017 individuals visited, only 24,222 were able to read.—Of the whole number of students in the university of Berlin, Germany, who remained in the city, while the cholera prevailed there, not one died, and only two suffered from an attack of it.—The number of professors, in-

structors and students in the universities of Germany, amount to 16,500. The average income of each professor, (or that income which is not liable to contingencies) is £100 per annum; and the average yearly expenditure of a German student, is £30. Independently of the cost of buildings, museums, libraries, &c. the sum of £600,000 is annually circulated within the precincts of the universities of Germany.—The universities of Louvain and Ghent are about to be closed, and one single university for the whole of Belgium is to be erected in Brussels.

Religious denominations in Great Britain. The number of Wesleyan Methodists in Great Britain is more than 1,000,000, of members in communion 272,175; of ministers, 1,000. The number of Methodists, who have separated from the parent stock is at least 210,000, of whom 70,000 are members. The Calvinistic Methodists in Wales have 300 congregations, and in the remainder of England, 150. The number in the three denominations of Dissenters in England, at various periods is as follows;

	Presbyterians.	Independents.	Baptists.	Total.
1812	252	799	582	1,583
1827	204	1,205	805	2,212
1829	258	1,289	808	2,434

Of the Presbyterian congregations, 235 have become Unitarian. There are 486 Independent churches in Wales, Ireland, and Scotland; and in the same countries 500 Baptist churches. In Great Britain the three orthodox denominations of Dissenters—Presbyterians, Independents, and Baptists, have 3,000 places of worship, and a population of more than 1,000,000. The population is somewhat larger than that of the Methodists. In Great Britain, there are 7,500 places of worship for all classes of Dissenters, including Methodists; and 12,000 for the Established Church of England.

Contributions. Of the benevolent Societies, supported entirely by Dissenters, the income is as follows;

London Missionary,	£41,590
Baptist “	12,720
Wesleyan “	50,071 — £103,381

Of those supported entirely by the Established Church, the income is as follows;

Church Missionary, .	£47,840
Jews' Society, . . .	14,000
Christian Knowledge,	9,200
Gospel Propagation, .	6,250 — £77,250

Of the income of the principal remaining societies, such as the British and Foreign Bible, &c. the Dissenters and Methodists contribute at least one half.

American.

Interesting Biographies. The following memoirs are, or will soon be, in a course of preparation. Life of Rev. Dr. John H. Rice, of Virginia, by William Maxwell, Esq. of Norfolk, with a portrait. Memoir of Gordon Hall, Missionary to Bombay; of John Adams, the second President of the United States, by his son, John Quincy Adams; of Jeremiah Evarts, Esq. late Secretary of the American Board of Commissioners for Foreign Missions; and of Miss Hannah Adams, a well known author. *Boston Periodical Press.* In 1831, 1,275,000 newspaper sheets were issued in Boston, the postage upon which was \$16,500. Of pamphlet periodicals, there were issued in the same time, 432,000 sheets, the postage upon which was \$3,813 75. Whole number of sheets, 1,707,000; amount of postage, \$25,313 75. One publisher issued 114,570 sheets, on which there was a postage paid of \$2,231 25. *Survey of Massachusetts.* Two surveys of this State have been, for some time, in progress—a geological survey, by Professor Hitchcock, of Amherst College—which is nearly completed, and is about to be published; and a trigonometrical survey, by Col. Stevens, an experienced engineer. The object of the latter is to obtain a correct and complete map of the Commonwealth. For both these surveys about \$5,000 will be required.

The third annual meeting of the American Institute, will be holden in Boston, on Thursday, the 23d day of August, 1832. President Quincy, of Harvard University, will deliver the introductory address. The following gentlemen are engaged as lecturers. Professors Hale, Dartmouth College, Fiske, Amherst College, and Ticknor, Harvard College, William B. Calhoun, Springfield, Dr. George Hayward, William C. Woodbridge, Frederick Emerson, Benjamin A. Gould, and John Pierpont, of Boston; John A. Vaughan, Hallowell, Me. William H. Spear, Roxbury, John Barber, Westchester, Pa. John Kingsbury, Providence, R. I. James Furbush, Portland, Me. S. M. Burnside, Worcester.

Annals of Education, &c. This work, conducted by Mr. William C. Woodbridge, is now published in three forms. 1. The Annals of Education, 600 pages, quarterly, \$3 00 a year, in advance, containing articles of considerable length. 2. A semi-monthly publication, or 24

numbers in a year of 16 pages each, or a volume of 384 pages. This is adopted as a regular and frequent mode of communication, and contains a considerable portion of the articles in the larger work. 3. Reporter and Journal, 250 pp. \$1 00 a year in advance. This comprises the same practical matter and intelligence, as are found in the smaller number of the Annals, printed on cheaper paper.

Fifth year at College. We understand that it is contemplated at some of our colleges to provide regular instruction for such individuals as may wish to pass a *fifth* year at the institution. It is a well known fact that a considerable proportion of many classes, are too young, when they graduate, to engage in professional studies, and would choose to remain an additional year, where ample facilities for instruction furnished.

Studying an entire author. We are very much gratified to learn that at one college, Burlington, Vermont, it is the practice to study a classical author *entire*, instead of extracts from fifteen or twenty.

Subscription for Yale College. We understand that the prospect of completing the subscription of \$100,000 for this institution, which was begun at the last commencement, is very favorable.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

- WILLIAM C. GREENLEAF, ord. pastor, Cong. Andover, Maine, Sept. 28, 1831.
HENRY RICHARDSON, ord. pastor, Cong. Sidney, Me. November 23.
CHARLES S. ADAMS, inst. pastor, Cong. Wells, Me. December 28.
DANIEL LIBBY, ord. pastor, Cong. Dixfield, Me. January 7, 1832.
ASA BULLARD, ord. evang. Cong. Portland, Me. Jan. 13.
WILLIAM HARLOW, inst. pastor, Cong. Harpswell, Me. January 25.
—TALBOT, ord. pastor, Cong. Wilton, Me. Feb. 1.
HENRY WOOD, inst. pastor, Cong. Haverhill, New Hampshire, Dec. 14, 1831.
GILES LYMAN, ord. pastor, Cong. Jaffrey, N. H. January 11, 1832.
JOHN RICHARDSON, ord. pastor, Bap. Pittsfield, N. H. January 25.
ROBERT SOUTHGATE, ord. pastor, Cong. Woodstock, Vermont, Jan. 4, 1832.
MOSES KIMBALL, ord. pastor, Cong. Randolph, Vt. Jan. 25.
J. PACKARD, inst. pastor, Bap. Ira, Vt. Feb. 16.
EDWARD W. HOOKER, inst. pastor, Cong. Bennington, Vt. February 22.
EDWARDS A. PARK, ord. pastor, Cong. Braintree, Massachusetts, Dec. 21, 1831.
SAMUEL M. WORCESTER, ord. evang. Cong. Amherst, Mass. Jan. 4, 1832.
EDWARD J. FULLER, ord. pastor, Cong. Chelsea, Mass. January 11.
SAMUEL BACKUS, inst. pastor, Cong. Palmer, Mass. January 11.
FREDERICK A. WILLARD, ord. pastor, Bap. Worcester, Mass. Jan. 17.
AARON GATES, inst. pastor, Cong. Amherst, Mass. Feb. 1.
J. W. YEOMANS, inst. pastor, Cong. Pittsfield, Mass. Feb. 7.
RUFUS POMEROY, inst. pastor, Cong. Otis, Mass. Feb. 15.
SILAS BAKER, inst. pastor, Cong. Truro, Mass. March 7.
SAMUEL H. FLETCHER, inst. pastor, Cong. Northbridge, Mass. March 14.

JOHN C. MARCH, ord. pastor, Cong. Belleville, Newbury, Massachusetts.

JAMES W. THOMPSON, ord. pastor, Unit. Salem, Mass.

DAVID L. PARMELEE, ord. pastor, Cong. Bristol, Connecticut, Feb. 29, 1832.

SAMUEL MERWIN, inst. pastor, Cong. Wilton, Ct. March 8.

WASHINGTON ROOSEVELT, ord. evang. Cong. Cambridge, New York, Feb. 28, 1832.

PETER WOODIN, ord. pastor, Bap. Hannibal, N. Y. Oct. 25.

THOMAS A. AMERMAN, inst. pastor, Ref. Dutch, New Baltimore, N. Y.

THOMAS PORTER, ord. pastor, Bap. Philadelphia, Pennsylvania, Dec. 20, 1831.

ADAM GILCHRIST, inst. pastor, Pres. Charleston, South Carolina, Jan. 11, 1832.

ALEXANDER GLENNIE, ord. priest, Epis. Charleston, S. C. February 17.

Whole number in the above list, 34.

SUMMARY.

	ORDINATIONS.	STATES.
Ordinations	20	
Installations	14	
Total	34	
		Maine 7
		New Hampshire 3
		Vermont 4
		Massachusetts 12
		Connecticut 2
		New York 3
Pastors	30	Pennsylvania 2
Evangelists	3	South Carolina 2
Priests	1	Total 34
Total	34	

DATES.

	1831.	1832.	
Congregational	25	September 1	
Presbyterian	1	October 1	
Baptist	5	November 1	
Episcopal	1	December 4	
Unitarian	1	January 9	
Reformed Dutch	1	February 3	
Total	34	March 3	
		Not specified 3	
Total	34	Total	34

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and Missionaries.

ELISHA SNOW, et. 93, Bap. Thomaston, Maine, Jan. 31, 1832.

ANDREW SHERBURN, et. 63, Augusta, Me.

JONATHAN MILLER, et. 69, Cong. Burlington, Vermont, July 21, 1831.

INCREASE GRAVES, Cong. Bridport, Vt.

ALFRED V. BASSETT, Univ. Dedham, Massachusetts, December, 1831.

HEZEKIAH RIPLEY, D. D. et. 89, Greensfarms, Connecticut, Nov. 29, 1831.

ALFRED MITCHELL, et. 42, Cong. Norwich, Ct. Dec. 21.

ELIAS CORNELIUS, et. 38, Cong. Hartford, Ct. Feb. 12, 1832.

ASA MEAD, et. 39, Cong. East Hartford, Ct.

DAVID BELDEN, et. 69, Wilton, Ct.

SETH HART, et. 70, Hempstead, Long Island, New York.

JOSEPH PATTERSON, Pittsburgh, Pennsylvania, Feb. 3, 1832.

FRANCIS CUMMINS, et. 80, Greensborough, Georgia.

ISAAC BARTON, et. 86, Bap. Jefferson Co. Tennessee, November 9, 1831.

OBADIAH JENNINGS, D. D. et. 53, Pres. Nashville, Tenn. Jan. 12, 1832.

JAMES STEPHENSON, D. D. Maury Co. Tenn. Jan. 6.

BENJAMIN C. STEVENSON, et. 27, Meth. Illinois.

WESLEY WOOD, et. 26, Meth. near Urbana, Ohio, January 20, 1832.

Whole number in the above list, 18.

SUMMARY.

AGES.		STATES.	
From 20 to 30	2	Maine	2
30 40	1	Vermont	2
40 50	2	Massachusetts	1
50 60	1	Connecticut	5
60 70	3	New York	1
70 80	1	Pennsylvania	1
80 90	3	Georgia	1
90 100	1	Tennessee	3
Not specified	4	Illinois	1
		Ohio	1
Total	18		
Sum of all the ages specified 844		Total	18
Average age	60		

DENOMINATIONS.

DATES.

	1831.	1832.	
Congregational	5	July	1
Presbyterian	2	November	2
Baptist	2	December	2
Methodist	2	1832. January	4
Universalist	1	February	2
Not specified	7	Not specified	7
Total	18	Total	18

GENERAL SUMMARY

Of the ordinations, &c. for the year ending April 1, 1832.

	ORDINATIONS.	STATES.	
Ordinations	65	Rhode Island	1
Installations	125	Connecticut	27
Institutions	4	New York	57
		New Jersey	2
		Pennsylvania	4
		Delaware	1
Pastors	121	Virginia	7
Evangelists	44	South Carolina	4
Priests	4	Mississippi	1
Deacons	10	Louisiana	4
Rectors	4	Ohio	4
Missionaries	9		
Not specified	2		

OFFICES.

	1831.	1832.	
Congregational	90	November	1
Presbyterian	41	1831. March	1
Baptist	33	April	13
Episcopal	18	May	22
Unitarian	5	June	25
Reformed Dutch	5	July	16
Universalist	1	August	15
Not specified	5	September	16
		October	23
		November	15
		December	9
		1832. January	12
		February	9
		March	3
		Not specified	14

STATES.

	1831.	1832.	
Maine	11	1832. January	12
New Hampshire	14	February	9
Vermont	16	March	3
Massachusetts	44	Not specified	14

GENERAL SUMMARY

Of deaths, for the year ending April 1, 1832.

AGES.		CONNECTICUT.	
From 20 to 30	5	New York	8
30 40	6	New Jersey	2
40 50	7	Pennsylvania	8
50 60	6	Maryland	2
60 70	8	Virginia	2
70 80	7	District of Columbia	1
80 90	9	North Carolina	1
90 100	1	Georgia	2
Not specified	22	Tennessee	4
Sum of all the ages specified 2886		Mississippi	1
Average age	59 1-2	Kentucky	1
		Illinois	1
		Ohio	2
		Choctaw Nation	1
		Birmah	1

DENOMINATIONS.

DATES.

	1831.	1832.	
Congregational	20	February	1
Presbyterian	7	March	1
Baptist	11	April	2
Methodist	13	May	2
Dutch Reformed	1	June	2
German Reformed	1	July	2
Universalist	1	August	5
Moravian	1	September	2
Not specified	16	October	7
		November	8
		December	5
		1832. January	4
		February	2
		Not specified	28

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1832.

PRESENT STATE OF EDUCATION SOCIETIES.

THAT the object for which Education Societies are established, is one of great importance to the well-being of this country, and to the salvation of mankind, no enlightened Christian can deny. This object does not indeed appeal so obviously to the feelings of an individual, nor affect a community at so many points, as some other philanthropic enterprises. But in its *results* it does. They are palpable, direct, and very great. A large body of well-prepared ministers, through the blessing of God, produce effects, which, in part at least, can be weighed and estimated. Place twenty intelligent ministers in one of our new States, for five years, and at the end of that period, look at the state of common schools, of colleges, of public morals, of churches, and you will understand in some measure, by actual statistics, the value of the Christian ministry. In all ordinary cases you need not estimate the importance of this institution by looking solely at its *general and comprehensive* bearings on the community, but you can count the number of school-houses, and examine the records of the temperance society, you can calculate the number of those who have been prepared for college under the guidance of their ministers; you can estimate the number of those, who have died in the faith and hopes of the gospel, under their ministrations. The effects of their labors in this world are very great. And this is, by no means, occasion of invidious reflection to Christians who are engaged in other professions. By giving an enlightened and pious minister to any community, you are immediately benefitting men of all the other professions. There can hardly be too many ministers, of the right kind, in any community. In the early

period after the settlement of this country, there was one liberally educated clergyman to every 600 souls. When or where on earth, has property been more safe, personal rights better secured, or more happiness enjoyed, than in New England from 1620 to 1650?

It is now about twenty years since the commencement of organized and systematic efforts for educating men for the ministry in this country. As early as 1807, a society was formed for this purpose, in Dorset, Vt. In 1813, a society called the "Benevolent Education Society," and embracing the counties of Plymouth, Bristol, and Barnstable, Massachusetts, was formed. This society is now auxiliary to the American Education Society. The Baptist Society of the young men of Boston was formed in 1814. This was the beginning of the Massachusetts Baptist Education Society. In December, 1815, the American Education Society was formed. In 1818, the Protestant Episcopal Education Society, and the Presbyterian Education Society were established. The Board of Education of the General Assembly of the Presbyterian church was organized in 1819. Various subordinate societies have since been established. The principal societies now in operation are the Baptist Education Society of New York, the Northern Baptist Education Society, the Education Society of the Protestant Episcopal church, the Connecticut Church Scholarship Society, the Board of Education of the General Assembly, the Presbyterian Education Society, and the American Education Society.

The Baptist Education Society of New York, which, besides the appropriate duties of an Education society, supplies the place

of a Board of Trustees of Hamilton Theological Institution, was formed, as appears from a circular recently published, in 1817. It began its operations in 1818. In 1820, the society commenced the institution at Hamilton, to which its chief attention has since been directed. The whole expense of raising the institution to its present condition is as follows:—

Whole expense for students,	\$36,158 63
Building for the institution,	6,806 13
Boarding house,	1,000 00
Farm,	2,450 00
Library, furniture, work shop, &c.	4,000 00
	<hr/>
	50,414 76
Permanent Fund,	22,800,00

The whole number of young men aided by the society, since its formation, is 251. Of this number, 124 have entered on the duties of the ministry, and about 90 are now members of the institution, under the instruction of four professors and one tutor.

The Northern Baptist Education Society embraces the New England States, with the exception of Connecticut, in the sphere of its operations. It has the Branch State Societies of Maine, New Hampshire, Rhode Island, and Vermont. Each of these branches has one or more examining committees, and various auxiliary associations. Rev. Ebenezer Thresher is Secretary of the Parent Society, and John B. Jones, Esq. Treasurer. The seat of operations is in Joy's Buildings, nearly opposite the Post Office, Boston. The Baptist Education Society of the young men of Boston is a very efficient coadjutor. They have a permanent scholarship of \$1,250, and sustain three temporary scholarships, amounting to \$225. During the present year, they have resolved to double the number of their temporary scholarships, making in all six temporary scholarships, and one permanent scholarship, at \$75 each. At the last quarterly meeting of the Parent Society, 21 new applicants were received upon the funds, increasing the number of young men assisted to 124. On the first of January, 1831, the whole number did not exceed 60. It has thus more than doubled its number in one year. That the efforts of the Baptists are greatly needed, appears from the fact that there are nearly *one hundred* Baptist churches in the State of Maine alone which are destitute of pastors. The whole number of Calvinistic Bap-

tist churches in the United States is five thousand and sixty-seven: of ministers, three thousand three hundred and sixty-five; making the number of destitute churches to be *one thousand seven hundred and two*.

The Protestant Episcopal Society has under its charge the seminary near Alexandria in the District of Columbia. The whole income of the society, during the year ending October 19, 1831, was \$3,614 70. The expenditures were as follows:—

In erecting the professor's house,	\$1,950 00
Expenses of boarding establishment,	714 00
Preparatory studies,	282 00
Professors' salaries,	950 00
Miscellanies,	15 93

Total, \$3,911 93

The income was somewhat less than that which was received the preceding year. A classical seminary, in connection with the theological, will probably soon be established. The destitution of ministers in the Episcopal church, it seems, is very great. In South Carolina 8 organized congregations are unsupplied. With proper missionary assistance, 19 new stations might be planted. The number of organized parishes in Virginia is 100, while the clergy are less than 50; of these, several, through age and infirmity, are disqualified for active service. More than 100 clergymen might find ample fields for useful labor in that State. In Connecticut 6 parishes are vacant, because ministers cannot be found. The number could easily be increased to 12. Bishop Griswold, of the Eastern Diocese, says, "very much has been lost to the church in that diocese, during the last fifteen years, for the want of a few suitable clergymen to occupy promising stations." The field beyond the Alleghany mountains is immense. A minister in Kentucky observes: "There is the loudest call in the West for a well educated ministry. The intelligence of the people is rapidly out-growing that of their present teachers." In Tennessee, 7 stations imperiously demand a supply. Near Cincinnati, Ohio, 12 clergymen might find employment. Near Detroit, Michigan, an equal number might be immediately employed. The *ratio* of increase of clergymen in the Episcopal church, for the last 14 years, has been growing less and less. During the last seven years, the additions were 150, and during the seven preceding

years, the additions were also 150 ; that is, while from 1817 to 1824, the *ratio* of increase on the whole number of clergy was a little more than seven per cent., that from 1824 to 1831, was a little more than four and a half per cent.; or to state the position in a still more intelligible manner, during the first of these periods, for every 100 clergymen, there was an annual increase of a little more than *seven*; in the last seven years, the annual addition was a little more than *four and a half*. The whole number of clergymen of the Protestant Episcopal church is 534. The increase in 1831 was but *six*, an unusual number having died. "This deficiency of ministers," says the Committee of the Church Scholarship Society, "must be supplied by EDUCATION SOCIETIES. Experience has fully shown, that comparatively few sons of the rich devote themselves to the sacred office. The experiment of leaving the ministry to take care of itself has been fully tried, and the church is languishing under its results."

We shall furnish particular statements of the condition of the Board of Education of the General Assembly, and of the Presbyterian and American Education Societies, in our next number.

THE WAY TO AVOID DEBT.

THE following letter from an individual who has struggled successfully with many difficulties in obtaining an education, will afford some valuable thoughts to such persons as may be in like circumstances.

In answer to your inquiry, how I have gone through college and seminary without pecuniary aid, and yet clear of debt, I would simply say, that the assumption of fact in the outset is not quite true. I had earned two or three hundred dollars previous to my preparatory course, and enjoyed in the seminary the usual remittance of two years' board, with credit for the third.

This ground work, however, did little toward sustaining me through a nine years' course, by which I have made my way to the ministry,—and but for a few principles of economy which necessity taught by the way, and that kind Providence which adds blessing to honest and vigorous endeavor—I should be utterly at loss how I have attained my object as I have.

I had early learned "*the worth of a dollar*," by knowing just how much hard work it took to get it: and this helped me to decide prudently in all matters of luxury and

fancy, though I trust never to have departed so far from custom as to appear austere and singular.

I had early learned that "*forecast*" was the true secret of independence in pecuniary matters, and this enabled me to meet necessary expenses with the small avails of school keeping, during winter vacations.

I rarely suffered the season to arrive for the use of a classic, without having it provided, and that under circumstances, which, (if practicable,) admitted of its being sold or transferred with a very trifling discount. This method, however, did not produce much abatement in board bills and tuition, though I ever found it easier to sustain the "financial charge" in a pitched battle and on the outposts, than after I was on the retreat.

In respect to clothing, I have been sustained, not so much by good luck in getting, as habits of carefulness in keeping. Not that I have not had good clothes and worn them on all suitable occasions, but that I have then, and elsewhere, preserved them from that rash and unreasonable exposure which brings down a valuable article at once to a level with the ordinary, and hence the necessity of a new investment.

Another secret of independence with me has been the habit of waiting on myself;—doing my own work, so far as consistent with circumstances, and this, assisted with a little ingenuity, has saved me what constitutes the substantial difference between him that stands within the door of a jail, and him that breathes the free air outside of it.

My philosophy of creation has ever led me to suppose that men are, ordinarily, constituted to take care of themselves, and hence, the use of hands. That they generally succeed in so doing when they try faithfully, and that there is time and money, and reputation enough saved to warrant every one in the trial.

I have done something at lessening the "*incidentals*" of academic life by avoiding temptations for multiplying them; finding it easiest reconciling abstemiousness with honor when farthest from the field of conflict.

Something, too, have I saved by easy discipleship to the temperance cause, and a fixed belief that "*the well need no physician*," and this, carried through the whole catalogue of personal habits, has left me something besides a ruined constitution.

I have journeyed much on foot when it would have been more congenial to my feelings to have been in a stage-coach; but the "*substantial comforts*," left in pocket at the journey's end, together with the invigorating tendency of pedestrian exercise, has done much to soften that asperity which would seem to lie on the surface of such a course.

So you see it has been prudent use of what I had and acquired, rather than large

acquisition that has borne me along. And this, I think, never at the expense of honorable reputation, nor yet unworthy consumption of time by "dabbling in small matters," for these I have suffered to occupy but the remnants and leisure moments.

Whatever, therefore, of example or suggestion is worthy of adoption, I submit for the benefit of those who like myself, may have need. And if any should call it, after all,—a poor apology for "lean pockets," I would simply file, in abatement of the account, that a light heart and cheerful spirits contribute much to the happiness and usefulness of a man's life.

INTERESTING HISTORY OF A YOUNG MAN ASSISTED BY THE AMERICAN EDUCATION SOCIETY.

THE following letter was addressed to the Recording Secretary and will be read with pleasure.

In looking over your late report, among other interesting facts I notice one which I am happy to see stand in so fair an attitude before the public. It is that which is headed, "*Amount of earnings*," under which you observe that "it has long been a favorite object with the Directors of the Society to encourage young men to do all in their power to support themselves." With this object I most fully accord. And being in possession of some facts in relation to one of my acquaintance which may be of some service to your Society, and, perhaps, to the young men under its patronage, I place them, with the consent of him to whom they relate, at your disposal.

I knew a young man some ten or fifteen years ago, who, in the business of the farmer and mechanic, had been trained to hard labor till about the age of twenty, when the loss of his health, a mysterious providence, prepared the way for acquiring an education for the Christian ministry. This was a subject which he had revolved a few months before, and the way seemed to be hedged up. With only fifty dollars which he could call his own, and in feeble health, without any expectation of aid, save from the education societies, provided he should be received under patronage, without a single book, excepting a Latin grammar, procured for the purpose, he commenced his preparatory studies in the academy at ——. At the close of three or four months, he was received on examination under patronage by a charitable society, from which he received in the course of six months, forty dollars, for which he gave his note on interest. He was then advised by the directors of this society to apply to the American Education Society, which granted him two quarterly appropriations of fifteen dollars each. With

this assistance from these two societies, he was enabled, by the aid of some friends, and his own exertions, to proceed without embarrassment for one year, leaving his fifty dollars nearly entire.

Having, by the first year's application, settled the question that his impaired health would improve under severe study, and established a reputation for diligence, certain friends of Zion having proposed to themselves jointly to aid a young man in acquiring an education for the Christian ministry, offered to receive him under their patronage. This kind offer, after some feelings of delicacy were overcome, was gratefully accepted. These friends were numerous, on the ground, and probably no student was ever subjected to a kinder and closer supervision. As they were abundantly able, and expected to afford him all necessary support, many of them were desirous that little time should be expended in school-keeping. With this desire he complied, but not without an effort, by diligence and economy, to aid himself, and be as little burdensome as possible. Six months after he was received under their patronage, he was admitted a member of college at ——. What was the amount of his earnings, during the year and a half, spent in preparatory studies, his books do not show. But though his health was not sufficient to enable him to walk the distance of two miles, I well remember several instances of manual labor, in which he engaged for exercise and profit. From the time of entering college to the end of his Theological course, seven successive years, an amount of earnings is regularly recorded. During his collegiate years, they are as follows:—

Freshman year, for manual labor, . . .	\$67 99
Sophomore year, for manual labor, . . .	80 42
Junior year, for manual labor, . . .	52 26
school-keeping in vacation . . .	20 00—72 26
Senior year, for manual labor, . . .	70 34
The three years in Theol. Sem.	
Teaching,	146 00
Agencies,	50 00
Manual labor,	73 70
Total,	\$560 71

The whole is an average of \$80 00 a year for seven successive years, without loss of time. Most of the manual labor was done in term time; and more than half his vacations were consumed in study. The vacations thus occupied were sometimes spent with friends who gave him his board, sometimes he paid for it by teaching a family school, and sometimes by labor.

In addition to his labor for profit, he engaged more or less in all the plans of exercise among his fellow students, such as walk-making, setting trees, cutting wood, gardening, haying, walking, &c. as occasion offered, or health and vigor required.

As to his studies they were never suffered to be unnecessarily interrupted. Punctuality was his motto at all times and in all duties, and was well sustained through the

whole course, as all his instructors will testify.

When he graduated, as a proof that his labors did not interfere with his studies, he received the honors of his class, and as a proof of their benefit to his health, I have often heard him say that he possessed four times the health at the close of his college course that he did at the commencement of his studies, and it has continued to advance ever since. The dyspepsia, that bane of students, has never come near him, and never will so long as he continues his present practice of cutting his own wood, cultivating his garden, and walking over a country parish, in which he is settled, and frequently in his exchanges to neighboring parishes.

In respect to the amount received from his benefactors it was probably not far from that of the appropriations of your society, during his college course, when their aid ceased. Unwilling to delay, as is often the case, a year or two, for school-keeping in order to acquire something for the expenses of the remaining three years, he devoted a part of the senior vacation previous to commencement, and a portion of time after, to manual labor, the avails of which enabled him to meet his graduating expenses with a surplus of about thirty dollars, with which to commence his theological studies. During his theological course he received no assistance excepting the usual privileges of indigent students in the seminary. Consequently in all the expenses of the three years for clothing, board, \$250 worth of books, (students generally buy too many) traveling expenses, wood, lights, societies, subscriptions, periodicals, charities, &c. &c. some debts were necessarily incurred, nearly all of which have since been discharged.

Yours, &c.

OPERATIONS OF THE PRESBYTERIAN EDUCATION SOCIETY.

THE Board of Directors held their Quarterly Meeting in New York, on Tuesday, the 27th of March. There were received upon the funds of the society, sixty-five new Beneficiaries, belonging to *nine* States, and *twenty-one* institutions of learning; a number *three times greater* than has been taken up at any meeting since the formation of this society. Appropriations were made to the amount of \$4,080. The society has now under its patronage two hundred and sixteen young men, who are pursuing their studies in the following institutions:—

Union Theological Seminary	3
Southern and Western Theol. Seminary	26
Gettysburg Theological Seminary	5
Princeton Theological Seminary	7
New Brunswick Theological Seminary	1
Protestant Episcopal Gen. Theol. Sem.	2
Auburn Theological Seminary	21

Hamilton Literary and Theol. Inst.	1
Jefferson College	8
Western Reserve College	8
New Jersey College	6
Nashville University	2
Miami University	11
Hamilton College	7
Centre College	3
Kenyon College	1
Knoxville College	1
Indiana College	2
Union College	17
Transylvania University	1
University of Ohio	3
Manual Lab. Academy W. Tenn.	1
Classical School Vienna	1
Classical School Lyons	2
Ovid Academy	1
Franklin Academy	1
Oswego Academy	1
Bloomfield Academy	3
Rochester Institute	5
Flatbush Academy	1
W. Res. College Prep. School	9
Ashtabula Institute	2
New York Select School	9
Greenville Academy	1
Elkton Academy	1
Milford Select School	1
Banover Academy	7
Walnut Hill School	3
Hartwick Academy	1
Oneida Institute	4
Owego Academy	1
St. Lawrence Academy	5
Ogdensburg High School	1
Geneva Lyceum	13
Cortland Academy	1
Remsen Academy	1
Prep. School Canonsburg	1
Worthington Academy	1
Chester Academy	1
Greenfield Academy	1
Harrisburg, Pa. Academy	1
<i>Institutions 51.</i>	<i>Students 216.</i>

A new Board of Agency has been established in Alabama, through the instrumentality of Rev. Wm. Patton, called the South Alabama Agency of the Presbyterian Education Society. The following gentlemen have been regularly appointed on the Board:—

Dr. Alex. Hutchinson, Chairman & Treas.
Rev. Robert Holman, Cor. Secretary.

“ Fields Bradshaw.

“ Alex. N. Cunningham.

“ Thomas S. Witherspoon.

Maj. John G. Graham.

Mr. William Sayre.

The Directors are happy to state, that the Rev. John Dickson of South Carolina, a gentleman of tried worth and qualifications, has accepted his recent appointment of Secretary and permanent Agent of the East and West Tennessee Agencies, and will immediately enter upon the duties of his office. It is their wish and ardent prayer, that he may be successful in the great work assigned to him. About ten scholarships have been secured in West Tennessee, and a number of young men have been conversed with, and will soon apply for patronage.

The Rev. John M. Ellis has also entered upon his agency, for the Branches of Indiana and Illinois with encouraging prospects.

While the Board rejoice at the bright

prospects of usefulness which are opening before them, and the unexampled accession of applicants to the sacred funds intrusted to their charge, they deem it also an imperious duty to state fully their wants to the Christian community. It must be evident to all, that the great increase of Beneficiaries demands a corresponding increase of funds to carry them forward in their studies. The glorious revivals in our churches will doubtless bring forward hundreds of pious and gifted young men, burning with a desire of devoting themselves to the work of the ministry. Friends of the Redeemer, shall they be encouraged and assisted in this undertaking? Shall the pledge of this society to aid all of proper qualifications be redeemed? The perishing millions in heathen lands call upon you to redeem it. The destitute churches in our own country implore you to regard this pledge. God demands its fulfillment. Let an efficient answer be given by your prayers and contributions, that you will NEVER permit the Board, for want of funds, to be under the necessity of rejecting a worthy applicant.

Let the rich remember, that by contributing *seventy-five* dollars annually for seven years, they may perhaps have the blessed privilege of raising up a Martyr, a Brainerd, or a Mills, whose name will be had in everlasting remembrance. Let those in moderate circumstances give according to their ability. Let none plead exemption from the duty of raising up a ministry, adequate in numbers, talents, and piety, to the wants of a world.

REPORTS OF AGENTS.

REV. FRANKLIN Y. VAIL.

To the Directors of the Presbyterian Education Society.

Cincinnati, March 13, 1832.

In presenting you the semi-annual report of the doings of the Western Agency, during the last six months, it is our privilege to say, that while our cause has sustained an irreparable loss in the removal of our beloved brother Cornelius, first from the Education society, and almost simultaneously from his earthly labors; yet that the great interests of the Presbyterian Education Society in our western valley have never been so extensively sustained and promoted, as during the period specified in this report.

Character and death of Dr. Cornelius.

Before surveying the business transactions of this Agency at the West, we feel constrained to mingle our tears with yours, and bow down in humble submission before God, in view of that most afflictive and mysterious dispensation of his Providence, by which the cause of Education societies has been deprived of its most able and suc-

cessful advocate, and the church of Christ of one of her most important agents in the great work of evangelizing the heathen.

When our dear departed brother was called to the service of the American Board of Commissioners for Foreign Missions, we felt that he was pre-eminently fitted for the station, and that if he should occupy it, it would, by the divine blessing, give a new and powerful impulse to the cause of foreign missions; but we saw not how his labors could be dispensed with, in connection with the immense undertaking of raising up ministers to meet the wants of the world. We remembered that, under God, this devoted servant of Christ had raised this cause, from comparative obscurity and great depression, to the encouraging prominence, and increasing success which it now assumes before the Christian community; and we confidently believed that, by the wisdom of his continued counsels, and the zeal and energy of his persevering efforts, the friends of education would soon be able to raise up thousands of able and faithful ministers, where they have hitherto raised up hundreds.

We were willing, however, to submit to his leaving our cause, when, in his valedictory letters to this Board and its Secretary, just before he entered upon the duties of his new office, he reminded us of his prayerful anxiety to know his Master's will; of his undiminished attachment to our enterprise; and of his strong hope that he should be able to make the cause of foreign missions to bear, with mighty and increasing energy, upon the multiplication of missionaries, for the perishing millions in heathen lands. Speaking of the decision which he had just made, to engage in the service of the American Board of Commissioners for Foreign Missions; of his hope to be able still to help forward the work of education, he says in a letter of the 11th January: "It is impossible for me to describe to you, in a letter, all the steps by which my mind has come to this result: weeks of anxious and prayerful investigation were spent, before consenting to it. Suffice it here to say—duty to my Lord and Master seemed to leave me no other course. May I have your continued prayers in my behalf, that by God's blessing on my labors, I may bring the claims of 600,000,000 of dying heathen to bear directly on the operations of Education societies, by a new and greater demand for missionaries than has hitherto been made on the churches. We had hardly brought our minds to acquiesce, in view of such considerations, in the removal of our dear brother to another field of labor, when our hearts were made to bleed by the intelligence, that God had removed him to a higher station of usefulness in heaven! We now seemed to hear the voice of God, saying to us and to the church at large, "cease from man whose breath is in his nostrils;" and while we listened to these solemn and

impressive accents, we felt reproved and humbled, because we had trusted too much in an arm of flesh, and too little in the mighty God of Jacob, in whom is everlasting strength; and we *now feel* that God can carry on the missionary cause and that of education too, by the weakest instruments, though he may remove from earth all the mightiest pillars of our unwarranted dependence. Our prayer is, that the mantle of this blessed man may fall upon his ministerial brethren, and especially upon the hundreds of young men who have been training up under his influence and prayers, to sustain and carry forward the blessed work in which he laid down his life.

Increasing progress and success of the Presbyterian Education Society at the West. It has been well ascertained that one of the principal reasons why so little, until recently, has been accomplished, or attempted at the West, in the work of educating young men for the ministry, has been, that the nature, and objects, and claims of the Education societies have not been fully and often urged upon the attention of both the ministers and the churches. It has not been in the power of your Secretary, until the last autumn, to present the claims of the Presbyterian Education Society before a large portion of the ministers and elders of the West, embraced in several of the principal Synods and Presbyteries. A favorable opportunity was embraced to accomplish this object, during the fall sessions of these Judicatories; and arrangements were made that several of those bodies which could not be visited by myself, should have an able representation in behalf of your society; and it is confidently hoped that the full presentations which were then made of the principles, plans, objects, and results of your institution, awakened an increased interest in our cause; produced a higher conviction of the importance of this undertaking; removed some ignorance and much prejudice in reference to the character and design of your society, and secured in its behalf many warm, enlightened, and decided friends. We consider the Presbyterian Education Society as now having a deeper foundation in the hearts, and a higher place in the affections of the western community of Christians, extensively, than at any former period. That such is the fact, we infer from the encouraging increase of our funds; from the establishment of new branches or agencies; from the multiplication of our beneficiaries; and from the pacific spirit and measures with which our cause has been advocated and carried forward.

The increase of our funds, and the character of western liberality. Our first appropriation, after the establishment of the Western Agency in 1830, amounted to \$141; the fourth appropriation to \$1,270; and during a little more than the last half year, upwards of \$2,000 have been paid

into the treasury of the Western Agency, besides what has been received by other western branches. As evincive of the disposition of the western churches to sustain the cause, I could enumerate upwards of one hundred scholarships, and numbers of them by single individuals, subscribed for seven years; I could tell of churches of no great ability in newly settled parts of the country, carrying forward from two to five young men in their education; and not a few congregations, most of the members of which both live and worship in their log-houses, and yet esteem it a pleasure and a privilege to educate one young man for the poor, and those who have none to care for their souls. I could mention many of the mothers and daughters in our churches, who, by the fruits of their industry—by the use of their needles, pay their annual subscription of from five to ten dollars to this cause, besides their contributions to other benevolent objects. If my paper would permit, I could select cases of individual benevolence; could tell of an aged father in Israel who could not be satisfied to go to heaven till he had given his house to the Lord, after his death, for the benefit of this cause; of a laborious mechanic, with a family of small children, toiling at his trade for their support, and yet feeling it to be a privilege to give \$1,000 to the Education Society, because he thinks his little patrimony will do the most good in this way, while his laborious hands can minister to his wants; of a venerable elder in the church, who has recently consecrated two or three thousand dollars to this sacred cause, to be paid as soon as it has carried him to the end of his journey; and of one of the western sons of the society, who has lately refunded the last hundred dollars of his debt to the society, and is now contributing \$75 a year, from a small income, to educate one of your beneficiaries.

The rising character of institutions at the West is seen also in the multiplication of our young men. I have, on a former occasion, mentioned that until 1830, we had but six or eight young men in the valley; at the time of our last report they had increased to about seventy, and now number upwards of one hundred; while nearly as great a number of others, who have been conversed with on the subject, and have turned their attention to the ministry, will probably soon need our assistance. I need not here remind you of the encouraging fact, on this subject, of which you have been before informed, that in one of our western institutions, within the last few weeks, no less than twenty-one new applicants were received on the funds of our society. Such facts we regard as encouraging indications, that the Lord of the harvest is about to send forth a multitude of laborers in the great field which is white for the harvest.

The increasing prosperity of the Presbyterian Education Society at the West

may be inferred from the increase of its branches or agencies, and from the connection of efficient agents with them. We will here barely advert to the fact, of which you have before had the particulars, that by the advice and direction of this Board, your excellent agents, Rev. Messrs. Owen and Labaree, spent most of the last fall and winter in East and West Tennessee; were most cordially received by both ministers and churches; and were successful in the establishment of two permanent agencies, one for East, and one for West Tennessee; in calling up the public attention to the character and claims of your society; in enlisting the feelings and prayers of the churches, calling forth, to a considerable extent, their resources in behalf of the cause; and in bringing forward nearly thirty young men, who have already asked your patronage. Arrangements are now making to obtain one of the best men of that state, a native of the soil, to become the permanent agent of these two branches.

I have said, that an increasing prosperity might be evidenced *by*, while it is in no small degree the result *of*, the pacific spirit and measures with which this cause has been advocated and carried forward. It has been the sacred purpose of this Board and its agents, to prevent the existence of those collisions and excitements between the two Education Boards, which have so painfully distracted and injured the Missionary Boards. Instead of attempting to raise our own institution in the public estimation, by an invidious comparison of its claims with those of a kindred society, we have rather presented them, not as rival, but as sister institutions, engaged in the same great enterprise—embracing the same denominations—conducted on the same great general principles—and occupying a field sufficiently large to employ all their mutual efforts, without exhausting our Christian energies in unholy contentions. In accordance with these pacific principles, your agents have, in a number of instances, when visiting churches preferring the Assembly's Board of Education, become the public advocates of that Board, and obtained liberal subscriptions for its aid. And here we are happy to be able to state, as an indication for good to the cause at the West, that the feelings and views of the present valuable secretary of the Assembly's Board appear, on this subject, so fully to correspond with our own. Having the pleasure of visiting three of our Synods last autumn, in company with this beloved brother, being for several days and nights his travelling companion, and enjoying the privilege of addressing the same Synods with himself; your secretary was favored with pleasing evidence, that so far as our mutual labors and influence were concerned, harmony and good will would characterize the movements of both Boards at the West; and that "the unity of the

spirit should be kept in the bond of peace." Though both these agents deemed it their duty to present fully, though kindly, the peculiar features of their respective Boards; yet they were enabled, by divine grace, to do it in such a *manner*, and with such a *spirit*, as to allay, instead of exciting prejudices, and so as to give their brethren the impression, that so far from coming among them to blow the coals of strife, and enkindle the flames of discord, they came as the peaceful and peace-making messengers of the churches, to provoke one another by efforts of kindred institutions, to greater zeal and effort, and fidelity in their Master's work. And to prevent the appearance of collision, we believe it was a full understanding between these agents, if one went to the right, the other should go to the left; that if any particular church was known to prefer one of these societies, the agent of the other should not distract the people by presenting the claims of a second institution. Acting on these principles, it is our earnest desire and prayer to God, that Ephraim may not be left to envy Judah, nor Judah to vex Ephraim.

Manual labor connected with study. We believe it is a leading object of the Presbyterian Education Society to encourage to as great an extent as practicable, the connection of regular and systematic manual labor with the education of their young men, as one of the most important and almost indispensable means of protecting the constitution; of giving the highest corporeal and mental energy; of securing habits of diligence, activity, and self-support; and of fitting the youthful herald of the cross to endure hardness as a good soldier of Jesus Christ. Such being the views of your society—such the connection of the manual labor system with the highest usefulness of your beneficiaries, your Secretary has regarded it to be his duty (and such also has been the opinion of this Board), in accordance with the permission originally given him, by the Parent Society, to devote a few months, on several occasions, in aiding the manual labor enterprise, as connected with Lane Seminary. The peculiar circumstances, and urgent claims of that institution, during the past winter, has induced him to devote two or three months, while the roads were impassable abroad, in raising in this city the aid requisite to secure the liberal benefactions offered to us by our eastern friends. Their liberal proposition, you will remember, was, to give us \$50,000 to endow three professorships, on condition that we on the ground would evince our confidence and interest in the enterprise, by raising from \$10,000 to \$20,000 more for buildings, &c. The great interests of the institution, and its very existence, seemed to depend upon a successful effort now. The time had nearly expired in which we must raise our

western funds, or lose those offered to us from the East. The Board of the seminary had for more than a year been seeking in vain for a man to do the work. Such were the circumstances which induced your Secretary to engage in this work; and by the special blessing of God, the hearts of his people were so opened that near \$15,000 were subscribed, and thus the funds furnished for the immediate erection of buildings, and the institution, as we trust, placed upon a permanent basis for future generations. We will only add, that the entire expense of the institution, including board, tuition, room rent, fuel, washing, light, &c. is but \$70 annually—\$50 in the theological department; and that, during the past year, the students have paid by their labor—some the whole, and others one third, one half, and three fourths of their expense, while the withering touch of dyspepsy has never been known in the seminary. We confidently anticipate the period as near at hand, when such institutions shall fill our land; when so many of our most promising youth shall no longer go from the seminary to the grave; when broken-down constitutions, dyspeptic stomachs, and bleeding lungs shall be regarded as the crime, rather than the misfortune of students; and when a race of preachers shall be reared up, with the nerve and intellect of their puritan forefathers, and with a corresponding holiness and energy of character, which shall fit them for the conversion of the world.

"In behalf of the Western Agency of Presbyterian Education Society.

"F. Y. VAIL,
"Secretary."

REV. ANSEL R. CLARK.

THE following extract of a letter from Mr. Clark to the Assistant Secretary of the Presbyterian Education Society, presents the most cheering intelligence to the friends of the cause of Education Societies.

"Rev. and dear brother,—Every day's experience affords fresh evidence, that the cause for which we labor is approved of heaven. And though difficulties and obstacles may sometimes lie in our path, yet, encouraged by past tokens of divine favor, we may go forward with renewed vigor, resting assured that the Education Society *will live—must live*. It is a vine of God's own planting; and he will cause it to grow until all nations shall lodge under the shadow of its branches.

"The prospects of the Western Reserve Branch are daily brightening. Of the twenty beneficiaries now under its care, only five were on our list at the time of our annual meeting last October. And many more young men are either taking, or will soon

take, the proper steps in study to be received under our care. In addition to the eighty who were reported to your Board in December last, as having had their attention directed to the Christian ministry, we now mention twenty more who have been recently conversed with on this all important subject.

"Since my last communication to your Board, I have visited fifteen towns in the counties of Medina, Lorain, and Huron, and obtained annual subscriptions to the amount of \$354 25; and collected \$126 25, of which \$11 00 were in donations. I have also made a new effort in Hudson, and secured about two scholarships. One of the towns above alluded to, contains but fifteen families, and only thirteen persons who belong to the Presbyterian church. Some of the others are newly settled, and are able to do but little. And yet they present the strange fact, but interesting to us who labor in this new country, that the poorer and more destitute a people are, the more promptly and cheerfully do they manifest their benevolence.

"And now, my dear brother, the late dispensation of Providence ought to remind us of the shortness of the period in which we have to labor for the cause of Christ; and to enlist all our powers in the great work assigned us—that of raising up heralds of salvation, that when we die, and other servants of Jesus die, our places and theirs may be filled with more faithful, holy, and efficient ministers of the Lord Jesus."

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual meeting of the Board, was held on the 11th of April. Appropriations were granted to young men in the various institutions named, as follows:—

	Former Benefic.	New Benefic.	Total.	Amo. appro.
3 Theol. Sem.	61	5	66	\$1,358
11 Colleges,	198	6	204	4,137
27 Academies,	51	16	67	840
41 Inst.	310	27	337	\$6,335

Theological Seminaries.

	Beneficiaries.	Dolls.
Bangor,	5	100
Andover,	52	1,059
Yale,	9	199
	66	1,358

Colleges.

	Beneficiaries.	Dolls.
Brown University,	1	20
Amherst,	49	999
Williams,	25	519

	<i>Beneficiaries.</i>	<i>Dolls.</i>
Middlebury,	27	540
University Vermont,	3	60
Illinois,	4	80
Waterville,	3	60
Bowdoin,	11	239
Dartmouth,	28	560
Yale,	52	1,040
Washington,	1	20

204 4,137

Academies.

	<i>Beneficiaries.</i>	<i>Dolls.</i>
Middlebury,	2	24
St. Albans,	1	12
Phillips, (Andover,) 18		228
Amherst,	8	96
Monson,	6	84
Lenox,	2	24
Bradford,	2	24
Phillips, (Exeter,) 1		24
Williamstown,	1	12
Weymouth and		
Braintree,	1	12
Pittsfield,	1	12
Southampton,	1	12
Hopkins,	3	36
Medway,	1	12
North Bridgeton,	1	12
Kimball Union,	1	12
Hopkinton,	1	12
Yale, prep'y.	4	48
Illinois, do.	3	36
Randolph,	1	12
Bennington,	2	24
Shoreham,	1	12
Warren,	1	12
Lynn,	1	12
New Bedford,	1	12
Plainfield,	1	12
Farmington,	1	12

67 840

Of this number were 27 new applicants at 19 institutions. The number aided, this quarter, by the American and Presbyterian Education Societies, amounts to 553. Of these, more than *one hundred* were new applicants. A number greater, by one third, than was ever received in a single quarter previously.

THE Secretary of the Parent Society, during the last quarter, besides attending to the business which naturally devolves upon him in his office, has performed an agency of a few weeks in Connecticut. He was instrumental of forming three County Auxiliaries in connection with that Branch of the Am. Education Society. That State is now wholly organized into County Auxiliaries.

Nearly half of the towns in them have been visited the last six months, and collections have been made in them. The other towns, it is expected, will be visited during the next autumn. That portion of our Zion will undoubtedly in future raise funds enough to sustain her own beneficiaries. Through Mr. Cogswell's agency also, an Auxiliary Education Society has been formed in Hampden County, Mass. This State is now organized into County societies. . . . The Young Men's Education Society in Boston has recently resolved itself into what is now called the "Boston Auxiliary Education Society." The design of this new organization is to enlarge its sphere of operations. Though the society has been one of our most efficient Auxiliaries in time past, yet it is confidently expected, that this arrangement will render it still more efficient, and that much good will result from this alteration.

The following are the officers of the above named Societies.

LITCHFIELD COUNTY EDUCATION
SOCIETY, CON.

Hon. FREDERICK WOLCOTT, *Pres. Litchfield.*
Rev. GRANT POWERS, *Sec. Goshen.*
STEPHEN DEMING, *Esq. Tr. Litchfield.*

NEW LONDON COUNTY EDUCATION
SOCIETY, CON.

Hon. WM. P. CLEAVELAND, *Pres. New London.*
Rev. LYMAN STRONG, *Sec. Colchester.*
Dea. JABEZ HUNTINGTON, *Tr. Norwich.*

NEW HAVEN COUNTY EDUCATION
SOCIETY, CON.

Hon. SIMEON BALDWIN, *Pres. New Haven.*
Rev. STEPHEN HUBBEL, *Sec. Hamden.*
HENRY WHITE, *Esq. Tr. New Haven.*

HAMPDEN COUNTY EDUCATION
SOCIETY, MASS.

Hon. SAM'L LATHROP, *Pres. West Springfield.*
Rev. T. E. VERMILYE, *Sec. Do.*
— BOND, *Esq. Tr. Springfield.*

BOSTON EDUCATION SOCIETY, MASS.

WILLIAM J. HUBBARD, *Esq. Pres.*
Mr. JAMES M. WHITON, *Sec.*
Mr. LORENZO S. CRAGIN, *Tr.*

REV. WILLIAM L. MATHER'S REPORT.

To the Secretary of the Am. Education Society.

South Mansfield, Ct. April 1, 1832.

SINCE my last report, my labors have been confined to Hartford, Tolland, Middlesex, and New London counties. In the last of which I visited but one society. The whole number of places visited, in which collections have been made, is 20; and the total

amount collected is \$967 23. The detailed result of the agency will appear in the Treasurer's Report for the Connecticut Branch. Associations have been formed, and resident agents appointed in every place; and from these the society may expect aid in years to come.

In some places where God has poured out his Spirit in large measures, during the past year, there are a number of young men looking forward to the ministry who will need aid from the Education Society. And in these places God has also opened the hearts of his people to contribute liberally of their substance for the support of this cause.

With regard to my reception, I am still happy to say, that it has generally been cordial. The people have taken hold of the subject with apparent interest. And I have always found, that when this society was fully understood, and its relative importance to the other benevolent institutions of the day clearly seen, it has occupied its proper place in the minds of the community. I have, therefore, in presenting this subject to the people, aimed to do it fully and fairly. Nothing has been concealed. It has been suffered to stand or fall in their estimation according to its own merits. When it is understood that about one in ten of the orthodox congregational ministers in New England were once the beneficiaries of this society; and that about the same proportion of all the ordinations and installations reported in the religious periodicals of the country, are cases of men once under the patronage of this society; and that a still larger proportion, nearly one sixth of all the theological students connected with the various theological seminaries in the United States, are now the beneficiaries of this society; it is impossible that its importance to the churches, already established in our own country, should not be seen. And when the friends of missions are informed, that three fourths of all the foreign missionaries from this country were assisted in preparing themselves for the glorious work of preaching Christ to the heathen by Education societies, they see that if the command of Christ, "Go ye into all the world and preach the gospel to every creature," is ever to be obeyed, these societies must be supported: And the effect has been, not to diminish their aid to the Missionary society, but to increase the general amount of their contributions. The idea of a favorite society is thus caused to yield to a more enlarged benevolence; and to the conviction that if either of the great benevolent enterprises of the day is to have its greatest and most desirable success, it can only be by supporting them all. Such, I believe, has generally been the effect of a full view of this subject.

Before closing this report, allow me, Sir, to state a fact on the subject of liberality,

which I have observed in every parish which I have visited. The fact is this. The spiritual prosperity of societies is just in proportion to their *spirit of liberality*; their *disposition* to contribute of their substance to build up the cause of Christ. This fact will probably be found applicable to every society in New England. That people, who, having the ability to contribute liberally, give but little, and that little grudgingly, is not the people whom God loves and blesses. They who sow sparingly, do not reap bountifully. Such societies commonly have difficulties of some kind. There is a want of unanimity in their councils and in their operations. The wheels of such communities drag heavily. This is not theory, but simple matter of fact, as it has come under my own observation. On the other hand, I have found it true, without exception, that those societies which come up to the help of the Lord, and joyfully and cheerfully contribute of their substance, according as the Lord has given them ability, to extend the borders of the Redeemer's kingdom, are prosperous societies. They who thus sow bountifully, *do* reap also bountifully. And the promise of God, in reference to this very subject, is, that they *shall* reap thus bountifully.

There would be no difficulty in accounting for these things if the Bible were altogether silent on the subject. The spirit which is created by this liberality to the Lord is the true spirit of the gospel, the spirit of Christ; a spirit of union and of brotherly love; a disposition to "look, not every man on his own things, but every man also on the things of others;" a predominant desire to promote the interests of Christ's kingdom. When such a spirit exists in a society, it is impossible that there should not be prosperity; and when it is wanting, it is equally impossible that there should be.

The principal obstacles which I have found in the way of collecting funds, have been, unusual parish expenses in many places, and lingering collections for the benevolent societies already established. The time of the annual collection being suffered to pass by, these, in many instances, were just going forward at the same time that the Education society was presented. Would it not be for the interest of all these benevolent institutions if their friends were more punctual?

From a letter just received from the Rev. John M. Ellis, of Jacksonville, Illinois, an agent of the Society, we take the following paragraph. "The object of the American Education Society is much more favorably regarded in this State, than I had expected before engaging in this agency. In the

course of six weeks, I have secured more than \$200,—11 Life Members of our branch; and several young men to study for the ministry.

ANNIVERSARY.

THE American Education Society, in connection with the Presbyterian Education Society, will celebrate its sixteenth Anniversary, in the city of New York, on Thursday evening, the 10th of May, 1832. At that time, extracts from the Annual Report will be read and addresses made. All the members of the Society, who can conveniently attend, are respectfully invited to be present on the occasion.

WILLIAM COGSWELL,

Sec'y. American Education Society.

RELIGIOUS STATE OF LITERARY INSTITUTIONS.

WE learn that a special interest on the subject of religion, exists at three or four of the Colleges, and at several of the more important Academies in the country. We could give a number of interesting facts, did we deem it judicious to publish them at this time. We have gratifying evidence for believing that the prayers which were offered to the God of grace on the last Thursday of February, were not in vain. It is a most important fact, that the Freshman classes in many of our Colleges, contain an unusually large proportion of serious and devout young men. At two or three institutions, they constitute a majority of their class. In this view, prayers for the dispensation of the Spirit upon our High schools and Academies, are greatly to be desired. We insert the following letter which we have just received from the Principal of Amherst (Mass.) Academy.

"As there are a number of beneficiaries of the American Education Society in Amherst, connected with the College and the Academy, in whose welfare you feel a deep interest, you will, perhaps, be gratified to hear concerning the state of religion in these institutions.

"The annual fast and concert of prayer for literary institutions, was observed in February. The church, in the first parish, met at their vestry in the morning, and

with them, the students in the Academy. In the afternoon, all united with the congregation at the College, when a sermon was preached. It was a solemn meeting, and it was followed by many hopeful appearances. Professors of religion, in the College and in the Academy, were induced to think that something must be done. In the College, there was, for a few days, considerable seriousness. A few ventured to express a hope of renewal by grace. A variety of circumstances, however, conspired to draw off the attention, and the hopeful appearances of a revival declined. In the Academy, which has numbered, during the winter, about seventy-five scholars, of whom nearly one third are professors of religion, appearances assumed a more pleasing and decided aspect. Numbers became seriously impressed, and such a general solemnity, and spirit of inquiry exhibited itself, that it became evident the Holy Spirit was operating among us. Scarcely have I seen in any place, a greater degree of sobriety and a greater readiness to listen to truth. There was not an individual whose mind was not more or less affected. The meetings were solemn, and all disposition to attend to the recreations, common in such schools, for a time, disappeared. Every one seemed to feel that things of greater importance demanded attention. It was, however, unfortunate that we were so near the closing of a term, as this circumstance was calculated to divert the mind. The term has now closed, and the youth are many of them returning home, not, however, till God has, as we hope, brought many of them to accept the terms of the gospel. As many as sixteen have indulged a hope, of whom the most appear to give evidence of a change. What the result will be, none but God can tell. Several of the hopeful subjects of the work are young, and will need the pious counsels, as well as a peculiar interest in the prayers of friends. Several others are further advanced in life, from whose maturity of judgment more may be expected.

"As both these institutions are intimately connected with the church, in preparing young men for the ministry, the prayers of Christians are earnestly desired for all who may be concerned in the management, or who may be placed there for the purpose of receiving an education."

In this connection, we would suggest that proper measures should be early taken to give great interest to the concert of prayer, which will occur on the last Thursday of February, 1833. In the mean time, let all Christians strive to obtain clear views of the nature and importance of our literary institutions, in their relation to the conversion of the world, and then look to the

everlasting hills, for that Holy Spirit, which is given in answer to faithful prayer. A divine influence should pervade all our plans and courses of study, and all the departments and professions of life.

MISCELLANEOUS.

NEED OF AN EDUCATED MINISTRY.

EXTRACT of a letter from a clergyman in the western country, formerly assisted by the American Education Society.

"The opinion that a minister will do to preach to the ignorant in the new settlements, with a superficial education, ought to be entirely exploded. I can now name many reasons, why a minister, going to the West, should have more knowledge, and be better prepared to think quicker, and act with more decision, than one who settles in Boston, or New York. The truth is, ministers must be educated, wherever you send them. I have seen, myself, specimens of ignorance in professed ministers of the gospel, far beyond any accounts that I have read. The largest church in ———, is the Freewill Baptist. Its minister, it is said by his own people, never learnt to read; and I fully believe it. He is bringing up his family in the same way. He has the charge of four churches. One reason, why we need education is, that we have such palpable ignorance to counteract. Could I sit down by the fire side with the Directors, I might tell them many things, which I must now omit."

LETTER FROM ST. PETERSBURG.

THE following letter from the Rev. Richard Knill, of St. Petersburg, Russia, to a gentleman in Boston, will be read with pleasure. Mr. K. has been employed several years in the Russian capital, by the London Missionary Society. The gentlemen mentioned in the letter, are residents or merchants in St. Petersburg.

St. Petersburg, Jan. 31, 1832.

"Very soon after you left us, it pleased God to permit us to commence preaching at Okta,—about 40 attended, and with a seriousness that is truly delightful. I think two of them are deeply convicted of sin—perhaps more. This has opened a way for the distribution of more than 100 Russ Testaments, and about 1,000 tracts. Last Sabbath, a Sunday school was opened with 20 scholars among the English. This is the seed time, and we labor in hope. One evening there was a man from Alexandrosky

at the preaching in Okta, and after service, I proposed to him to inquire if it would be agreeable to have a similar service at Alexandrosky. This has been blessed so far, that we have had several meetings for preaching at Mr. B——'s; and the general told me, a few evenings ago, that there will be a room for us in a little time, as soon as he can get it ready. 20 persons were present last week. We have also commenced preaching at Zarskolelo. 12 English attended, and I hope next Friday we shall have more. These things open many ways for distributing English, French, and German Tracts, which we ought to expect will be blessed here, as they are in America, and Britain, and elsewhere. All your beautiful American tracts are gone, and they are gone to every part of the empire, where there are English people.

"I have had very affecting and interesting work with two sets of shipwrecked sailors, concerning whom, I wrote a tract called "The Shipwreck," and sent it to the Sailor's Magazine. By the captain of the Vigilant, a godly man, I sent a letter to Rev. Thomas Lewis, for you, if you were not gone from London. It contained a piece called "The whole family in heaven." But as you had left London, long before the shipwrecked captain could reach England, I suppose Mr. Lewis will keep it.

"The Dorcas Society has gone on very prosperously. The governor general sent a thousand roubles, in answer to a letter sent by dear Mr. P—— and my wife. More than 600 persons have been assisted, and I assure you, beloved friend, that we consider it no small honor which God is thus pleased to put upon us, that a little congregation of strangers, should have such confidence placed in them by the rulers and others.

"I think your visit to the tract committee in London, has greatly cheered them. I supposed they would have told you that the letter which Mr. H—— took to them had been answered. The Society gave twenty-five pounds, and a pious clergyman, of the Church of England, who was present, gave fifty pounds, towards an edition of Baxter's Saint's Rest, in Russ. The translation is going forward. This was noble. The Lord reward him. Another letter informs us, that Mr. Gurney has ordered fifty volumes of Bunyan's Pilgrim's Progress, and one hundred of Keith on Prophecy for us, in the French language. This made us write immediately to Rev. Mark Wilks, Paris, for fifty volumes of the Saint's Rest in French, and a large supply, say two boxes full of French tracts of the best kind,—also, two hundred New Testaments, and fifty Bibles, to be sent by the first ships this spring.

"A letter which Mr. E—— took to a pious gentleman in Scotland, formerly the governor's secretary at Madras, has been

answered with ten pounds for Testaments, and a promise that a native preacher shall be supported by him in India. This is about the fortieth native preacher for which I have obtained support, i. e. ten pounds per annum. I bless God that ever I was able to speak and write for him.

"Pray what has resulted from the revivals of religion? Has it produced a number of pious and zealous statesmen, and merchants, and tradesmen, and farmers,—and is that ALL? Or has it contributed greatly to the number of pious school masters,—has it filled your Education Society's Seminaries with eminently pious youth,—has it replenished the empty coffers of your benevolent Societies,—has it produced a thousand applications to the Directors of your Missionary Societies, from warm hearted, noble minded young disciples, saying, 'Here we are, receive us under your auspices, educate us for the work of Christ among the heathen, Here we are, send us!' I am anxious on this point. Oh! I long to hear that American revivals have been fraught with such blessings as these."

The questions with which this letter closes, are worthy of very serious consideration. There is reason to fear that they could not be answered to the satisfaction of any considerate Christian in the United States. The influence of revivals of religion ought to go *through* society. Many real converts to Christianity, seem to feel that the dispensation of the Holy Spirit is intended, simply, to secure the personal salvation of individuals. Whereas its blessed effects should be manifested in all the departments of human life and business. The influence of a Christian profession ought to be distinctly seen in the counting room, in the public conveyance, in the legislative hall, in the social circle, and wherever men meet for business or pleasure.

AMERICAN CHURCHES.

It is known to all persons who are acquainted with the churches of Christ in the United States, that an unusual number of persons have been admitted to many of them during the past year. The American Temperance Society is desirous of ascertaining, concerning those churches, the following particulars, viz:

1. Are there any persons in them who traffic in ardent spirits? If so, how many.
2. What proportion of the persons who have been admitted to those churches, during the past year, do not use it?

3. What proportion of the whole population, to whom the gospel is preached, in the town or parish, abstain from it.

If the ministers of those churches, when they make their returns to the various ecclesiastical bodies with which they are connected, will answer the above questions; or the friends of temperance will answer them with regard to any particular county, or any number of parishes, in the public papers, or by letter to the subscriber, they will promote the cause of temperance, and perform an important service to the community.

JUSTIN EDWARDS,
Cor. Sec. Am. Temp. Society.

CHURCHES IN NEW YORK CITY IN 1832.

Presbyterians, 24—Episcopalians, 23—Dutch Reformed, 14—Methodist, 17—Baptist, 14—Roman Catholics, 5—Lutheran, 2—Independents, 2—Unitarians, 2—Universalists, 2—Jews, 3—Friends, 4—Christians, 1—New Jerusalem, 1—Moravian, 1—German Reformed, 1—Mariners, 1—Miscellaneous, 3. Total, 120.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from January 1st, to the Quarterly Meeting, April 11th, 1832.

DONATIONS.

Alstead, (W. P.) N. H. fr. widow Hutchinson, by Rev. J. Peabody, of Sullivan, through C. H. Jaquith, Treas. of Cheshire Co. Aux. Ed. Soc.	5 00
Do. (E. P.) from Rev. Moses Gerould " individuals	10 22—20 22
Acworth, N. H. from individuals, by Rev. J. Peabody	1 50
Boston, fr. Young Men's E. Soc. by Lorenzo S. Cragin, Treas. balance of amount for past year (\$ 900 00)	475 00
from a friend, by J. B.	25 00
" the Fem. Aux. Soc. of Boston and vicinity, by Miss Degen, Treas.	67 00
The following by Rev. Mr. Cogswell, Sec'y and Gen. Agent, viz.	
From Dan'l Colby 40 97, Isaiah Souther	49 97
9 00	
" Josiah Hayden 12 00, a friend 31 00	43 00
" friends	26 03—119 00
" a friend 5 00, fr. B. D. M.	5 00
" a friend, by Rev. A. Bullard	10 00
	3 00—699 00
Bedford, N. H. from R. Boylston, Esq. Treas. Hillsboro Co. contributed by two ladies in the Soc. of Rev. Thomas Savage, of B. to const. him a Life Member of A. E. Soc.	40 00
Exeter, N. H. fr. Mr. Smith, Treas. of Rockingham Co. Aux. E. S. through Rev. W. Cogswell.	
From gent. 89 00, of which 75 00 is for 1st pay't of Exeter temp. sch.	89 00
" Misses Hannah and Deborah Gilman	6 00
" ladies in Rev. John Smith's Soc. by Mrs. John Gardner, a contribution	9 27
Balance of am't to const. him a L. M. of N. H. Branch	25 37—129 64
From Rev. Isaac Hurd, bal. of am't to const. him a L. M. of N. H. Branch	25 50
Gilsum, N. H. from individuals, by Rev. J. Peabody	2 60
Granville, N. Y. from Rev. John Whiton	20 00
Lempster, N. H. from individuals, by Rev. J. Peabody	10 20
Lebanon, N. H. from Miss Hannah Ware, by Rev. Phineas Cook	5 00
Nelson, N. H. from individuals, by Rev. J. Peabody	6 75
Northampton, N. H. fr. Rev. John K. Young, former Ag't, proceeds of trinkets contr'd	2 00
North Killingly, Conn. fr. individuals, by Rev. W. Cogswell	60 00
Pittsfield, Mass. fr. Ladies Aux. E. S. by Mrs. Dorothy G. Gold, Treas.	32 00
Plainfield, Conn. fr. individuals, by Rev. W. Cogswell	25 75

<i>Roxbury</i> , N. H. from individuals, by Rev. J. Peabody	3 25
<i>Russell</i> , Conn. fr. Rev. John K. Young, former Ag't, ain't collected	12 00
<i>Sulthan</i> , N. H. fr. widow Lucy Osgood, to const. herself a L. M. of N. H. Branch	30 00
Fr. Selma Frost 5 00, individuals 11 73	16 73
A thank offering from individuals, by Rev. J. Peabody	4 75—51 48
<i>St. Johnsbury Plain</i> , Vt. fr. J. P. Fairbanks	1 00
<i>Troy</i> , N. H. from Rev. Mr. Rich, by Rev. J. Peabody	2 00
<i>Thompson</i> , Conn. fr. individuals, by Rev. W. Cogswell	15 00
<i>Washington</i> , N. H. fr. individuals, by Rev. J. Peabody	3 00
From a friend in New Hampshire, by Rev. W. Cogswell	211 87
	1,379 76

REFUNDED BY FORMER BENEFICIARIES.

Gratuitous grants in part. The am't loaned having all been refunded	50 00
Part amount loaned	40 00
Whole amount "	15 00
Part " "	10 00
Balance of amount loaned	42 00
" " granted all gratuitous	45 00
Part " loaned	25 00—227 00

LIFE SUBSCRIPTIONS.

Rev. George J. Tillotson, Brooklyn, Conn. by ladies and gent. of his Soc. by Dea. Edwin Newbury, through Mr. Tyler	40 00
Mr. William Adams, Boston, by himself	100 00
Hon. George Odiorne " " "	190 00
Mr. Mark Weare " " "	100 00
" Otis Tileston " " in part	50 00—420 00
The above by Rev. W. Cogswell.	

ANNUAL SUBSCRIPTIONS.

<i>Boston</i> , Moses Everett	5 00
Geo. J. Homer 15 00, Jas. Melledge 5 00	20 00
Geo. Odiorne 5 00, Ezra Palmer 5 00	10 00
Sam'l Coverly	5 00
Wm. Worthington	5 00
Geo. C. Shattuck	5 00—50 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the following :	
<i>Parker</i> — <i>Vose</i> — <i>Martyn</i> half amount	150 00
<i>Hubbard</i> on the balance	12 00
<i>Hanover</i> whole amount due	276 54—438 54

TEMPORARY SCHOLARSHIPS.

<i>Monson</i> , fr. a friend towards a Temp. Scholarship	25 00
From the deacons of the church towards Monson Scholarship	19 84—44 84

LEGACIES.

Mr. Calvin Noyes, late of Sharon, Conn. from Wm. M. Smith, Esq. Ex'r, 2d payment	200 00
Mrs. Abigail Holcomb, late of Sterling, Ms. fr. Rev. Sam'l Russell, Ex'r, the am't of her bequest	400 00—600 00
Both received through Rev. W. Cogswell.	

INCOME FROM FUNDS.

Interest on money loaned	284 06
Dividends on Bank Stock	270 00—554 06

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.

<i>Pittsfield</i> , fr. Calvin Martin, towards Pittsfield Temporary Scholarship	60 50
<i>Williamstown</i> , first payment for Williamstown Temporary Scholarship	75 00—135 50

ESSEX COUNTY.

<i>Andover</i> , from the ch. in T. Sem. by S. Farrar, Esq. through Rev. W. Cogswell	84 00
<i>Bradford</i> , (West) from Miss Freeclove Collins, towards Bradford Ac. Temp. Schol. through Rev. W. Cogswell	3 00
<i>Byfield</i> , rec'd from Dea. P. Perley, by Joseph Adams, Treas. of County Soc.	11 02
<i>Beverly</i> , fr. Fem. Ed. Soc. half of 2d pay't on acc. of Oliphant Temp. Schol. by Rev. D. Oliphant	37 50
Fr. gent. of 3d Cong. Soc. bal. of do. by do.	37 50—75 00
<i>Haverhill</i> , fr. Ladies E. Soc. by Mrs. Sam'l R. Gale, Treas. first pay't in part for Phelps Temp. Schol.	27 00
<i>Ipswich</i> , fr. Miss Amy S. Farley, Tr. T. Schol. 1st pay't, by Joseph Adams, Tr. Co. Soc.	75 00
<i>Lynn</i> , fr. Graham Soc. by Rev. O. Rockwood	17 50
<i>Marblehead</i> , from Fem. Aux. Ed. Soc. by Mrs. Henrietta Dana, Treas.	61 50
<i>Newbury</i> , (West) fr. Fem. Ed. Soc. 2d parish, by Mrs. Nancy Parker, Treas.	12 00
<i>Newburyport</i> , from Miss Mary C. Greenleaf, Sec'y and Tr. 5th sem'l pay't for Newburyport T. Schol. through Jos. Adams, Tr. of Co. Soc.	37 50
<i>Salisbury</i> , fr. Wm. Chase, by Mr. N. Willis	5 00
<i>Salem</i> , fr. a few females in Tabernacle ch. by Miss Susan Dennis, Treas.	5 00
From a friend on hearing of the death of Rev. E. Cornelius, by H. Hill	10 00—15 00
<i>Wenham</i> , fr. Edmund Kimball, annual subs'n	5 00—428 52

FRANKLIN COUNTY.

<i>Greenfield</i> , fr. a female friend, by Mr. Leavitt	3 00
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HAMPSHIRE COUNTY.

<i>Amherst</i> , coll. at monthly concert, 1st parish, by John Leland, Treas.	25 00
<i>Belchertown</i> , from individuals, coll. by H. A. Bridgeman	6 00
<i>Northampton</i> , from Hon. Lewis Strong, Tr. Co. Soc. amount rec'd from the Young Ladies Benev. Soc. in full of inst's for 3 years, and towards the 4th year's installment on the Williams T. Schol.	288 00
From do. do. on account of the following Scholarships, viz.— <i>Stoddard</i> , <i>Edwards</i> , <i>Hooker</i> , and <i>Brainerd</i> , by Rev. W. Cogswell	376 60—664 60
<i>Pittsfield</i> , from Mrs. Margaret Hallock	3 00
<i>Worthington</i> , from Hamp. Christian Depos. by Hon. E. Starkweather	10 00—708 60
Note.—A donation of 5 00 was received from Mr. S. in August last.	

MIDDLESEX COUNTY.

<i>Cambridge</i> , from a friend	3 00
<i>Holliston</i> , fr. Un. Char. Soc. by Bucklin Fitts, Sec'y and Treas.	5 00
<i>Lowell</i> , fr. Mrs. Miranda Dummer, Tr. Ladies Ed. Soc. cont'n in 1st Cong. Society	70 11
From do. do. 2d Cong. Soc.	26 04
" Ladies Ed. Soc. bal. of Blanchard & Twining Temp. Schol. by Rev. W. Cogswell	53 85—150 00
<i>Newton</i> , from Benj. Eddy	4 00
From Stephen Goodhue, ann. sub. 2 years	10 00—172 60

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

<i>Leominster</i> , fr. Fem. Ed. Soc. by Miss Susan Lincoln	13 62
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WORCESTER SOUTH.

<i>Brookfield</i> , fr. a friend, by Ezra Collier	3 00
<i>Leicester</i> , fr. James Smith, Esq. Tr. of L. Aux. Ed. Soc. through Hon. A. Bigelow, Treas. Co. Soc.	23 20
<i>Millbury</i> , fr. Dea. Cyrus Marsh, Tr. of Aux. Ed. Soc. through Mr. Bigelow	25 00
<i>North Brookfield</i> , fr. Young Men's E. Ass. by Tyler Batchelder, through Mr. Bigelow	75 00
<i>Westboro</i> , fr. ladies, by Mrs. Jonas Longley	35 00
<i>Worcester</i> , fr. Mrs. Rachel W. Heard, for Miller Temp. Schol.	37 50
From Capt. Lewis Chapin, bal. of do.	37 50
" young lad. and gent. of the Calvinistic Society, by Rev. Mr. Abbott, 2d pay't for Abbott T. Schol. through Rev. W. Cogswell	75 06—150 06
<i>Ward</i> , from individuals, by Mr. Jonathan Rice	12 75—324 01

WORCESTER NORTH.

<i>Fitchburg</i> , from Mrs. Sarah Wood	8 17
<i>Winchendon</i> , from ladies, by J. Ellingwood, Treas. Co. Society	8 37—16 54
Whole amount received for present use	\$ 5,515 99

PRINCIPAL OF SCHOLARSHIPS.

<i>Asahel Hooker</i> , fr. Wm. C. Gilman, on acc't	175 00
<i>Beecher</i> , on acc't, by Mrs. Thos. A. Davis, Tr.	200 00
<i>Deight</i> , fr. Mrs. W. A. Jenkins, Tr. of sub's	68 77
<i>Green</i> , fr. Mrs. L. Green, Tr. of subscribers	18 00
<i>Hannover</i> , fr. Dea's Noyes and Lambert, Com.	1,000 00
<i>Hubbard</i> , rec'd bal. of the (1,000)	200 00
<i>John Bartlett</i> , fr. Isaac Adams, Esq. Ex'r of the	
Will of Mr. Bartlett, bal. of Scholarship	916 00
<i>Wisner</i> , fr. Miss Sarah B. Callender, Tr. of sub.	27 00
	\$ 2,604 77

MAINE BRANCH.

<i>Bath</i> , interest, in part, on <i>Ellingwood</i> Schol.	12 35
<i>Brunswick</i> , Temp. Schol. in part	28 00
<i>Portland</i> , Tyler Temp. Schol.	75 00—115 35

NEW HAMPSHIRE BRANCH.

<i>Bath</i> , from Ira Goodall, Esq. 2d pay't, for the	
<i>Goodall</i> Temp. Schol.	75 00
<i>Candia</i> , fr. the Fem. Char. Soc. by Miss	
Lydia Lane, Treas.	20 25
From the Gent. Rel. Char. Soc. by Mr.	
Daniel Fitz	5 00—25 25
<i>Dunbarton</i> , fr. Aux. Ed. Soc. by David	
Alexander, Treas.	15 50
From do. do.	1 00—16 50
<i>Grafton</i> and <i>Coos</i> Co. from Aux. Ed. Soc. by	
Andrew Mack, Esq. Treas.	31 83—148 58
Am't rec'd into the Tr. of the P. Soc. from towns	
within the limits of this Branch, \$ 515 01	

CONNECTICUT BRANCH.

<i>Bristol</i> , from gent. and ladies, by Mr. Wm. L.	
Mather, Agent	73 75
<i>Colchester</i> , from do. by do.	14 50
<i>Ellington</i> , " " "	45 58
<i>East Haddam</i> , " " "	7 00
<i>Glastenbury</i> , fr. do. by do. \$ 30 00 of which	
is fr. Norman Hubbard, to const. himself	
a L. M. of the Conn. Br. by Mr. Mather	86 25
<i>Hartford</i> , from ladies of the South Soc.	29 65
Interest on money loaned	94 00
<i>Exarts</i> Temp. Schol. bal. 1st pay't	30 00
Fr. gent. and ladies, by Mr. Mather	4 00
Dividend on Phoenix Bank Stock	60 00—217 65
<i>Haddam</i> , from do. by do.	18 75
<i>Haddysme</i> , " " "	15 05
<i>Manchester</i> , from gent. and ladies, \$ 15 00 of	
which is fr. Horace Pickin, in part to const.	
himself a Life M. of the Conn. Br. by Mr.	
Mather	124 87
<i>New Canaan</i> , fr. the Lydian Soc. in part of 4th	
annual pay't of Temp. Schol. by Mrs. S.	
Bonney, Tr.	40 00
<i>New Milford</i> , fr. Wm. Camp, a donation, by	
H. Rood	2 00
<i>Norwich</i> , donations fr. sundry gentle-	
men, by H. Strong, Esq.	32 00
From Ladies Sewing Soc. by Mrs. H.	
Strong, Treas. through Rev. W.	
Cogswell	17 00—49 00
<i>Newington</i> , fr. gent. and ladies, by Mr. Mather	30 00
<i>New Britain</i> , fr. do. Ass. by do.	75 25
<i>North Killingworth</i> , fr. do. by do.	15 52
<i>Suffield</i> , " " "	13 10
<i>Saybrook</i> , " " Ass. " "	33 75
Fr. Miss L. I. Hotchkiss, in part to const.	
herself a Life M. of the Conn. Br.	
by Mr. Mather	20 00—53 75
<i>Saybrook</i> , (W. B. Parish) fr. gent. and	
ladies, by Mr. Mather	20 79
From Miss Nancy Lay, in part to const.	
herself a Life M. of Conn. Branch,	
by Mr. Mather	20 00—40 79
<i>Saybrook</i> , (Essex Soc.) from gent. and ladies	
Ass. by Mr. Mather	58 37
<i>Saybrook</i> , (Chester Soc.) fr. do. by do.	10 08
<i>Somers</i> , fr. gent. and ladies, \$ 20 00 of which	
is from Eben'r Clarke, in part to constitute	
himself a Life M. of the Conn. Branch, by	
Mr. Mather	45 82
<i>Tolland</i> , fr. Gent. and Ladies Ass. \$ 20 00 of	
which is in part to const. Rev. A. Marsh a	
L. M. of Ct. Br. by Mr. Mather	57 03
<i>Vernon</i> , from gent. and ladies, by Mr.	
Mather	69 45
Fr. R. Talcott, in part to const. himself	
a Life M. of the Conn. Branch, by	
Mr. Mather	20 00—89 45
<i>Waterbury</i> , fr. S. B. Miner, a donation	1 00
<i>West Hartford</i> , from gent. and ladies, by Mr.	
Mather	75 00
<i>Worthington</i> , fr. do. by do.	30 23

Windsor, (Pog Parish) from E. and S.

Hollister, a donation, by do.	4 00
From Miss White, do. do.	1 00—5 00
<i>Washington</i> , from the Fem. Ed. Soc. by Phoebe	
S. Fenn, Treas.	34 00—
	\$ 1,328 79

Amount received into the Treasury of the Par.
Soc'y, from towns within this Br. \$ 153 75.

Scholarship Fund.

<i>Yale College Scholarship</i> , Pres. Day, & Prof.	
Goodbridge, by Rev. W. Cogswell	20 00
From Dr. Eli Ives, by Rev. W. Cogswell	30 00—50 00

PRESBYTERIAN EDUCATION SOCIETY.

<i>Brooklyn</i> , N. Y. fr. a friend in 1st ch.	
by Rev. Mr. Carroll	18 75
From Mrs. S. N. Lewis of P. church	5 00—23 75
<i>Jamaica</i> , L. I. fr. Eliphalet Wickes, 1st pay't	75 00
<i>Morristown</i> , N. J. fr. Fem. Aux. Ed. Soc. by	
Mrs. H. Mills, Treas.	29 25
<i>New York City</i> , Bleeker st. ch. Schol. of M.	
Wilbur 37 50, G. Hallock 37 50	75 00
<i>Bowery</i> ch. Schol. of A. Tappan, half	
year's subscription	375 00
Of Mrs. Tappan, do.	37 50
Of John Wheelwright	25 00—437 50
<i>Brick ch. Schol.</i> fr. Fem. Prayer Meet-	
ing, by Mrs. Oakley	15 00
From A. Fisher, his subscription	37 50
" Jasper Corning,	75 00
" William Whitlock, "	37 50
" Fragment Society	100 75
" Rev. Dr. Spring	75 00
" Fem. Ed. Society	74 00
" Silas Holmes	75 00
" N. Littlefield	20 00
" D. Mills	10 00—519 75
<i>Cedar st. ch. Schol.</i> from D. Coolwire	
75 00, R. Leavitt 75 00	150 00
From William Walker	37 50—187 50
<i>Central Pres. ch. Schol.</i> rec'd quarter	
payment	225 00
<i>Laight st. ch. Schol.</i> from R. Curtis and	
L. Holbrook	75 00
From E. Wainwright	37 50
" James Brown, 4th and 5th year	150 00
" S. Hyde	37 50
" S. Rankin	75 00
" B. Palmer	10 00
" C. Baker, 4th year	75 00
" Charles Starr, do.	75 00—535 00
<i>Pearl st. ch. Schol.</i> fr. Fem. E. S. 4th year	75 00
<i>Rutgers st. ch. Schol.</i> fr. E. Benedict	10 00
From L. Hallock	10 00
" William Woodhull	5 00
" Mrs. E. Lewis	20 00
" G. Fenn 15 00, T. Price 5 00	20 00
" J. Congor	10 00
" James Horr 5 00, J. Bremner 5 00	10 00
" E. Houghton 5 00, H. Remsen	
	20 00—105 00
Refunded by a Beneficiary of the N. Y. Young	
Men's E. Society	32 00
Donation from a young man, by Rev. Mr.	
Hamilton	5 00
<i>Ogdensburg</i> , fr. Mrs. S. B. Ford, a donation	3 00
<i>Philadelphia Schol.</i> Pa. from Geo. W.	
McClelland, Agent	625 25
From do. do.	231 25—856 50
<i>Troy</i> , N. Y. fr. Young Men's E. Soc. 2d Pres.	
ch. by Geo. Lyman, Treas.	115 50
Donation fr. a friend in Canada, J. P. Haven	10 00
Western Ed. Soc. received fr. the Treasurer	450 00—
	3,759 75

SUMMARY.

	Present Use.	Sch. Fund.	Whole amo.
Parent Society	5,315 99	2,604 77	8,120 76
Maine Branch	115 35		115 35
N. Hampshire do.	148 58		148 58
Connecticut do.	1,328 79	50 00	1,378 79
Pres. Ed. Society	3,759 75		3,759 75
	\$ 10,868 46	\$ 2,654 77	\$ 13,523 23

Clothing rec'd at the Rooms of the Parent Society,
since Dec. 31st, 1831.

Boston, from Ladies of Park Street Church Sewing Circle, 4 flannel shirts, 4 prs. drawers.
Dorchester, from Nor. Aux. Ed. Soc. by Rev. John Codman, Treas. 6 shirts, 4 prs. woollen socks, 4 cravats, 7 collars, valued at \$ 9 64.
Grafton, from Young Ladies Sewing Circle, 10 shirts, 8 collars.
Holliston, 1 pair socks.

