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SERMON II.

BY REV. HEZEKIAH G. LEIGH,

OF THE NORTH CAROLINA ANNUAL CONFERENCE.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—*Luke iv : 18, 19.*

THE imagery of this passage is too clear and impressive to pass unnoticed, or without effect. Objects, common to life and adapted to excite the sympathies and commiseration of all who are merciful and kind, are here penciled with a brightness and variety of aspects, sufficient to rouse the feelings and to excite the finest sensibilities of the heart. To attend to them, therefore, is the ready way of deriving the benefit designed to be imparted.

When one of your fellow beings is presented to your view, destitute of the good things of life, deprived of the means of a comfortable support, apparelled in the tattered garments of poverty and wretchedness, with distressing melancholy upon his brow, as his imploring eye glances in tearful silence on the objects of his petition—what is the language of the passing scene? Is he not *the poor*?

When, in your undesigned excursions or friendly visits, you approach a mansion, bearing prominent marks of a distressing revolution, and hung out in the solemn scenery of affliction and wo; if, after casting your eyes for a few moments over the mournful habitation, you behold an individual in solitude and under the ensigns of sorrow and bereavement, bemoaning her forlorn and piteous condition, and refusing every earthly comfort—what would be the exclamation? Is not this the *broken-hearted*?

When you have witnessed, or heard of, intestine broils and warlike commotions—when you have seen nations and armies in hostile array, contending with swords and bayonets, opening in thundering peals the dark-mouthed cannon, until one, overpowered and subdued, surrenders; submits to galling chains; is torn from friends, relatives and countrymen; is dragged to a land of tyranny and oppression; and left within the confines of some dreary prison-bound, to lift his cheerless eyes upon its unmoving walls and bear the horrors of his clanking fetters;—here pause and utter—"It is the captive!"

When, standing on some commanding eminence, you fix your admiring gaze on the wonders of creation,—the beams of yonder sun floating in lucid streams through the air, opening upon your hemisphere, by a gradual increase of light, the full blaze of dazzling noon, the enchanting blush of vernal flowers, the gay profusion of thriving fields, the unsparing bounties of summer harvest, the glowing colors of nature's richest drapery,—you imagine yourself destitute of the faculty of seeing, you would be struck with a heart-felt sympathy for him whose straining orbs never receive the beauties of this goodly universe.

When, by some unfortunate circumstance beyond human control, you see a man with half his system paralyzed; his leg or hand severed from the body; his features distorted, his limbs almost inverted by pain: are you not ready to exclaim "behold the *bruised*!" Bring all these into one assemblage; hear, and, at one glance, see, as the Deity must, the affecting plaints of the poor; the disconsolate wailings of the broken-hearted; the sighing lamentations of the captives; the viewless gaze of the blind, and the distressing groans of the bruised, and will you not be constrained to acknowledge the need of a Saviour for our dying world?

While this picture of human calamities rouses all the tender feelings of sympathy and benevolence, it shows you also the maladies of your spiritual condition. It may be regarded as presenting a just view of mankind in their natural state. They are "poor," having forfeited "the inheritance that is incorruptible, undefiled and that fadeth not away,"—"broken-hearted," having put away the only balm of spiritual consolation—"captives," having surrendered to the bondage of Satan—"blind," having yielded to

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the influence of darkness—"bruised," having been brought under the dominion of spiritual death. In this condition the eye of the Deity saw them; his heart pitied, and his love sent his only begotten Son into the world, "that whosoever believed on him should not perish, but have everlasting life;" and this Son, in the accomplishment of his errand, preaches the gospel to the poor, heals the broken-hearted, frees the captive, imparts sight to the blind, restores the bruised, and proclaims the acceptable year of the Lord.

The mission of this great and Almighty Being to our earth, demands attention and the most serious inquiry. As earth's inhabitants are infected—deeply afflicted with a mortal disease, and dying daily under the ruinous plague, it needs a physician of no ordinary character—one who is omniscient, omnipresent, omnipotent, merciful and gracious;—omniscient, to comprehend the disease and remedy; omnipresent, to witness the occurrence and remedial operation in every case; omnipotent, to render the prescription effectual under all circumstances; merciful, to be tenderly disposed towards every individual; gracious, freely to bestow, where no recompense can be afforded—a physician beyond the influence of earthly wealth and distinction; who looks on every subject with feelings of impartiality and with the commiseration of the most tender heart; who, needing nothing that belongs to any one to enhance his glory, to add to his felicity, or to exalt the honors of his Throne, acts upon the principles of disinterested benevolence. Behold the mission of the Son of God, and you will see a physician of such a character. It is benevolent in its object, embracing the poor—merciful in its visitations, healing the broken-hearted—powerful in its operation, delivering the captive—benign in its influence, giving sight to the blind—kind in its offers, relieving the bruised—impartial in its provisions, proclaiming the acceptable year of the Lord.

1. The mission of Jesus Christ is benevolent, because it embraces the poor. Such persons, before this great philanthropist came into the world, were, in all nations, entirely neglected. The rich have always been held in estimation and honored, in some degree, whether abounding in virtue or sunk in vice. But the Son of God has instituted a different scale of moral worth, leading to a judgment of another kind; and has taught you, always to

graduate the esteem by the character and extent of virtue found to exist. Before his day the poor sunk in estimation as they became depressed by poverty, until this formed, at length, the ground of their slavery. It was among one nation only that a respite, or year of release, was known ; and that one received the statute from heaven. Among others all means for the improvement of the poor were neglected ; and, therefore, with the servility of the vassal, disrespect and disgrace were always connected. Among the refined of the present day, when pauperism never becomes the road to slavery, who receives the poor into the splendid abode, and welcomes them to tables of luxurious living and to halls of festive song ? It is true, indeed, that where the religion of Jesus Christ has shed its sacred influence and directs the movements of life, instances of this kind may be found ; for whatever of this exists in the world, is wholly attributable to the benevolence of the Gospel. Its dispensation among men has effected a general change in society ; brought men under sentiments and feelings of charity ; and, in many places, established, by law, munificence to the poor. This truth may be seen in the words of Julian, who was a bitter persecutor of the primitive Christians. " His method of attacking Christianity differed from that of his predecessors. The unbounded charity of Christians rendered their system truly venerable and dignified ; and, therefore, this Tyrant attempted to clothe Paganism with the same character. Hence, he wrote thus to the pagan Priest : ' Let us consider that nothing has contributed so much to the progress of Christianity, as the charity of its votaries to strangers. I think we ought to discharge this obligation ourselves. Establish, therefore, hospitals in every place ; for it would be a shame for us to abandon our poor, while the Jews have none, and while the Christians not only provide for their's but for our's also. ' " Viewing, therefore, the reformation thus effected by our holy Christianity, has not Jesus Christ brought good news to the poor ? has he not effected an important change in their condition ? So different are the feelings of the rich and worldly towards this class of the community generally from what they were previous to the days of the blessed Redeemer, that circumstances of real indigence excite pity ; cause the wealthy to lend pecuniary aid, to support Sunday-Schools, Bible, Missionary, and Tract Societies,

and every other association, designed to meliorate and elevate their condition. Behold the efforts now being made to give the Gospel to the needy, whether in barbarous climes or savage countries.—Disgrace does not, necessarily, connect itself with a state of want, when honesty and industry are the characteristics of the life. The poor have civil immunities and religious fellowship, due respect, and more than ordinary sympathy;—all of which are wholly ascribable to the transforming influence of the Gospel. Shout all ye poor and laud his name among the people, for Christ, the Lord, has brought to *you* “good news and glad tidings of great joy!” His errand to earth bears a mark of special regard to you; and, it may be, that as you are the more afflicted part of his dying children, like earthly parents, he bestows most care where most is needed.

In this divine favor, however, no designed or positive neglect to the rich is to be inferred. Promises of the highest order and of the most invaluable kind are made to them. If you will become humble and contrite—he, whose name is holy, whose habitation is eternity, will dwell in your hearts, as his Temple. Become poor in spirit, and your’s shall be the Kingdom of Heaven. The blessings of the Gospel are freely and fully offered to all on the same principle and terms of acceptance. A union is effected among men in different conditions, and a peaceful harmony reigns through all of the same birth-right and inheritance though variant in the circumstances of their earthly pilgrimage. They are of *one*—Jesus Christ—of whom the whole family of heaven and earth is named; and the songs above are one. “Worthy is the Lamb! Salvation and honor, and glory, and power unto the Lord our God.”

2. It is merciful in its visitation, because it heals the broken-hearted. Many of the occurrences of the present state, lie beyond the sagacity and prudence of the most pious and circumspect among men; and, therefore, they cannot be controlled, either in the object or effect of their operation. To such a state, afflictions the most painful and distressing, heart-rending and oppressive, is incident. Irregularities and improprieties must attach themselves to the conduct of man, so long as he continues in his depraved and imperfect condition. How endeared soever any earthly object, may be, it is ever subject to an instantaneous removal

from your possession or enjoyment. No human power can preserve its existence, or secure its fruition. Changes adverse and ruinous affect the pleasures of the happiest circles; and cause the high and lofty, to wander in poverty and distress, through the vale of wo. How many, this moment, are settling under the deepest shades of melancholy, lamenting the departure of friends, relatives, companions, or children—how many are mourning under the darkest adversity, the candle of whose prosperity has just been extinguished—how many are shedding tears of affliction and overwhelming sorrow—how many are sighing in broken-hearted accents for the hopes of redemption from the grave and the perdition of ungodly men—how many, this moment, are pining away under reflections painful and soul-distracting, known only to themselves, and who must, soon, in sorrow lie down, without a solitary gleam of hope or spark of glimmering day. Could you, like the Deity, take, with one glance of the eye, a full view of the whole world, what a melancholy hospital would open up before you,—one as large as the earth, in which complaints and disorders of every kind and grade were to be seen, and not a moment would occur without sighs, groans, cries and death. What a soul-stirring spectacle! What an object of pity and deep commiseration! It was this that brought the great Physician of souls to earth; for they that be whole need no Physician, but they who are sick. Are you sorrowful on account of your sins? Do the fears of death and the wailings of the damned render you miserable? Feel you the wounds and bruises sin has made? Here is the Saviour, the tender-hearted friend offering to heal the broken-hearted! Are you distressed, afflicted, bowed down and worn? despond not, but hope; for you have his compassion and most tender regard. Remember, you have Him as a high Priest, touched with the feelings of your infirmities, and bidding you to come boldly to a throne of grace, obtain mercy and find grace to help in time of need. Wipe away the falling tear, check the heaving sigh, and arise for your light is come and the glory of God is refulgent around you. Behold him on his way to the city of Nain! A great multitude is issuing thence, slowly moving to the sound of death. Over that multitude Jesus cast a pitying look, when his eye fell upon one, really broken-hearted, shedding

almost tears of blood, as she followed her only son to the grave. She was a widow, perhaps bleeding still under the wounds of a former bereavement, and now pressed down to earth under a loss which nothing worldly could repair. Her hope died with the death of her only son. The sympathies of the Saviour were roused—he forced his way through the dense crowd to the bier—shook death off the young man, and presented him once more a living body to his joyful mother. With him, Martha and Mary and his attending disciples surround the grave of Lazarus. See him lifting his eyes to heaven, and, with the feelings of a most gracious sympathy, let fall the tear of kindness and pity. And will he overlook you, my dear reader. Come to him, but not alone.—Bring friends, children, relatives—bring the *broken-hearted*, and relief is yours.

3. It is powerful in its operations, because it frees the captives. As all partake of the corruption of their progenitors, they are in a state of bondage, being children of wrath and obstinate disobedience. Reason, though clear in its dictates, being enlightened by revelation, is violated in principle and practice. Conscience, though stung by remorse, and fearful in its anticipations, is, nevertheless, disobeyed; not because its impressions are wrong, or its censures unjust, but, because the propensity to evil is superior to its strength and mightier than its power. This fact is common to the experience of man—you have perpetrated a crime, you have indulged in vice; conscience makes up a judgment against you; reason declares the whole wrong and truly criminal; you resolve on amendment and purpose to decline, in future, the repetition of the fault; but no sooner does the temptation recur than the transgression is repeated. At the time, too, when the temptation is exerting its greatest force, reason's voice is as full and as clear, as justice and truth could make it; and yet, with wayward and heedless step, you proceed to dissipation and crime. What state is this? Is this not bondage? Is not this being led captive by the devil at his will?

Perceiving, as you must, your real condition, the question comes up in the language of the Saviour, "Will you be made free"? "If the son shall make you *free*, you shall be *free indeed*." Of all revolutions in Church or State, in person or property, none

equals this in importance. Only submit, then, to the counsel of God's unerring word, and the operations of the Holy Spirit and deliverance will surely come. These will correct your disorderly passions; sanctify your unhallowed affections; and subdue the foe of inbred corruption. Sin shall no longer have dominion over you; your members shall be made instruments of righteousness unto holiness and the end shall be everlasting life. The unhallowed lust of the degenerate soul shall become extinct, the pride of life shall wither, and the image, formed upon the soul, shall be after God in righteousness and true holiness. The law of the spirit of life in Christ Jesus will free you from the law of sin and death; and being thus made free, you "shall have fruit unto holiness and the end everlasting life". The evidence of this great work of God is furnished in the witness of the Holy Spirit with yours, that you are born of God; for, being a child of his, you shall have the Spirit of his Son, Jesus Christ, in your hearts, crying Abba, Father. My dear reader, are you a captive of Satan? Jesus is speaking to you this moment! Long has been your toilsome servitude, many and alarming have been your fears, and dreadful is the end; for the wages of *sin* is DEATH! Will you let the Lord of life and glory break the fatal spell, snatch you from the devouring flame and lead you forth unfettered, unbound and fully restored to life and liberty. Unbind, O Lord! the sluggish soul, fast in Satanic chains!

4. The mission of Jesus is benign in its influence, giving sight to the blind. Blindness may justly be considered one of the greatest misfortunes incident to man. The highest and most refined pleasures of the present state are addressed to the eye, and through this organ affect the soul. One scene may present to the eye an assemblage of grand, beautiful and splendid objects—prospects, pleasing, delightful and enrapturing,—notices of the divine Being, truly astonishing and sublime. The "Heavens, where oft amid thick clouds and dark, Heaven's all ruling Sire chooses to reside, his glory unobscured", afford a view which makes the contemplative mind exclaim with the Psalmist "What is man, that thou art mindful of him!"—and with the Apostle to the Gentiles—"The invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal

power and godhead." To be deprived of this faculty, then, is to be deprived of one of the Creator's best gifts. Blindness, then, fitly becomes an emblem of that miserable and wretched condition in which you are placed by nature; for you have eyes and see not. This, however, as a temporal, or spiritual disease is under the control of the great Physician. Eyes that had never seen he restored to sight, making them perceive things in their appropriate sphere and order. At his word the laws of nature ceased to rule, and Christ was proclaimed their author. The law, by which blindness was produced, gave up its authority when he said to the subject, "look up." To this truth the New Testament clearly and fully testifies. But I would direct your attention to this, as a spiritual disease. Under his ministering Spirit your minds may have the prospect of things invisible; the filthiness of the flesh and spirit wholly subdued, and a prevailing disposition to assimilate to those holy and pure objects upon which your eyes shall be fixed. It is the declaration of Jesus Christ that he, who had seen him, had seen the Father; and that no one knew the *Father* but the *Son* and he to whom the Son would reveal him; but the Spirit, which he sends to every believer's heart, makes him know the things, yea, the deep things of God; for, he taketh of such and showeth them unto him. Thus Heaven, with its saints and angels,—its untold pleasures—unimaginable felicities, and resplendent glories, is opened to view. The voice of the heavenly mission is "Come unto me all ye ends of the earth—come unto me, all ye who are weary and heavy-laden, and I will give you rest." You are to be like him, because you "shall see him as he is." Beholding him with an open face, as in a glass, you shall be changed into the same image, from glory to glory by the Spirit of the Lord.

5. The Gospel is tender in its views, relieving the bruised. This is, most certainly, a very expressive term. It indicates the ruinous effects of sins, both on the souls and bodies of men. The practices to which it leads are disgraceful to the character, pernicious to the body and destructive to the soul. It impairs the constitution; enervates the mind; and, for the most part, terminates in an untimely and dishonorable grave. Without, however, consider-

ing the most desperate effects of sin in society, contemplate the afflictions common to human life. Behold the gloomy badges of mourning, hung over the faces and covering the bodies of thousands of your fellow beings, proclaiming death. Its desolations have invaded some peaceful family and struck in thrilling vibrations the chords of woe. A friend is gone—the head, the father of a family, has fallen, severing many of the strongest and most endeared ties of nature—a mother has made her adieu in affectionate counsels and pious encouragements to her almost breathless children and heart-broken relatives—the parting tone of a dying companion has left its echoes still lingering about the ears of the survivor. Ah! my dear reader, could you in one view comprehend the whole world, could you hear the groans and witness the melancholy of millions of sufferers on its surface at any one instant, you would have a scene presented which the strongest imagination is incompetent to portray, and which the most capacious and well instructed mind could never realize. Thousands in convulsions, thousands groaning, crying and wailing, and hundreds dying. Amid the confusion and wailings of such a scene to what would you be prompted? Would not a deliverer be the first thought?—the first inquiry, Who can alleviate woe? Who can relieve the distressed? Who can guard against the monster death, causing so many fears and sorrows? What you thus see so much needed is what the mission of the Saviour embraces. He relieves the bruised. Hear his declaration to St. John's disciples—"the blind see, the deaf hear, the lame walk, the lepers are cleansed, the dead are raised, and to the poor, the Gospel is preached." It is emphatically a relieving of the bruised.

6. The Gospel is impartial in its offers, proclaiming the acceptable year of the Lord. This has an evident allusion to the year of Jubilee among the Jews, the commencement of which was announced by the sound of trumpets through the land. It was the time of general release to debtors; emancipation to servants, and liberation to strangers; forfeited possessions were restored; former trespasses were pardoned, and the right of freedom established to every citizen; various plans of instructions were attended to; the illiterate were taught, and the whole country rested.—Thus under the gospel dispensation provision is made for the whole

human family ; spiritual freedom is offered to every man, and the right of life eternal secured to every individual by faith in the Lord Jesus Christ. The present auspicious period may be adverted to as an evidence of this truth. The *Bible*—a book containing the treasures of wisdom and knowledge, of life and salvation—is printed and given to the poor ; the destitute are taken into Sunday-Schools and taught the way to life and the road to happiness ; humane societies are instituted and provision made for the poor and needy ; missionaries are going through every clime and to every land bearing the words of endless life. They have subverted the altars of superstition, extinguished the fires of pagan sacrifices, and accelerated the universal shout of *Hosannah to Jesus !* Soon his reign shall be “where’er the Sun does his successive journeys run.” The Bible Societies in Europe and America have carried the waters of life through the world, and missionaries are now ranging on their banks through the whole extent, crying “Ho every one that thirsteth come ye to the waters.”

II. The certainty of success in this glorious enterprise may be observed in the agent employed :—“The Spirit of the Lord is upon me.” He was before time began its march, creation received its form—or even the morning stars sang together and the angels of God shouted for joy. When earth’s lovely frame laid deep merged in chaos, and no canopy appeared above studded with lamps of golden hue, He brooded over it—sent forth his influence upon it, and brought creation forth teeming with life. To him is to be ascribed every moral change that has repaired the features of depraved man. When wickedness sprang up in the earth, and darkened every prospect of life, insomuch, that infinite wisdom determined to destroy it—through him was Christ preached to the spirits in prison in the days of Noah during the forbearance or long suffering of God. He testified to prophets the sufferings of Christ and the glory which should follow, long before the advent of the Saviour, and caused them to search and inquire diligently what was thus signified, both as it relates to time and matter ; and by him they understood, distinctly, that they ministered the things which are now reported by the Gospel unto you by them who preached it with the Holy Ghost sent down from heaven, which things the angels desire to look into. As He directed and sustained

all the prophets, so he did the Apostles in the gift and spread of Gospel truth ; and so he does, still, all genuine ministers of the cross.- This is a qualification essential to every Preacher, and which no human accomplishments can supersede. No man is called and commissioned by Almighty God without it. This is clear from the success of the Gospel in the world. At first it lacked human aid and support, being advocated only by a few poor, illiterate, uninfluential men, and opposed by rank, learning, power, fortune and arms. In every stage of advance, formidable opposition has been presented, and skilful artifices used to abolish it. Still it prevails and triumphs gloriously. Enemies, who have applied their utmost force, and exulted in the prospect of its utter overthrow, proclaiming their taunting insolence of "*crush the wretch*," have expired, met the vengeance of eternal fire, while the object of their hatred and violent opposition continues to flourish and promises soon to fill the whole earth. A living ministry is kept up,—a widening influence is still extending in broader circles ; and the hallowed cross now appears in every land, lauded by almost every tongue.

To what will you attribute this ? To the influence of human policy, which embraces and upholds the Church. Sometimes, it is true, a union of Church and State has been effected, but God has refused to approve the junction. In every instance the Church has suffered loss, and much mischief. Wherever the disunion has been most perfect, the prosperity has been greatest ; and this, too, where the opposition has been formidable. Then, it is the ministry that has borne the ark along, and given it a location in every part of this world's wide dominions ? No ! No ! It is the Spirit of God in the ministry. To Him are the concerns of the Church consigned. He has the conducting of it through the sea, as well as the wilderness ; and he preserves her in the midst of fires as that emblem, the burning bush, beautifully exemplifies.

Vain are the thoughts of successful opposition to christianity. Can the hand be held in the fire and thus quench it ? Can mortal arm turn the stars out of their courses ? or shake the Sun from his centre, or extinguish his rays in the dust of earth ? When this is done you may entertain fears that your Redeemer's cause will not succeed. For, surely, the power which keeps the sun and

stars in their respective spheres, is adequate to the accomplishment of every purpose which he intends to effect; and, as it is the same which sustains the christian system, you may as well calculate on success in opposing one as in opposing the other. It is the Spirit of God that gives success to Christianity.

As this is the cause of God you cannot hesitate in giving it aid and support, as he has made it both your privilege and duty. You may not object on the ground of giving support to what is inefficient or useless. All the good now in the world has been done by the Gospel of the Son of God; and effected, too, sometimes under circumstances entirely opposed and formidable in the opposition. What but this could ever have tamed the savage heart, and civilized Indian Tribes? Means and measures of another kind have been resorted to, and long tried without effect. The Gospel only, as the power of God, has been adequate to the great object. While, therefore, you are certain of not contributing to an improper cause, you must, at the same time, be sensible of the great favor conferred on you by Almighty God in permitting you to unite with him in this mighty work of the world's recovery. Will you unite with him? Will you do yourselves the honor of being helpers in this cause of life and salvation?

Take another view of this subject. Consider what it is designed, and what it is competent to effect—not merely possibly, but certainly. Facts already adduced and submitted demonstrate it. It gives the Gospel to the poor; heals the broken-hearted; delivers the captive; restores sight to the blind; recovers the bruised, and proclaims the acceptable year of the Lord to the whole world. An object of this character commends itself, by its own merits, to the patronage of every individual possessing any portion of the milk of human kindness. Pass in review a scene which presents all these characters in real life;—the poor in his tattered raiment, his meagre look and plaintive tone, asking a morsel to sustain animal life;—the broken-hearted bewailing his condition, moping awhile, and then with distressing mein, asking relief;—the captive, fast bound in chains, far from his country, his friends and his family;—the blind groping, with viewless gaze, along the streets;—the bruised in pain and sore affliction, calling for aid from some kind and friendly hand—would you—could you refuse? How much worse must

the condition be, when these are only emblematical of a spiritual disease, which makes the soul offensive to God, and exposes it to the vengeance of eternal fire? And here are means prescribed by God himself. Can you refuse?

Reflect, that as christians none of us live to ourselves, and no man dieth unto himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's; for to this *end* Christ both died, arose and revived that he might be Lord both of the dead and the living. Like Moses, keep an eye fixed on the great recompense of reward. Lay up, now, a good foundation against the time to come, that ye may be able to lay hold on eternal life.--- Amen.

EDITOR'S TABLE.

A CHAPTER OF CHRONICLES.

Our limits compel us to be brief in our notices of Ecclesiastical proceedings. We could wish to trace more particularly the history of the discussions which were had at the late Pittsburgh General Conference, but these will have been furnished our readers in the weekly papers of the Church. More for preservation than any thing else, and purposely endeavoring to avoid every expression of opinion calculated to excite controversy, we give a very straight analysis of the main points in the history of our Southern Church; from the session of the General Conference in 1844 to the rise of the Pittsburgh Conference in 1848.

THE GENERAL CONFERENCE OF 1844.

The Necessity of Separation. At the General Conference of the Methodist Episcopal Church in 1844, it was found that the sentiments of the Northern and Southern portions of the Church were so opposed upon the subject of slavery that unless some plan of reconciliation could be adopted the external unity of our denomination in this country could not be preserved. A committee of six, three Northern and three Southern members, was appointed to confer with the Bishops upon the possibility of adopting some such plan, but the result of their deeply important deliberation was the conviction that no plan could be adopted which would harmonize the conflicting sections of the Church. The failure of the attempt to compromise was followed by the proceedings in the case of Bishop Andrew with which it is to be presumed all our readers are sufficiently familiar.

The Declaration. Immediately upon the action in the case of Bishop Andrew, Dr. Longstreet, in behalf of the Southern and South-Western Conferences, presented the following Declaration :---

"The delegates of the Conferences in the slaveholding States, take leave to declare to the General Conference of the Methodist Episcopal Church, that the continual agitation of the subject of slavery and abolition in a portion of the Church,---the frequent action on that subject in the General Conference,---and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as superintendent,---must produce a state of things in the South which renders a continuance of the jurisdiction of that General Conference over these Conferences inconsistent with the success of the ministry in the slaveholding States." Signed by the delegates from 14 Conferences. The next day the solemn "PROTEST of the Southern Delegates" was read by Dr. Bascom. It is, of course, too long for our limits.

The Plan of Separation. Two days subsequently, a committee of nine reported a Plan of Separation embodied in twelve Resolutions. The 1st provides the boundary line; the 2d that ministers of every grade may attach themselves to either Church "without blame;" the 3d recommends the change of the 6th restrictive article; the 4th provides that, upon the alteration of that article, the Agents of the Church, North, deliver over to the Agent of the Southern Church "all notes and book accounts against the ministers, Church members, or citizens, within its boundaries, with authority to collect the same for the sole use of the Southern Church" and that the Agents transfer the presses, printing offices, &c., at the South to the appointee of the Southern Church; 5th, that the capital stock be divided in the proportion borne by the number of the travelling preachers in the Southern to the number of the travelling preachers in the Northern Church; 6th, the mode of transfer of the property "and until the payments are made, the Southern Church shall share in all the nett profits of the Book Concern;" 7th, that Geo. Peck, N. Bangs, and James B. Finley, be Commissioners to act with the same number of commissioners appointed by the Southern organization; 8th, that,

whenever any agents of the Southern Church are clothed with legal authority, the Agents in New York should so co-operate with them as to give these resolutions a legally binding effect ; 9th, that all property of whatever kind within the limits of the Southern organization should be free of any claim set up by the M. E. Church ; 10th, that the South should have common right to all copy-rights in possession of the Book Concern ; 11th, that the Southern Church be compensated for its portion of the Chartered Fund ; 12th, that the Bishops lay the 3d resolution before the Annual Conferences for their action.

Louisville Convention. Upon the adjournment of the General Conference, the Southern delegates recommended to the Conferences they had represented the propriety of holding a Convention in Louisville, on the 1st of May, 1845. These Conferences endorsed the Declaration of their Delegates and also proceeded according to their recommendation, to elect delegates to the Louisville Convention. This Convention accordingly met and the Methodist Episcopal Church, South, was organized, according to the Plan of Separation.

The Petersburg General Conference. Upon the recommendation of the Louisville Convention, the first General Conference of the Methodist Episcopal Church, South, was held in the town of Petersburg, May, 1846. At that Conference, the Rev. John Early was appointed to receive the property to be transferred by the Church, North, and Drs. Bascom, Green, and Latta, to confer with the committee appointed by the Northern Church according to the 7th Resolution of the Plan of Separation. Dr. Lovick Pierce, of Georgia, was appointed to convey the christian salutations of the Southern Church to the Northern Church at its next General Conference.

PITTSBURGH GENERAL CONFERENCE.

The Rev. Dr. Pierce, the Rev. John Early, and the Rev. Drs. Bascom, Green, and Parsons, (the last in the place of Dr. Latta,) were in Pittsburgh during the session. We shall as nearly as

possible, present the history of the action of that body upon matters pertaining to the South.

1. *Dr. Pierce's Letter.* The general tenor of this letter was simply to announce the writer as a delegate of the Southern Methodist E. Church, and to tender fraternal salutations with proposals for establishing peaceful relations between the two Churches.

2. *Report of the Committee on the State of the Church (composed of two from each delegation.)*

"Whereas, a letter from Rev L. Pierce, D. D., Delegate of the Methodist Episcopal Church, South, proposing fraternal relations between the Methodist Episcopal Church and the Methodist Episcopal Church, South, has been presented to this Conference, and whereas there are serious questions and difficulties existing between the two bodies; therefore,

Resolved, That while we tender to the Rev. Dr. Pierce all personal courtesies, and invite him to attend our sessions, this General Conference does not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South.

(Signed)

G. PECK, *Chairman.*

3. *Dr. Pierce's Reply.*

"To the Bishops and Members of the General Conference of the Methodist Episcopal Church.

Rev. and Dear Brethren,—I have received two extracts from your journal of the 4th and 5th inst. From these extracts I learn you decline recognizing me in my proper character as the accredited delegate of the Methodist Episcopal Church, and only invite me to a seat within the bar as due to me on account of my private and personal merits. These considerations I shall appreciate, and will reciprocate them in all the private walks of Christian and social life. But within the bar of the General Conference, I shall only be known in my official character.

You will therefore regard this communication as final, on the part of the Methodist Episcopal Church, South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the Methodist Episcopal Church. And if ever made upon the basis of the "Plan of Separation," as adopted by the General Conference of 1848, the Church, South will cordially entertain the proposition.

With sentiments of deep regret, and with feelings of disappointed hope, I am yours, in Christian fellowship,

L. PIERCE.

Delegate from the M. E. Church, South.

Pittsburgh, May 9, 1848.

4. *The Commissioners.* On the eleventh day P. P. Sandford presented a communication from the Commissioners of the Methodist E. Church, South, preferring the claims of that Church to a division of the property of the Methodist Episcopal Church, and

other matters, signed by A. L. P. Green, C. B. Parsons, L. Pierce, and J. Early.

So much of this document as pertained to the property question, was referred to the committee on the State of the Church.

Subsequently G. Peck presented the following, which was read and adopted, with instructions to appoint a sub-committee of their own number to confer with the Southern Commissioners, or to invite them into the committee for that purpose, as their own judgment might dictate.

The Committee on the State of the Church beg leave further to report in part:

1st. That they have had under consideration a communication from the Commissioners of the Methodist E. Church, South, in relation to a division of the property of the Book Concern, and Chartered Fund; and they cannot act advisedly upon the communication in question until they receive the official reports of all the Annual Conferences in relation to the change of the 6th Restrictive rule, as recommended by the last General Conference.

2nd. The Committee would ask the attention of the Conference to the necessity of an order pointing out some plan of Conference with the aforesaid Commissioners—either by appointing a committee of — to confer with the Commissioners and report the result to this Conference, or by authorizing the Committee on the State of the Church to invite them to a conference. The former plan would save time, and would, in the judgment of your Committee be preferable.

Respectfully submitted,

GEORGE PECK, *Chairman.*

This matter was committed to the Committee on the State of the Church who had an informal conversation with the Southern Commissioners, which was unsatisfactory and amounted to no official action.

5. *Bishop Soule.* It is well known that this venerable man had been threatened with charges for mal-administration during the two years he was in connexion with the Northern Church.—He presented himself to the Conference and requested that if any such charges existed they might be investigated and liberty given him to defend himself. After considerable discussion it was re-

solved that that Conference "had no jurisdiction over the Rev. Bishop Soule, and can exercise no ecclesiastical authority over him."

6. *The Plan of Separation.* The fate of this Plan may be read in the following Report :

"Whereas, Memorials have been presented to the General Conference from many persons in various parts of Kentucky, Missouri, and Arkansas, setting forth that they were members of the Methodist Episcopal Church, but that without any act or choice of their own, they have been, through the practical workings of the so-called Plan of Separation, adopted by the last General Conference, deprived of the ministerial services of said Church, and have been refused recognition as members of the Methodist Episcopal Church by the authorities of said Church, and earnestly praying that this General Conference would remove any barrier against their recognition as members, and would supply them again with the ministry of said Church: Therefore, this General Conference makes the following declaration :

1. There exists no power in the General Conference of the Methodist Episcopal Church to pass any act which, either directly or indirectly, effectuates, authorizes, or sanctions a division of said Church.

2. It is the right of every member of the Methodist Episcopal Church to remain in said Church, unless guilty of the violation of its rules, and there exist no power in the ministry, either individually or collectively, to deprive any member of said right.

3. This right being inviolably secured by the fifth restrictive article of the Discipline, which guarantees to members, ministers, and preachers, the right of trial and appeal, any act of the Church otherwise separating them from said Church, contravenes the constitutional rights and privileges of the membership and ministry.

4. The report of the Select Committee of Nine, on the declaration of the delegates in the slave-holding States, adopted by the General Conference of 1844, of which the memorialists complain, and the operation of which deprives them of their privileges as members of the Methodist Episcopal Church, was intended to meet a necessity which it was alleged, might arise, and was given as a peace-offering to secure harmony on our Southern border.

It was further made dependent, first upon the concurrence of three-fourths of the members of the several Annual Conferences, in reference to a part of its regulations; and secondly, upon the observance of certain provisions respecting a boundary, by the distinct ecclesiastical connection separating from us, should such connection be formed.

Without waiting, as this Conference believes, for the occurrence of the anticipated necessity, for which the Plan was framed, action was taken in the premises by the Southern delegates; and the Annual Conferences, by their votes officially received, have refused to concur with that part of the Plan which was submitted to them; and the provisions respecting a boundary, have been violated by the highest authorities of said connection, which separated from us, and thereby, the peace and harmony of many of the societies in our Southern border, have been destroyed.

Therefore, in view of these facts, as well as for the principles contained in the

preceding declarations, there exists no obligation, on the part of this Conference, to observe the provisions of said plan, and it is hereby declared null and void.

7. *The Property Question.* The decision of this question is plausible, but it asks the South to abandon the Plan of Separation, upon which alone it can base any *legal* claim to the property. This will probably be sufficient to destroy its practicability. We present the resolutions embodying the plan suggested by the Northern General Conference, and with them we close this chapter of our chronicles of the Church.

1. *Resolved*, by the delegates of the several Annual Conferences of the Methodist Episcopal Church, in General Conference assembled, That we hereby authorize the Book Agents at New York and at Cincinnati to offer to submit said claims to the decision of disinterested arbiters; provided, that if said Agents, on the advice of eminent legal counsel, shall be satisfied that when clothed with all the authority which the General Conference can confer, their corporate powers will not warrant them to submit said claims to arbitration, this resolution shall not be binding on them.

2. *Resolved*, That should the Agents find, upon taking such legal counsel, that they have not the power to submit the case to a voluntary arbitration, and should a suit at law be commenced by the Commissioners of the M. E. Church, South, said Agents are hereby authorized then and in that case to tender to said Commissioners an adjustment of their preferred claims by a legal arbitration, under the authority of the court.

3. *Resolved*, That should the Agents find that they are not authorized to tender a voluntary arbitration, and should no suit be commenced by the Commissioners aforeaid, then and in that case, the General Conference, being exceedingly desirous of effecting an amicable settlement of said claim, recommend to the Annual Conferences so far to suspend the "sixth Restrictive rule" of the Discipline, as to authorize our Book Agents at New York and Cincinnati to submit said claim to arbitration.

4. *Resolved*, That in the occurrence of the above specified contingencies, the Bishops are requested to lay the foregoing resolution before the Annual Conferences for their concurrence.

RANDOLPH MACON COLLEGE.

The annual Commencement of this Institution took place on the 14th of June, and was largely attended. The Address before the two Literary Societies was delivered by Major Drinkard, Editor of the Petersburg Republican, who, upon extremely short notice, acquitted himself in a manner highly satisfactory to the Societies and to his numerous friends. The Rev. Thos. H. Rus-

sell, of Sumpterville, S. C., addressed the Associated Alumni of the College. We have seldom met a gentleman more richly furnished with the elements of eloquence than Mr. Russell, and have seldom heard so long a speech as his listened to with so much apparent pleasure. Both these addresses will be published. Ten young men received the degree of A. B. The Honorary Degree, of A. M. was conferred upon the Rev. Benjamin Jenkins, Missionary to China, and upon the Rev. Williams P. Davis, Principal of the Preparatory School of the College. The friends of this Institution throughout the Church will rejoice to hear of its brightening prospects.

EMORY AND HENRY COLLEGE.

We have received the Catalogue of this Institution for the current year, from which it appears that there are in attendance 55 Regular, 56 Irregular, and 53 Preparing Students, making in all 164. This Institution is situated in Washington Co., Va., and in addition to the regular College has a Manual-labor department connected with it, in which the students may be employed at their own option. The Faculty consists of the following gentlemen: Rev. Charles Collins, A. M., President, and Professor of Moral and Mental Science; Rev. Ephraim E. Wiley, A. M., Professor of Ancient Languages and Literature; Edmund Longley, A. M., Professor of Mathematics, and teacher of Modern Languages; John A. Davis, A. B., Tutor.

OUR REVIEW DEPARTMENT.

Elements of Divinity: or a course of Lectures, comprising a clear and concise view of the system of theology as taught in the Holy Scriptures; with appropriate questions appended to each Lecture. By the Rev. Thomas N. Ralston, A. M. Louisville, Ky. Published by Morton & Griswold, 1847. 8 vo. pp. 463.

The appearance of so large a work on such a subject as this should call for a Review demanding ampler room than this periodical allows. We must content ourselves with asking the attention of our brethren to the book, hoping they will examine it for themselves. The author of this work is a distinguished member of the Kentucky Conference, who has devoted the industry of several years to its production. It consists of xxxii Lectures upon the great doctrines of the Gospel, written in a plain and easy style, with questions appended to each Lecture. Of course the author had not room, nor did it enter into his design to produce a work examining every question as minutely as Watson has done. In his department we hold Watson unrivalled; and yet from what we have heard of the difficulties private members of the Church, young ministers, and students of Divinity, have met in reading Watson, we have been led to believe that just such a work as Brother Ralston's was a desideratum among us. We most heartily recommend it as a plain and well arranged compend of Gospel truth, and as being an excellent introduction to more extensive works upon the subject. The teachers of Bible classes will find it a well furnished store-house; and we should be gratified also to see it gaining an extensive circulation among our Methodist families. The head of each family in the Church should have at least one book in his house containing a well digested system of the truths which he believes to be taught in the Bible. If every preacher in the connexion would see that every family in his

charge had such a work there would be more intelligent religion among us, more who could "give a reason of the hope that is in them." With a view to this we recommend Brother Ralson's "Elements." It is for sale by the Agents of the M. E. Church.

The Life and Times of the Rev. Jesse Lee, by Leroy M. Lee, D. D. Richmond, Va. Published by John Early, for the Methodist Episcopal Church, South. 1848.

The character of the subject, the ability of the author and the typographical elegance of this book, will give it a wide circulation. Jesse Lee left his mark as well on the American people as a nation as upon the Church of which he was a distinguished minister. His travels North and South were extensive and his labors abundant. The writer of this work has had ample materials, has "taken his time," and has produced a book destined to be a perpetual standard in American Methodist literature. We admire no less the delicacy with which he has handled his subject than the industry and discrimination with which we know he has used his materials in furnishing a book which will be the delight of thousands of Methodist readers, for generations to come.

An Appeal to Reason and Scripture, against the errors set forth by the Rev. Mr. Pryor, in his Sermons on "Election, Reprobation and Final Perseverance: by Rev. Jas. E. Joyner, of the Virginia Conference. Richmond. Printed at the Methodist Office. 1848.

The sermons of the Rev. Theodore Pryor were delivered at Nottoway C. H., Va., in 1841. Recently they have re-appeared and have been circulated, accompanied by the taunt that the Methodists were afraid to reply. Brother Joyner, who travelled that circuit last year, has taken the matter in hand and in a very spirited pamphlet of 58 pages has administered a good tempered and very sensible rebuke to the sermons of Mr. Pryor. This pamphlet ought to be circulated by our Methodist brethren wherever Mr. Pryor's sermons have gone.

An Earnest Appeal to the True Church of Scotland on the subject of its Economics. By the Rev. Thomas Chalmers, D. D. Philadelphia. Presbyterian Board of Publication. 1847.

An earnest appeal! Did ever Dr. Chalmers do anything without earnestness, from playing with a babe or a kitten to taking his seat on the throne God had prepared for him? We see that some benevolent American Presbyterian has provided means for sending a copy of this pamphlet to every minister of his Church in this country. We wish we were able to send a copy to every Methodist minister. Nothing has so tended to retard Methodism as her defective Economics. We have proposed ever since last year to bring this pamphlet more fully to the notice of our Church, but we have neither time nor room just now.

Vindication of the Order of the Sons of Temperance; embracing its Origin, Nature, Design, Advantages, and Progress. By Philip S. White and Ezra Stiles Ely, D. D. 12 mo., pp. 48.

This is a neatly printed pamphlet from the press of Oliver & Brother, the enterprising publishers of the New York Organ. We have read this vindication with pleasure. It is written in a good spirit and with much ability. For ourselves we have for some time been convinced that the Order of the Sons of Temperance is incomparably the most effective organization for purposes of Temperance Reform of all societies that have hitherto solicited the co-operation of benevolent christian men. But there are those who have prejudices against the Order. Let them send for this little pamphlet and read it carefully. Men ought not to denounce what they do not understand, and we cannot conceive how any man who is really *anxious* to do good every way, with both hands, mightily, can hear a fair statement of the objects and methods of the Order without resolving to abstain from opposing, if he does not resolve to give it all the might of his influence.

The pamphlet before us gives a brief but appalling history of intemperance in our country, of the early efforts to suppress it, and of the Order of the Sons of Temperance, an organization which has existed only since the year 1842. The reader will here find much historical information on these points which he could not readily obtain elsewhere. We hope the Temperance Societies

throughout the country will give this opportune pamphlet a most extensive circulation. It may be had at 12 1-2 cents a single number, or \$1 a dozen, by application to the Editors of the New York Organ.

Much of the pamphlet seems to have been written by Dr. Ely, and the Rev. gentleman makes awful revelations of the havoc wrought by strong drink among the ranks of the clergy. Of all horrible and disgusting things a drunken parson is to our mind the most horrible and the most disgusting. And what minister, or what man, who drinks at all, can tell whether or when he is or is not a drunkard? From much that is interesting we make a few extracts.

"In the old Consistory Room of the Reformed Dutch Church, in Garden street, New York, we have seen a barrel of strong beer on tap, in the midst of the long pipes and smoke of consistorial proceedings, and with the venerable divines and elders of the classes we have taken our share of the tobacco and the beverage." P. 10.

What a picture! How spiritually minded must have been those sage and learned fathers! How clear their perceptions of the wants of the Church and of the world! But we may not trifle with so awful a subject. Here is something still more appalling.

"We could give the names of more than thirty clergymen in the circle of our acquaintance, who did become publicly known as drunkards; and of these, four were Bishops in the Protestant Episcopal Church; three had been Moderators of the General Assembly of the Presbyterian Church; and ten were distinguished as *Doctors in Divinity*.

Of the thirty to whom we refer, twenty have been hurried prematurely to the grave by their excess in drink. Some of them died of *delirium tremens*. Six of them were reclaimed by ecclesiastical discipline, and other means. One of them, returning from a walk on a summer's day, caught up a porter bottle, which had the smell of ardent spirits, and in haste drank heartily of it; but he soon discovered that he had swallowed a mixture of corrosive sublimate and whiskey, which his wife had prepared for the cleansing of her bedsteads. He next swallowed, in still greater haste, a flask of sweet oil; and by the help of emetics and a skilful physician was then snatched from sudden death. This did not cure his love of strong drink. He was suspended from the ministry, and dismissed from his pastoral charge. This did not reclaim him. In a drunken fit he subsequently fell down stairs, dislocated his hip, and fractured his thighbone. For about four months preceding his death he appeared to be a penitent, reformed man; and in his dying moments, in answer to a friend who asked after the state of his mind, replied, "The least of all God's promises is quite sufficient for such a sinner as I am."

One of the thirty was a German Lutheran minister, in a large town, of fine talents, and of exemplary character, before drink overpowered him. He was suspended; but not until he had been proved to be so drunk at the communion table that his elders were under the necessity of holding him up, while he dispensed the emblems of the body and blood of his Divine Master." P. 13.

THE APPLETONS, 200 BROADWAY, NEW-YORK; 140
CHESNUT ST., PHIL.

One of the most richly furnished Book-stores in New-York is that of the Appletons. To clergymen and students of Divinity, as well as to gentlemen of general literary tastes, their catalogue presents a most tempting bill of fare. Their importations are of the most valuable class of English books, and their issues are in a style of superior typographical execution. We recollect, also, their politeness to us, when, a boy and a stranger in "the city," we set our heart upon an English copy of Bishop Percy's *Reliques of Ancient English Poetry*, and how kindly, when they saw us lay the book down with an expression which perhaps unintentionally indicated the condition of our Exchequer, they adapted the price of the book to the state of our purse. To our brethren in the ministry and to other friends visiting New-York, we recommend a visit to the store of the Appletons. We have received from them the following works:

English Synonymes Classified and Explained, &c. By C. F. Graham. Edited by Henry Reed, L. L. D., Professor of English Literature in the University of Pennsylvania. New-York: D. Appleton & Co. 1847.

The study of English Synonymy is absolutely essential to accuracy in speaking and writing. Crabb's work on this subject is very valuable, but is entirely too extensive for school purposes.—Mr. Graham's book is just the manual needed by younger students. It is philosophic in its arrangements, lucid in style, and greatly increased in value by the practical Exercise accompanying each Example. Prof. Reed has enriched the work by illustrative quotations from Shakspeare, Milton, and Wordsworth, selected, so far as we have been able to examine, with judgment and taste.—We commend this work to young men just entering the ministry.

Romance of the History of Louisiana. A series of Lectures. By Charles Gayane. New-York: D. Appleton & Co. 1848. 1 vol. 12 mo.

The author has selected a rich subject, and the printer and binder have produced an elegant book. We were, however, somewhat disappointed when we came to read the work. It did not come up to our anticipation. This struck us, however; that, although the book presents many glaring specimens of false taste, sentiment, and style, the author continues to improve as he writes, and there are many passages of simplicity, beauty, and strength. We regard this as the promise of something better from the same pen.

Ollendorff's New Method of Learning to Read, Write, and Speak the French Language, &c., &c., By J. L. Jewett. New York. D. Appleton & Co. 1847.

A Key to the Exercises in Ollendorff's New Method, &c. Revised Edition. New York. D. Appleton & Co. 1847.

It is rather late in the day to speak of Ollendorff's New Method of teaching and learning the living languages. Schools interested in such matters have long since examined these works and formed their opinions. For ourself we were some time ago brought to the opinion that Ollendorff's is the natural and consequently the most reasonable method of giving instruction in languages.

1. *A First and Second Latin Book and Practical Grammar. By T. K. Arnold, A. M. Carefully Revised and Corrected by the Rev. J. A. Spencer, A. M. Sixth Edition. New York. D. Appleton & Co. 1848.*

2. *A Practical Introduction to Latin Prose Composition. By T. K. Arnold, A. M. Carefully Revised and Corrected by the Rev. J. A. Spencer, A. M. Fifth American Edition. New York. D. Appleton & Co.*

3. *A Practical Introduction to Greek Prose Composition. By T. K. Arnold, A. M. Carefully Revised and Corrected, By J. A. Spencer, A. M. From the Fifth London Edition. New York. D. Appleton & Co.*

4. *Greek Reading Book for the use of Schools, &c. &c. &c. By T. K. Arnold, A. M. And also a copious selection from Greek authors, with English Notes, and a Lexicon. By Rev. J. A. Spencer, A. M. New York. D. Appleton & Co. 1848.*

These admirable books are prepared substantially upon Ollendorff's method, the principle of which is that a language is to be learned by imitation and repetition. While Anthon's books are

doing such serious injury to American scholarship we are glad to see that this series, which is to be a blessing to boys not only in the way of doing their work but of rendering it pleasing and captivating, is finding its way into our principal schools and colleges.

American History; comprising Historical Sketches of the Indian Tribes; a description of American Antiquities, &c., &c. By Marcus Willson. New-York: Mark H. Newman & Co. 1847. 12 mo., 672.

This work contains a history of all those countries of North America of sufficient importance to interest the general reader.— Among its striking features we notice the reduction of the historical dates to the New or Gregorian style, thus clearing up the discrepancies existing in many other compilations whose authors have not observed the fact that English writers use the Old, and modern Catholic writers generally the New style. A full and clear analysis runs along the margin of each page, accompanied by numerous important dates and references. Three large Maps in the body of the work show the state of the country now embraced in the United States, at three several periods; the first, fifty years after the settlement of Jamestown; the second, at the close of the Revolution; the third, at the present time. These are important and interesting as showing how our settlements are extending.— Numerous small, and, so far as we have examined them, accurate, maps, charts, and plans, of important sections of the country, sites of cities, battle-fields, and ruins, are placed at the bottom of appropriate pages, and render very great assistance to the reader.— In all there are 129 of these embellishments, including an ingeniously constructed and very useful miniature chart of American History, and clear copies with full descriptions of the seals of the different States. The chapter on American Antiquities and the History of the several Presidential administrations will be found important.

We take pleasure in calling the attention of teachers and general readers to this work. In the examination we have been able to give it, we have been struck with its clearness, succinctness, and accuracy. The author is, we believe, a practical teacher, and has devoted much time and labor to the production of this work.

So far as we are able to judge, it now stands at the head of books of American History, adapted to the higher classes in schools and to general readers.

History of the United States, for the use of schools. By Marcius Willson. Cincinnati: W. H. Moore & Co. 1847.

A smaller work by the author of the History above noticed, from which this has been taken.

Principles of General Grammar, adapted to the capacity of Youth.—By A. J. Sylvestre De Saey, Translated and adapted to American use, by D. Fosdick, Jr. 3d American from the 5th French Edition. New-York: Mark H. Newman & Co.

This is a well known work by the learned Baron De Saey, one of the most distinguished of modern linguists. Although the author holds some opinions not generally received by scholars his book is a valuable aid in the study of Languages. Its simplicity and clearness adapts it to all beginners, whether young or old, and ought to be read carefully by those who give elementary instruction in this department. The American Editor seems to have discharged his duty well, bringing to his work an evident appreciation of the philosophy of language and the resources furnished by a thoughtful perusal of the masters of our own tongue.

The Bible is not of Man: or an Argument for the Divine Origin of the Sacred Scriptures, drawn from the Scriptures themselves. By Gardiner Spring, D. D., Pastor of the Brick Church in the City of New York. Published by the American Tract Society. 12 mo. 319.

To the reader who has carefully studied the bulwarks and defences of our most holy faith this excellent work of Dr. Spring's will show nothing new. Indeed, we suppose that the author did not expect to devise any new mode even of presenting the same arguments, which the learning and zeal of the last two centuries especially, have furnished as weapons in the warfare with Infidelity. And yet there is need of just such a book at this time. It is written in a clear, pleasant, and manly style. It is an attractive re-statement of what many having heard frequently before, may find it to their profit to read again and again. We recommend it to brethren preparing for the ministry, in addition to other works (such as Paley's) or the Evidences of Christianity, which this vol-

ume cannot supersede. It is a broader argument than Paley's.— We should think it a good text book for the classes in some of our Colleges who recite on Sabbath; and, indeed, for Bible-classes generally. We cordially recommend it to heads of families as a good book to be read aloud on Sabbath evenings when their families cannot attend divine worship. It has this advantage for the young, that instead of stating the objections of infidels it goes right forward with ample illustrations of an admitted fact, that—**THE BIBLE IS NOT OF MAN.**

REPUBLICATION OF THE FOREIGN REVIEWS.

We have prepared a long article on this subject which we are obliged by want of room to postpone to the next number. We refer to L. Scott & Co's card in our advertising sheet. We give the contents of the latest numbers.

The London Quarterly Review. March, 1848. I. Antiquarian Club Books. II. Scotch Topography and Statistics. III. Eastlake on the History of Painting. IV. Tennyson's Princess. V. Our Military Establishments. VI. Count Montholon and Sir Hudson Lowe. VII. Lord Hervey's Memoirs. VIII. French Revolution, February, 1848.

Westminster Review. April, 1848. I. Life of Lord Sidmouth. II. Primogeniture and Peasant Proprietors. III. State of Education in Wales. IV. Bicetre Asylum. V. Adventures in Mexico. VI. Louis Blanc. VII. M. Albert, "Ouvrier." VIII. Road Reform. IX. French Revolution, Feb. 1848. X. Foreign Literature. XI. Correspondence. XII. Critical and Miscellaneous Notices.

Edinburg Review. April, 1848. I. The Genius of Plato.— II. Coleridge and Southey. III. Everest's Measurement of the Meridian in India. IV. Midsummer Night's Dream. V. Deaconesses, or Protestant Sisterhoods. VI. Law of Settlement.— VII. Leslie's of Constable. VII. Proscribed Races of France and Spain. IX. Modern Quakerism. X. King's Argentine Republic. XI. French Republicans. XII. French Revolution, 1848.

North British Review. May, 1848. I. Tennyson's Poems.

II. Two Summers in Norway. III. Sabbath Observance. IV. Mrs. Somerville's Physical Geography. V. Foster's Life of Goldsmith. VI. Recent French Social Philosophy. VIII. Life and Labors of Mrs. Fry. IX. Budget of 1848.

Blackwood's Magazine. June, 1848. I. How to Disarm the Chartists. II. Hoddart and Angling. III. The Caxton's, Part 3. This is worth the price of the whole volume for one year.—IV. Guesses at Truth. V. Life in the Far West, Part 1. VI. Lombardy and the Italian War. VII. The Inca and his Bride. VIII. Sentiments and Symbols of the French Republic. IX. American Feeling toward England. A more than ordinarily liberal article towards this Republic.

Holden's Dollar Magazine. Office of Publication, No. 109, Nassau St., New-York.

This is one of the cheapest monthlies we know. To the lovers of fiction, well-written, it has considerable charms; and beside this there is a great deal of excellent reading of another kind.—We are too much straightened this month to make a more particular notice of this Magazine, but the enterprising publisher promises much for the new volume beginning in July, and we shall make more particular mention of its claims to patronage.

We have received the following, and have space only to say that *upon examination* we believe them all to be good :

1. *An Address on Education : delivered before the Educational Convention of Texas, in the city of Houston. By the Rev. Chauncey Richardson, A. M., President of Rutgersville College.*

From the *American Tract Society* the following :

2. *The Withered Branch Revived. By the Rev. John A. Clark.*
3. *The Trees, Fruits, and Flowers, of the Bible. By Mrs. H. N. Cook.*

4. *Memoir of Charles L. Winslow. By Mrs. Hutchings.*

From *Mark H. Newman & Co. New York.*

5. *Practical Arithmetic, Uniting the Inductive with the Synthetic mode. By James B. Thompson, A. M.*
6. *Higher Arithmetic. By the same Author.* The very best American Arithmetic we have ever seen.
7. *Manual, Analytical and Synthetical, of Orthography and Definition. By James N. McElligott.* A capital book which those who have not had the advantage of a classical education would do well to procure and study.

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