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THE

CHRISTIAN RECORDER,

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ORIGINAL COMMUNICATIONS.

ON RELIGIOUS CONVERSATION.

(continued from page 128.)

Religious conversation is no less excellent from its great efficacy as the means of instruction.

Faith, says the Blessed Apostle Saint Paul, cometh by hearing, and hearing by the word of God. Here we find two instruments employed for the salvation of man; reading the Scriptures, and hearing them explained. But the explanation is not meant to be confined to sermons or to public worship—we are not to suppose that our religious duties are finished, when the service is concluded; or that we are to hear and learn nothing of religion except in the church. Private communication hath often been more efficacious than what we at present understand by preaching. For it is not merely, in the pulpit on the Lord's day, to illustrate some excellent doctrine—warn the people of the prevalence of sin—encourage the timid—rouse the indolent and threaten the wicked, that the usefulness of the Ministry is confined. They are equally so in catechising the children—sowing in their tender minds the elements of our holy faith—pointing out to them their duty to God, to their parents, and their fellow men. And it is owing as much, if not more, to particular instruction as to the public preaching of the word, that Christianity has so triumphantly prevailed. Our Blessed Saviour himself taught in this plain, easy, and familiar style. "Never man spake like this man" exclaimed the officers that went to seize him, when he was preaching to the people: but besides these public exhortations, he communed with his disciples and friends, and often explained to them his parables in private. This is particularly shewn in the parable of the Sower. "And his disciples came and said unto him, why speakest thou unto the people in parables? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given, therefore speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand: and in them is fulfilled the prophesy of Isaias the Prophet, which saith, but hearing ye shall hear, and not understand, seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and be converted, and I should heal them. But blessed are your eyes for they see, and your ears for they hear—for, verily, I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. Hear ye, therefore, the parable of the sower."

He then proceeds to explain to them, in the most clear and simple manner, this excellent parable. We quote this passage to shew the great efficacy of familiar instruction in religious matters. The disciples did not comprehend the parable—they could not, therefore, make any application of it. They enquire of him its import and application.—He complies with the request.—On all occasions when in doubt, they enquired of him, and had their difficulties removed. In this daily and familiar intercourse with him, they learned more of the nature of his kingdom, than from his public sermons to the people. Indeed all of us have experienced that an hour's discourse with a wise and intelligent man, has been of more use to us—we have comprehended more of the matter he was explaining, than if we had studied the subject for days, and perhaps years.

Another remarkable proof of the great efficacy of private conversation and personal intercourse is found in the appearance of our blessed Saviour to his Disciples after his resurrection; he was seen of them forty days, speaking of the things pertaining to the kingdom of God.

In mentioning these proofs of the great efficacy of familiar intercourse in disseminating the truths of the Gospel, it is not to be inferred that we seek to lessen the great benefit of public preaching, as that term is now commonly understood; on the contrary, we assert that this private conversation is likewise a mode of preaching, and each is useful in its place. When a large assembly of Christians meet together to worship God, it is proper that this worship should be conducted with order and decency. That this may be done, one person, set apart for that purpose, leads the worship, unites the prayers and praises of the worshippers, and makes them, as it were, one voice, one supplication. He then explains to them a passage of Scripture, and applies it to their several wants and necessities. This general exhortation may be blessed with the most glorious effects; but it arises in a great measure from the impossibility of conversing with each individual. Here the preacher is confined to general remarks, and even in his application he can speak only to classes and seldom to individuals. But this method of preaching was never intended to supersede that of private intercourse. The Disciples would feel more what our Saviour said to them in private than in public; it would sink deeper in their hearts.

Is it to be imagined, that the affecting conversation which our blessed Lord held with his Disciples at his last passover would have interested them so deeply had he pronounced the same words in the presence of the people? The little incidents which took place at the table; the grief and anxiety of the Disciples heighten our interest and excite our sympathy. And are we to suppose that the new converts satisfied themselves with hearing St. Paul at intervals when he preached in public? No, they followed him to his lodgings; they conversed with him; proposed their doubts and scruples, and had them satisfied. He preached and explained to them the Scriptures daily, receiving all that came unto him. It was not sufficient, therefore, to assemble themselves together to be instructed publicly by the Apostles and elders, to unite in prayer and to join in celebrating the holy Supper in remembrance of Christ, of his death and sufferings, and the salvation offered to mankind through him; these were all excellent and necessary duties, but yet many wants, many doubts might not be reached by these public ministrations, and therefore, the Apostles were ready, at all times, to attend to the calls of the converts—to feed them with the word of truth individually as well as collectively. Nor would little advantage arise from the conversations among the hearers on the truths delivered in their public assemblies, in applying them to their improvement, comfort, and encouragement.

But it may be said, that I am multiplying evidence upon a question which no person doubts, since all must be sensible from their own personal experience of the great efficacy of private instruction and friendly conversation. If then we are all thus convinced, why do we hold back—why do we shrink from the public profession of our faith? Why do we avoid proclaiming our love for our blessed Lord, and our determination to walk in the law that he hath set before us? Are we at a loss for topics for religious conversation? Have we nothing to say of the purity of the divine knowledge communicated in his blessed word? the clearer conceptions of the one true God, the Creator of Heaven and Earth, in whom we live and move, and have our being? that the belief in this sublime truth hath abolished idolatry, and that though we are not able fully to comprehend the eternal invisible God, because the splendour of his glory and the infinity of his perfections confound us, yet we see him now in a gentler, a milder light, in a visible and human form, in the person of his Son Jesus Christ, the faithful and express image of his Father—the brightness of his glory? Have we nothing to say of the Providence and moral Government of God, extending over all the parts as well as the whole? Not a sparrow shall fall to the ground without his permission, saith Christ, nor a hair of our heads, for they are all numbered; he knows what we need before we ask it of him; he sees all things, governs all things, directs all things by the most consummate wisdom and goodness;—therefore the eyes of the Omniscient behold even us, and care for us, the children of the dust, who seldom know what is proper and good for ourselves, and at every step we take are in danger of losing the way. What a glorious and comfortable doctrine is this, for the knowledge of which, we are indebted to the blessed Jesus, who came into the world to save sinners!

Are we silent on the goodness and mercy of God, that he is placable and long suffering—that he is love itself! that he is our wise and gracious Father, who embraces all his children with benevolence and affection—who deals not with us after our sins, nor rewards us according to our iniquities, but is ready to spare and forgive—to bless us and do us good?

Have we nothing to say of the corruption of our nature—of our lost and forlorn state before the sun of righteousness arose with healing on his wings—of the mighty work of our Redemption, which occupied the moral government of God, from the creation to the crucifixion—of the appearance of our Saviour on earth, and the glorious pattern he hath set before us? Have we nothing to say of the various offices which he discharged to accomplish our salvation—that he revealed to us by his word and spirit, the will of his heavenly Father—that he offered himself up a willing sacrifice once for all, to be a propitiation for our sins—to reconcile us to God, and is even now making continual intercession for us? Are we silent concerning his humiliation—that he was a man of sorrows, and acquainted with grief, born of low condition, made under the law—undergoing the miseries of this life, the wrath of God, and the cursed death of the cross? And do we never express our joy that he triumphed over death and the grave—ascended up into heaven, and sitteth at the right hand of God the Father, to judge both the quick and the dead? In fine, are we silent concerning all the peculiar benefits and privileges of the Gospel—that we are enabled to worship God in spirit and in truth? Do we never converse about our eternal interests—our preparation for death, the judgment to come, and our hopes of eternal glory—can we delude ourselves with the opinion that we are doing right by excluding all these interesting doctrines from our conversation? Have we no free communications upon them with our friends and neighbours? do we abstain from speaking of them to our children, and satisfy ourselves with giving a partial attendance at church, without seriously reflecting upon what we have read and heard in that holy place?

Were the serious persons belonging to any congregation to meet frequently together, or a few friends who were anxious about the salvation of their souls, to revive and keep up spiritual conversation, the greatest benefits would follow. It is at

such times that the hearts of the godly are expanded to all mankind—that the Holy Spirit suggests the means of doing good, of spreading the light of the Gospel.

At such meetings many of those excellent institutions which shed a glory over our native land were first conceived, and by the same Christian societies they are supported and extended. But we hasten to the last thing proposed, namely, the happiness which such religious conversation confers. "And they said one to another, did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures." Such were the words of the two Disciples who were addressed by our Saviour on their journey to Emmaus. Not knowing the person who had joined them, they were expressing their disappointment and sorrow at the events which had just happened in Jerusalem. Having imbibed the great error common among the Jews, that our Saviour would appear surrounded with all the glory of an earthly Prince, they had looked for the time of his assumption of power with great anxiety, and finding that instead of this, he was delivered into the hands of sinful men—that he made no resistance, but went as a lamb to the slaughter, and was actually put to an ignominious death, they were filled with astonishment and left in the greatest uncertainty. Our Lord opens to them the Scriptures, and shewed them that thus it was written, and thus it behoved Christ to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem. He pointed out to them that his kingdom was not of this world; that the assumption of earthly power and glory was inconsistent with the spiritual worship which he was to establish, and that all the predictions of the Prophets applied exclusively to him, and referred to a spiritual, not temporal dominion over the hearts of men.

This extraordinary conversation partakes certainly of the nature of a miracle; but the effect is nevertheless agreeable to experience; their eyes were opened; they were relieved from the doubts which had disturbed them; their views were carried beyond space and time; the things of this world sunk below their notice, and they rejoiced in this glorious illumination.

Speaking of the doctrines of our holy Religion, one to another, comparing our spiritual progress, proposing any doubts or misgivings, receiving information on different passages of Scripture, become so many sources of comfort and enjoyment. Here we take a share in the conversation, and hence feel a warmer interest; we remember with stronger gratitude the gifts, the graces, the privileges which we enjoy. Here we can speak of our knowledge of the one true God, of our confidence in his condescension and love, in his protection and support, in our connection with him through Jesus Christ our Lord. Here we converse upon the glories of Redeeming Love; the privileges and felicities which it bestows; the exalted hopes of ever-increasing eternal happiness. We look forward with hope to that blessed time when we shall no longer be separated from our Lord; we encourage one another to persevere, that we may behold him together, whom we have loved, and rejoice in him with joy eternal, unspeakable, and full of glory. There can be no joy in the present life except that experienced in immediate communication with God in prayer, equal to that which sweet converse among sincere Christians is apt to yield, when forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark of the high calling of God in Christ Jesus, and feel that the greatest delights of this life are nothing when compared with the pleasures of the life to come.

Here we find that the bare knowledge of Religion is not sufficient for salvation—that we are not true Christians if we do not experience the divine efficacy of the doctrine which we confess, and manifest the fruits of it in our hearts and life.—Our Faith must be an animating vigorous principle, shewing itself in the moderation of our desires in purifying our hearts, directing our affections to holy things, and by mutual communication, we are enabled to try ourselves by those works of Christian purity, and not to rest satisfied with outward privileges and professions.

To conclude: good men, thus united in frequent intercourse and holy conversation, will find themselves in a state of improvement, advancing continually in wisdom and holiness, growing in grace and in the knowledge of the Lord Jesus Christ—a foretaste of immortality is vouchsafed them, because they love much and love without dissimulation.—Though conscious of much imperfection and sin, yet they sorrow for it after a godly sort and desire, and pray without ceasing, that they may obtain grace to enable them to keep consciences void of offence towards God and towards man.

Such, then, are some of the advantages which result from social and friendly conversation on holy things. Instead of being ashamed to introduce religious matters into our conversation, we ought to glory in it, and to seek for opportunities to meet with our brethren in Christ for mutual edification; it is sanctioned by the brightest examples of Christian excellence in every age; it becomes a most efficacious means of instruction and the source of the purest joy.

ON BUILDING CHURCHES.

SIR,

There are no parts of the history of the Jewish Church more interesting to my mind than the building and dedication of the two Temples.

The great anxiety of King David to build a house to his God—his vast collection of the necessary materials, and his deep sorrow at being refused this inestimable honor, represent him in a most affecting and amiable point of view; "And David said, Solomon my son is young and tender and the house that is to be built for the Lord must be exceeding magnificent, of fame and glory throughout all countries; I will therefore now make preparation for it. So David prepared abundantly before his death: then he called for Solomon his son, and charged him to build a house to the Lord God of Israel. And David said to Solomon, my son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight; behold a son shall be born unto thee, who shall be a man of rest, and I will give him rest from all his enemies round about; he shall build an house for my name. Now my son, the Lord be with thee, and prosper thou, and build the house of the Lord thy God, as he hath said of thee." The pious old King then blessed Solomon in the most affectionate manner, and mentions the preparations which he had made notwithstanding all his wars and troubles, after which, he commands the Princes of Israel to help Solomon to complete this glorious work. Accordingly they came forward most willingly with offerings of the greatest magnificence, and David the King rejoiced with great joy, and blessed the Lord, saying, all this store that we have prepared to build an house for thine holy name cometh of thine own hand and is all thine own. It is only returning a small portion of that bounty which thou hast bestowed upon us.

It is indeed truly refreshing to the soul to contemplate the great alacrity with which the Israelites came forward on all occasions to support the worship of the true God; even in the wilderness they furnished the means of erecting and completing the Tabernacle, till Moses refused any more gifts. And after the Babylonish captivity those who returned were eager to give of the little that remained to rebuild the Temple, and re-establish the regular service of God.

These pious labours were immediately rewarded by the benefits derived from public worship; even the dedications of the Temples more than repaid to every good man the donation that he had given to build them. There is nothing in all antiquity, of a religious nature, to be compared with these great solemnities. Were we to collect all the prayers and pious ejaculations contained in profane history; were we to separate the dross and expunge all the thoughts unworthy of the Deity, and the true destination of man; and, after being so refined, to combine the remainder in one prayer, it would sink to nothing when contrasted with the sublime supplication pronounced by the King of Israel in the ears of all his people, at the dedication of the Temple. The tenderness and affection manifested in this prayer, for the stranger as well as the Israelite, represent the Religion of Moses in the most engaging point of view, and must effectually rescue it from that narrowness and intolerance, of which it has been accused by the ignorant and profane. Its true spirit, its purity, its liberality, and magnificent descriptions of the perfections of the Divinity, rendered it a shining light amidst the surrounding darkness; but never were these concentrated and embodied in a manner so impressive as at the dedication by King Solomon, the most sublime and affecting spectacle which the ancient world can produce.

Under the Christian dispensation, we ought to possess a double portion of that holy spirit which animated the King of Israel and his people, since we are blessed with a purer revelation; and accordingly, the most active zeal has been displayed by true Christians in every age, to build places of Divine Worship. Those who have once felt the satisfaction and joy which accompany our first meeting in the house of prayer, more especially if they have assisted liberally in its erection, will not hesitate, should their means allow, to contribute towards the building of other Churches, where they are required. It is a just foundation of praise and thanksgiving, when God stirs up our hearts to build Temples for the worship of his holy name.

At the same time, we must never forget that the building is the means, not the end; that our praise depends upon the holy dispositions with which we come forward, rather than on the execution, and that all our exertions are vain unless the blessing of God accompany and support them; for, except the Lord build the house, their labour is but lost that build it.

But we are encouraged to believe that our labour will not be lost when we revert to the nature of that Divine Service, for the performance of which, Temples are erected. That man must have very hardened and selfish feelings, who is not

struck with reverence in entering a place dedicated to the service of the Supreme Being, where the Lord blesses with his presence his devout worshippers, while proclaiming the glories of his name, and uniting in prayers and supplications for the treasures of his grace. Even those who have publicly professed themselves hostile to the Religion of Jesus, and have spoken against it with all the pride and arrogance of blind Philosophy, have experienced the most awful emotions on entering the house of prayer. They could not divest themselves of a secret dread, lest that Religion which they despised should be true; nor could they conceal the conviction which they felt that the duties performed tended to elevate the mind, to comfort the afflicted, and to produce love and harmony among the sons of men.

How much stronger and purer ought our feelings to be who sincerely believe in the blessed Gospel? We who cannot think, much less enter the house of God without associating with that holy place the mysteries of redeeming love—God manifest in the flesh, justified in the spirit—seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. We who are most forcibly reminded of the pledges of our Saviour's love, the vows and promises which we have made with our brethren to worship and glorify his holy name; that he is amongst us as often as we are assembled in his Temple; that we are under the shadow of his wings, and standing at the gate of heaven, employed in the occupation of Angels—occupations which will be our joy and delight in the realms beyond the grave.

These reflections were brought to my mind by the number of Churches which are now erecting in different parts of the Province, or which have been completed during the present year. It is most gratifying to the teachers of Christianity, to behold the zeal and anxiety manifested by so many respectable portions of our fellow subjects, to establish places for the public worship of God; it is a work of charity and mercy which ought to be noticed in the pages of the *Recorder*.

I begin with the Western District, and proceed downwards, as the most simple manner of doing justice to the different Congregations, who are now busily employed in this labour of love.

The Rev. Mr. Pollard, of Sandwich, by uncommon exertions, has been the humble instrument of promoting the erection of three different Churches; one at Sandwich, the seat of his Rectory, which is now building of brick, and one at Amherstburg, of the same materials, nearly finished, and a third at Chatham, now begun, of wood. The alacrity with which the inhabitants of Amherstburg came forward, and the liberality of their donations, do them infinite credit. It may be truly said, that they provoked their neighbours at Sandwich to good works; for, when the Congregation of the latter place saw the great efforts made for erecting a Church at Amherstburg, they made haste to imitate the example, and the work is now in active progress. The people at Chatham, to whom Mr. Pollard occasionally ministers, notwithstanding his great distance, applied to Government for land on which to build a Church of wood, as best suited to their present means; the land requested was immediately granted, and there is every reason to believe that the frame is by this time raised, and the building in a state of forwardness.

It is with regret that the writer of this communication is forced to confess, that he knows of no Church erected or in contemplation, in any part of the London District; but from the public spirit manifested by Col. Talbot, and the great interest which he takes in the comfort of his settlers, it is hoped that after providing for their physical convenience, he will likewise contribute to their spiritual improvement.

From the settlement at Long Point, great exertions in the cause of Religion may be reasonably looked for, now that there is ground for expecting a Clergyman, whenever a respectable portion of the inhabitants manifest an earnest desire of having one.

In the District of Gore, the people have built a Parsonage House for their Clergyman, and are making preparations for erecting a Church. In the mean time, public worship is performed in a Meeting-house built many years ago by persons who were chiefly of the Presbyterian denomination.

At the Forty-Mile-Creek, in the District of Niagara, Mr. Sampson is collecting a very respectable Congregation, and looks forward to the building of a handsome Church at no very distant period. In the Town of Niagara, a contrast presents itself, full of the most serious reflection to the religious mind. The Jail is the most splendid building in the Province, and the Church is the most wretched. It is too melancholy to dwell upon this fact, and impossible to reconcile it with a love for Religion. How different do the inhabitants of Queenston appear, who have built on a commanding and beautiful eminence, an handsome stone Church, which will be finished as soon as a Clergyman is appointed, an event most devoutly to be wished.

A very respectable Church was built in York, of the Home District, many years ago, which at that time accommodated

all the inhabitants; but, for some years past, it has been found too small, and several attempts were made to enlarge and repair it. At length, in April, 1818, in a meeting of the whole Congregation, it was resolved to enlarge the Church, and a Committee was appointed to suggest the most expeditious and economical method of doing it.

The Committee reported that a subscription in the way of loan, to be repaid when the seats were sold, was the most promising method. No subscription to be taken under twenty-five pounds, payable in four instalments.

Two Gentlemen were selected to take the subscription-paper round, and in three hours from twelve to thirteen hundred pounds were subscribed. Almost all the respectable gentlemen gave in loan fifty pounds, and the Hon. Justice Boulton, and George Crookshank, Esq. contributed £100 each, to accomplish so good an object. The Church was enlarged, a steeple erected, and the whole building, with its galleries, handsomely finished. In January last, when every thing was completed, the pews were sold at a year's credit, and brought more money than the repairs and enlargement cost. Therefore the inhabitants at York erect a very handsome Church, at very little expence to themselves, for every one may have his subscription money returned, or it may go towards the payment of a pew; and what is more, the persons who subscribed for the first Church count the amount of their subscription as part of the price of their new pews. This fair arrangement has been eminently successful, and gave great satisfaction. George Crookshank, Esq. notwithstanding the greatness of his subscription, and the pains which he took in getting the Church well finished, has presented the Clergyman with cushions for the pulpit and reading desk, covered with the richest and finest damask, and likewise cloth for the communion-table. This pious liberality cannot be too much commended; it tells us that the benevolent zeal of ancient times is not entirely done away. The Congregation was so much pleased that a vote of thanks was unanimously offered to Mr. Crookshank, for his munificent present.

In the District of Newcastle, several Churches are building; one at Smith's Creek, and another at Hamilton; a Clergyman is appointed for this flourishing settlement, who is expected to serve both Churches for some years.

At the carrying place between the Bay of Quinte and the Lake, materials are collecting to build a small Church, and at the flourishing village of Bellville great exertions have been made to erect a Church on the lots appropriated in the town by the Government for that purpose, and very considerable sums have been subscribed and paid, and it is hoped that the building will be finished in a very short time.

Before closing the list of Churches now building or recently finished, we naturally look to Kingston, where the first place of public worship in the Province was built. This structure was enlarged many years ago, but is still too small for the increasing population, and for some time it has been expected that the Congregation would build a house worthy of the increased number and wealth of the inhabitants. Let a similar method to that which prospered so well at York be adopted, and it cannot fail of succeeding. The writer of this article is confident that money on this principle might be raised in Kingston, to any required amount, for all the reflecting part of the inhabitants feel the necessity of renewing the Church, and many are liberally inclined. Let those who are more immediately concerned, the Clergy and Churchwardens, begin this important business, and no longer expose the people of the largest town in the Province to the reproach of the Heathen author, that they are building magnificent houses for themselves, and allowing the Temple of God to fall into decay.

N. S.

DISSERTATIONS ON THE CHRISTIAN DOCTRINES.

No. 6.

THE APPOINTMENT OF A MEDIATOR.

(continued from page 176.)

It is now time to revert more particularly to the Scriptural account of the atonement and mediation through Jesus Christ, and it is pleasant to remark, that there is no doctrine of the Gospel more clearly revealed, or on which the sacred writers more frequently dwell.—Our Lord is called our Advocate, Intercessor and Propitiation—he was made perfect through sufferings, and became the author of salvation.—God through Christ Jesus is reconciling the world to himself, for our Lord is the light of the world, the Revealer of the will of God.—He is the Lamb of God, and because he offered himself up voluntarily, he is styled our High Priest.—The Levitical Priesthood, as Bishop Butler most justly remarks, was a shadow of the Priesthood of Christ, who was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin. "Nor do the inspired writers at all confine themselves to this manner of speaking concerning the satisfaction of Christ; but declare an efficacy in what he did and suffered for us, additional to, and beyond mere instruction, example, and government; that Jesus should die for the nation of the Jews, and not for that nation only, but that also by the efficacy of his death he should gather together in one, the Children of God, that were scattered abroad; that he suffered for our sins, the just for the unjust; that he gave his life a ransom, and that we are bought with a price; that he redeemed us with his blood from the curse of the Law, being made a curse for us; and lastly, that through death he destroyed him that had the power of death.—Christ then having thus humbled himself, and became obedient to death, even the death of the cross, God also, hath highly exalted him, and given him a name which is above every name, and hath committed all judgment unto him, and given all things into his hands; that all men should honor the Son even as they honor the Father, for worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb for ever and ever."

These passages which might have been multiplied, clearly demonstrate the truth of the appointment of a Mediator, and most distinctly express the chief parts of his office. Much wicked ingenuity hath been exerted to explain away the meaning of these and similar texts of Scripture, by men falsely calling themselves Christians. Proud of the dignity of human nature, they make our salvation to depend entirely upon ourselves, and reject the atonement and mediation of the Redeemer, as doctrines disagreeable to, or contradicted by reason. It is not the design of these essays to plunge into the field of controversy, nor would it be profitable to our readers to follow the Socinian in his perversion of Scripture and his inconsistency in explaining one passage by one rule another by a second, as suits his convenience; for as we know from St. Paul, that Christ is now at the right hand of God, making intercession for us, and that he ever liveth to make intercession for us, we shall, supported by such testimony, excuse ourselves from meddling with these enemies of faith, who place themselves so clearly in opposition to divine inspiration, and proceed to notice some of the more obvious advantages which flow from a belief in this precious doctrine.

First, it removes two great impediments to reformation, which have frequently overwhelmed weak and ignorant minds. One is, the belief which many have entertained, that God is implacable; and the other, that amendment is impossible, and useless, if it were.

A soul awakened towards the close of an ill spent life, to a consciousness of the greatness of its guilt, seeing no remedy, no hand to help, nor eye to pity, beholds God with jealousy, fear, and suspicion, clothed in terrors, and preparing to punish him; this seems to be the case with the apostate Angels, who can form no other notion of God but what is severe and dreadful. To them it is anguish to think of that God whose favour they have lost, and their secret antipathy to mention his holy name, or to entreat his assistance, against whom they have rebelled, must continually increase. From a parity of reason, bad men partake in some degree of this antipathy, and harrassed with a continual dread of impending vengeance, and believing God to be implacable, they sink into hardened negligence or become entirely desperate.

Again others, from the course of life which they have led, think it would avail them nothing to repent and amend, for their guilt is too great and their sins too heinous to expect forgiveness; but to both classes, the mediation of our Lord brings immediate relief. They perceive that God is not implacable, as they foolishly conceived, and that the glorious mission of his Son, so far from being the cause of his tenderness, was the effect of it, and that the most abandoned and guilty may,

through faith in Jesus Christ, manifested by deep repentance and holy contrition, inherit the kingdom of heaven.

In this gracious dispensation, sinners behold the divine mercy stretching out its arms to receive them into favour; they learn that there are no sins too great to be forgiven, nor any habits to be conquered through the grace of God assisting and sanctifying our endeavours.

The door of hope now stands open to all those who take our blessed Saviour's yoke upon them, which is easy, and his burden which is light.

The mediation of Christ represents a certain remedy to sinners oppressed with conscious shame and dreadful foreboding, that punishment must follow; their souls are softened as rays of hope appear, and as they perceive God, whom they had hitherto contemplated in terrible majesty, no longer the inexorable Judge but the tender and affectionate parent—their friend and benefactor; nor will this opening light be accompanied with presumption, for the sinner well knows that God is a God of justice, and that sin must expect punishment.

This is indeed the language of human nature, for every man feels a conviction when he commits sin, that evil will befall him; he sees that it is necessarily connected with transgression, and is not an arbitrary punishment. There is indeed no relation in this punishment to power offended—no mixture of resentment or indignation, because it is for the benefit of the sinner as well as for the whole family of God. But though punishment be thus necessary, and without the mediation of Christ, must come upon the guilty offender, his atonement averts it from our heads, and assures us that Christ is accepted in our stead—that he suffers the punishment due to us, and leaves the benevolent perfections of God to operate with full force. God, who now appears merciful and placable, and reconciling the world to himself.

It is thus that the dismal apprehensions which the consciousness of guilt is apt to inspire are removed by the gospel doctrine of the atonement, and a complete assurance given of the pardon of sin to all the truly penitent, and instead of presenting the Deity as a stern and vindictive judge, it shows him as he really is, the God of love.

2nd. But some may suppose that this representation of God involves the whole difficulty, for, if God be love, how can punishment be inflicted on weak creatures such as we. That God is spoken of in scripture as a being of infinite love, is readily admitted, but when men speak of this love modifying his justice, they forget that it is no less the language of scripture and reason that his love and goodness should be modified by his justice; the great error proceeds from building upon partial texts, which, producing narrow views, lead them to consider the attributes of the Supreme Being as so many distinct qualities when they should all be conceived to be inseparably blended together, and his whole nature actively operating in producing the greatest possible good.

In what particular way the sacrifice of Christ effects our salvation we pretend not to explain, for the scripture has left it mysterious, and it is enough for us to know that it renders our repentance effectual; for now in the end of the world, Christ appeared to put away sin by the sacrifice of himself. He places sinners in a capacity of salvation by what he did and suffered for them—he obtains for them the benefit of having their repentance accepted into eternal life, and thus escaping future punishment, and acquiring future happiness. And it is our wisdom to be satisfied with this revelation, and thankfully accepting the benefit by performing the conditions on which it is offered without disputing how it was procured. "For the doctrine of a mediator between God and man," says the profound Bishop Butler, "against which it is objected that the expediency of some things is not understood, relates only to what has been done on God's part in the appointment and on the mediators in the execution of it; for what is required of us in consequence of this gracious dispensation is quite another subject, on which none can complain for want of information. The constitution of the world and God's natural government over it, is all a mystery as much as the Christian dispensation; yet, under the first he has given men all things pertaining to life, and under the other, all things pertaining to Godliness." Carrying these considerations along with us, every unprejudiced person must acknowledge the death of Christ to be a reasonable sacrifice. Thus, by the obedience of one, many are made righteous. Their iniquities are visited upon him, and his merits bestowed upon them, so that Jesus, though he knew no sin, hath been made sin for us that we might be made the righteousness of God in him.

"In fine it is the work of the Mediator," says the eloquent Dr. Chalmers, "to whom all power is committed both in heaven and earth—who reigning in heaven, and uniting its mercy with its righteousness, causes them to flow upon earth in one stream of celestial influence; and reigning on earth and working mightily in the hearts of its people, makes them meet for the society of heaven; thereby completing the wonderful work of our redemption, by which, on the one hand, he brings the eye of a Holy God to look approvingly on the sinner, and on the other hand makes the sinner fit for the fellowship,

and altogether prepared for the enjoyment of God." Again, "We have a Priest on high who is touched with a fellow feeling of our infirmities. My soul, unable to support itself in its aerial flight among the spirits of the invisible world, now reposes in Christ who stands revealed to my conception in the figure, the countenance, the heart, the sympathies of a man. He has entered within that veil which hung over the glories of the eternal, and the mysterious inaccessible throne of God is divested of all its terrors, when I think that a friend who bears the form of the human species and knows its infirmities, is there to plead for me."

THE CONFESSOR.

No. 6.

SIR,

I was requested some days ago by an emigrant lately from Ireland, to visit his daughter, a young girl of thirteen, as she had been very ill for some weeks; and was daily growing worse. On entering the miserable apartment, I found the child sitting upon a bed spread upon the floor, squalid in her looks, and with every appearance of a confirmed consumption.

When called upon by persons of this description, I am generally prepared to give them some pecuniary assistance, as many of their diseases proceed from bad nourishment, from disappointed hopes, great fatigue, and exposure to the weather in coming up the river from Montreal to Kingston; and I find that bestowing upon them the means of procuring some wholesome food till they get into employment, is as efficacious as medicine and advice.

After conversing a little with the sick girl, I discovered that she could read very well, but that she had no knowledge of Religion, and could neither repeat a single prayer nor any of the commandments. As the parents seemed to be decent people, and had just been asking me for a Bible, I turned to them to account for this extraordinary circumstance.

The father said, that he as well as his wife had been carefully brought up in the communion of the Established Church, and had been taught the catechism and many collects from the prayer book, but that for many years past he had lived in the neighbourhood of Armagh, in Ireland, and had joined a religious Society in that town which held it wrong to teach children the principles of Religion, much less to burden their memories with catechisms and prayers.

I asked him whether he felt any the worse for having learned his catechism and prayers, and what reasons had induced him to deviate so far from the system pursued by his own parents, who had, no doubt, been anxious for his welfare, and whom he surely loved and revered. He could give no answer. It was then urged, that to act so differently was virtually to disobey his parents, and was therefore highly criminal, unless conscientious motives could be pleaded in excuse. He said, that he had never seen the matter in that light. Would your parents have been pleased at your departing from that Church of which they were sincere members, and joining yourself to another? Certainly not. Would they have approved of your method of bringing up your children? No indeed; for they were delighted to hear us repeating our prayers before we went to bed; it seemed to make my father forget the labours of the day, and I have often wondered that I experienced much less enjoyment at home with my wife and little ones, than he appeared always to do. My good friend, this has been owing to yourself, in preferring the opinions of men to the word of God; for, you find both in the Old and New Testament frequent and earnest admonitions to bring up children in the knowledge of the truth. These words which I command thee this day, says Moses to the Israelites in the Holy Spirit of inspiration, shall be in thine heart, and thou shalt teach them diligently to thy children. Train up a child, saith the wise King of Israel, in the way he should go, and when he is old he will not depart from it. Bring up your children in the nurture and admonition of the Lord, is the advice of the great Apostle of the Gentiles. And our blessed Redeemer invites us to suffer little children to come unto him, and forbid them not, of such is the kingdom of God. The poor man in some confusion hastened to tell me, that he had made his children get several of the Psalms and a few passages of Scripture by heart, but that the article of our creed which requires us to believe that Christ descended into Hell, had startled him, and meeting a man belonging to the Meeting-house which he afterwards attended, he stated his doubts, and was convinced by him that it was improper to burden children's memory with things which they could not understand.

I remarked, that one difficulty, were it even impossible to explain it, afforded but a very poor excuse for deserting the Church in which he had been instructed. He admitted that he had not well considered the matter; for, with this one exception, he was a lover of the liturgy, and frequently read parts of it to his family.

I then observed, that the difficulty which disturbed him, applied as much to the Scripture, as to the creed; for, not only does the 16th Psalm imply that Jesus actually descended into Hell, but by the exclusive application of this Psalm to our Saviour by the Apostle St. Peter, its truth is confirmed, for this inspired disciple quotes the prediction: "Thou wilt not leave my soul in hell," and asserts in the spirit of inspiration, that his soul was not left in hell; which words likewise import, that Christ was once there. But the word Hell does not here nor in the creed signify what it doth in common speech, the place where the devils and wicked men are punished, but the invisible world in general, which is divided into two parts, to one of which, the souls of just men depart, when they quit their bodies, and where they remain till the

day of judgment; the other is the receptacle of the souls of wicked men, and is called the place of torment, the burning lake. There is no foundation either in reason or in Scripture, to believe that our Lord descended into the place of torment; for when it is said that he descended into Hell, it means into the invisible mansion of departed spirits, and to that part of it where the souls of the faithful, when they are delivered from the burden of the flesh, are in joy and felicity.

Nor is there any difficulty in reconciling our Lord's descent into Hell with his promise to the Thief, "This day shalt thou be with me in Paradise;" for when it is asked, how could Christ be in Hell and Paradise at the same time? we answer, that in the Parable of the rich man and Lazarus, both are represented to be in Hell, but in different regions of it, one of which is called Abraham's bosom or Paradise, and the other the place of torment. Now our Lord certainly went into the former, or Abraham's bosom, between his death and resurrection, and consequently the penitent Thief was with him that day in Paradise.

After using this and similar explanations, the man looked bewildered, and it was not till after frequent repetitions that he comprehended me. I then told him, that there was abundant reason from Scripture for believing that the blessed sacrifice of Christ had, in its wonderful efficacy, respect to those who lived before the crucifixion, as well as to those living after it; that there seemed to be a necessity for announcing to the spirits, in this invisible region or prison, the glad tidings of the Gospel, and telling them, that he had actually offered the sacrifice of their redemption, and was about to appear in the presence of his Father, as their Mediator and friend. This was a preaching fit to be addressed to departed souls; it gave new strength and assurance to their hope of the consummation of their felicity. These remarks struck him forcibly. He now saw that our Saviour's descent into Hell, or the lower regions, might be of infinite use to departed souls, for then he proclaimed liberty to the captive, and the opening of the prison to them that were bound. Satisfied with this explanation, he begged a prayer book, as well as a Bible, and promised in future to model his family on that of his venerable parents.

N. N.

ON THE USES OF LEARNING IN RELIGION.

In the present day there are but few, comparatively speaking, who decry human learning, yet perhaps there are many who do not fully understand wherein it is useful in matters of religion. In order, therefore, to inform them, and do justice to the subject, I shall first point out distinctly the usefulness of classical learning in theological concerns, and then make some appropriate general remarks. Its chief use in divinity are as follows: viz.

First, *In defending the Divine Authority of the Bible*. It is true, indeed, that serious uneducated persons may answer the objections of infidels from the internal evidence of Christianity in their own souls, but as Deists know nothing of such experience, they must be refuted in a different way. We are to remember, also, that some sceptics are men of genius or erudition, and many of them have had a liberal education, so that they can bring such specious objections against the Bible, that it requires much classical learning to expose their sophistry. The principal deistical authors who have published their works in English, are Hobbes, Morgan, Toland, Hume, Bolingbroke, Gibbon, Wolstoncroft, and Tom Pain. Now although their arguments are completely refuted in the learned works of Leland, Lardner, Bishop Watson, Dr. Paley, and many others, yet every Christian has not read their answers, and most who give them a careful perusal are not able to understand and use them in defending of the Bible, without a well-informed mind.

Secondly, *In explaining and illustrating difficult passages in Scripture*. It will be readily granted, that all important sentiments in our English Bible being faithfully translated, the salvation of sincere persons, though illiterate, is not endangered. But, as the translators, and transcribers, from time to time, were fallible, and our authorised version about 200 years old, it must be supposed that many passages in it are either mistranslated or very obscurely expressed. And the Bible being originally written in Hebrew or Greek, surely it requires skill in those languages to set such portions in the Bible in their proper light. Added to this, it is to be recollected, that in various parts of the sacred Scriptures there are manifold allusions to ancient history, and to oriental and other customs, so that unlettered Christians cannot properly understand such passages. In order, therefore, to see the beauty and force of such portions of the Sacred Oracles, and thereby to enjoy some spiritual pleasure, classical learning is highly useful to ministers and private Christians. It is true, that there are many scholastic hyper-critics, who would alter our version, either to defend their errors, or to defend their fancies, but still there are numerous passages in our version of the Bible, which require learned emendations. And further to prove how much biblical criticism tends to explain and illustrate difficult texts in the Bible, I need only refer to elucidations of this kind in the works of such orthodox and learned men as Bishop Lowth, Dr. Lightfoot, Dr. Gill, Dr. Dodridge, and Mr. Pool in his *Synopsis Criticorum*.

Thirdly, Learning is useful because *it capacitates for extensive usefulness in the ministry or otherwise*. Here perhaps it will be said, that some have been authors of eminence without a classical education, such as the Rev. John Brown of Haddington, Mr. Booth of London, and Mr. Fuller of Kettering: but it is to be recollected, that these, as well as John Bunyan, were men of uncommon natural abilities, and that for want of a liberal education, it cost them almost incredible study and labour to attain to eminence. Some of these also have candidly owned and lamented their want of a classical education, and thus have bespoken that indulgence from the critics which has been readily granted. With respect to preachers, it may be pleaded that many who are eminent classical scholars, are dry and unpopular—while some of very slender attainments in literature are much more acceptable and useful. This cannot be denied; however, erudition itself cannot be justly blamed for this, but the fact may be accounted for from some of the following causes: as, 1st, Many illiterate ministers have a better natural delivery than their erudite brethren, which pleases the majority of most congregations, who approve more of the delivery than what is delivered, though far superior; or 2ndly, some ministers, perhaps, trust so much to their classical proficiency, and elegant language, with their deep sentiments on their subjects, that they are careless of their delivery; or, 3dly, Ministers of profound learning chiefly address the understanding, the imagination, and the judgment—whereas unlettered preachers by affecting the passions, carry away the approbation of the larger part of every auditory, who are superficial like themselves. But it is much to be doubted, whether such as only affect the passions do really as much good as those who are instrumental in illuminating the mind, rectifying the judgment, and directing the conduct. The former may boast of the superior number of their hearers, but the effect produced by such heated discourses are chiefly temporary; whereas judicious preaching is more likely to have a durable influence on the heart, the temper, and the habitual practice.

Having thus dilated on the subject, we may learn, 1st. *To be thankful that in all ages the Almighty has raised up qualified men to defend his truth*. Doubtless he could do without the aid of the learned, as he did for many ages under the Old Testament dispensation, and in the days of the Apostles. But then he revealed himself by visions and

extraordinary means, and especially by supernatural suggestions. Since the first ages of the Church, the Lord has also no doubt used unlearned ministers and serious characters to do much good; yet the principal public agents in his churches have been men of learning. Thus, most of the Greek and Latin Fathers of the primitive ages were some of the best scholars of their time, and so was Wickliffe, Calvin, Luther, and many others of the Reformers. The greatest theological writers likewise amongst British Protestants in times more modern, were learned, as Newton, Locke, Boyle, Usher, Tillotson, Temple, Addison, Johnson, Gill, Dodridge, and various other standard authors in English, besides foreign divines. A large number of celebrated preachers of all denominations, who have published very few or no works, have been and now are learned men.

Secondly, *Let serious persons according to their opportunities strive to become learned.* It will indeed be conceded, that religion does not stand in need of help from erudition, but from what has been advanced, it is obvious that it is a useful handmaid. Serious unlettered persons of good natural sense must know and feel that they continually labour under disadvantages; they should therefore use their utmost efforts to make advances in literature. Many do this, and it is very encouraging to think that within these thirty years some of the very best elementary books in all useful arts and sciences have been published.

The study of the learned languages will take up so much time for those advanced in life or who have but little leisure, and perhaps may not be necessary for others. But young persons in genteel life should study the dead languages, and the more polite of the living tongues, to acquire a well-formed taste, and be able to consult various authors in their originals.

As for plain religious persons who have leisure and a good memory, they by studying English literature may make a considerable proficiency in religious and useful learning. Amongst all the books to make a beginning for that purpose (as Dr. Johnson observes) no one can be so proper as Dr. Watts on the Improvement of the Mind. If that be read and thoroughly digested, with a fixture of thought and a habit of study, it will put an English reader in the true way of progressive advancement in all parts of theological and ornamental literature.

I shall conclude with the following observations on the utility of learning amongst professors of religion from Dr. Knox: "Piety with good sense will certainly afford comfort but solid learning added to these will greatly increase our consolation. By this we are delivered from many ignorant fears, and are much better able to judge rightly of men and things. It not only qualifies for law, physic, or divinity, but tends to make us more fit for any line of life, and more likely to be useful in it. The feelings of an unlettered serious character are often hurt by his deficiencies in conversing with learned divines. Pious persons for want of learning may misuse their time, but one who has been well educated, and reads extensively, knows how to employ it to the very best advantage. In short, where there is learning without pride, pedantry, or affectation, it must be highly beneficial to a religious person."

G. G. SCRAGGS.

Buckingham.

ON THE FIRST INTRODUCTION OF THE GOSPEL INTO THE BRITISH ISLANDS.

While our nation is happily and honourably employed spreading the Gospel to remote countries, we may naturally feel an increasing interest in the inquiry, when and how this blessing was first imparted to Britain. So many improbable and inconsistent traditions on the subject were indeed broached during the dark ages of popery, that those of our readers who are best acquainted with English history may perhaps be least inclined to engage in the discussion. We are persuaded, however, that such persons have met with sufficient proof, that Christianity visited our island at a very early period; and they have probably been perplexed to account for so favourable an event, considering the remote distance of Britain from any known sphere of apostolic labour, and the comparatively tardy progress of the Gospel through the intermediate countries of northern Italy and Gaul. Understanding that some light has been thrown on this obscure but interesting topic, by the publication of very ancient Welsh manuscripts, since the commencement of the present century, we have obtained some information concerning these, from a literary native of the principality; and after referring it to the consideration of a person well versed in our national antiquities, we are desirous to furnish our readers with the result.

It appears probable, that Britain was first peopled from Gaul, about 1000 years before the Christian era; and nearly certain, that its earliest inhabitants were the Cymry (pronounced *Cumry*,) ancestors of the modern Welsh. They crossed the *Mor tawch*, or Hazy Sea, (by which the German Ocean is understood,) but probably very near to the straits; and they were followed by another numerous colony of the same original nation, whose territory in Gaul was named *Gwas-gwyn*, and the people were called *Loegrwys*. From the former name, Gascogne, on the south-west coast of France, was evidently derived; but as the river Loire was then called *Liger*, that district appears to have extended much further north than at present. The *Ligures*, (whom ancient writers sometimes call Gauls, and sometimes Iberians,) are well known to have dwelt along the river Rhone; near which, the Liger or Loire, has its rise, and long pursues its course. It appears, therefore, a reasonable conclusion, that the Ligures anciently dwelt also along the Loire, and migrated from its vicinity to Britain. They constituted the original population of England, which the Welch still call *Lloegr*; the Cymry having mostly proceeded to Wales and Cumberland. Another colony from the north of Gaul, called *Brython*, who were of near affinity to the Cymry, afterwards likewise came to Britain, and seem to have first occupied the low lands of Scotland. The *Strath Clyde* Britons, who remained till the tenth century, appear to have been a remnant of this colony, as the recent *Cornish* were of the *Lloegr-wys*. These three principal tribes were divided into numerous clans, independent of, and often hostile to each other; but one of their chiefs named *Prydain*, having prevailed on them to form an amicable confederacy, they rendered him the due honor of calling the whole island by his name; which, alone, has ever since been assigned to it by the Cymry. From this, the Greeks called it *Bretanike*, and the Romans *Britannia*.

We wave so intricate a discussion, as that of the original source of this population, further than to remark, that Tacitus demonstrates the *Silures*, (a principal division of the Cymry that inhabited South Wales,) to have resembled, in form and complexion, the *Iberians*, or original inhabitants of Spain; whose personal appearance wholly differed from that of the *Celts* and the *Belgæ*, (for these nearly resembled each other,) whom the Romans found in possession of the whole of Gaul, except its south-western angle, which was occupied by the *Aquitani*; a people that, like the Britons, closely resembled the Iberians. It is therefore probable, that the Celts and the Belgæ had supplanted the Cymry and the *Lloegr-wys*, in the possession of Gaul: but that the Aquitani had maintained their ground against the invaders, while the other two tribes of Iberian Gauls had migrated to Britain, to avoid them. This inference is confirmed by the testimony of Herodotus, that a nation, whom he called *Cynetæ*, dwelt further westward in Iberia, than the Celts; connected also with the fact, that the ancient Welsh bards often denominated their Countrymen *Cynet*. It explains, moreover, another fact, that would else appear unaccountable; namely, that when the Celts adopted the Druidical religion, they obtained priests and instructors from Britain; whither these would naturally withdraw when Gaul was conquered by the Celts.^[1]

To the Druids, (*Derwydd*,) who presided in pacific religious ceremonies; the Bards, (*Bardd*,) who taught, composed, and sang; and the Ovates, (*Ovydd*,) who regulated military proceedings, and practised both medicine and music; the Britons chiefly owed their portion of civilization, till the ambition of Julius Cæsar forced them to intercourse with a nation more polished, but perhaps more polluted than themselves. A century, however, nearly passed before the Romans undertook to subdue the Britons; who, as usual in times of imminent danger, elected a military sovereign to resist them. This was the celebrated Caractacus, or *Caradog*, son of *Bran*, (or *Brennus*,) chief of the Silures. The rude bravery of his countrymen not availing against the warlike skill and discipline of their invaders, the Roman emperor Claudius visited Britain, A. D. 44, to assume the honours of a triumph, which he aimed to secure by conciliatory measures; but the

conquest had been too partial to insure its permanence; and although Caractacus, after being defeated, was betrayed into captivity, and conducted, with his father and all his family, to Rome, A. D. 52, the Britons were stimulated by acts of oppression, to renewed and more desperate hostilities.

Claudius had then lately banished from Rome a great number of Jews that resided there; and these, in the countries where they dispersed, heard the Gospel preached by Paul, and by other Apostles of Christ. Many of them were converted; and returning, after the emperor's death, (A. D. 54,) to Rome, with other Christians, (whom the Romans regarded as a Jewish sect,) they formed a Church of Christ; whether with or without apostolical assistance, is uncertain; but it appears probable, that they were, at least, visited by Simon Zelotes; the resemblance of whose name to that of Simon Peter, might give rise to the groundless pretence that Christianity was introduced at Rome by the latter Apostle. The Jewish Christians, whose prejudices against addressing the Gospel to Gentiles, must have yielded to the instructions and pattern of St. Paul, appear to have used laudable efforts for the conversion of the royal British captives; and it pleased God to render these effectual to most of Caractacus's family, though of him nothing further is known, than the respect with which Claudius had treated him. They were detained seven years at Rome, probably in the hope that their country, in the mean time, might be completely subjugated; and as this expectation was disappointed, their permission to return might be granted, with a view to their mediation on behalf of the Roman power. In that case, the design was frustrated by the intolerable exactions and insolence of the military; which provoked the memorable revolt under Boadicea, soon after the arrival of Bran and his family in Britain.

The chief aim of these royal converts, on their return, appears to have been that of making known to their countrymen the only way of salvation. *Cyllin*, a son of Caradog, and one of his daughters named *Eigen*, are celebrated for the zeal with which they promoted this object. *Claudia*, who (with *Pudens*) is mentioned, 2 Tim. iv. 21, was probably a younger daughter of Caradog, and named in honor of the emperor; as the poet Martial addressed to Pudens (a man of senatorial rank) two epigrams in praise of his *British* bride *Claudia*. *Linus*, whose name is inserted by St. Paul, between those of Pudens and *Claudia*, appears the more likely to have been related to her, as three British saints bore that name, one of whom is recorded as a son of Bran. He is reported to have been subsequently a bishop of the Roman Church. But the zeal of the venerable Bran prompted him to seek for greater assistance than his own family could render to the conversion of his countrymen; and the agreement between the ancient Welsh traditions on this subject, and those of Greek writers, tend to their mutual confirmation. Dorotheus, who, from being an elder of the Church of Antioch, became a bishop of that of Tyre, early in the fourth century, collected the fragments, then extant, of the history of the Apostles and Evangelists subsequent to the inspired records. He was highly commended by Eusebius, (Eccl. Hist. vii. 31.) and died a martyr at the advanced age of 107 years. He reports, that both *Simon Zelotes* and *Aristobulus* preached the gospel in Britain; that the former was crucified, and the latter was a bishop in that country. The Greek copies of his work called the country *Bretania*: but later writers (as Petrus de Natalibus, Demochares, and Volateran, who formed similar catalogues) having altered this name to *Betania* and *Bethania*, so remarkable a statement has been disregarded by modern ecclesiastical historians. The Apostle Paul, A.D. 59 or 60, writing to the Roman Christians, (ch. xvi, 10.) salutes the *family* of *Aristobulus*, as if he knew the head of it to be absent.

The ancient Welsh records assert, that three Christian teachers accompanied the family of Bran at their return to Britain. One who is distinguished as a Roman, and is called *Arwystli*, may safely be identified with *Aristobulus*. Another, called *Ilid*, and expressly stated to have been an Israelite, and to have converted many Cymry to the Christian faith, might represent the Apostle *Simon Zelotes*. The Church of Llan Hid, in Gwent, (Monmouthshire) was afterwards dedicated to him. *Cyndav*, the name assigned to the third of these Evangelists, implies that he either was a native of Britain, or changed his former name to one that was familiar in the country. The incessant and desolating hostilities that followed the arrival of these messengers of peace, must greatly have obstructed their success, and probably occasioned the martyrdom of the Apostle: yet the progress of Agricola's conquests, A. D. 84, bounded only by the Grampian Hills, seems to have afforded opportunity for the Gospel to penetrate northward, beyond the stated limits of the Roman dominion in Britain; for this is the only sense in which Tertullian's boast, at the close of the second century, can be vindicated.^[2] *Cornwall* does not appear to have been conquered by the Romans till the middle of that century; nor to have admitted the Gospel till long after it: whence the abundance of Druidical monuments in that, beyond other parts of our country, may most easily be explained.

In such circumstances, the application of *Lleirwg*, or *Lucius*, great grandson of Caradog, to the Church at Rome, about 180, A.D. for further aid to the conversion of his countrymen, was highly natural and proper. Four Missionaries, who accepted this invitation, are still much venerated in the principality. One of them, named *Dyvan*, was martyred at

Merthyr Dyvan, in Glamorganshire, which has retained his name. *Fagan*, another of them, is commemorated at Llan Sant Fagan; and *Modwy*, a third, at Llan-Vedwy; both in the same county. The fourth, *Elvan*, laboured at Glastonbury, in Somerset; which the Cymry had retained, with the opposite coast of Wales. From a celebrated adage of Fagan, that 'where God is silent, man should not speak,' it may be inferred, that these Missionaries faithfully adhered to revealed truth.

From so early a communication of the Gospel, the Britons certainly derived a purer doctrine and worship than other nations of Europe, at later periods, imbibed from the Roman source. An insular and remote situation, combined with the comparative simplicity and poverty of our ancestors, tended to preserve them longer from the infection of superstition. Hence, When Christianity spread from Britain to Ireland, though so late as the commencement of the fifth century, it produced effects unparalleled, at that period in the history of the Church; and by its reaction, chiefly contributed to the conversion of the barbarous northern nations of Europe.^[3] But religious privileges, if not practically improved, not only aggravate the guilt of a nation, but are perverted to augment its depravity: and that of the highly favoured Britons is but too fully demonstrated by the writings of Gildas. They consequently sustained, from the Heathen Saxons, sufferings hardly inferior to those which were inflicted by the Israelites on the devoted posterity of Canaan. The profession of Christianity, after being nearly extirpated by their ferocious conquerors, was revived, but in a corrupted state, at the commencement of the 7th century, by the benevolent zeal of Gregory, then head of the Roman Church; in the growing superstitions of which, Britain was wholly involved, and was consequently covered with midnight darkness, till the dawn of the Reformation. Ireland was plunged into the same abyss, solely by its subjection to Britain; and unhappily, it has not yet been extricated from that condition. The abundant mercies we have received from God, by means of other nations, truly render us debtors to all; but especially to such as naturally depend on our exertions for their relief. How early was the Gospel imparted to us! How late are we imparting it to others! May these considerations tend to rekindle our zeal, and to redouble diligence!—*Evang. Mag.*

THE DANGER OF DEPENDING ON RELIGIOUS IMPRESSIONS.

In a Letter from the Rev. Mr. GEORGE MUIR, late of Paisley, to a Friend in Glasgow, dated at Carnock, July 30th, 1747.

[We hope the excellence of this Letter will be deemed by our Readers a sufficient apology for its length.]

VERY DEAR SIR,

I have yours of the 7th instant and the postscript of it, anent J. R. when at Carnock, obliges me to write the substance of what passed, that I may leave you to judge for yourself.

When talking about the impression of scripture-promises on the mind, whether suited to our present case or not, I said, there was not only great danger of laying stress on the impression, but of leaning upon it wholly as an impression, and not upon the scripture impressed, as it indeed is the word of God. In which case, as common as it is melancholy, I said, and do now affirm, that such exercise, flowing from such a cause, is by no means divine faith, but believing something else than the written word; and what shall I call it but delusion? That there is such imaginary faith, is plain both from scripture and repeated experience.

First, From scripture. If we had not been in danger of being led aside by false delusive spirits, there would have been no need of 1. John, iv. 1. nor many other scriptures in our Bibles. And if Satan had the impudence and skill to make more than one unsuccessful attack upon the blessed and holy Jesus, with these very hellish inquiries, doubtless we cannot expect to be excused, nor are without the greatest danger in that respect.

Secondly, Experience, both of pretended and real saints, evinces the truth of this proposition. Ask some who are lewd and profane, at least evidently graceless, what hope they have? or what are the grounds of their hope for eternity? they will tell you, such and such a scripture was impressed upon their minds at such and such a season, and on this impression they build, without ever knowing the savoury and sanctifying power of the word; an evidence they never believed it as the word of God.

But this is not all; for those who are serious, and must, in the judgment of charity, be accounted saints, have not their garments altogether untainted from this stain: This is evident not only from a common propensity in most serious people to desire such impressions, but also from the manner in which they are received and improved by them. Ask some, I may say the most of that character, what is the ground of their doubts and fears about their souls? and they will probably answer, "I never have scripture-promises brought in upon my mind as other Christians have, and thence I fear I am no heir to these promises;" though they have all the new-covenant promises made to them particularly in the word, for the obedience of faith.

Moreover, in numberless instances, scripture-impressions are received, and the greatest stress laid upon them, while they know not that such a word is in the Bible. And then what use is made of these things by the best? A waiting for such impressions as the rule of their duty, the ground of their faith and the foundation of their comfort, by these means laying aside the Bible altogether. Thus, in a few sentences, I have shewn that there is such imaginary faith, and now shall endeavour to prove the unreasonableness and delusion of such a practice; or, to use milder terms, to shew that it is quite foreign to divine faith.

First, Divine faith answers to God's faithfulness in the promise, as it stands in the written word, without expecting or looking for any further confirmation of the warrant and ground of faith as we speak of answers to something else than the bare Word of God;—to an impression of it on the mind, with light and power, as some say, which is plainly making the warrant and ground of believing to consist in the impression, and not in the word, in which alone the divine faithfulness is plighted.

Secondly, Divine faith sees the naked promise of the covenant to be warrantably intermiddled with, in consequence of the free sovereign call and offer of grace, without any impression of it upon the mind; or, if it is impressed, from whatever airth, does not look on such impression as giving them any better warrant or title to believe the promise impressed than they had before, or to render the accomplishment of the promise more sure than it was as recorded in the

Bible. But the other kind of faith will have nothing to do with the promise, dare not intermiddle with it, as it stands in the written word, unless they have at least an additional warrant, from its being impressed.

(To be continued.)

HISTORY OF LUCY CLARE.

(Continued from page 169.)

At last he came into this valley, and to the little cottage above, where an old man of the name of South lived, upon a small farm. This old gentleman was a very good man: and although he did not wish King James to be our king, because he said his prayers to saints and images, (as they do even now in many countries,) yet he was very sorry for these poor young men; and he sent for the brother that was sick, and lodged them both in his house.

And now, before the younger brother got well, (for he lay ill a long time,) King James went out of England, and William, Prince of Orange, was chosen in his place: one, who, I have heard my mother often say, was well worthy of his high calling. So, as my father and uncle could do nothing for the Prince they loved, they were content to stay with the old man as servants. He used them very kindly, as I have often been told, and taught them to read their Bible, and to love their good King William, because he served the true God in the way which he has commanded us to do.

Now these young men behaved so well in the service of Mr. South, that at the end of a few years he gave his daughter to be the wife of the elder, whose name was James; and his son-in-law continued to live with him, until the good old man's death.

The young brother, who was my father, some time afterwards took this house, in which we are now, and a few acres of land; and his conduct was so good, that the curate of the parish, hard by, gave him his eldest daughter for his wife. My mother had no portion; but, being a woman of piety, *her price was far above rubies*. Prov. xxxi. 10.

I do not remember my uncle or father; one died before I was born, and the other immediately after. I had an elder brother, of the name of Charles; a very dutiful son, in all respects but one: he would be a soldier, contrary to his mother's wish; and, when I was about seven years of age, he was killed in some far distant land, fighting for his country.

A year after his death, one of his fellow soldiers brought my mother his sash and gloves, which he, at the point of death, had requested might be given to her, with his duty; begging, at the same time, her pardon for his undutiful behaviour—he died, calling upon his Redeemer.

Now, as we had no near neighbours, and my father, uncle, and brother, were no more, I seldom saw any persons in my early childhood, but my aunt, who lived in the house where her father and husband had dwelt, my mother, and an old man, who was servant to my aunt; and I had no companion but her son, who was a few years older than myself, and bore his father's name, James M'Clare, or Clare, as we now call it.

In my infant years when my mother and aunt were from home in harvest-time or busied with their dairies or spinning-wheels, this my beloved cousin had the care of me, and had many charges given him, by my kind parent, not to suffer me to go near the sloping edges of the rock, or to play by the brink of the water which pours down from the hills above.

Those were happy days: for being separated from the world, we knew nothing of its cares and troubles; and being kept out of temptation, we enjoyed the pleasures of childhood, little sensible of the sin that dwelt in us. *Romans vii*. As we advanced in years, we found our love for each other daily increase; and we never wished for any greater pleasure than each other's society. My mother had, by the blessing of God on her father's instructions, a deep knowledge of the corruption of the human heart, and the most clear and beautiful views of Gospel truth: of the love of the Saviour, in giving himself to redeem us from the curse of the broken law; and the power of the Holy Spirit to renew our corrupt and fallen nature, and to produce in our hearts the lovely fruits of obedience to the will of God. How sweetly did she use to talk with me on a Sunday evening, even when I was a very little child, upon heavenly things! How would she tell me of pious men and women of old!

(To be continued.)

By a Law passed during the last Session of the Provincial Parliament, it is enacted, that previous to the annual vacation,

a public examination of the Scholars of each District School shall take place under the direction of the Trustees. This has always been the practice at the School of the Home District, and has been attended with the most beneficial effects.— The number of Scholars is now so great, that it was found expedient to take two days. We have procured a copy of the order of examination, together with the Prologue and Epilogue, and an Ode in honour of the Founders of the Colleges soon expected to be built and endowed at York and Montreal:

ORDER OF EXAMINATION

OF

THE HOME DISTRICT SCHOOL.

WEDNESDAY, 11th AUGUST.—*First Day.*

THE LATIN AND GREEK CLASSICS.
EUCLID AND TRIGONOMETRY.

THURSDAY, 12th AUGUST.—*Second Day; to commence at 10 o'clock.*

PROLOGUE—by Robert Baldwin.

READING CLASS.

George Strachan,	<i>The excellence of the Bible.</i>
Thomas Ridout,	— <i>Man of Ross.</i>
James M'Donnell,	— <i>Liberty and Slavery.</i>
St. George Baldwin,	— <i>Sword.</i>
William M'Murray,	— <i>Soliloquy on Sleep.</i>

ARITHMETIC CLASS.

James Smith,	<i>The Sporting Clergyman.</i>
William Boulton, jun.	<i>Poet's New Year Gift.</i>
Richard Oates,	<i>Ode to Apollo.</i>
Orville Cassel,	<i>The Rose.</i>

BOOK-KEEPING.

William Meyers,	<i>My Mother.</i>
Francis Heward,	<i>My Father.</i>
George	

Dawson,

Lapland.

1ST GRAMMAR CLASS.
2d. DO. DO.
DEBATE ON THE SLAVE
TRADE.

*For the
Abolition.*
Francis
Ridout,
John
Fitzgerald,
William
Allan,
John
Boulton,
Henry
Heward,
William
Baldwin,
John
Ridout,
John
Doyle,
James
Strachan,

*Against the
Abolition.*
Abraham
Nelles,
James Baby,
James Doyle,
Charles
Heward,
Allan
M'Donell,
James
Meyers,
Charles
Ridout,
William
Boulton,
Walker Smith.

1ST GEOGRAPHY
CLASS.
2d. DO. DO.
DEBATE ON THE SLAVE
TRADE.

James
Dawson,
James
Bigelow,
Thomas
Glasco,
Edward
Glennon,

*The boy that
told lies.*
— *Vagrant.*
— *Parish
Poor-House.*
—
Apothecary.

NATURAL HISTORY.
DEBATE—by the young Boys.

*Sir William
Strickland,
Lord
Morpeth,
Lord
Hervey,
Mr. Plomer,
Sir Wm.
Younge,
Sir Wm.
Windham,*

Charles
Heward.
John Owens.
John Ridout.
Raymond Baby.
John
Fitzgerald.
John Boulton.

*Mr. Henry
Pelham,
Mr.
Bernard,
Mr. Noel,
Mr.
Shippen,
Sir Robt.
Walpole,
Mr. Hor.
Walpole,
Mr.
Pulteney,*

Henry Heward.
George
Strachan.
William
Baldwin.
James Baby.
S. Givens & J.
Doyle.
James Meyers.
Charley Baby.

CIVIL HISTORY.

William
Boulton,
Francis
Ridout,
Salton
Givins,
John
Boulton,
Warren
Claus,
Charles
Heward,
William
Boulton,

The Patriot.
*Grave of Sir
John Moore.*
Great Britain.
*Eulogy on Mr.
Pitt.*
*Indian
Warrior.*
*Soldier's
Dream.*
*Heroes of
Waterloo.*

CATECHISM. DEBATE ON THE COLLEGE AT CALCUTTA. *SPEAKERS.*

*Mr.
Canning,
Sir Francis
Baring,
Mr.
Wainwright,
Mr.
Thornton,
Sir D. Scott,
Lord Eldon,
Sir S.
Lawrence,
Lord
Hawksbury,
Lord
Bathurst,*

Robert
Baldwin.
John Doyle.
Mark Burnham.
John Knott.
William
Boulton.
Warren Claus.
Allan
Macaulay.
Abraham
Nelles.
James M'Gill
Strachan.

*Sir Thomas
Metcalfe,
Teignmouth,*

Walker Smith.
Horace Ridout.

RELIGIOUS QUESTIONS AND LECTURES.

James M'Gill Strachan.—Anniversary of the York and Montreal
Colleges
anticipated for 1st January, 1822.

EPILOGUE—by Horace Ridout.

PROLOGUE.

The noble fire which palsies Britain's foes,
In kind affection on her children glows;
Her gen'rous hand their various wants supplies,
Though far removed to cold or burning skies.
Yes! in the East, where Brahma's guilty pow'r,
And Mecca's lord with thick'ning darkness lour,
Where tyrant custom cloth'd in terror reigns,
And superstition forges baneful chains;
Where hope itself to genius is denied,
And dastard men to slavish casts are tied.
Great Albion smiles, the beams of science rise,
To cheer the soul beneath these orient skies;
Her powerful viceroy, Hastings leads the way,
For radiant Truth to gain imperial sway,
The arts and sciences for ages lost,
Roused at his call, revisit Brahma's coast.
Peace, liberty, and justice form the train,
That wait on knowledge through this rich domain,
Dark superstition trembles at the light,
Mahomet shrinks, and flies the hated sight.
Accomplish'd Jones, supports the glorious cause,
And to preserve it pleads for equal laws;
He brings Religion sent from heaven above,
The precious boon of everlasting love,
To reason purified he joins its rays,
The clouds of darkness melt before the blaze.
Proud despots fear oppression's iron race,
The foes of mirth, the artists of distress—
The slavish nations ope their wond'ring eyes,
A new creation seems at once to rise.
O! Jones, the friend of Liberty and Truth,
Sweet virtue's darling from thine earliest youth,
Thy comprehensive genius soon explor'd
The learning vast which former times had stor'd;
The steady justice that in Britain reigns,

By thee transported, charm'd these eastern plains;
The lust of shameless rapine reign'd no more.
Cold av'rice shunn'd thy looks, and fled the shore,
Thy sacred power commercial fury crush'd,
And raised the native suppliant from the dust.
Long shall thy death the simple Indians mourn,
And at thy honour'd grave sweet incense burn;
Long shall the wise and good revere thy name,
And hand to future times thy spotless fame,
Yet no quiet halls present a soft retreat,
Where independence guards the massy gate,
Till lib'ral Wellesley, the steady foe
Of int'rests vile, that sink the mind so low,
Spurn'd av'rice' grinning threats with just disdain,
And in Calcutta bade fair science reign;
At his command the splendid structures rise,
Around the Bramins stand in vast surprise.
Oft shall the founder's praise these halls engage,
And all his glories live through every age.
Nor on the East alone does Britain smile,
Her strong affection warms this western soil.
Lo! science rising in these gloomy woods,
Begins to dissipate these louring clouds,
And many proudly in her service glow,
As here we hope by solid proofs to shew.
To-day you'll find her radiant course begun,
Yet much remains for some aspiring son,
Whose lib'ral soul from that desires renown.
Which gains for Wellesley a lasting crown.
Some general structures in these wilds to rear,
Where every art and science may appear.
O! MAITLAND blest! this proud distinction woos
Thy quick acceptance, back'd by every muse,
Those feelings too, which joyful fancy knew;
When learning's gems first open'd to thy view,
Bid you to thousands smooth the thorny road,
Which leads to glorious science' bright abode.
O! think what blessings pure shall gild thy name,
Beyond the fleeting voice of vulgar fame,
When lawless power and wealth have ceas'd to raise
The secret murmur, or the venal praise.

The anniversary of the establishment of the Colleges at Montreal, and York, Upper-Canada,
anticipated for the 1st January, 1822.

The Indian shivers at his fire,
The dazzling snow our eyeballs stun,
The skaters from the cold retire,
The water freezes in the sun,
And yonder cataract displays

From columns, Iris' golden rays
But Gratitude, sweet smiting guest,
The chilling cold expels, and warms my throbbing breast.
Hail! Gratitude, celestial maid!

In Heaven and Earth alike belov'd,
Despatch'd to gentle virtue's aid,
To make her duties more approved;
With Gladness tripping on before,
You guide her to the wretched door.
Again, behind you hold her train,
Smile off her cautious fears, and shake your golden chain.
Above you lead the heavenly choir,

The sainted host in rapture gaze,
You strike with love th' eternal lyre,
And sound the purest notes of praise,
While angels from on high proclaim,
That man may join the ecstatic theme.

To holy Gratitude is given
The glowing soul of man to raise from earth to heaven.
Warm offerings from my grateful heart,

O, waft to ——— souls benign,
To them sweet pleasures they'll impart,
At sacred truth's refreshing shrine;

For often there in pensive mood,
They ponder deeply on the good
They may on Canada bestow,

And College halls appear, and stream of learning flow.

The College rear'd, new temples rise,

To spread their blessings through the land,
And turn the humble sinner's eyes

To gracious Jesus' saving hand;
To calm the sad awaken'd soul,
The snares of darkness to controul,
To counteract affliction's blow,

And give the purest joys that mortal men can know.

Ten thousand ——— names shall hail,

As future ages calmly roll,
And sainted hearts shall never fail

This work of mercy to extol.
This Fane that holy incense sheds,
This hall that science pleasure spreads,
Shall strew around their Founder's tomb,
Such flowers as victors ne'er deserved from Greece or Rome.

EPILOGUE.

When Saturn's feast return'd in ancient days,
The slaves did nothing but attend to plays,
Their masters gave them liberty to speak
The truth and truth alone, a precious week!

All then were masters, scholars too were free,
And to processions ran with merry glee.
We wish this ancient custom to retain,
And once a year to speak our meaning plain;
This is our time, our Tutor bids me say
Whate'er I choose, he quarrels not to-day.
His word we trust, for that he never broke,
And at his teaching I must have a stroke.
Between ourselves, and just to speak my mind,
In English Grammar, Master's far behind—
I speak the honest truth, I hate to dash;
He bounds our tasks by Murray, Lowth, and Ash—
I told him once, that Abercrombie mov'd
By genius deep, had Murray's plan improv'd;
He frown'd upon me, turning up his nose,
And said the man had ta'en a madd'ning dose.
Once in my theme, I put the verb *progress*,
He sentenc'd twenty lines without redress—
Again, for measure I transcrib'd *endeavour*,
And all the live long day I lost his favour.
But don't you think my master something wrong,
To hate improvements now in use so long?
For hear a great grammarian from the States,
How boldly for their language he debates—
Our Government and Country both are new,
Our manners, Sir, why not our language too?
As we pronounce, let every word be wrote,
Who cares for etymology a jot;
To have a separate language of our own,
Must give our glorious deeds a lasting crown;
This wise "*endeavour*" I will "*advocate*,"
Through every grade whate'er shall be its fate,
It must progress, our native authors shine,
For gorgeous prose, and pathos most divine.
With substantives we adjectives confound,
We change the meaning but retain the sound.
A band appear of great Scriblerus race,
Who "*guess*" a language we shall soon possess.
That haughty Britain's sons shall understand
No better than the talk of Negroland.
Instead of that ungracious verb possess,
We use "*improve*," a word of nobler race;
We say not, I possess a pig or dog,
But rather I "*improve*" a slut or hog.
That old word "*navigable*," so complex,
That no grammarian it might longer vex,
Is chang'd to many words more capable,
Canoeable, scowable, boatable, shippable;
For "*brook*," we borrow "*creek*" with anxious care,
For "*wilderness*," we use "*creations bare*."
A Congress member of a northern State,
Produc'd this sentence pithy, deep, and neat.
"Lands our *executive* should *populate*,
Which rivers *boatable peninsulate*,

And quickly too, they ought to *enterprize*,
 To settle bare creations, if they're wise;
 To *advocate* the endeavour I *profess*,
 Through every grade, and cause it to *progress*."
 This spoke the curious orator, and sure,
 No English ear such language could endure;
 Their pride, "you may depend," such words disdain;
 But what care we, their anger's all in vain,
 These reasons given by so great a man,
 Convinc'd me of the justness of his plan,
 And as our master's always out of School,
 Becomes our friend, and lays aside his rule.
 I gladly call'd these reasons to explain,
 He smil'd, and slowly taking up his pen
 Thus wrote: Thou hast in words great darkness found,
 And learn'd to sink in sense and rise in sound,
 Columbia's new fledged language brings to mind,
 A cant in which the friends of fashion join'd
 And first the word "*immensely*" charm'd the ton;
 All other words seem'd for a season gone.
 Then all things were *immensely* large or small,
Immensely short, or else *immensely* tall;
Immensely sour, or then *immensely* sweet,
Immensely ugly, or *immensely* neat;
Immensely clear, or then *immensely* dull,
Immensely thin, or else *immensely* full:
 This word to monstrous, quickly yielded place,
 In which the *ton* perceiv'd abundant grace.
 Of *monstrous* amiable the world spoke,
 'Twas *monstrous* wise, or else a *monstrous* joke;
 This steeple's *monstrous* high or *monstrous* low,
 That fellow's *monstrous* quick, or *monstrous* slow.

Footnotes

[\[1\]](#) For the modern habit of calling the *Welsh* and *Irish* CELTES, there is no ancient authority whatever; and it is irreconcilable with the explicit and exceptionable evidence of Herodotus. (*Eut.* 33. *Melp.* 49.) Strabo, (*lib. 4. inc. et passim,*) and of Tacitus (*Agric.* 11.); as well as with the general tenor of every historian and geographer of antiquity. The Celts and the Belgæ were of the *Teutonic* nation; but by mingling with the Iberian Gauls, whom they had conquered, they became diversified from the Germans. The Welsh called them *Celtiaid*, *Galedin*, *Celyddon*, and *Pichti*; whence the Romans formed *Caledones*, and *Nicti*: the *Pichti*, (or *Pictones*;) being that division of the Celts which expelled the

Lloegr-wys from *Poictou*.

[2] Britannorum inaccessa Romanis loca, Christo vero subdita. Adv. Judæos, c. 7. The Caledonians, or *southern Picts*, were not converted till the former part of the fifth century; and the *northern* (or Irish) Picts, not till the latter part of the sixth. Tertullian, therefore, probably spoke of the Brython, who dwelt north of the Roman walls.

[3] Missionaries from the Seminary established by Columba, at I-colm-kill, were principal instruments in this good work. They were mostly Irish, but partly Picts and Saxons. The Irish were of the same original nation with the Welch, but seem to have migrated by sea from Spain, without passing (like the others) through Gaul.

Transcriber's Note

- Obvious punctuation and spelling errors repaired.
- Pg 218: Removed extraneous "in" from "...partake in in some degree..."