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PRESIDENT MOORE.

No class of men in this country, are placed in situations of greater influence, than the presidents of our colleges. The office seems to be, in many respects, peculiar to the United States. In most of the universities and colleges of Europe, the professors fill the largest space in the eyes of the community. It is not of Isaac Milner as president of Queen's college that we think, but of Isaac Milner as occupying the professorial chair of Newton. Very few men in this country, ever heard the name of principal Baird of Edinburgh; yet who is not acquainted with the names of professors Playfair, Stewart, and Brown. It is, doubtless, less necessary that there should be one prominent, responsible head, in a collection of colleges like that of Oxford, or in a single house like that of St. John's at Cambridge, with its numerous fellows and professors, than in an establishment like any one of the American colleges. Yet, even there, some evils are the consequence of the *equality* of the instructors. The London university has suffered materially from this very source. The warden did not possess a sufficient weight of character and responsibility to reconcile the conflicting claims of the professors, nor be to them a common object of respect and confidence. In Germany, the direct and almost despotic authority which the civil governments exercise over the seats of learning, as well as many things in their mode of organization, render an office; like that of our presidents, unnecessary.

The presidents of our colleges, both in past times and at present, may be arranged into four classes. First, the public men who exert a powerful influence on the surrounding communities, or on society at large. President Burr was one of the most popular men of his times. Very few individuals, at the period of the revolution, swayed a greater political influence than Dr. Witherspoon. President Dwight was a connecting link between Yale college and the State. His vacations were nearly as useful to the institution as his terms of study. His knowledge of the world, popular manners, and commanding presence, were of inestimable service not only to Yale, but to all seminaries of learning. He did very much to correct the common impression, that a college is a separate and exclusive establishment, with which society at large has little connection or sympathy. Parents were glad to intrust their sons to the guidance of a gentleman as well as a scholar.

A second class, are those who are distinguished for attainments in science or literature, and who elevate the character of their college in the eyes of

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 306, Vol. IV.]

PERIOD FOURTH. *From 1750 to 1790; forty years.*

MORAL AND RELIGIOUS CONDITION OF THE UNITED STATES DURING THE REVOLUTIONARY WAR.

Our notices of the events of this period will be more miscellaneous and imperfect than those of either of the preceding. The attention of the whole community was so engrossed with the political condition of the country, that the greater part of the little, which occurred, of an interesting religious character, was not recorded. We are not aware that any effort has ever been made to collect and arrange the detached paragraphs, in relation to this subject, which may be found in various journals and biographies.

We have found it most convenient to pursue a *geographical* order in making our statements. We begin with the southern country. Our attention will, of course, be confined to the Atlantic States, as the original thirteen States were the only ones settled, to any extent, before the year 1790.

Georgia received permanent benefit from the labors and charities of George Whitefield, in his exertions for the orphan house; and from the pure and patriotic character and services of general Oglethorpe, the founder of the colony. Till 1752, negro slavery, and the importation of rum, were entirely prohibited. Exertions were also made to Christianize the Indians. During the years 1788 and 1789, there was a considerable attention to religion, in the then upper parts of Georgia, including the present counties of Wilkes, Elbert, Oglethorpe, Taliaferro, Hancock, and Greene. The Baptist churches shared largely in it, through the ministry of the Rev. Messrs. Silas Mercer, and Abraham Marshall. The Methodist churches were much increased by the ministry of the Rev. Hope Hull and others. The Presbyterian churches at that time in Georgia were few. The missionary labors of the Rev. Daniel Thatcher, and the occasional visits of the Rev. John Springer, were the means of adding a considerable number to the Presbyterian church; several congregations were organized. The services of public worship, at these interesting periods, were marked with deep solemnity.

"Shortly after the close of the revolutionary war," says the Rev. Dr. Waddell, of South Carolina, "during the year 1784, there was a very solemn attention to religion, excited in the minds of many persons in the congregation of Concord, N. C., and in the adjacent parishes of Bethany and Fourth Creek; which were then under the pastoral care of that zealous, indefatigable, and faithful minister of the gospel, the Rev. Dr. Hall. This revival was brought about by no other means, apparently, than the divine blessing which attended the evangelical, experimental, and practical preaching of the pastor, together with his untiring attention to public catechising, and family visitation of the churches under his care. In these two last mentioned duties, he was in labors more abundant than

any pastor whom I have ever known. This period was marked with no noise or sensible disorder; but a visible solemnity seemed to pervade the congregations, and a number were added to those churches, of such, I trust, as have been, and shall be saved. Sacramental occasions, I think, were attended with more reverential solemnity than any I have ever witnessed." The Rev. Richard Furman, D. D. an eminent Baptist minister, of Statesburgh, N. C. from 1774 to 1787, and of Charleston, S. C. from 1787 till his death in 1825, was remarkably successful in preaching the gospel of Christ. In this connection, the pious efforts, and exemplary conduct, of Mrs. Ramsay, and of her husband, the historian of the revolution, ought not to be forgotten.

In 1747, Mr. Samuel Davies was sent by the Presbytery of Newcastle, to preach the gospel in Virginia. At this time, an uncommon regard to religion existed in Hanover county in that State, produced by the benevolent exertions of Mr. Morris, a layman. Mr. Davies repaired to Hanover, in April 1747, and soon obtained of the general court a license to officiate in four meeting-houses. After preaching assiduously for some time, and not without effect, he left Virginia, though earnestly invited to continue his labors. In 1748 he returned with improved health. Three more meeting-houses were added, and he divided his labors among his seven assemblies, which were in different counties, Hanover, Henrico, Goochland, Caroline, and Louisa, some of them distant forty miles from each other. His preaching encountered great obstacles from the prejudice, ignorance, and immorality of the community. But by his patience, perseverance, magnanimity, in conjunction with his evangelical and powerful ministry, he triumphed over opposition. Many were attracted by curiosity to hear a man of such distinguished talents, and he proclaimed to them the most solemn truths of the gospel, with an energy which they could not resist. It pleased God to accompany those exertions with the influence of his Spirit. In about three years, Mr. Davies beheld 30 communicants in his congregations, whom he considered as real Christians. He had also in this period baptized about 40 adult negroes, who made such a profession of saving faith as he judged to be credible. Patrick Henry, from his 11th to his 22d year, listened to his sermons. Though many of the Episcopal clergy, at that time in Virginia, were accustomed to look with little favor on what were called revivals of religion, yet it was not the case with all. In the year 1763, the Rev. Devereux Jarrett, was elected minister of Bath parish, Dinwiddie county. "He adopted," he says, "that method of preaching, which might have the most direct tendency to make sinners feel their situation, and be sensible of their guilt, danger, and helplessness." He did not confine his labors to the churches and pulpits, but went out by night and by day, at any time of the week, to private houses, and convened as many as he could, for the purpose of prayer, preaching, and conversation. His churches were soon filled to overflowing. Strangers came from far and near, to hear for themselves. It became necessary to enlarge his churches. This state of things continued from 1762 to 1772; in the course of which years, he believed that "a great many souls were, in a judgment of charity, savingly converted to God." He sometimes extended his journey five or six hundred miles. His sermons averaged five every week, taking one week with another. In illustrating the low state of religion in Virginia, in 1750—60, he says, "The sacrament of the supper had been so little regarded by what were called *church people*, that generally speaking, none went to *the table*, except a few of the more aged, perhaps seven or eight at a church. The vast majority of all ages, sexes, and classes, seemed to think nothing about it, or else thought it a dangerous thing to meddle with. Accordingly, the first time I administered a sacrament here, about seven or eight communed. But as soon as the people got their eyes opened, to see their own wants, and the necessity of a Saviour, and the nature and design of the ordinance was shown, and the obligation, which all professing Christians are under to remember their dying Friend, according to his own institution, the number of communicants increased from time to time, so that in the year 1773, including those who constantly attended from other parishes, the number was at least 900, or 1,000. A great part of these, I trust, were truly in earnest to work out their salvation." It is manifest that this zealous minister accomplished great good, though a

part of the effects of his labors was unhappily lost by the efforts of other denominations.

In Pennsylvania, the labors of the Tennents, the Blairs, Whitefield, and Dr. Finley, were productive of very beneficial effects. Mr. Gilbert Tennent was pastor of a Presbyterian church in Philadelphia for 20 years. "He had, first and last, a good many seals of his ministry, but they never appeared in clusters. Under the ministry of his successor, there was something like a partial revival of religion. The efforts of the Rev. Dr. James Sproat, who succeeded, were the means of the conversion of a number. Considerable attention to religion was witnessed while the church was under the care of the Rev. Drs. Janeway and Green. In one year, there were 50 additions to their church. During the latter part of the period under review, the General Assembly of the Presbyterian church, employed missionaries to visit the newly formed settlements, for the purpose of founding churches and preaching the gospel. Their labors were sometimes attended with marked success. In 1791, the Presbyterian church consisted of the following synods and presbyteries:—

<i>Synods.</i>	<i>No. of Presbyteries.</i>	<i>Min.</i>	<i>Licen.</i>	<i>Vacant Cong.</i>
Synod of New York and New Jersey,	4	59	7	35
" Philadelphia,	5	60	16	41
" Virginia,	4	32	5	38
" Carolinas,	3	24	11	60

Total, 4 synods; 16 presbyteries; 205 ministers; 39 licentiates; 174 vacant congregations.

About the year 1790, there were some interesting revivals of religion in Morris county, New Jersey. In the town of Hanover, a large number were in a few months brought under the dominion of the gospel. The college at Princeton was founded by the friends and advocates of the general revival of religion, which took place in the days of Whitefield. It was a favorite object of its founders, to provide a nursery for the church, or for the education of youth for the Christian ministry. In less than the first twenty years of its existence, it lost by death five presidents—Dickinson, Burr, Edwards, Davies, Finley—all of them strong supporters of revivals of religion. Many students of the institution were hopefully pious when they entered college. The promotion of practical piety was ever a favorite object. In 1757, Mr. Finley wrote to Mr. Davies as follows. "I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation, for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house was a Bochim. Mr. William Tennent, who was on the spot, says, 'He never saw any in that case, who had more clear views of God, themselves and their defects, their impotence, and misery, than they had in general; that there was never, he believes, in any house, more genuine sorrow for sin, and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary means of preaching, nor promoted by alarming methods; yet so great was their distress, that he judged it improper to use any arguments of terror in public, lest some should sink under the weight; that what makes the gracious visitation more remarkable was, that a little before, some of the youth had given a greater loose to their corruptions, than was ordinary among them; a spirit of pride and contention prevailing, to the great grief and discouragement of the worthy president, Mr. Burr; that there were no public outcries, but a decorous, silent solemnity; that before he came away, several of them had received something like the spirit of adoption; being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavor after universal holiness.' Mr. Treat and Mr. Gilbert Tennent tell me in theirs, that the concern appeared rational, solid, and scriptural, and that in a remarkable degree."

In a later day, the Rev. Dr. John Woodhull thus writes, "As to revivals of religion, there were some partial ones in college, [one *general* one it seems,] before Dr. Finley's time; but in his time there was something general. It

began in 1762, in the freshman class, to which I then belonged. It was a pretty large class, containing between 25 and 30 members. Almost as soon as the session commenced, this class met, once in the week, for prayer. One of the members became deeply impressed; and this affected the whole class. The other classes and the whole college soon became much impressed. Every class became a praying society. Societies were also held by the students, in the town and in the country. I supposed that there was not one, who belonged to the college, but who was affected more or less. There were two members of the senior class who were considered as opposers of the work at first. Yet both of these persons were afterwards preachers of the gospel. The work continued about one year. Fifteen or about half of my class were supposed to be pious; and in the college about 50, or nearly one half of the whole number of students."

There was a remarkable revival of religion in the college, under the administration of Dr. Witherspoon. It began in 1770, and its effects were felt till 1773. A considerable majority of all the students became deeply affected with a concern for their eternal well-being. Dr. Ashbel Green says, "he could name a number of men, afterwards of great distinction in the country, who were at this time very deeply impressed with religious truth. A considerable number retained and adorned their religious profession through life." For the long period of forty years afterwards, there was nothing which could be called a religious revival. In 1772, the Presbyterian church in Elizabethtown, was favored with a considerable revival of religion, under the ministry of the Rev. James Caldwell. In 1784, this church was again visited in a special manner with the influences of the Holy Spirit. It continued about two years, and time has abundantly proved that it was a genuine work of God. "A number of the subjects," says the Rev. Dr. McDowell, "are still living, and are truly fathers and mothers in Israel. Nearly all the session, and almost half the members of the church, when the writer settled here, were the fruits of this revival; and he has had an opportunity of knowing them by their fruits; he has been with many of them when about to pass over Jordan, and from their triumphant death as well as exemplary life, he can testify to the genuineness of the work." Rev. William Tennent's ministry in Freehold, was attended with many demonstrations of the divine favor. Two men of such holiness of life, and Christian boldness in preaching the truth of Christ, as the brothers, Gilbert and William Tennent, have rarely been seen in the history of the Church. New Jersey and Pennsylvania were greatly indebted, also, to the influence of the excellent theological school, which was established at Fogg's Manor, Chester County, Pennsylvania, and conducted by the Rev. Messrs. Samuel and John Blair. Among the individuals, who received their education at this school, were Alexander Cumming, Samuel Davies, John Rodgers, James Finley, and Hugh Henry. In the Dutch church, in New Jersey, the Rev. Dr. John H. Livingston, was eminently useful, in promoting a spirit of piety and of enlarged benevolence.

The first minister of the Dutch church, in America, was the Rev. Archibald Laidlie, D. D. He was a native of Scotland, and arrived in this country, in 1764. He died at Red Hook, N. Y. in 1779. He was a man of vigorous mind and of elevated piety. He was very faithful in his pastoral labors. "His ministry was much blessed, and attended with an uncommon revival of religion." The labors of the Rev. David Bostwick, and of the Rev. Dr. Rodgers, in New York city, in the Wall street church, were to a considerable extent successful in the conversion of souls to Christ. In Easthampton, on Long Island, from 1746 to 1798, was stationed the holy and truly reverend Samuel Buell. The first sermon which he preached in East Hampton, was from the words of Paul, "For I determined not to know any thing among you, save Jesus Christ and him crucified." The manner of his preaching was in the demonstration of the Spirit and of power, in great plainness of speech, and with a remarkable degree of animation. He was often heard to say that he would not be in the condition of the unconverted sinner, one hour, for a thousand worlds, because in that hour he might die, and be lost to all eternity. He was hardly ever known to utter a prayer, however short, of which earnest petitions to the Holy Spirit did not make a considerable part. There were three distinguished seasons of revival among his

people. The first in 1764, the second in 1785, the third in 1791. "In each of these periods, there were great ingatherings of souls to Christ, and the people of God were the subjects of peculiar elevations of grace and consolation. The first of these revivals, which was universal through the congregation, was the most glorious. *Ninety-nine* persons were at that time added to the church at once, besides many other additions, which were made before and afterwards. In the intermediate periods, the word preached, in *multiplied instances*, proved the power of God unto salvation." The revival of 1764 was extensive on the island, and Dr. Buell's labors were signally instrumental in promoting it, in various places, at that time, and in other times of similar refreshing. He lived in uninterrupted harmony with his people to the last, and left the world in perfect peace, and with an assured hope of a blessed immortality.

In Connecticut there were several ecclesiastical difficulties, which disturbed the peace of the churches throughout the State. These dissensions we shall notice in the sequel. There were, notwithstanding, partial revivals of religion in various places. The Rev. Daniel Farrand, of Canaan, Ct. who was ordained in 1752, and died in 1802, was blessed with some happy fruits of his ministry, in the conversion of souls to Christ. He had what he called two small harvests, wherein numbers were, as he trusted, gathered into the kingdom of grace, besides solitary instances of conversion. "In the year 1776, it pleased God to send down the divine Spirit on the people in the town of Killingly, like gentle rain, which lasted, by its convincing and converting influence, though not in an extraordinary degree, for more than two years; in which time there were about 50 persons received into the church. In the year 1788, it pleased God, once more to look in mercy on a people who had abused his kindness, and were ripening fast, for divine judgments. By the sovereign influence of the Holy Spirit, he set home his word preached and means enjoyed, in such a manner that dry bones began to shake, and many were hopefully made alive, as appeared, by their after walk and conversation. At this time about 40 were added to the church." "In the year 1781, the work of the Lord was revived in the town of Lebanon, second society. An uncommon seriousness prevailed in all parts of the society, and the happy effects, for many years, were sensibly felt. At that time, upwards of 30 were added to the church." In the year 1783, there was an interesting revival of religion in Yale college, as the fruits of which about 20 were added to the church. The Rev. Dr. Bellamy, of Bethlem, a gentleman of distinguished theological ability, and of eminent piety, contributed greatly to the promotion of the Redeemer's kingdom, by his preaching, his discriminating writings, and the large number of young men whom he trained for the ministry. The same remarks will apply in substance to the Rev. Drs. Backus of Somers, and Hart of Preston.

In Massachusetts, there may have been partial revivals of religion in some places, but we have not been able to find any recorded statements of much importance. Among the most flourishing churches were Dr. West's in Stockbridge, Mr. Hooker's in Northampton, Mr. Judd's in Southampton, Mr. Atwater's in Westfield, Dr. Stillman's and the Old South in Boston. Under the ministry of Prince and Sewall, in the latter church, there was a special attention to religion, which in three months added forty to the communion.

In enumerating the CAUSES of the decline, and in some places almost total extinction of vital piety, we begin with the effects of the previous revivals of 1744. "Such was the extent and the character of the irregularities which grew out of them, that they prejudiced some good men against revivals; and put into the hands of the enemies of vital religion the most efficient weapons with which they assailed the work; and led the authors of the exceptionable measures to indulge very improper feelings and conduct towards their opponents, in some respects in a very improper manner. The methods pursued by the opposers of the revival, were various. In Connecticut, they resorted to open persecution; and by prosecution, imprisonment, and transportation out of the colony, sought to put a stop to the work. A method of proceeding, which, as it might have been expected, at length wrought the disgrace and overthrow of its promoters, and restored the friends of the revival to even greater favor than they had lost. In

Massachusetts, the opposition was conducted in a different manner. The work was assailed by sneers, reproaches, unfavorable insinuations, and slanderous reports. The abuses of it were much insisted on and exaggerated; and the friends of it were treated in a manner which had all the effect of palpable persecution without its odium. Warm, active, devoted piety was rendered disgraceful; and strong prejudices were excited and confirmed against every thing which bore the appearance of a revival. And the result was, the work soon universally ceased. On the one hand, a large number of ministers and Christians were greatly elevated in their views of divine truth and of experimental religion, and of the methods to be used for their promotion; a holy fire was kindled, which diffused a warmth and vigor, never since wholly extinguished, and to which may be directly traced, most that is at present desirable in the religious aspect of things in New England, and through our whole land. But on the other hand, a considerable number of ministers and laymen settled down, either into avowed erroneous opinions, or into a strange indifference in regard to religious doctrine; warmth and engagedness in religion, were condemned as things of a bad and dangerous tendency; innovations in doctrine, were considered as things of small importance, and pretensions to unusual seriousness, treated as a vicious 'enthusiasm.'* Rev. Dr. Bellamy thus wrote in 1750, "That there should be so general an outpouring of the Spirit, so many hundreds and thousands awakened all over the country, and such an almost universal, external reformation, and so many receive the word with joy, and yet, after all, things come to be as they now are; so many fallen away to carnal security, and so many turned enthusiasts and heretics, and the country so generally settled in their prejudices against experimental religion and the doctrines of the gospel, and a flood of *Arminianism* and infidelity ready to deluge the land." In 1760, Dr. Bellamy, writing to *Scripturista*, remarks, "But, perhaps, you will say, 'The Calvinists are too suspicious already. There are no Arminians, no Arians, no Socinians, &c. among us. The cry is raised by designing men, merely to answer political ends.' O that this were indeed the case. O that our fears were quite groundless. How soon would I believe it, if you could help me to see just reasons for it. But how would the party through New England laugh at our incredulity in Connecticut, if their friends among us could make us believe all to be safe, till they could carry their points here, as they do elsewhere. In New Hampshire, this party have actually, three years ago, got things so ripe, that they have ventured to new-model our Shorter Catechism; to alter, or entirely leave out, the doctrines of the Trinity, of the decrees, of our first parents being created holy, of original sin, Christ satisfying divine justice, effectual calling, justification, adoption, sanctification, assurance of God's love, perseverance in grace, &c. and to adjust the whole to Dr. Taylor's schemes." At the convention of Congregational ministers in Massachusetts, in 1758, Dr. Sewall made a proposal to "bear testimony against the dangerous errors in opinion, and corruptions in practice, which are prevailing among us, and to declare our adherence to the doctrines of the gospel, as these have been handed down to us by our fathers, in the confession of faith owned and consented to by the ministers of New England, in 1680." The convention refused to act on this proposal. In 1768, Dr. Hopkins of Newport, R. I. preached a sermon in the Old South church, in Boston, on the character of Jesus Christ, for the reason, as he asserts, "that, according to his conviction, the doctrine of the divinity of Christ, was much neglected, if not disbelieved, by a number of the ministers in Boston." In 1815, the first president Adams writing to Dr. Morse, says, "Sixty-five years ago, my own minister, Rev. Lemuel Bryant, Dr. Jonathan Mayhew of the West church in Boston, Rev. Mr. Shute of Hingham, Rev. John Brown of Cohasset, and perhaps equal to all, if not above all, Rev. Mr. Gay of Hingham, were Unitarians. Among the laity how many could I name, lawyers, physicians, tradesmen, and farmers."† The cause of this gradual change in the sentiments of the clergy and churches of Massachusetts, was owing, in a great degree, as

* Rev. Dr. Wisner's Historical Sermons, p. 43.

† See the 54th note in Dr. Wisner's sermons. Also the early volumes of the Monthly Anthology, and Panoplist.

it has been before remarked, to the practice, which had now become general, of admitting persons to the church, on the *half-way covenant plan*. The churches were gradually filling up with the worldly minded, who would not submit to discipline, nor listen to the searching and discriminating sermons of evangelical ministers. To this *half-way covenant* measure, more than to all things else, may the serious and long continued defection from orthodoxy be attributed. The reasons why Connecticut did not join in this apostacy, seem to have been the following—that her churches retained, to a considerable extent, the former and only correct mode of receiving members to the church; that the friends of religion were persecuted, at one time, by the civil magistrates, to such a degree, that there was a reaction which resulted favorably; that there was a greater number of revivals of religion; and that the influence of Drs. Bellamy, Hart, and Backus, especially through their theological schools, was so great and so salutary. Something is also to be attributed to the fact, that a large city like that of Boston, was more susceptible of deleterious influences from abroad, than country towns were. Foreign Unitarian publications, like those of Emlyn, and Dr. Samuel Clarke, were sent over to Boston, in great numbers. Connecticut was also very much occupied in the settlement of some ecclesiastical difficulties in Milford, Wallingford, and other towns, which, though important in some of their bearings, were not, nevertheless, so intimately connected with the discussion and determination of great principles. In Connecticut, also, a greater number of churches and ministers renounced their connection with the Congregational denomination, and became Episcopalians, Methodists, Baptists, or Separates, as the case might be, than was the fact in Massachusetts.

The other great cause of the languishing state of vital piety, was the **POLITICAL CONDITION** of the country. It was emphatically a period when there were wars and rumors of wars. There was distress of nations, and perplexity; men's hearts failing them, for fear of those things which were coming upon them. Scarcely had the French power been dislodged from Canada, when the encroachments of the British upon our colonial rights commenced. No period, since the settlement of Plymouth, was more dark and forbidding, in respect to intellectual or religious prosperity, than the six years immediately preceding the battle of Lexington. It was a conflict of opinion. The minds of men were stirred from their very depths. People were contending upon abstract principles. The great questions concerning human rights and constitutional liberty, were the topics of universal and fervent discussion. Hence there were no avenues to the heart for the infinitely greater themes of religion. The same assertion might be made with truth, respecting the six years which immediately followed the peace. Such is the nature of the human soul, that mere war, the mere physical infliction of suffering, never can so arouse the passions of a community, as political and paper discussions. Whitefield would have found as numerous and as admiring auditors, within a week after the battle of Stillwater, as he would when the delegates were assembling to form a national constitution.

The following were some of the circumstances which were adverse to religious improvement. 1. It was a period of overwhelming and uninterrupted political excitement. The minds and hearts of men were preoccupied. Religion never can flourish in a tumult of the passions. 2. The real practical regard to the providence of God, which was so conspicuous in political councils, and in public documents, and in the thoughts and feelings of the great body of the people, operated, in some respects, injuriously. Many individuals, doubtless, mistook an indefinite acknowledgment of the Divine Providence, or a momentary gush of gratitude at some striking manifestation of God's goodness, for real piety. Men were compelled to look at the arrangements of the power, who ruleth over all. The whole period was full of gracious dispensations on the part of God—from the time that a sudden storm enabled general Washington to fortify the heights of Dorchester, to the night of the 16th of October 1781, when a violent storm of wind and rain dispersed the boats of Lord Cornwallis, as he was attempting to escape from Washington. These almost miraculous interferences should have had the effect of producing permanent religious impressions in the hearts of soldiers and citizens. But there is no reason to think that they accomplished this result in many cases. A sense of danger alone led

multitudes to the house of prayer. Few were found to return and give God thanks. While the beneficent providence of God was remembered, the cross of Christ and the precious doctrines connected with it, were comparatively unheeded. Patriotism was confounded with piety. Some men were almost led to believe the Mohammedan doctrine, that the slain in battle were immediately admitted to Paradise. 3. The preaching of the gospel, and the influence of the ministry, were rather martial than sanctifying and spiritual. To a considerable extent it was necessarily so. The cause was believed to be a just one, and sanctioned by the word of God. The strength of the country was small; many men were hesitating; in some States the royalist party were confident and numerous; a power long accustomed to victory, on the land and sea, was to be met; the odds were fearful indeed; every influence must be made to bear upon the support of the good cause. The pulpit had always been in this country an engine of immense power. The people were thinly scattered over large territories of country, and were accustomed to assemble only on the Sabbath. This strong resource in favor of the revolution was early seen and most faithfully applied. As a body of men, the clergy were *pre-eminent* in their attachment to liberty. The pulpits of the land rang with the notes of freedom. The tongues of the hoary-headed servants of Jesus were eloquent upon the all-inspiring theme—while the youthful soldier of the cross girded on the “whole armor” of his country, and fought with weapons that were carnal. Very few men among the illustrious fathers of their country, were more staunch and strong for the country, than the Scotchman, Dr. Witherspoon of New Jersey. The holy president, Davies, published a sermon upon “religion and patriotism the constituents of a good soldier,” and another upon “the curse of cowardice,” preached before the militia of Virginia. Gilbert Tennent delivered several discourses upon the lawfulness of defensive war. William Tennent, who like Enoch walked with God, and of whom, in the early part of his life, it was almost true, that he was not, for God took him, was a most strenuous assertor of the liberties of his country—both in the council and in the field. The conduct of the Rev. Cotton Mather Smith, of Sharon, Ct., was so exemplary, and his influence so great in the army, that he gained the particular confidence of his commander, general Schuyler. Rev. Samuel Mills, of Saybrook, Ct. was wounded and taken prisoner. The first ministers in the country being thus ardent, their brethren in subordinate stations would of course feel no scruples to co-operate, with the full measure of their ability. After all, it may be questioned whether they did not leave their appropriate duties to an unjustifiable extent, and whether their preaching did not savor too much of the camp and the battleground. When men’s lives were so precarious, it was the solemn duty of ministers to press upon them the necessity of repentance, and of meeting God in judgment. When the country was in its state of extreme peril, the minds of the people should have been directed, with all the motives possible, to Him who is a refuge in times of danger. If the ministry had been more spiritual, if they had been Baxters in preaching and in holy living, as well as Baxters in the army, the people would have been far better prepared for the torrent of French infidelity and licentiousness, which was to sweep over the land. 4. The common effects of war were, as usual, pernicious to all the interests of morality and religion. It is computed that the United States lost *seventy thousand* men in battle and by sickness in the army. Not less than 11,000 died on board the British prison ship, the infamous *Jersey*. Fifteen places of public worship were utterly destroyed. Out of 19 in New York city, 9 only were fit for worship, upon the evacuation of the British troops. Twelve or fifteen large towns were burnt to ashes. Industry was fatally interrupted. Demands were made upon the resources of the country, which multitudes of families could ill sustain. The virtuous sons of many anxious parents, were transformed into dissipated, discontented, ruined sailors and soldiers. Foreign troops were poured in upon the land to destroy the comfort and morals of many a peaceful and unoffending village. The effects of the war upon the literature and religion of the country, are thus strikingly portrayed by an eye witness, the Rev. Dr. Ashbel Green. With this extract, we close the article.

“For the long period of full forty years, after what I have just stated, there was nothing in Nassau Hall that had the appearance, or the name, of a religious revival. The military spirit that pervaded our whole land, shortly after what took place as narrated above, was exceedingly unfriendly to vital piety, among all descriptions of our citizens. Before the colleges of our country were broken up, as the most, if not all of them were, in the course of our revolutionary war, military enthusiasm had seized the minds of the students, to such a degree, that they could think of little else than warlike operations. The gentleman whose case I have mentioned, was, for a few months, a tutor in the college at Princeton; and he told me that the students formed themselves into a military company, chose their officers, furnished themselves with muskets, learned the manual exercise, and could not be kept from practising their evolutions, even during the hours of study, and in the college edifice. He said that they in fact drove him out of the house; that is, they rendered his situation so unpleasant, that he abruptly resigned his tutorship, and went to the study of medicine in Philadelphia. The exercises of the college at Princeton were totally suspended, for more than three years; and the edifice was a barrack, in turn for both the British and American troops; and the interior of it was completely defaced, exhibiting nothing but filth and dilapidation. In the spring of 1782, when I became a member of the institution, about two years after the recommencement of its exercises, the walls of the building were still perforated in a number of places, the effect of the cannon-balls which had passed through them, from the artillery of the American army in the battle of Princeton—with a view to drive out of the edifice a British corps that had taken shelter there; and only two of the entries were in a habitable state. While I was a member of college, there were but two professors of religion among the students, and not more than five or six, who scrupled the use of profane language in common conversation, and sometimes it was of a very shocking kind. To the influence of the American war, succeeded that of the French revolution, still more pernicious, and I think more general. The open and avowed infidelity of Paine, and of other writers of the same character, produced incalculable injury to religion and morals throughout our whole country; and its effect on the minds of young men who valued themselves on their genius, and were fond of novel speculations, was the greatest of all. Dr. Smith, the president of the college at that time, used to complain grievously and justly, of the mischievous and fatal effects which the prevalent infidelity had on the minds of his pupils. He told me, that one man, who sent his son to the college, stated explicitly in a letter, that not a word was ever to be said to him on the subject of religion—The youth was refused admittance.”

STUDY OF GREEK LITERATURE.

[Concluded from page 46.]

In preceding numbers of this Journal, we have pursued our subject with reference to the intrinsic excellence of the Greek classics, the importance of their study as a source of mental discipline, and its importance for the knowledge and practical mastery of our own native tongue. We pass to our last topic. *The study of Greek literature is essential to success in the study of theology.* It lies at the very foundation of a critical knowledge of the Scriptures. Here our argument assumes a sacred and authoritative shape. Were it a matter of mere taste or intellectual cultivation, though of very great importance, the study would still be optional. But whatever attainment tends to throw light upon the Bible, and prepare us for its more successful investigation, comes to us as a moral duty. We cannot neglect it without great guilt. If our views were not strangely contracted, it would