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MEMORANDA OF FOREIGN TRAVEL,

BY RO. J. BRECKINRIDGE.

Marseilles.—Disappointment of getting to Rome.—Description of Marseilles.—Gathering of nations in its harbour.—Varieties in the human race.—Amalgamation.—Importance of Marseilles and Trieste, as missionary stations.—Arabs at Marseilles.—Necessity of Christian missions to countries nominally Christian.—Brief demonstration of this necessity touching the church of Rome.—Chapels to the Virgin.—Unsuitableness of climate to invalids.—Arles, its situation, surrounding country.—Mouths of the Rhone.—Alluvions at Frejus, and the mouths of the Po and Nile.—The moral and physical desolations of the past.—Depopulation of all ancient states, and deterioration of the long peopled parts of the earth.—Shores of the Mediterranean as illustrative of this truth.—Carthage.—Egypt.—Palistine.—Troy.—Tire.—The Turkish empire.—Venice, Rome.—Desolation of the country around Arles.

DURING the period of the utmost glory of ancient Rome, *Taurentum* reposed in all its pomp and magnificence,—near to the little hamlet where an exiled colony of Phocians, had pitched their habitation, about the time of the expulsion of the last Tarquin from Rome. I have stood upon both their sites.—Some dim vestages of *Taurentum*, may be imagined, rather than traced, in the fragments of broken marble, that lie buried under the sands of the Mediterranean; but, in the rich and beautiful town of Marseilles—the Phocian hamlet has expanded itself into the second city of France. I was very reluctantly obliged to stay several weeks in it—when I earnestly desired to be elsewhere; and therefore was little capable, perhaps of doing it entire justice. The object of my visit to this part of Europe—the object I had been constantly pursuing for eight hundred miles, since I had left Constance, was to reach central, and southern Italy.—I have mentioned at each era how our route was obstructed by vexatious and lengthened quarantines: and when every thing seemed ready to favor us,—we found our object more distant than ever. Before we reached Marseilles the cholera which

SERMON

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And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.—*Malachi III, 3, 4.*

WHEN God constituted his ancient people into a church and nation under his own government, he set apart a tribe to be ministers of religious instruction to the remaining eleven, dividing them in Jacob and scattering them in Israel, that every part of the community might have the benefit of their labours.

The same wise arrangement is preserved under the new Testament dispensation. Still there is a tribe of Levi an order of men, set apart to the office of ministering to the instruction of the rest of their brethren. It is perfectly obvious that the proper qualification and faithfulness of this class is of the utmost importance to the well being of the whole community. If they whose business it is to teach, neglect or mistake their duty; if they teach error instead of truth; if they inculcate sin instead of duty, the consequence must be deplorable. Indeed to this very source is to be attributed almost all the evils and nuisances which have cursed and desolated both the church and the world in all past ages. The text then promises an unspeakable blessing. "And he shall sit as a refiner." On the full accomplishment of this promise which has never yet taken place, depends the introduction of that millennial glory, which has been so long expected, and which we hope begins to dawn on the church. Let us contemplate,

I. The Nature of this Purification.

II. The Fruit of it, &c.

III. The means of its accomplishment.

I. The nature of this purification. It means an official purification. Such a purification as will qualify for the faithful discharge of official duty, and comprehends especially three things,—a purification from ignorance, from sloth, and a spirit of selfishness.

1st. From ignorance. He who teaches must himself be taught. The Bible is an immense field of knowledge. Its histories, its prophecies, its ordinances, its moral duties have each a depth as yet unfathomed by the most vigorous intellect, and owing to much ignorance of them on the part of those who teach, much false doctrine is inculcated instead of truth, much false piety instead of the true, to the exceeding injury of the church. And to this ignorance in part is to be imputed the disputation and vain janglings, the alienation and hostility and schism which disgraces the gospel before the world and destroys its power over the hearts of those who profess it. Every kind of knowledge when sanctified may be of use to the gospel minister. To undervalue classical learning and academical acquirements, demonstrates an inadequate sense of

the magnitude and difficulty of the ministerial office. God never blesses ignorance to make it of any use. There is something shocking in the idea of a minister standing before a people to teach them the holy mysteries of the Bible, which are the very wisdom of God, and uttering what is little better than nonsense, accompanied perhaps with much repetition, and loud vociferation. There is besides a faculty of communicating instruction in an efficacious way, ignorance of which is a sinful drawback on ministerial success. If a man had the learning of Gamaliel with the piety of Saint Paul, if he has not some *aptness to teach*, he is without a call to enter the pulpit. I shall not be understood for a moment, as countenancing the idea that mere speculative learning in the greatest amount, will qualify a man for the gospel ministry in the absence of the power of godliness in the heart. This to be sure is to be regarded as occupying the first place and after other things in their proper order.

2d. A second object of the purification contemplated in the text, is sloth and idleness. These belong to the worst vices of human nature, because they not only operate to a neglect of duty, with a disqualification of its right performance, but are an inlet to almost every vice. In the minister of Jesus they produce neglect of study, and this produces corresponding leanness in public ministrations. Ordinarily the sermon brought forth with little study, will have little power either on the speaker or hearer. Or if native vigour of mind enables a man sometimes to surpass expectation, it is certain that due study would increase the clearness and power of his instructions in proportion. "Give attendance on reading," "Meditate on these things," "Give thyself wholly to them." He who sets light by these injunctions of the Holy Spirit, need not wonder if his profit in the church is small.

But it must be remembered that the end of study is to prepare for public active duty. We are not to study for the gratification of hording up knowledge in our minds as the miser's gold. We are not to be always students in God's study. We are to be labourers in God's harvest, and God's harvest is the harvest of souls. Souls are the wheat to be gathered into the garner of heaven, and verily he that sleepeth (in such a harvest,) is a son that causeth shame. When ignorance and sloth go together, they constitute the debased character so emphatically described by the prophet Isaiah. "His watchmen are blind, they are all ignorant, they are dumb dogs, they cannot bark, sleeping, lying down, loving to slumber." Laborious diligence, marks the man of usefulness in any sphere. Such a man was Paul, Luther, Calvin, Knox.

3d. A third object of purification in the text is self, and this is a corruption at least equal to any of the preceding in criminality and destructive results. From self seeking has sprung the assumption of Lordship over God's heritage, the man of sin with all his full grown abominations. It has been at the bottom of all the divisions and schisms which have scattered the church into so many fragments over the field of Christendom. For only by pride cometh contention. Alas my fathers and brethren, have we not the best commentary on its abomination in our own bosoms. How often do we

consent or refuse to preach, according to the calculation which self makes of its gratification in the case. We select the text too often which may lead in the discussion, to do ourselves the most credit, rather than that which might be to our hearers most for edification. In delivering our sermons how are we influenced by a regard to self display, and how are we pleased after our labours are over according as we think we have succeeded in this object. In church judicatories what efforts do we make to honour ourselves by taking the lead, and what mortification do we feel if we are left in the back ground.

When Christ's ministers are purged from this ignorance, and see eye to eye; when they are purified from sloth and ranged to vigorous activity; when they are divested of self and become humble self denied men, seeking every one not his own, but the things of Christ, and esteeming each other better than himself, then the purification in the text will be accomplished.

II. Consider the fruit of this purification, which is twofold affecting, 1st. their own offerings &c, and the offerings of the whole church.

1st. Their own offerings. "That *they* may offer unto the Lord an offering in righteousness." Services of ignorance, sloth, and those defiled with selfish vanity, are in their nature very unrighteous offerings. They are the torn, the lame and the blind, which as offerings under the law, were an abomination to the Lord. Thus saith the Lord, "cursed be the deceiver which hath a male in his flock, and voweth and sacrificeth unto the Lord a corrupt thing." The labours of wisdom, of active energy, of self denial and devotedness to the divine glory presented in faith on the altar of the Lord Jesus, are offerings in righteousness, and will be accepted accordingly.

And now let us for a moment contemplate what would be the effect of *such* labours in promoting the advancement of the Redeemer's glory in the prosperity of the church, were they rendered by all who fill the gospel ministry in the different denominations of the Protestant church.

It will be conceded I think that a purification from sloth and idleness would produce double the amount of services that are rendered I believe three or four times, but I only say double, and here at once without any change in the quality of our services, the benefit done to the church would be doubled. As God works by means in the spiritual world as much as in the natural, and as the produce is ordinarily in proportion to the means used, it will be conceded that to double the service rendered (the quality of these services remaining exactly the same) would be a double increase of benefit, that is double the edification to the church, double as many souls saved. And what an idea is this!

But when we take into consideration the purification from ignorance that will be the effect, if all the sons of Levi were rendered wise, if all their sermons were the fruit of due study by well trained minds, weighty in matter and solemn in manner, delivered with the gifts of utterance; if all their ministrations in the pulpit and out of the pulpit were the ministrations of wisdom, the increase of

benefit would be not by addition but by multiplication, and that not less than four times. I think I might say ten times. But say only four times. The case then would stand thus, rating the present amount of ministerial services as two, doubling would make them four. But adding the purification from ignorance to the degree that is attainable through grace, making them wise, you multiply these four to sixteen. You profit society sixteen times as much by your ministrations, ultimately sixteen times as many souls are saved. Do you say this is altogether an extravagant assumption. Then I ask you how much one wise laborious man has been able to effect in society? One man by talent and energy has overthrown an empire. How much did Luther do, or Calvin, Knox or Wesley? One man of sound mind and active energy is himself a host.

But we must carry the matter still a great deal further. To wisdom and energy in the sons of Levi, add purification from self, make them humble, self-denied, devoted men, and how will the success of their ministrations be still farther multiplied. I do not hesitate to say that this would add a force to their ministrations little short of what the first preachers of the gospel possessed in the gift of miracles. Yes it would be under the present circumstances of society little short of what the gift of miracles was to the apostles at the commencement of the Christian era. The great use of miracles was to silence opposition and confirm the truth of the gospel as a religion from God. And this may be done under the present circumstances of society by the ministry of reconciliation multiplied as they are to such a goodly number, nearly as well as it was by miracle in the days of Peter. Let the numerous clergy in the U. S. of all denominations become truly wise, laborious in their functions, humble, self denied in their lives. Let them teach their people so to be, which they would do of course. This would draw public attention on them universally, it would excite wonder, it would silence opposition, it would produce exactly this conclusion, "these men are the great power of God," and thus men would be prepared by conviction for conversion as if they saw one rise from the dead. And more than all, this purification would give them union, so little known in the church. Not the union whose spirit is party and whose object is sect. But genuine union of doctrine, union of counsel, of feeling, of heart and of action in the great cause of the Redeemer. Union in any cause is strength. What its benefits would be in the cause of the gospel, Moses tells us. One of you shall chase a thousand, and two shall put ten thousand to flight. This is the proportion in which union gives effect to effort in the cause of Christ, one is equal to a thousand, and two is equal not to two but to ten thousand.

Let us further notice the effect of this ministerial purification on the church at large. Then shall the offering &c.

It is perfectly obvious that were the ministry of the church rendered wise, their sermons weighty in matter, and appropriate in manner; their efforts laborious and persevering from week to week and sabbath to sabbath; their lives humble and self denied; were they united in council, in heart and in action, the blissful change would soon tell on the church at large. Revivals would abound,

converts would multiply. The tone of Christian piety, and morality would rise, forbearance and love would prevail. The hearts of God's people would open, and wealth equal to all the necessities of the church would pour into the Lord's treasury. Missionaries, ministers, sabbath school teachers, and every species of labourers gifted and devoted to their work would be thrust forth into the Lord's harvest. Bible, tract, education societies and sabbath school unions would multiply and assume new vigour. The whole church would by and by be mustered as one man to the standard of her redeemer, and constitute an army under his banners terrible to her enemies. She would march on from victory to victory, until in the appointed time the last conquest would be achieved, when the kingdoms would have become kingdoms of the Lord and his Christ. Thus the offering &c.

III. How this purification will be effected. *He* will do it. How? By the agency of his spirit undoubtedly. An outpouring of the Holy Ghost similar to the day of Pentecost will take place. The disciples were forbid to enter at all on the work of evangelizing the nations until after they had received the Holy Spirit. This is a fundamental principle, that the work is the Lord's. Every item of ministerial qualification as well as of ministerial success, is not by might nor by power but by the spirit of Jehovah. But does this doctrine supercede the use of means, or does the divine spirit work without means? surely not. Even the gift of the spirit himself is obtained through the use of means. There is no blessing more explicitly promised in answer to prayer than this, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke xi. 13.) And the Holy Spirit begins and carries on his work of ministerial qualification by appropriate means and these means are especially two. *Education and Discipline.*

1st. Education. Wisdom, industry, self denial, devotedness &c. are clearly to be learned under the influence of the Holy Ghost. They are not to be acquired by misrule, and if so, thorough preparation for the work of the ministry is to be expected from thorough education. This is so clearly the dictate of common sense, that it is surprising how any one who knows any thing of the arduous nature of ministerial duty, would fail to be an advocate for a full course of previous preparation under the very best instruction to be obtained. It is clearly the duty of the church to provide full means of instruction for her youth who are coming forward to minister in her service, and it is equally the duty of those who preside over admission to the ministerial office," until it is ascertained that he has attained to the necessary qualifications for the arduous work. Thanks to God for schools of divinity. They are I hope doing much for the succeeding generation. To cherish and perfect them ought to be a primary object with every friend of Zion. I say to perfect as well as cherish them. My belief is, that as society progresses such may be the improvements made in education, that nearly double acquirements may be made, to what are now made in the same length of time.

2d. The second means of effecting this purification is disci-

pline. Discipline is the operation of religious society upon its members promoting their advancement in all that belongs to duty, by their teaching, exhorting, admonishing, reproof and stirring up one another. Ministers are equally the subjects of this social operation, and need its salutary influence equally with others, and its great neglect is one leading cause of the low tone of ministerial morality. If brethren in the gospel felt towards each other as brethren ought, exercised a holy watchfulness over each other, "exhorting one another daily, and so much the more as we see the day approaching," the effect would be most happy. They who will not submit to this brotherly inspection; they who are such sons of Belial, that one may not speak to them on the subject of their duties and their deficiencies, are of the lineage of Nabal and ought not to be written in the genealogy of Zion; they ought to be cast out of the ministerial office. And this is a farther way in which faithful discipline duly exercised effects the purification of the ministerial order, excluding such as are found incompetent and unworthy. A bad man in the office of the ministry is in a situation of all others affording the greatest opportunity to do the most injury to society. To continue him there is on the part of his brethren to become partakers of the evils which grow out of his misconduct. It is awful indeed to sacrifice the credit of religion, the edification of the church, the sanctity of the ministerial office, the salvation of souls, to friendship or pity, to an unworthy brother, or yet mistaken kindness to his family.

Fathers and brethren, allow me to press upon you and myself the immense importance of fitness for and faithfulness in the high and holy office to which we have been called. This is of more importance towards hastening the millennial glory than any, I had almost said than all other means put together. Bible and Tract societies, sabbath schools &c. with all their value, sink into littleness in the enterprize. For it is wisdom, diligence and devotedness in those who minister in the sanctuary which gives to these blessed institutions, life and efficiency. Without ministerial fidelity they would soon languish and become nugatory. The purification of the text is wanted far more than numbers to introduce speedily the latter day glory. I do not hesitate to say that we have at this day, a host of ministers, who if we were such as we ought to be, and such as through grace we might be, are adequate in a comparatively short time to achieve under the captain of our salvation, the conquest of the whole world. Had we the spirit of Caleb, we would say, "let us go up at once, and possess the land for we are able." And I trust it will shortly be done. The spirit has begun to be poured out on the sons of Levi and on the congregations of the Lord's people. Your own feelings testify that it is so. God is saying to his church ye have sojourned long enough in this wilderness, now therefore arise, go over this Jordan into the land which I give unto the children of Israel. Let us my fathers and brethren arise and gird ourselves. A season of fearful conflict is approaching, and victories of which those of Joshua before whom the walls of Jericho fell down flat, are but the shadow of those about to be realized. Shall we not gird ourselves for the conflict that we may participate in them, and that in the closing hours of our warfare,

when we are putting off our armour, with our clay tabernacle, our ears may be gladdened with the fresh reports of them. We indeed shall fall long before the conflict is closed. We may see the commencement, but our children's children of future generations only will see the termination. But it will be enough for us to partake with Moses in the solace of his dying hour, to ascend the mount of vision and from Pisgah's top look over the length and breadth of that new earth wherein dwelleth righteousness, the sworn inheritance of our children's children for a thousand years. May the Lord grant it.

A NIGHT IN THE REFORMED HOUSE OF COMMONS.

FROM A TORY MEMBER TO A COUNTRY COUSIN.

I have a strong impression that your most unsuspecting rusticity is considerably misled as to the manner in which the public business is managed in what is most appropriately called, the *Lower House of Parliament*.

You read through, if you have patience, three or four yards of magnificent debate, abounding with professions of patriotism, and holding up the public safety as depending on the result of the division. At the end of the session you find some scores of new Acts engrafted on the overgrown and miscellaneous thing, known by the name of the Statute-book. Not unnaturally, you fancy that all these Acts have received the closest and most jealous attention. But in this you are egregiously mistaken.

Let us, therefore, that you may better understand the matter, take a day in the House of Commons as a fair specimen of the *modus operandi*.

The Speaker takes the chair a few minutes before four. A host of petitions are presented and read. Amidst the crackling of parchment, as Member after Member unfolds the fancied wishes and suppositious wants of his discontented constituents, the titles of few of these petitions are heard—the *prayer* of none of them.

The second reading of some railroad Bill is then moved. The House is thronged. The gallery is crowded, and the strangers' seats, right and left of the gangway to the bar, groan under the ponderosity of shareholders having a beneficial interest *in posse*, and directors and solicitors possessing the same advantage *in esse*. In the debate that ensues, it is proved to demonstration that nothing can promote the prosperity of the nation so much as converting the greensward of a gentleman's park into the long dingy track of an iron tram-way, or poisoning the pure air of the country with the filthy exhalations from coal and grease.

A division takes place; and the march of improvement triumphs in the success of the Bill.

Others of the same nature succeed, and the happy harpies who have carried their point, rush out in admired confusion, to arrange their further victory for the next day's swindle in 'Change-alley.

The Members, however, still remain for the present, to see how the grand political debate of the evening is likely to proceed