

This recommended, he contracted an intimate friendship with Manutius, Massa, Speronius, Donatus, and various others, to whom he presented several poems, in commendation of the university and city. Three of these odes are still preserved. After some time he was introduced to the Doge and Senate, in whose presence he delivered a speech, fraught with so much beauty and eloquence, and accompanied with such gracefulness of person and manners, that he received the thanks of that illustrious body; and nothing was talked about for some time, through the city, but this *rara avis in terris*,—this prodigy in nature. In this city, also, he held various disputations on theology, philosophy, and mathematics, with the most eminent professors, and before vast concourses of people. The talents which he displayed on these occasions, gave such publicity to his reputation, that multitudes repaired to Venice from distant parts, that they might have an opportunity of seeing and hearing a man, whose abilities were considered as almost super-human.

Adorned with all the laurels of literature which Venice could bestow, Crichton next removed to Padua, the university of which was, at this time, in high repute. On the day after his arrival, there was a general meeting of all the learned men which this place could boast; but on what occasion they were convened, we are not informed. The fame of Crichton, however, gained him an admission into this learned assembly, whom he immediately addressed in an extemporary poem, in praise of the city, of the university, and of the company that had honoured him with their presence. Having finished this introductory address to the admiration of all present, he disputed with the most celebrated professors, on various subjects of learning. It was during this debate, that he exposed the errors of Aristotle and his commentators, with so much solidity, acuteness, and modesty, that the admirers of this philosopher were astonished at his acquirements, and even filled with profound admiration. Before they separated, he delivered, extempore, an oration in praise of Ignorance, which he conducted with so much ingenuity, and expressed with such elegance, that his hearers were almost overwhelmed with amazement. This display of his learning and talents took place on the 14th of March, 1581, in the house of Jacobus Aloysius Cornelius.

As several persons of considerable rank, who were absent on the above memorable day, expressed their regret on this occasion, Crichton appointed another, to meet any opponents who might be disposed to encounter him; merely to comply with their earnest solicitations, and to afford them gratification. Whether this meeting ever took place seems rather uncertain. Manutius asserts, that some circumstances occurred which prevented it; but Imperialis observes, from information communicated by his father, who was present on the occasion, that Crichton was formidably opposed by Archangelus Mercenarius, a famous philosopher, but that the young foreigner was finally victorious, and obtained the plaudits of the auditors, and the approbation even of his antagonist.

[TO BE CONTINUED.]

## DIVINITY.

### ON INTERPERENCE.

BY DR. BECKER.

Prov. xxiii. 29—35.—Who hath we? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it smotheth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eye shall behold strange women, and thine heart shall utter perverse things. Yes, thou shalt be as he who lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

### SERMON II.

In the preceding discourse I considered the nature and occasions of intemperance. In this I shall disclose some of the symptoms of this fearful malady, as they affect both the body and the mind, that every one, who is in any degree addicted to the sin, may be apprised of his danger, and save himself before it be too late.

In the early stages of intemperance reformation is practicable. The calamity is, that intemperance is a sin so deceitful, that most men go on to irremediable ruin, warned indeed by many indications, but unavailingly, because they understand not their voice.

It is of vast importance, therefore, that the symptoms of intemperance should be universally and familiarly known; the effects of the sin upon the body, and upon the mind, should be so described in all its stages, from the beginning to the end, that every one may see, and feel, and recognise these harbingers of death, as soon as they begin to show themselves upon him.

1. One of the early indications of intemperance may be found in the associations of time and place.

In the commencement of this evil habit, there are many who drink to excess only on particular days, such as days for military exhibition, the anniversary of our independence, the birth day of Washington, Christmas, new year's day, election, and others of the like nature. When any of these holidays arrive, and they come as often almost as saints' days in the calendar, they bring with them, to many, the insatiable desire of drinking, as well as a dispensation from the sin, as efficacious and quieting to the conscience, as papal indulgences.

There are some I am aware that have recommended the multiplication of holidays and public amusements, as a remedy for intemperance;—about as wise a prescription—as the multiplying gambling houses to supersede gambling, or the building of theatres, to correct the evils of the stage.

There are others who feel the desire of drinking stirred up within them by the associations of place. They could go from end to end of a day's journey without ardent spirits, were there no taverns on the road. But the very sight of these receptacles of pilgrims awakens the desire "just to step in and take something." And so powerful does this association become, that many will no more pass the tavern than they would pass a fortified place with the engines of death directed against them. There are in every city, town, and village, places of resort, which in like manner, as soon as the eye falls upon them, create the thirst of drinking, and many, who, coming to market or on business, pass near them, pay toll there as regularly as they do at the gates; and sometimes both when they come in and go out. In cities and their suburbs, there are hundreds of shops at which a large proportion of those who bring in produce step regularly to receive the customary beverage.

In every community you may observe particular persons also who can never meet without feeling the simultaneous desire of strong drink. What can be the reason of this? All men, when they meet, are not affected thus. It is not uncommon for men of similar employments to be drawn by association, when they meet, to the same topics of conversation:—physicians, upon the concerns of their profession; politicians, upon the events of the day;—and Christians, when they meet are drawn by a common interest to speak of the things of a common God. But this is upon the principle of a common interest in these subjects, which has an slight hold upon the thoughts and affections. Whoever then finds himself tempted on meeting his companion or friend to say, 'come and let us go and take something,' or to make it his first business to set out his decanter and glasses, ought to understand that he discloses his own inordinate attachment to ardent spirits, and accuses his friend of intemperance.

2. A disposition to multiply the circumstances which furnish the occasions and opportunities for drinking, may justly create alarm that the habit is begun.

When you find occasions for drinking in all the variations of the weather, because it is so hot or so cold—so wet or so dry—and in all the different states of the system—when you are vigorous, that you need not tire—and when tired, that your vigor may be restored, you have approached near to that state of intemperance in which you will drink in all states of the weather, and conditions of the body, and will drink with these pretexts, and drink without them, whenever their frequency may not suffice. In like manner if, on your farm, or in your store, or workshop, or on board your vessel, you love to multiply the catches and occasions of drinking, in the

forms of treats for new comers—for mistakes—for new articles of dress—or furniture—until in some places a man can scarcely wear an article of dress, or receive one of equipage or furniture, which has not been 'wet,' you may rely on it that all these usages, and rules, and laws, are devices to gratify an inordinate and dangerous love of strong drink; and though the master of the shop should not himself come down to such little measures, yet if he permits such things to be done, if he hears, and sees, and smiles, and sometimes sips a little of the forfeited beverage, his heart is in the thing, and he is under the influence of a dangerous love of that hilarity which is produced by strong drink.

3. Whoever finds the desire of drinking ardent spirits returning daily at stated times, is warned to deny himself instantly, if he intends to escape confirmed intemperance.

It is infallible evidence that you have already done violence to nature—that the undermining process is begun—that the over-worked organ begins to flag, and cry out for adventitious aid, with an impetuosity which, if indulged, will become more deep toned, and impotent, and irritable, until the power of self-denial is gone, and you are a ruined man. It is the vortex begun, which, if not checked, will become more capacious, and deep, and powerful, and lead, until the interests of time and eternity are engulfed.

It is here then—beside this commencing vortex—that I would take my stand, to warn of the heedless navigator from destruction. To all who do but heave in winds and waves, I would cry—"stand off!!"—and spread the sail, ply the oar, for death is here—and could I command the elements—the blackness of darkness should gather over this gate-way to hell—and loud thunders should utter voices—and loud fire should blaze—and the groans of uncharitable spirits should be heard—inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger and hide themselves, and the foolish who pass on and are punished. He who escapes this periodical threat of times and seasons, will not be a drinker, as he who comes within the reach of this powerful attraction will be sure to perish.

It may not be certain that every one will become a sot; but it is certain that every one will enfeeble his body, generate disease, and shorten his days. It may not be certain that every one will sacrifice his reputation, or squander his property, and die in the arms of poverty; but it is certain that a large proportion will come to poverty and infamy, of those who yield daily to the periodical appetite for ardent spirits. Here is the stepping place, and though beyond it men may struggle, and retard, and modify their progress, none, comparatively, who go by it, will return again to purity of enjoyment, and the sweets of temperate liberty. The servant has become the master, and with a rod of iron and a whip of scorpions, he will torment even before their time, the candidates for misery in a future state.

4. Another sign of intemperance may be found in the desire of concealment. When a man finds himself disposed to drink oftener, and more than he is willing to do before his family and the world, and begins to drink early and in secret places, he betrays a consciousness that he is disposed to drink more than to others will appear safe and proper, and what he suspects others may think, he ought to suppose, they have cause to think, and reform instantly. For now he has arrived at a period in the history of intemperance, where, if he does not stop, he will hasten on to ruin with accelerated movement. So long as the eye of friendship and a regard to public observation kept him within limits, there was some hope of reformation; but when he cuts this last cord, and launches out alone with his boat, and bottle, he has committed himself to mountain waves and furious winds, and probably will never return.

5. When a man allows himself to drink always in company so much as he may think he can bear without awakening in others the suspicion of insobriety, he will deceive himself, and no one beside. For abused nature herself will publish the excess in the bloated countenance, and flushed visage, and tainted breath, and inflamed eye; and were all these banners of intemperance struck, the man with his own tongue will reveal his shame. At first there will be something strange in his appearance or conduct, to awaken observation, and induce scrutiny.