

obviating this obstacle;—and, after many plans, I concluded to seek a place as a sailor on board some ship bound to Europe, thinking in this way to have opportunities of collecting at different ports, such works in the modern and oriental languages as I found necessary for this object. I left the forge and my native place to carry this plan into execution. I travelled on foot to Boston, a distance of more than a hundred miles, to find some vessel bound to Europe. In this I was disappointed, and while revolving in my mind what steps to take, accidentally heard of the American Antiquarian Society, in Worcester. I immediately bent my steps towards this place. I visited the hall of the American Antiquarian Society, and found here, to my infinite gratification, such a collection of ancient, modern, and oriental languages as I never before conceived to be collected in one place; and, sir, you may imagine with what sentiments of gratitude I was affected, when upon evincing a desire to examine some of these rich and rare works, I was kindly invited to an unlimited participation in all the benefits of this noble institution. Availing myself of the kindness of the directors, I spent about three hours daily at the hall, which, with an hour at noon, and about three in the evening, make up the portion of the day which I appropriate to my studies, the rest being occupied in arduous manual labour. Through the facilities afforded by this institution, I have been able to add so much to my previous acquaintance with the ancient, modern, and oriental languages, as to be able to read upwards of *fifty* of them, with more or less facility.

I trust I shall be pardoned by the ingenious author of this letter, and the gentleman to whom it is addressed, for the liberty which I have taken, unexpected, I am sure, by both of them, in thus making it public. It

discloses a resolute purpose of improvement, (under obstacles and difficulties of no ordinary kind.) which excites my admiration, I may say my veneration. It is enough to make one who has had good opportunities for education, hang his head in shame."

DEALING WITH INQUIRERS.

On this important subject, Mr. Christmas, a brief sketch of whose life we have previously given, stated his sentiments in the following words :

"There are two methods pursued by ministers and professing Christians in their directions to inquiring sinners, one of which is unwarranted and therefore dangerous, the other is scriptural, and therefore safe. When those who pursue the first method are asked by any one, *What must I do to be saved?* they tell him to repent and believe, and so far correctly. When the sinner replies, that he cannot do it, they tell him to pray 'to God to give him a heart for it; to continue in the use of the means in the hope that he shall find grace; to lie at the pool of the ordinances until the Spirit shall descend to bless him.'

Now this counsel given to an inquirer, *directly tends to stifle his convictions, is a virtual relinquishment of God's claim on the heart, is an inconsistent direction to do what is as difficult as repentance itself, and is contrary to scriptural direction and scriptural example.*

"Such a counsel directly tends to stifle a sinner's convictions. His conscience has been disturbed. He feels the force of God's demands upon his love and obedience; and it is an unwillingness to comply with these demands, and a sense that he must if he would be saved, that wrings his heart with anguish. Just at this time his spiritual guide, instead of pressing home his obligations, tells him to 'use the means, and lie at the pool