

except, indeed, at particular seasons, when she regularly withdrew from society, attended only by her three favourite handmaidens. The names of these respectively were *Faith*, *Hope*, and *Charity*. To all of them she was much attached; but the last seemed to have the chief place in her regard. *Charity* was said to be the native of another sphere, and, unlike her two companions, to be *immortal*. They acknowledged her superiority, and willingly conceded to her the chief management of the household concerns. It was remarked, even by casual visitors, that these concerns went into confusion and disorder whenever her superintendence was withdrawn, but no sooner was this resumed than order was instantly restored; and yet this was done so insensibly as almost to seem the work of enchantment. Nor was it in the household only that her influence was perceptible. When she accompanied her mistress into society, the latter was every where received with more courtesy and kindness than when, through inadvertence or some other cause, *Charity* was left behind. It has been positively asserted, that in the absence of this her favourite handmaiden, there was a visible change in the aspect of *Eusebia's* countenance, and a change too still, more remarkable, in the intonations of her voice.

*Charity*, amiable, though she was, had her enemies; and of these there were two who assiduously endeavoured to traduce her character, and undermine her credit with *Eusebia*. They did not act, however, in concert. Though both the enemies of *Charity*, they were still more inimical to each other. Such, indeed, was the rancour of their mutual hostility, that they spontaneously took up their several abodes at the greatest possible distance from each other. *Eusebia* knew well their enmity to their fair attendant; and when each of them by turns affected and expressed surprise at the coldness with which she received their visits, she would cast on them a penetrating and withering glance, and mildly but firmly assure them that the *precious volume* she possessed had long since taught her how to appreciate their representations. "*Charity*," she would say, "is and ever will be my favourite handmaiden. Her company seems essential to my very existence; yea, though death may deprive me of the other two, she 'remaineth ever' immortal like myself. As for you," she would continue, "your days are numbered,

—your graves are prepared, and the day is not far distant when it will be my high satisfaction to announce to my much injured handmaiden that rancorous Bigotry and spurious Liberty, her implacable and inveterate enemies, are no more."

Courteous reader, the learned tell me that *Eusebia* is the Greek word for *Piety*.

C—s.

#### TESTIMONY OF AMERICA IN REFERENCE TO THE VOLUNTARY CHURCH PRINCIPLE.

NO. III, WARDEN.

*Continued from our May number.*

WARDEN, in his "Statistical, Political, and Historical Account of the United States of America, Edinburgh, 1819," has the following observations:

"There is no national church in the United States; but the support of religion is left to the voluntary contributions of individuals. This is a singular contrast to the policy of the European states; and yet religion is by no means neglected among us." "It will be found, that in the great cities of Europe, where the population has outgrown the original funds, the places of worship do not bear a greater proportion to the population than in those of the United States." "And if the supply of churches be considered a criterion of religious zeal, we should take into account that new churches in Europe are built by compulsory assessment; whereas in America they are built by voluntary contributions." "The truth is," proceeds the plain-spoken republican, "church establishments were founded in a dark and barbarous age, when the interests of religion were little understood, and they have since been supported as instruments of state policy." "Religion is one of the natural wants of the human mind; and, in an enlightened age, requires no aid from the civil magistrate. His presumptuous attempts to promote its interests have been the means of corrupting and debasing it. They have lessened its influence over the hearts and conduct of men, undermined its authority, and filled the world with contention and bloodshed in its name. Church establishments, connected, as they commonly are, with exclusive creeds, have been the most effectual engines ever contrived to fetter the human mind. They shut up religion from the influence of new lights and increasing knowledge, give an unnatural stability to error, impose the dogmas and prejudices of rude and ignorant times upon ages of knowledge and refinement, and check the genuine influence of religion, by associating it with absurd practices and impious impostures. By connecting the church with the state, they degrade religion into an instrument of civil tyranny; by pampering the pride of a particular sect, and putting the