

the offspring of *Cush*, *Misraim* and *Put*. They found Egypt a morass, and converted it into the most fertile country in the world; they reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She hath poured forth her heroes on the field; given bishops to the church, and martyrs to the fires; and for Negro physiognomy, as though that could shut out the light of intellect, go to your national museum, contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the Negro features, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of her skill and taste and grandeur. In imperishable porphyry and granite, is the unfounded and pitiful slander publicly, and before all the world, refuted. There we see the Negro under cultivation; if he now presents a different aspect, cultivation is wanting: that solves the whole case; for even now, when education has been expended upon the pure and undoubted Negro, it has never been bestowed in vain. Modern times have, witnessed, in the persons of African Negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honourable in character; and even the mission schools in the West Indies exhibit a quickness of intellect and a thirst for learning, to which the schools of this country do not always afford a parallel. Your missionaries have dived into that mine from which we were often told that no valuable ore, or precious stone, could be extracted; and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces."—*Richard Watson*.

THE DUKE OF LUXEMBURGH.—This illustrious man, on his death-bed, declared, "That he would then much rather have had it to reflect upon, that he had administered a cup of cold water to a poor creature in distress, than that he had won so many battles as he had triumphed for." All the sentiments of worldly grandeur vanish at that unavoidable moment which decides the eternal state of man.

A TREASURE MISPLACED.—To set the heart on the creature, is to set a diamond in lead; or to lock corals in a cabinet, and throw jewels into a cellar.—*Bishop Reynolds*.

THE CHRISTIAN'S END.—Believer! go on—your last step will be on the head of the old serpent; you'll crush it, and spring from it into glory!—*Dr. J. M. Mason*.

HEARING SERMONS.—Beware of critical hearing of Sermons, preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher instead of the demerits of yourself. Consider every opportunity of hearing, as a message sent you from heaven. For all the sermons you have heard, you will have to render an account at the last day.—*L. Richmond*.

THE THREE QUESTIONS.—Bernard's three questions are worth the asking ourselves in any enterprise: 1. Is it lawful? May I do it and not sin? 2. Is it becoming me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brother?

DOCTRINAL.

THE DOCTRINES OF MR. WESLEY.

In doctrine Mr. Wesley was not the implicit follower of any school; the effect of which is generally, even when error is not induced, to lead to a disproportionate regard to some truths or class of truths, and to arrange them not so much according to the rank which their intrinsic value demands, as according to their bearing upon a system. The Divines of his earliest acquaintance were those of the English Arminian class; some of which are of great excellence, others are obscured with considerable errors, especially in matters of Christian experience. What he wished to be informed in, when made sensible of his need of pardon and regeneration, he certainly did not find in them; nor in the conversation and writings of Mr. Law, which presented to his mind a picture of practical and spiritual holiness, agreeing well with what he saw in the Scriptures; but which still were unable to show how the gate to this paradise, guarded by the flaming sword, might be passed, and the tree of life attained. It may be supposed that had he resorted to the Calvinistic Divines, he would have obtained better information on men's justification before God. So he would had he resorted to the writings of Arminius himself, leaving his modern followers for their better-instructed master; but with the writings of this eminent man he was, we believe, only partially acquainted, till he had been for very many years settled in generally similar views of evangelical doctrines. It was better for him that he was a diligent student of the New Testament; and that the seriousness and painful depth of his convictions of sin rendered him most sincerely desirous to secure light upon its doctrines from any quarter. He obtained it, not from elaborate writers, but from living men, who were the witnesses of the truth of their own doctrine; from a few pious Moravians, the members of a church which had transmitted more clearly than any other the doctrine of primitive times or justification by faith, and the direct witness of the Spirit of God with the spirit of a believer. The doctrines themselves had been, it is true, retained, in all evangelical churches; the very same things had been said incidentally by holy, practical theologians, ever since the Reformation; but seldom with the same simplicity, seldom with so explicit an answer to the question, "What shall I do to be saved?" We allow it to be the praise of Calvinists, that they have maintained the doctrine of justification by faith alone, with a firm hand; and that some of their writers, perhaps all, in former times have held the doctrines of the direct witness of the Spirit, though in their own manner; but to say nothing of what we, who think their general scheme erroneous, conceive to counteract the practical effect of these doctrines, the great defect appears to have been, that the blessings they exhibit to human hope had not been in former times, preached with that freeness of grace which characterize the promises of the word of God. We know that we shall provoke a smile from our Calvinistic brethren, when we claim a superiority for the views of the Arminian Wesley, or that often vaunted glory of Calvinism, the freeness of the grace of God; but we do make that claim, not merely as grace offered to all, which is not the point to which we allude, but where pardon is offered to the penitent himself. In Calvinistic systems we find much preliminary work enjoined upon him; many tests of the genuineness of his repentance to be applied; even