Acquaint thy felf with God if thou would'h tane, His works. Admitted once to his embrace, 1 hou fhalt perceive that thou wait blind before : Thine eye thall be inflructed; and thine heart, Made pure, fhall relifh, with divine delight, 3 ill then menfelt, what hands divine have wrought.

Prospects of the state of Religion abroad.
(Concluded.)

IN Germany, the afpect of religion is undoubtedly mor favourable than it was before the convulions of th. French revolution. Before that frightful, but inflructive period, the characler of the primees, the labours of the fo. phills, the effufions of the poets, the temper of the univerfi. ties, the prejudices of the people, were holtile, not-only to found principles and pure morals, but even to genuine philo. fophy, folid learning, and good tafte. Thefe fatal fources ot corruption, though in part checked, are by no means radically removed. One great caufe of error in opinion, and laxity in pradice, among even the Proteftant clergy of Germany, fprung from the fame origin which engendered mof of the herefies of the firt ages of Chriftianity. It was the pride of reafon, the affcitation, or the prejudice of a falie philofophy. Right reafon, genuine wifdom, hal pily accord with pure religion; and io the Scriptures themfilves, are employed as fynony mous terms. The minds of a Socrates, or a Newton, would readily have been impelled to revere the doctrines of the gofpel; and in favourable circuinftances, might have been led to difplay their power. The minds of modern fophins exhibit very different tempeis, ae well as talents. The fyflem of what is called fpeculative, or metaphifical philofophy, form at beft, but a ferics of romances. When thefe involve no pernicious principles, and lead to no dangerous praclice, they may be regarded as innocuous in themfelves, or aniwing exercifes to the human under.
flanding. But unhappily, like other romances, they ore jrone to engrofs to much the mind. difurb the imagination, ind agitate the paffions. When their pinciples are filfe, and the ir tendency pernicious, their effects muf prove fill more fatally deftruefive. Such have been the character and effects of many modein feculations of pretended philo fophy. In Germany, Dyfems and theories, called phitefophical, often of extreme abficdity, inconfiftencies, or contrarity, have fucceeded each other with amazing rapidity. The finit of fophiftry, the arrogasce of dognatifm, or the propenfities to fcepticifm have thus been wickedly fofered. It was the faflion for princes and fubjects 10 affect to be philofophers, The clergy, forgetting the dignity of their cffices, the immu. rable fanctity of religion, and firm features of divine truth, yield to the fame infatuatton. So pleafe fpeculating princes, to accommodate themfelves to fophificated univerfities or so indulge the naturel pride of the human mind, many of them affected to be philofophical preachers. As the philo. fophy of the day was fo perterted or pernicious, it may eafiIy be conceived how foul was the taint of its impreffien on the features of their fermons, and the fpirit of their character. In the miniftrations of religion, nothing can be fo abfurd as this affectation of philotophy, even where the fy fem adopted is otherwife inoffenfive. Abitract metaphifics, or refearches in their preper place, may amufe inquifitive and fludious minds : but metaphyfical fermons, affecled ipeculative difcuffions are the fcorn of the wife, an infult to the hearers, and a mockery of religion. When fhilofophy attempts to gratt its tneories upon religion, herefy, abfurdity and delufion will appear as the fruits. In Germany, the defire to accommodate religion to the philofophy of the day, at one time feemed to have defaced from the difcourfes of the clergy, in many places, every veflige and feature of the gofpel of Chrilt. The fophifls themfelves laugh at fuch philofophifing divines, the people defert the $m$ in hopelefs indifference; they are left to brood in their fwelling imaginations over the folace of their cold dreams; and religion, like a tlafted tree, feems to wither at their touch. In Germany, the tendency of fuch infatuation is now, in part, perceived even in courts and univerfities: in the country, and amorg the people, it never was fo widely fpread. Even the more formidable alarms which have been excited from the pernicious projects of mafonic confpiators, illuminati, and confederated fophifts. have only bein confined to a narrow circle, though intended to diffufe ruin and convulfions to the widef
range. Happily, the projects are unknown, and the poifon untatted, through the great mafs of the people. Happity through the good providence of God, we can now hail more favourable protpeets of the ftate ans reception of religion.
the condition and circursfances of the United Provinces, widely diff r from thofe of Germany. Infulated by their limits, their language, their interelts, their babits, from the reft of Earope, they admu innovations more tardily, and retain their cuftoms and other principles with more pertinacity or firmaefs. The Proteitant religion in a very fimple and falutary form, has long been eftablifhed in this ecuntry.Perhaps, it has as licte degenerated from its original conditution, as in any other region of Europe. There are, in. deed, many Roman Catholics in Holland. There is a multitude of Jews in Amiter lam. The Mennonites fill are found in confiderable numbers, efpecially at Haerlem. Alt fects are tolerater 1: and, from the freedom of the pref', books of infidelity, and fcepticifin have, in former times, often been printed in Holland, which coold not fand publifhers is any other country : but thefe books were foon fcattered to other quarters, and received but little encouragement in the Provinces themfelves. It is not the delation of fophitiry, the vices of courta, nor the feduetions of poetry, that can bs fuppofed to pervert the Dutch. The temptations which un, avoidably attend extenfive commerce, and an unceafing purfuit of gain, are afferted to have rather marked the unfavorable features of their character. But, however prevalent thefe may be anzong the richer claffes, they affect little the great body of the people. A mong thefe are flllfound many happy effects of a pure religion; much reverence for its doctrines and inflitutions, and great attention to the right edscation of their children, and difcipline of their families.The clergy difplay ftriking examples of Prefōterian fimplicity and Arictnefs of manners : they in general, are learned in the fciences that pertain to their profefion, exemplary in their conduct, regular, and even frict in their attention to their duties, and often zealous in their pe:formance. From the recent innovations of the French in Holland, the clergy have fuffered confiderably. In Amfterdana, eight Paftors were driven from their churches, becaufe they refufed their oaths to the new conflitution, and, to the deep regret of the people, who ftill fack their miniftrations, were fupplanted by others, who are regarded with indifference or contempt.

The Conllitation of the church is Prefbrterian ; the doctrines are Calvaniftic, and are generally taught not nominal.

Iv, merely, but explicitelv ; the difcipline is Ariet and regularly exercifed. Their mode of-worlhip is like that of the Scots church, fimple and primitive, and generally fervent, isterefing and well attended. They, however, admit or gans into their churches, of which, that at Haerlem, is reck. onedrhe fineft in the world. At Rotterdam, they are at prefeat erecting an organ, valued at foon,000 Sterling. Free. doms and levities appear in fome towns upon the Sabbath, which once were regarded with abhorrence in Scotland : but which, if fuffered to increafe, will do more harm there than in Holland; becaufe regarded as a departure from all religion, which is not the fentiment of the Dutch.

The Univerfities of the United Provinces have been long deemed very pure feminaries of education, highly refpecta. ble for learning, piety and difcipline, and particularly atten. tive to thofe fciences which are connected with theology.They have produced many eminent divines and profound fcholars. Clafical literature, the oriental languages, biblical criticifin, fyftematic theology, have been cultivated in them with peculiar ardor and fuccefs. Theology is the only fcience which can, with juit claims, be taught tynthetically. A revelation from God, if rightly underftood, muft be fixed and immutable in its doctrines. The Dutch feem to ad upin this principle; and are remarkably fleady in their attachment to the creed they profefs. Happily for them, that creed is fcriptural, fimple and found. Their fledfatuefs to the reIigion of their forefathers is wife and fafe. In other fciences, which boall no fuch authonity, and are to be ftudied in a dif. ferent manner, this unbending difpofition might not merit fo much praife : as when, in their medical infitutions, they will permit no man to be wifer than their countryman Boerhave, or to contradict his aphorifme.

It is remarkable, that in fo fmall a fate, there are no lefs than five univerticies, befides inferior colleges, academits, and excellent fchools, in every town of note. Of the reformed Calviniftic church, there are fifteen hundred and feventy preachers-literature, and the knowledge of religion are thus very generally diffured. Their elements, priaciples, and forms, are rigidly exatted of the young, and refpected with feeming reverence by all ages. Some intelligent and devout chriftians who refide in the country, afirm that, as the Dutch are fingularly cleanly in their mode of lif , yet otten very indelicate in their actions: fo while they are rigidly attentive to the form, they are often fadly eftranged from the power of sodlisefs. This, however, is a cenfure, that unhappily mafy
be applied to every country whore the inllitations of religion have been introduced, and long familiar. But contemptible as mere forms are in themfelves, they aro yethighly ufe ful in human fociety, and even in the church of Chisil. And where the forms are are in themfelves guod, many fubRantial advantages may flow from their obfervance; though, from the infimities of human natare, they are ever liable to be a. bufed. But God even connects his blelings with the external ordinances and means of grace, which he prefcribes. It mav be trufted, that they are not fo frequently feperated in Holland.

The religious inflitutions of the Proteflant cantons of Switzerland, are fimilar to thofe of Holland. Their admired fimplicity of manner and puritv of principles, were reprefented, as having fuffered melancholy abatements, even before the late convulfions which have diftracted that unhappy country. Still the impreffions of the good feed fown, and advantages formerly poffefled, are not effaced, and amidtt their mountains are yet found examples of primitive piety, difcipline and zeal,
From the mof recent accounts, the afpect of religion in Denmark and Sweden, as in Germany, is more favorable, than at fome former periods. Though French manners and philofophy had tainted the bigher ranks in Sweden and Denmark, the luxury and temptations, incident to fimilar flations, had foftered their concomitant vices; thefe had never infected to any extent, the great body of the people. The eftablifhed religion in both kingdoms is Lutheran, with fome thades of diftinction, chiefly in the power, tities, and ditribution of the clergy. Mavners, fchoels, difcipline, the poor are under falutary regulations, and the happy effects, and principles of the Reformation, are fill zealoully retained.In Lapland and Findand there fill prevails a melancholy gloom of almoft inacceflable heathenifm : but in the other provinces, the Proteftant faith, and truth of the gofpel, are attended with confícuous and invaluable advantages.

Minds that are narrow, bigoted to the forms of theirown shurch, or acluateर्य by zeal, not according to knowledge, are prone to deny all merit or utility to inftitutions that differ from their own, or to limit by their own piejudices, the coun. cils of God, and the features of holinefs. Enlightened and benevolent Chriftians will detive fatisfaction from viewing the diffufion and cff cls of pure religion, whatever be its form, and, like Paul, every way, whether in pretence or in truth, Christ is preached, therein they do rejoice, and will rejouse.

The follo ing fhort account of the French $P$ rophe ts, has been extract. ed from Hantar Abams's Viezo of Keligions, in orem that it miglit he pubtihed in voar Magazine, if fou thould think it worthy of the atten ion of your readers.

THEY firf appeared in Dauphiny and Vivarais. In the year 1088, five or fix hundred Proteftanis of both fex. es. gave themielves out to be prophiets, and infired of the Moly Ghofl. They foon became fo numerous, that there were many thoufands of them infpired. * They had ftrange fis, which came upon them with tremblings and faintings, as in a fwoon, which made them freich out their arms and legs, and fagger feveral times before they dropped down. They fruck themfelves with their hands; fell on their backs; fhut their eyes; and heaved with their brealls. They remained a while in trances; and coming out of them with twitchings, ntered all which came ia their mouths They faid they faw heavens open, the angels paradise, and hell. Thofe, who were juf on the point of receiving the spirit, dropped down, not only in the affemblies, cry ing out mercy, but in the fields, and in their own toufes. The leaft of the affemblies amounted to four or five hundred, and fome of them even to three or four thoufand perfons. The burden of their prophefo was amend your lives, repent ye, the end of all things is at hand. The hills refonded with their loud cries for mercy; and with imprecations againf the priests, the church the pope \&c. And all they faid at thefe times, was heard and receiv\&d with reverance and awe.

In the year 1706, three or four of thefe prophets came over to England, and brought their prophetic spirit along with the $m$; which difcovered itfelf in the fa ne ways and manners, Dy extacies, agitations, \&ce as it had done in France. And they propagated the like fpirit to others, fo that before the year was out, there were two or three hundred of thefe prophets in, and about Londgn, of both fexes, of all ages, men, women, and children and they delivered four or five hundred prophetic warnings.

The great thing they pretended by their firit was, to give warning of the near approach of the kingdom of God, the hap$\frac{1}{2}$ times of the church, the millenium state. They declared,

- They were of all fexes, but mof of them were boys and freall gith, fiem fix or feven, to thenty five years of age.
that all the great rhings they predict d woulw be maiifest coer the whole ear th, wis thin the ter $m$ of the ce years.

Thefe prophets allo pretended to the gift of languages; of difcerning the fecrets of the heart; the gift of the miniftration of the fame fpirit to others by the laying on of hands, and the gift of healing.
$T$ o prove they were really infpired by the Holy Ghoft, they alledged the complete joy and fatisfaction they experienced; the firit of prayer which was poured forth upon them; and the anfwer of their prayers by God.

## Messrs Editors,

By inferting "a mort account of the People known by the Name of Shakers, or Shaking Quakers," from the Theological Magzine, in the lecond number of the Virgînia Religious Magazine, you will obl ge one of your readers.

WHILST the hiftorian is in general fupplied with records of thofe whofe hiftories he would collect, and is favored with many other written authoritirs, his way lies plain before him, and his wgrk is partly prepared to his hand. But he who attempts the hiflory of a people, or feet of people entirely new, labours under this difadvantage, of baving no written author to confult, or authority to fupport him. Like the firtt traveller through an unexplored region, his way lies through an almof impervious widernefs, without a fingle way-mark to guide his fteps ; more elpecially, whilft he delineates the characler of a feed, whofe religion it is to defpife letters, and as much as in them lies, fupprefs every written account of their profeflion or practice.

Knowing the weaknefs and wickednefs of his world ; the credulity, the malice, envy, and caprice of mankind, we may not attempt to deliniate the characler of any people or profeffion, merely from the torgue of common fame

The facts which have fallen under the particular notice of the writer, thofe things which the Shakers publicly profefs, and own to be facks, and thofe occurrences, the truth of which refts on credible evidence, fhall now be arranged with as much concifenefs and perficicuity as pofible, leaving many doubtful occurrences to be hereafter developed by time, or buried in oblivion.

This fingular religious feot of people called Shakers, or Shaking Quakers, derived their name, partly from a diflant tikenefs in them, to the people called Quakers, or Friends,
.nd partly from an uncommoneffee their extraordinar, has on their bodies, caufing them at times to flake, or shua. der, in a mof furprifing manner.

This peculiar fect, if they belong to any known religious denomination, are a feecies of Roman Catholics. Like the Papal church, they have their popes, their extraordinary Taints, their auricular confefions, their abfolutions, exorcifms, and their purgatory; like them the decrees of their church are binding on the confciences of men; their elder has power to forgive fin; and like the Papal Church, they forbid to marry, pretend to miraculous gitts, and hold to the invocation of departed faints

Their likenefs to the Romifi church the Shakers are fenfible of, and fay, the Papal is the only church on earth eftab. lifhed on the true gofpel plan; but having loft the fpirit, are become a lifelefs body; which firit hath revived in the Shakers, and hence now they are the only true church on earth; and that falvation can be obtained in no other way.

The firf founder of this wild leet was one Jane Lees: The lived in the town of Manchefter, in England; was of low parentage and procured her living at the expence of her chattity. She fuftained the character of a woman of ill fame in England, which charater the fupported in America until her eleath.

She affumed the name of the Fien L dy, but was more generally kown by the name of the Mother. She divulged her extraordinary pretentions firft to a few of her incimates. about the year 1770. She collected difciples in the town of Manchefler, to the number of thirty perfons, and $f t$ up her religious exercifes much in the fame form in which fhe afterwards eftablifhed them in A merica.

But her religious performances were fosvery clamarous, her rites fo gy manafic and fubverfive of the peace of families, and her fpirit fo intolerably cenforious and impudent, the fect was deemed a public nuifance by the people, and was fuppreffed by the civil authority. This the Shakers branded with the odious name of perfecution ; accordingly fhook off the duft of their feet againft them, and fought an afylum in a land of more perfect liberty. In the year 1773 or 4 this Elect Lady, with five of her principle difciples, viz. William Lees, her brother, James Whitaker, John Ocknel, James Porterton, and one Shepherd took fhipping and came to New York, from whence thev foon removed to an obfcure village in the ftate of New-York, about twelve miles north-weft from Albany, knowa by the name of Nefgueuna. The re-
wainder of the fect, who were left in Manchefter, foon loft their fpirit, after this elopement of their mother accordingly difanded, and the feec difappeared. * In this place of obfcurity, thefe fix emigrants lived, unnoticed by the public, until the fummer of 1779, when their fpirit again revived; multitudes reforted to them, and they became an object of curious fpeculation to the world.
It hath apeared to many perfons a riddle altogether infcrutable, how it was poffibie, for an indigent franger to effect what this woman effected, when labouring under all the difadvantages with which fhe was burdened. As a woman, the was in the eyes of the world difqualified for the office of a bifhop. Her perfon was fo far from charming, that fhe was deemed ugly; the was wholly deftitute of letters; fhe could neither write norread; her chatacter was lewd; her converfation vulgar, and her language very prophane. She lived a moft intemperate life, and her behaviour was mon outrageous and provoking in her fcenes of intoxication.

Yet, with all this group of evils, this woman became the mighty power of God to this deluded people.

In fearching the latent caufes which have been productive of this uncommon event, we are not to confine ourfelves to the power and addrefs of this Elect Lady; more is due to the moral ftate of the people who became her,difciples.

Previous to this extraordinary event, Providence had thrown together in New-Lebanon, and the adjacent towns, a large number of enthufiallic fpirits, among whom, in 1779, there was an uncommon religious commotion.This awakened all their religious wildfire to a very high degree; and as is common with all fanatics, they were full in the belief, that God was about to perform foine unheardof wonder for his church upon earth.

They confidered themfelves now, according to their own phrafeology, in Babylon; but the time of their deliverance was at hand. Many of them were in frequent and fore travail for the deliverance of the church, and for individuals: others were fainting, crying out falling down, and wallowing on the ground; whilft fome were falling into trances, out of which they would emrge full of the firit of prophefy. They predicted, either that God was about to deliver his

- This information was received from the mouth of Col. Smith, an Englifh gentleman, who lives in the town of Manchefter, and was intimately acquainted with this feet until their departure for Americe.
people, or that the day of judgment was at hand, or that after fo many days the door of mercy would be forever fhut againth the unbelieving world. Many of them dreamed extraordi. nary dreams, which were interpreted by others in as extra. o.diniry a manner. Indeed, nothing was heard amongt thein but things which belonged to the marvellous or the mi. raculous.
"hillt this was the religions fate of this people, and all. men were looking out for thofe approaching wonders, an in. cident happened which brought them to the zenith of their wifhes, and intantiv completed the whole drama.

One Ialmage Bithop, of New-Lebanon, a great fanatic, being at Nefqueuna, in this crifis of religious phrenzy, and becoming acquainted with the Elect Lady, juft as her fpint began to revive, and difciples had begun to refort unto her, inftantly caught the firit, and like a theaf fully dry, immediately kindled into a fiame,

Repiete with jov, he haltily bore the happy tidings to New Lebanon. The effects were furprifing, and the road from thence to Nefqueuna was inftantly crouded with thefe deluded people in queft of more fatal delutions.

This icheme of Shakerifm was admirably adapted in its pature, to millead a people thus prepared for deception: hence but few of them efcaped the fatal fnare. It was compofed of thofe extraordinaries they were in expectation of, and re. plete with the fpirit and power they ardently longed for.

The pretenfions of this bold impotter were, that the was Chritt in his fecond appearing; that the was as really the faviour of the world as Jefus of Nazareth was; that the divine nature as really dwelt in her as it did in thim; and as the fecond coming of Chrift was tabe far more glorious than his firlt appearing; fo the was feven times more glorious than Jefus.

She claimed power to minifter the fpirit to whom the pleaf-ed-declared that the had power to judge the world, and that the was now daily jadging the dead of all nations, who were coming in valt crouds to her for that all-important purpofe. She pretended to know the hearts of all men; accordinglv, when thefe deluded people firft came to her, fhe would call them by name, telt thein the knew of their coming the day before, where they lodged on the road, and who they met by the way. Thefe extraordinaries wrought wonders in thofe inflamed imaginations, and confirmed them in the delufion.

Thofe who vifited this Elect Lady were treated with the greatell hofpitality ; they were admitted into the company of
their new converts, who were rejoicing and finging mofl melocioully. Some worts ther could underiaid, and fone wort in an unknown tanguage to them.
The mother would w Ik aiound them, fmile upon them, bas her hand upon the ir $h$ atl then : $k$ e their hand and prefs it upon her own bofom. She would forcke their arms, lay her hand on the ir leads, and man othe thit ge fle wbo'd do of the like kind; all the while flie would be finging and clart. ing forth a ll range bewitching kind of in cantation, until t'e peffon was wrought into a petfeet maze. Nany perfons who have beea the filj jeels of thefe be witching charms, have r. lited furprifing efices of them on their minds.

Thay iffirm, liat all their former views of hings were Atangely obliterated; they could recolleet nothing of their former notions of religion; every thing appeared dark and confuf d, and the new fy feim now be fore them wholly fwallowed up all th ir attention, and their whole fouls were irreGiltably borne away by its bewitching energy.

In this paroxifm of infatuation, they were warned againf the awful danger of refifting the Holy Gholt ; and were now called to a confeffion of their fins as the only way in which they eould expect forgivenels. This confeffion mult be in public, and every fin of heart and life, though ever fo fecret, mult be difclofed. This, no doubt, was performed wi $\cdot \mathrm{h} \cdot \mathrm{fc}$ cupulous punctuality, as it was in the immediate prelence of their judge, and they were taught to believe their future falvation was fofpended, on a faichful difcharge of this all-important du2y.
Here was an exhibition reall humiliating to every feeling and fober mind, to behold multitudes of eleluded mortals at once difgorging every abomination they had ever practifed, or even thought in their lives. This being effected, the mother then warned them of the danger of pride, the great fin of following the foolifh and vain tathiond of the world; and after having fleeced them of their jewels, earrings, necklaces, buckles, and every other thing which might feed their pride, or rather enrich her filf, and having cut off their hair hard by their ears, would then admit teem into her fraternity.
Being thus metamorphifed, they might as well be Shakere as not; for they were fit for no other fociety, and indeed they were afhamed to appear in any other.

Alter this general defcription of the rife of this $f \cdot \mathrm{c}$, a more particular deliniation of their faith, the power of their fparit, and manner of their behavior, demasd our attention.

It may be obferved, this zealous feet of people profefs ne article of faith at all. This is too low a term for them ; all is abfolute knowledge and open vifion. Howbeit, we fhall treat of it under this name.

The great and fundamental article of the faith of this peo. ple is, that the Mother is. Chrif in his fecond appearing, and that fhe is the judge of quick and dead.
2. That Shakerifm is the firft refurrection, and is the com. mencement of the final jodgment; that they themfeivss are the children of the refuirection, fhall become perfect in the prefent ftate as the angels of God; and that death fhall have no miore dominion over them.
3. That they, being children of the refurrction, mult neither marry nor be given in marriage.
4. That this firft refurrection is an entire new difpenfation, and that the written word of God is of no ufe to the people of Cod in this new and firitual flate; but they are to be guided wholly by the immediate influences of the Holy Ghof.
5. That many things forbidden to men in their carnal flate, are allowable and innocent to the fpiritually minded; for to the pure all things are pure.
6. That the interdicted tree in the garden of Eden was Eve the mother of mankind; and the firit tranfgreffion of A. dam was his receiving and treating her as his wife.
7. That all congugal and filial connections, ties and obligations, are of the flefh, are works of the devil, and are to be diffolved.
8. That all common fenfe, natural reafon and confcience, belong to carnal reafon, are not to be attended to as our guide but we are to be directed wholly by the dictates of the fipirit.
9. They believe there is a probationary nate, or nate of purgatory; out of which finners may be releafed, by the insercefion and power of the Mother.
10. They believe men mult be regenerated in order to falvation, by the firit which is in the Mother: and that becoming Shakers is regeneration.
11. They believe, that being born again, is arriving to a tate of perfection, and is a progreflive wotk, effected by their own painful endeavours, in labour or dancing, and other penance and alls of mortifatation.

In addition to thefe articles of belief, they proft fs a thoufand inconfiftent and felf-contradictory things, which they are alternately adopting and again tifcardin; as occafion may ferve ; for there is no feet of people more unftable
and fiffuating than the Shaking Quakers are. Alhowgh shey profers to be under the immediate iafluence and goidance of the unerring fpirit of God, and confidenily uffirm, of every fcheme they adopt, that it is the eternal and unskerable truth of heaven, yet they will very foon be found in a quite diff rent and contradietory belief and practice.

Reafon would dichate, that fuch inconfiftencies could not fail to confound them before others, if not create doubts in their own miads, that they might be mifled by a falfe and d-dufive foirit. Yet thefe inconfifencies give them no unealinefs at all. They have one fovereign ialvo for all thefe reveries, which is, we are now in the infancy of this new and glorious difpenfation : we are led by the firit of God as littie children, which deals to तs as we are abie to bear ; we cx: pect to alter much more hereafter than ever we have done haretofore; thofe things we once adopted were fit and proper for us theo, but we have advanced beyond them now, and by and by thefe things God direets us to now, will be lailafide. Armed with iuch a fword of the Spirit as this, they cannot faii fictory.
Indeed, of thofe abfardities, at which cornmon fenfe mun re volt, they will $f y$ it is only carnal reafon fays they are atfurd, bat the Spint rellifies is their confillency; therefore. they know thet it is truth, as certainly as they know there is a God in heaven.

And bere the difpute munt end; for the mighty bulwark of Shakerifm is the power ful imfuence, or anghty impreffons of their pirit.

The followin is a charge delivered by faco Reth, prefalant of tie thind difriç of the churt of common seas and qu riet iefi. ns ior the fate of Pennfylvania, before the grand jary of Lazeme coua1y, Augull 1800 .
I the aldrels, the icader will find evidences of a penctration and maniy genius joitied with the mof rational piety; le will fee at once, that religion and the moft enlightened taiens, mutually adorn each other; and he will alfo fee, thas to arpear the man of 1aters, is not to thow a difrelpect to the iuthitutions of the Chrithan rel.gion.

## Gentlearen of the Grand fury,

 DELIGION and government are the two grent and im, I portant topics, that have enoployed the thoughte, and divided the opinions of the wife, in eyory age and cuatry.Strongly onnnefied, and blended as they are with each other, involving at the fame time, our moft invaluable interefls, both Aere and herecfier, it cannot be deemed furprifing, that the utrioft efforts of the human undertanding thould be called Forth, in the invefligation of fubjechs of fuch momentous con. cern. Religion is effential to the happinefs of man : and goTernment was defigned by the great Author of our exiftence, to be the means of enabling us to obtain a higher degree of happinefs. Every law, or focial regulation, fo far as it has a tendency to defeat the purpofes of religion and morality, is therefore to far fubverfive of the end for which government wes inflituted. How far the eftablimment of religion, in (neral, or any particular fyllem and forms of religion, may te compatible whit poliey, or the rights of private judgement, is a quefion not now to be iffcuffed. Happily, the utmoft liburality of fentimem has always prevailed in Pernfylvania, 3 he laws tolerate every religious feet, in the greatellatitude, without granting exclyfive privileges to any. One pofition nay howerer be faftly afimed; namely, that every legila. ture is urder indifpenfible obligations, to eitead the infuence of virtue, to dificountenance all thofe vices that are forbidden by the precepts of religion, and which, at the fame time, are pernitious to society. Stridly fpeakiog there is ne fuch thing as an cifenec againt reigion, known to the laws of our coun$t y$. It is only becaufe certain aets atstu: $\boldsymbol{b}$, or have a tendency to disturb the pace and moral order of the conmunity, that they are puinimable by human tribunals. Although qur law punifhes murder, theft, blafphemy, fwearing, and other crimes, yet it does not punifh them as vzolations of the divine law. The act of A pril 1794, for the prevention of vice and immorality, gambling, and diforderly forts, which alfo $r$ f. trains unneceflary labour on the first day of the week, is entirely filent with refpeck to religion : and the word religion is not to be found in the af from beginning to end. The legiflature have viewed the fubject in conneftion with its political confequences, and have proceeded on grounds and confiderations purely fecular. The All-powerful Deity is infinitely able to pumith the tranfgreffions of his own laws, and to maintain the rights and dignity of his moral goverament. Cur laws look no farther than to overt acts, and confider their tendency to subvert the peace and happircss of fociety, as the fole rute of eflimating the demerit of actions, and the onIy standard of legal punifhment.

With good reafon the abel legilators have endeavored to frame their laws and conllitucions on the bafis of religion;
well knowing the predominance religious fentiments have alvavs hat over the human mind. Nan has been not improperly defined animal religiostun; becaufe religion of fome kind is effential to his make, and iafeparable from his natare. Even the malt abfurd fuperftitions, and extravagant ideas of the grvernment of the world, by invifible beings, are infinit \$y more favorable to human happincfs, than downright A the ifm; for a falfe religion is univertally acknowledged tu be better than none.

Actuated by fimilar views, and purfuing the fame lad she policy that has influenced other rulers, the legilatare of our fate, by forbidding all unneceffary labour on the forst day of the week, have wifely called to the aid of goverament, one of the molt important inflitutions of the Chrillian religion. The law contaning this claufe, is ia my opinion, one of the moft falutary in the book of our Itatuses. Its objech, as the tille imporss, is to prevent that inundation of yice and immorality, that proved the bane and ruin of thoufands ofindividzals : the fcourge of nations, and bottomlefs gulph in which uth the valt empires that ever exilted, have been fraaliy fowtioned up.

To prevent this difmal cataftrophe to our country, the law juft mentioned, befides interdicting labour on the first clay of the week, and so far adopting the precept of Chrillianity, has, from the fame motive of public good, pointed its prohibitions and its penalties againt duelling, blafphemy, drunkennefs, gambling, and many of thofe defluctive habits, is which it is well known the more irregular and vicious pare of the people, generally indulge. A law thus beneficial in its effects - the palladium of public virtue-the fhield of gevern-ment-deferves the moft attentive confideration of every man. It is a public law of the land, of the greateft importance and univerfal concernment. It is therefore apprehended, an explanation of the various parts of it, as arranged in the law, will not be deemed improper in a court, whofe incunbant duty it is to watch over the morals of the people; and to enforce, by every argument in their power, entire and unreferved obedience to the best laws of our country.

The firf fection in the law, and upon which I mean now to addrefs you, is that which prohibits all worldly employment or bufinefs on Sundav, except works of neceflity and charity: and forbids, without any exception, all gaming, huntigg, Thooting, and other fporis and diverfions whatfoever. A provifo in the law, authorifes the preparation of necellary food in private families, and in public houfes, for ftrangers K 2
and travellers ; the conveying paffengers, and perfons rewions ing with their tamilies, over ferries; and alfo, the fale of the neceffaries of life, befare nine in the morning, and after five कis the afternoon, in cur public markets.

But it may be afied, why are the hands of induntry thus bound up: why are the people reltrained from labour, upois every ferenth day?

Veiy good reafons, Gentlemen, may be affigned for its Whervife the widdom of the Most Righ would not have enjöned it, at the creation of man ; afterwards made it a part of the decalouge to the Jews, and finally continued under the Ehrigian difpewfation.

The gradual exercife of Almighty Power, by which this world was created, in the fpace of fix days, was no doubt in. * anded as on influctive leffon to thofe intelligent beings, that asere deftined to inhabit it. Upon the seventh day, we are rold, the Deity ceafed from his labours; and direfied his creature man, ever after, to confecrate it as a holy day in honor of creation ; thereby to commemorate the gloriouse. vent. Nor is it pofible to concerve, that any means could be sevifed more likely to imprefs the idea, that the world was the zurob of an Almighty Hand, than influting a certain day; to be kept in memory ofit. Tis therefore, veafonable to behieve, this was one end, propofed ly the inflitution of the Sabbath : at the fame time, it had a direel tendency to banih the extravagant notion of the eternity of the world, and to guard againt the idelatry of the fun, moon, and fars: to which, we know, mankind have been extremely prone in everwy age and nation. The difpute concerning the origin of the earth, which fo much perplexed and bewildered the hear then philofophers, is folved in a moment, by the fublime declaration of the Jewifh legiflator-" God faid, let there be "igt, and there was light."

With refpect to the feptenary divifion of time, it is worthy of uemark, that it prevailed in the earlief ages, and was ob. feaved, not only by the Jews, but by the more ancient Egyp. tians, and by the Aflyrians, Perfians, and Azabiaes ; among Whom it was the conflant afage to divide the week into seven days. It is, I-think, totally impombie to account for this divilion of time, and its prevaience in the moft remote and daik ages of antiquity, on any oifrer fuppofition, than its being inflituted in honor of creation, and handed down by tradition, through fucceffive generations of men.

It is the attribute of wifdom, to proportion the means to the end ; and it is. the character of Infinite Wifdom, both in
he moral and natural would, to render all his operatios bibervient to the production of the greateit poftrice gond han is a compound being, confifting of both foul and $b d y$, and has the interefts of both to provide for: the infitution f the Sabbath has therefore a twor-fold afpect-it has referace to his present as well as to his futare liate of exiltenice. Iris defigned and calculated to promote his bap. inefs tiene, Ind to fecure it hereafier, Abfraction from worldly em. floyment is enjoined, that religious worhip may be obferv. d. The reafon explicitely given, why man fhould reft from fis labours every frventh day, is that he mas have leifure from the noife and bulle of the world, for devout contempta. ions; and for acquiring thofe habits of picty, without which, Whopes of future felicity, are entirely fatlacions. It is in the highenl degree irrational to imagine, that religion confles In a few ads, or in the cold performance of an occalional du17. Ts the underfanding and good fenfe of every man, it is evident, that religion is a fettled difpofition-a habit-a tem-per-an entire devotion of the heart, to pleafe that Being, whom it is our intereft to pleafe and to obey. But I would ak, can this difpofition, this habit be acquired, without the Iffe of fated means, and the moft vigorous exerrions? The lawyer, the pisfician, and the mechanic, are trained for years, before they attain the knewledge, or are qualified for the exercife of their different profeffions. And every body knows, or ought to know, that attainments in virtue are not made without conflant difcipline, and unremitted efforts. Confiderirg the depravity of the human heart, thete can be little doubt, that if certain perinds had not been appointed by the Deity, for religious folemnities, every appearance of public and focial worthip would have been banifled from the wolld. Abforbed in the bufy purfuits of life, man would foon forget his duty to his Creator, unlefs a recurrence of fixed and stated periods had been inflituted, to keep in mind his immortality, and to prepare for that untried exiftence, for which he is ultimately intended. Between the two worlds, God has eftablifhed an indiffoluble connection; and it is an immutable truth, that virtuous habits, acquired in this, are indif. penfibly neceffary to lay a foundation of happinefs in the nex. In fhort, fuch is the conflitution of human nature, and its propenfity to keep out of fight the future world, that nothing lefs than the expedient of appropriating a cerrain portion of time for the duties of piety and devotion, would be fufficient to prevent religion, and every veflige "f it, from being totaldy obliterated from the face of the eartb.

Nor is it lefs undeniabiy true, that the inflitution of the Sabbath, is calculated to advance the temporal, as well as the maral and spiritual interests of menkind. This will appear evident from the reflection, that it all probability, focial and public worfhip was the principal defige of inflituting the Sat. Lath, and thewinthe fancluaries of religion, it is natural to fup. pofe, thofe ufe ful impreflions would be made, that have a tendency to advance the interefls of virtue; and the general happinefs of mankind. Here it is, men are taught their duty to God and to their fellow-creatures; coforced by the powertut con. fiferation of future rewards and punifliments.- Here they are taught the awful confequences of vice, and that nothing but a life of piety, and obedience to the laws of Heaven, will procure final happinefs heyond the grave. - Here they are taught, that the defign of the great Author of Chriftranity. was to infpire men with mild and peaceable difpofitions, and
 curelty and injuntice.-Here they are taught, that without holinefs, the itrietell morality, and univerfal benevolcuce, future tclicity is abfolutdy a attanable.- Here they are tanght, in their intercourd with the world, to exhibit genticvefs and contely of manners towards all men; not fiom the ignoble view of acquiring populse applaufe, lut as the means of cokivating that fffctioncte and brotherly frame of fipit, which is reprefented in Sciptare, as the mof decifive evidence andicriterion of love and obedience to the great Parent of the Univerf - In fine, here is irculcated the prachice of thofe eminently Chrifian virturs, mreknefs. chan 3ily, and forgivenefs, as the indifpenfible crodition of bitain. ing our own forgivenefs. And can there be any doubt, that the public delivery, and frequent inculcation of precepts fo 2bline and Senev tlent, mull have the happicft oft Ef in correfing the manners and mending the heatt, and thes power, fuily contribute to maintain the caufe of vistue and order, and the generalinterela of fociety? Depply immerfed as the bulk of mankind are, in the laborious employment of life, it cannot be expected they thould have it in their pewer to de. vote much of their time to the acquifinin of religious knowledge. How admir bly adapted then is the inftinution of the Sabbath, to the condition of the poor, and induftious claffes in fociety ! the main defign of which is to difpenfe, at Aated periods, infruelion to tiofe, who feem to have no other means and orportupity of attaining it.

Even in the portion of timenlintted for rel giousexercifes, there is the eviderce of confummate wifdem, and an un-
bounded knowledge of the human frame. If less then a seventh part had been allotted, these is rution to believe, it would not have produced the llightei, ftet, eifher upon the heart or lif-. I he interval woild have been too dittantand everr advantageous impreflion wouhl have ben efficed fom the mind. Fron experieace alfow are taught, thit after fix days of unrmitted toll and doulgery, the bas y flands in need of reft, and acquires from it renawed vigor and elaflicitv.

On the other hand, if a third or fourth part had been all tted, befides rendering men extremely fecculative, and detaching them too much from the affairs of the wolld, it would have left too little time, for the laborious occupations of a creature, who is compelled to live to the fweat of his brow, and to make provifion for the contiaual wants of a helple is and yeedy offering.

Thefeloofe and geveral obfervations, on the ufe and defign of the Sabbath, and the advantag s refulting from the imfitution, both to temporal and moral interefis of focietv, are made with a view of enabling you to underfland the reafonablenefs and prop:iety of our taw, in dirseting a effation from labour on the firt day of the week. The legiflatwre have confleted the fobject rather in the light of a civil inflitution; but have taken the idea fr m the Chriftian religion, and have thius far adoptecone of its p fitive laws, as a rite of munacipal conduct to the citizens of Pennfy lvania. The divine law, it is tre, goes farther than ours; it not onlv enjoins refl, and reftraint from labour on the firf day of the week, but it requires that the dav be alfo confeerated to the purpofes of religion. Our law prohibits fecular employment and bufinefs-here it Rups, and meddles not with the heart; for the beft reafon in the world, that it is impracticable in human government, to compel the performance of religious daties.

In one point, and that a very important one, nur law concurs with the divine law. 'thev both admit that the wotks of neeessity and charity may be done, op the firf day of the week; for as the Sa-bath was made for man, and not man for the Sabbath, the obfervance of it neceffarlly giwes way, when it comes in competition with moral obligation, or the indifperfible duty of felf-prefet vation. It would be difficult. if not imprabticable, to fate with precifion, what are works of neceffity and charity ; becaufe quefions of this kind depend on a great variety of circumfances. And peihaps it would be proper to have recourfe to the divine law, from
which ours is certainly derived, for a folution of fome diff. culties that may arife on this fubjec. The exprefions are very indefinite, and admit a pretty wide latitude of conftruction, which in all probability will be feen to vary according to the character and principles of the judge or magiftrate.

Infundry inflances, the laws of our flate have recognifed the first day of the week, as a day of reft ; particulaly by declaring, that all procefs executed thereon, hall be vid; unlefs it be in the cafe of treaton, flony, or breach of the peace. And fofar does the common law venerate the Chriltian Sabbath, that it not only invalidates all law-proceedings on that day, but likewife all fales in market overt, and all other contracts whatever.*

## Gentlemen of the Grand fury,

Notwithflanding all that has been faid in faver of the infil. tution of the Sabbath, as a means of procuring individual happinefs, and national profperity, melanchols experience flews, there is no law of heaven or If arth, that is more generally violated. This is the soore to be regretted, as it fems to be the contrivance of $i$ finte wifdom, to keep up a fenfe of religion in our world, without which government and morality cannot long fubfint. In the prefentige, we have not our choice of two religions; for it inght be some conf lation, while we are extivguifhing every appearance of Chillianity in our country, if we had the yr retched p ofpect of relapfing into the errers of Paganifim. But the cafe is otherwife; for if we defloo the Chriflian religion, we foll have none. It has been of en faid, the Sabbath is the palladium of our reli. gion, and that as this day is obferved or neglecled, Chrifianity will ftand or fall. If this be really the cafe, there is reafon to fear , it wilh not be of long contipuance aming us. One thing. in my judgment, is certain. If it does fall, it will fall like a frong man-it will pull down the pillars of government, and bury our country in the ruins. Every wicked man is an enemy to his coumry; becaufe he breaks her laws, and fpreads the contagion of vice around him; and becaufe his conduct has a direet tendency to bring down the vengeance of heaven on his devoted country. T kough we may be fecure in this part of the world, from earthquakes and famine, yet there are other methods of punifling sicious and ungrate-

[^0]ful nations. A people who diforey the laws of God and man, have no right or reafon to expect a continuance of their profperity; becaufe obedience to the law is the appointed means of attaining it; otherwife the laws had never heer made. There is no other way of difcharging our dity to our country, but by yielding obedience to all her laws; not this or that taw, but coery law. Men are influenced by different paffions and appetites. Some perfons diflike thes, others that lawr, and there are somefobe that thex hate all law. One man is averfe to the law that forbids tavern-baubting on Sundars, a vice, which, by the bye, is common among us; and therefore he breaks it. Another laughs at the law, that forbids fwearing and blatphemy, and therefore be breaks it. A third complains of the law, that refrains fports and diverfions on Suaday, and the refore he breaks it . - In the name of goode nefs, Gentlemen, what is to become of a country, where the laws are thus openly infulted and violated by every man at his pleafure? We might as well expect order among drunkards, or virtusus couduct from a parcel of proftitntes, as go. $v$ tomeatamong a people who have no fenfe of the ebligations of lav, religion, or morality. As the diving Author of Ehrifti:nity laid to his foltowers-" Ye are my difciples, if $y$ : do whatfoever I conmand you,"- fo. I fev to you, Gentlemen, You are good citizens, if you do zohatfoever the law enjoins; not if you obey this, that, or the other law, but every law. Remember, there is no fuch thing as patriotifm by the halves; and that to emitle you to the etraracter of good cilizens; your obedience fhould be uniform and univerfal; for a partigl obedience, implies resistance and opposition to $\mathbf{g}$ vers neit in all other points.
Upon the whole, it is high time for the friends of virtue and order among us, difregarding the fineers of the ignorant, or unprincipled profigate, of whatever rank or character, to ftand up in defence of our country, againft the torrent of licentioufnefs, that threatens to fweep away religion, law and government. To the judiciary, her defence is, in a reculiar manner, entrufted by the law now under confideration; which, in poimed language, never ufed on any other oecafion, calls ditinctly and feveratly, on the Fudges of the Supreme Court; the Presidents of the Distrills; on every Associare Fudge, and Fustice of the Peace; on the Mayor and Aldermen of Philadelphat, and on every Burgess of a corperate town, to aid her in bringing to juflice, all perfons who may offend in any inftance, fpecifed in the act. So general, however, is the vifobedience to this law, and fo great the contempt of public
authority, that a firanger palfing through our country, would rather fuppofe we had a haw enjoining fores and diverfiens on Sunday, under a heavy penalty, thin one forbidding them. To the difgeace of our police, and to the irreparable injury of our youth, mof of our country towns exhibit on that div, one continued ficene of violence, tumult and uproar; which the magifrates feem to be no more concerned to fapprefs, than if they had nothing to do with the fuppont of law and government. 'I his illegal and fcandaious b havi our may, and ought to be checked, by directicns to the Conitables to apprehend all offenders, without any refped to perfons; and directions of this kind may te cafily giv. en to the Conftables, who are the immediate efficers of the Jullices, and always at hand to receive and execute their lawfal commands. To the reafons already given of a public and general nature, for executing the law on this fubject, it may not be amifs to add in conclufion, that as it gives one half the fine to the poor, an ample fund for their velief might be procured by carrying it into offect, without the aid of tases from the townhiip. Thus the sices of one part of the community, would be the means of maintaining thofe of our fellow-creatures, who are no longer able to maiatain themfelves.

A plain and ferious addrefs to the Mitter of a Family, on the impor. tant fubject of Family-Religi.i, by P. Doddridge, D. D.

> Sir,

YOU may eafily apprehend, that the many interruptions to which perfonal vifits are liable, make it difficult for Minaifers to find a coavenient time, in which they may apply themfelves fuitably and largely to thofe committed to their care; or at leaft, if they refolve to do it, will neceffarily make their progrefs through large congregrations very flow. I therefore, take this mothod of viating you while alone, and of addreffing you on the very important fubjeet of Fumily. Religion. For your own fake, and the fake ot thofe deareft to you, I entreat you to give me a calm attentive hearing. And I would particularly defire, that if it be be any means practicable, (as with a little contrivance and refolution thope it mav) you would fecure one hour on the morning of the Lord's. Day after you receive it, not merely to run over this letter in a curfory manner, but deliberately to weigh and confider it, and to come to fome determination, as in the fight of

God, that you will, or that you vill not, comply with the petiion $n$ which it brings; if I may not rather fay, with the demand which in his name it makes upon you.
As 1 purpofe to deliver it to every Mafter of a family under iny flated care, or to every Mifrefs where there is no Mafter, (that no offence of any kind may be taken, which it is in my power to prevent.) I know it will come to many, who have long been exemplary for their diligence and zeal in the duties I am recommending; to many, whom their own experience hath inflructed in the pleafures and advantages which flow from them; an experience, which will enforce them more effectually than any thing which it is poffible for me to lay. Such will, I hope, by what they read, be confrmed in purfuing the good refolutions they have taken and the good cufloms they have formed; and will alfo be excited more carnelly to endeavor to contribute tonards introducing the like, into other families, over which they hase any infuence, and efpecially into thofe which may branch out foom the ir own, by the fettlement of children or ferrants. ia this view, as well as to awaken their thankfulot is to divine grace, which bath iaclined them to the difcharge of their duty in fogreat, yet io fequently neglected, an article of it, $\mathbf{t}$ hope the heads of praying families will not perafe this letter in vain. But it is intended as an addefo to thofe, who have hitherto lived in the omifion of it: and if there were but one fich Matier of a family under my care, I would glady fubmit to the labour in which 12 m now engaging for kis suke abine. To fuch, therefore, I now turn my lelf, ; and $\mathbf{O}$ that divine grace might engage every one of fuch a character to hear me with attention, and might enforce upon his confcience the weight of reafons, the evidence of which the loweft may receive, and to which it is impoffible that the higheft fhould find any thing folid to object!
O my dear friend, whoever you are, (for I know no one under my care to whom I may not addrefs that appellation) give me leave to tell you planly, that while I write this I have that awakening Scripture in view : Pcur out thy fury upon the Heathen that know thee not, and upon THE EA MILIE 3 THAT CALLL NOT ON THY NAME. * I appeal to you as a man of ordinary fenfe and underftanding, (as it needs no more) to judge whether this do not Arongly imply, that it may be taken for grarted, every family. which is not a heathen family, which is not quite ignorant of the li-

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\text { - Jer. x. } 2 \bar{y} \text {. }
$$

ving and true Gov, will call upon his name. Well may it then pain my heart, to think that there mould be a profeffedis Christian famity, whom this dreadful tharacer fuits. We! may it pain my heart, to think of the divine fury, which map be poured out on the heads and on the $m$-mbers of it: and well may it make me defiro s, to do my utmoft to fecure jod and yours, from every appearance, from every poffibility, of fuch danger. Excufe the earnellnefs with which I in y ad. dret you. I really fear lef while you delay the fire of the divine difpleafure fhould fall upon you. *. Aud as I adore 2he patience of God in having thus long fufpended the form, I am anxious about every hour's delay, left it hould fall the heaviet.

I will therelore as plainly and as ferioufly as I can, endea* vor to convince you of your duty, if peradventure you are not already fecretiy cons inced of it; as truly 1 b lieve mott who neglect it, under the regular adminifration of gofo fel ordinances, are. I will then touch on a few of thofe of jeclions, whi h have been plead d to excuft, in fome de. gree fo fhameful an oniffor. And this will naturally lead me to conclude with a few himes, which may five by wiy of direction, for the proper introduction and tifcharge of the fevices to which 1 am endeavoring to engege you.

1 mean not to handle the futjeer at large, whith would afford abondant mater for a cotfiderable volume; as in. deed feveral velumes have been written upon it, hy di. vines of different denominations, who, howerer various in other opinions, agree here ; as what int-lligent Chrif. tian can difagree : But I mean to fuggeft a few plain things, which it is evident you have not fufficiently cono Fidered, and which if duly weighed, may, br the bleffing of God, a fwer my prefent purpofe. Now the arguments ! Thalt propofe will be fuch, that if you will not regard them, litile is to $b$-hoped from any other. For furely the mind of man can difcover none of greater and more univerfal importance ; though I readily acknowledge, that many others might enforce them with greater energy and addrefs. Yet if the defire, the moit earnell defire of fucceeding, can aid any of the proper arts of perfuation, they will not be wanting here. And I would fain fpeak, as one who comfiders, how much of the glory of God, how much of your ewn happincts. and that of your dear chidren, for time and eiemity, depends oa the fuccefs of what 1 am now to lay before, jou.

What I dofire and entreat of you is, that you would honor and acknowledge GOD in your families, by calling them together every day to hear fome part of his word read to them, and to offer for a few minutes at leaf, your unit. ed confeffions, prayers, and praifes to him. And is this a caufe, that fhould need to be pleaded at large by a great variety of united motives? Troly the petition feems fo reafonable, and a compliance with it from one who has not quite renounced religion might feem fo natural, that one would think the bare propofing it muft fuffice. Yet experience tells us, it is much otherwife. This letter will come into the hands of fome, who, though they maintain a pubhc profeflion of religion, have been again and again exhorted to it in vain, ahd that perhaps for fucceeding years. I might fay a great deal to upbrait fuch efpecially, on account of this neglect ; but I rather chufe to entreat to the future performance of the duty ; humbly hoping, that criminal as former negligence has been. a gracious God will mercifully forgive it, to thofe who repent and defire to reform.

And $O$ that I could engage you to this, by feprefenting in the plaineft, kindeft, and moft affectionate manner, the reasanableness and advantage of this duty! For if it be reafonzhle, if it be evidently advantageous, there are numberlefs general precepts of Scripture which mult comprehend and enforce it, if it were lefs immediately fupported than it is by particular passages; which yet, as I fhall prefently flew, do many of them frongly recommend it to us:

Confider, Sir, for laddrefs myfelf to every particular perfon, ferioully confider the apparent reasonableness of Family Retigion. Muft not your confciences pretently tell you, it is fit that perfons who receive fo many mercies to ether, thould acknowledge them together? Can fou, in your mind, be fatisfied, that you and your neafef relatives, fhould pay no joint homage to that GoD, who hath fet you in your family, and who hath given to you, and to the feveral inembers of it, fo many domeftic enjoyments? Your creator and theirs; your preferver and theirs, your daily benefactor and theirs? Can it be right, if you have any fenfe of thefe things each of you in your hearts, that the fenfe of them fhould be conceaied and fmothered there, and that you fhould never join in your grateful acknowledgements to him? Can you imabine it reafonable, that when you have a confant dependance upon him for fo many metcies, without the coneurtence of
which your family would be a fcene of mifery, you thould never prefent yourfelves together in his prefence, to afk them at his hand? Upon what principles is public wor hlip to be recommended and urged, if not by fuch as have their pro. portionable weight here?

Indeed the foree of thefe conficerations hath not only been known and acknowledged by the people of God in all ages; we have not only Noah and Abraham, Jofhua and David, Job and Daniel, each under a much darker dilpen. fation than ours, as examples of it; but we may venture to fay, that wherever there has been a profeffion of any kind of religion, it has been brought into private houfes as well as public temples. The poor heathens, as we certainly know from the remaining monuments of them, had their lares and their Penates, which were houfbold images, fome of them in private chapels, and others about the common heath, where the family ufed to worfhip them by frequent prayers and facrifices. Aad the orafs, and wood, and stonie, of which they confifted, fhall (as it were) ery out against you, fhall rife up againft you and condemn you, if while you call your, felves the wormippers of the one fiving and eternal $G \circ D$, and boaft in the revelation you have received by his prophets and by his Son, you prefume to omit an homage, which the fupid worfhippers of fuch vanities as thefe failed not to prefent to them, while they called them their Gods, De perfuaded then, I befeech you, to be confiftent in your conduct. Either give up all pretences to religion, or maintain a fleady and uniform regard to it, at home as well as a. broad, in the family, as well as in the clofet, or at church. But the reafonablenefs of this duty, and the obligations which ind you in confcience to the practice of it, will farther appar if you confider,

Th many adonutages, which will by the divine bleffing, attend a proper difcharge of it. And here I would more particularly reprefent the good influence, which family devotions are likely to have, -upon the young perfons commito t d to your care,- - upon your own hearts, - and upon the advancemest of a general reformation, and the propagation of religion to thofe that are yet unborn.

Covficer in the fift place, what is mof obvious, the hap. pv influence which the duty I am recommending might have upon the yourg members of your family, the children and fervants commitied to your care. For I now confider you as a parent, and a mailet. The fother of a family is a phrafe
that comprehends both the fe relations; and with great propri. ely, as humanity obliges us to endeavour to take a parental care of all under our roof. And indeed,
You ought to confider your servants, in this view, with a tender regard. They are probably in the flower of life, for that is the age which is commonly pent in fervice; and you fliould recollect how poffible it is, that this may be, if rightly improved, the bell opportunity their whole life may afford', for learning religion, and being brought under the power of it. If your fervants are already inflructed in it, by being brought up in families where there duties have been maintanned; let them not, if they fold finally miliary, have cafe to impute it to you, and to tellify before God in the day of their condemnation, "that it was under your roof "that they learnt the neglect and forgetfulness of Goo and "of all that their pious parents, perhaps, in a much inferior "flation of life to you, had in earlier days been attempting to "to teach them; to teach them, in moment e taken from labor, "or from repose almotl necefary for their fublifence." On the other band, if they come to you quite ignorant of religoon (as, If they come from prayerlefs families, it is very probable that they do) have companion upon them, I intreat you, and endeavor to give them thofe advantages which they never yet had; and which it is too probable as things are generally managed, they never will have, if you will not afford them.

But I would efpecially, if I might be allowed to borrow the pathetic words of Job*, intreat you by the children of your con body. I would now as it were prefent them all before you, and befeech you by all the bowels of parental affection (which I have myself fo wrongly felt) that to all the other to kens of tenderne is and love, you would not refuge to add this, without which many of the refl may be worfe than in vain.
Give me leave to plead with you, as the inftruments of intraducing them into being. $O$ remember, it is indeed a debaled and corrupted nature you have conveyed to them. Confider, that the world, into which you have been the means of bringing them, is a place in which they are furrounded wtih many temptations, and in which, as they advance in life, they mut expect many more; fo that in plain terms, it is on the whole much to be feared, that they will perifh in the ignorance and forgetfulness of GoD, if they do not learn from you to love and ferve him. For how can it be
expected they fhould learn this à all, if you give them noad. vantages for receiving and practifing the leffon at home?

And let me further urge and intreat you to remember, that thefe dear children, whofe tender age, and perhaps a miable forms and aifpoftions, might attract the affection and folicitude of Arangers, are committed to your efpeciak and imme. diate care by God their Creator. And he has made them thus dependent upon you, and others that have in their in. fancy and childhood the care of them, that there might bo hereafter a better opportunity of torming their minds, and of influencing them to a right temper and conduct. And can this by any means be effectualiy done, if you do not at proper times call them together, to attend to the inftructions of the word of God, and to join in folemn prayers and fupplications to him? At leaft is it pofible, it fhould be done in any other way with equal advantage, if this be not added to the seft?

Family worfip is a mof proper way of teaching children religion, as you teach them language, by infenfible degrees; alitile one day, and a little another; for to them line must be upon line, and precept upon precept. They may learn to conceive aright of the divine perfection, when they hear you daily acknowledging and adoring them : their hearts may be early touched with pious remorfe for fin, when they hear your confeffions poured out before GoD : they will know what mercies they are to afk for themfelves, by obferving what turn your petions take: your interceffions may diffufe into their minds, a fpirit of love to mankind, a concern for the intereft of the church, and of their country; and what is not, I think, by any means to be negleeted, fentiments of loyalty towards our fovereign and his family, when they hear you daily invoking the divine bleffing upon them: and your folemn thank ligivings for the bounties of Providence, and for benefits of a fpiritual nature, may affect their hearts with thofe gracious impreffions towards the gracious Author of all, which may excite in their little brealls love to him, the moft noble and genuine principle of all true and acceptable religion. Thus they may become Chriftians by infenfible degrees, and grow in the knowledge and love of the truth, as they do in fature.

By obferving your reverent and folemn deportment, (as reverent and folemn I hope it will always at fuch feafons be) they may get fome notion of an Invifible Being, before they are of are to undertand the definaton of the term $6 O D ;$
and may feel their minds fecretly impreffed with an humble awe and veneration, before they can explain to you their fenfe of it. And whatever influctions you give them concerning his nature and his will, and the way of obtaining his favour by Jelus Chrif, all your admonitions relating to the importance of that invifible world we are going to, and the neceflary preparation for it, will be greatly illuftrated by the tenor of your daily devotions, as well as by thofe excellent leffons which the word of GoD. when folemnly read to them morning and evening, will afford. Nor is it by any means to be forgotten, that while they hear themfelves, and their own concerns, mentioned before Gow in prayer; while they hear you earnellly pleading for the divine bleffing upon them (efpecially if it be in expreffions wifely varied, as fome particular occurrences in their lives and in yours may require) it may very probably be a means of moving their impreffible hearts; as it may powerfully convince shem of your deep and tender concern for their good, and may add great weight to the inflructions you may addrefs to them : fo that it may appear, even while you are praying for them, that Gob) hears.* And indeed I have known fome inftances of excellent perfons, who have dated their converfion to God, even after they had begun vifibly to degenerate, from the prayers, from the ferious and pathetic prayers, which they have heard their pious fathers. perhaps 1 might add their pious mothers, prefenting before God on their account.

Indeed were this duty properly attended to, it might be expected that all chriffian families would, according to their refpective fizes and circumftances, become nurferies of piety ; and you would fee, in the mof convincing view, the wifdom of providence, in making human infants fo much more dependent on their parents, and fo much more incapabie to fhift for themfelves, than the offspring of inferior crea ures are.

Let me then entreat you, my dear friend, to look on your children the very next time you fee then, and alk your own heart, how you can anfwer it to GoD, and to them. that you deprive them of fuch advantages as thefe? Advantages, without which it is to be feared, your care of them in other refpechs will turn to but little account, fhould they be ever fo profperous in life. For what is profperity in life without the znowledge, and fear, and love of GoD? What, but the poi-

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\text { Ifa. lxv. } 24 \text {. }
$$

fon of the fout, which rwells and kills it? What, but the means of making it more certainly, more deeply, more imto. lerably miferable; when its trasfient and empty a mufements are paffed away, line a dream, when one awaketh. $\dagger$ In thon, not to mention the happy influence it may have on their tem. poral affairs, by drawing down the divine bleffing, and ty forming their minds to thofe virtues, which pave the way to wealth and reputation, health and contentment, which make no enemies, and attract many friends; it is, with refpect to the eternal world, the greatef cruelty to your children thus to neglect giving them thefe advantages, which no other cares in education itself exclufive of thefe can afford : And it isim. poffible, you fhould ever be able to give them any other equivalent. If you do your duty in this refpece, they will havo reafon to blefs you living and dying; ard if you neglect it, take care that you and they come not, in confequence of that neglect, into a world. where (horrid as the thought may now feem) you will be forever curfing each other. And thus I am fallen infenfibly, becaufe fo naturallv, from what I was faying of the concern and intereft of thofe under your care, to your own, fofar as it may be difinguithed from theirs.

Let me therefore prefs you to confider, how much your own interest is concerned in the matter; the whole of your interefl, both fpiritual and temporal.

Your spiritual interest is infinitely the greaten, and therefore I will begin with that. And here let me ferioufly afk you, do you not need thofe advantages for religion, which the performance of family duty will give you, added to thofe of a more fecret and a more public nature, if peradventure they are regarded by you? Thefe infructions, thefe a dorations, thefe confeffions, the fe fupplications, thefe interceffions, thefe thankfgivings, which mav be fo ufefut to your children and fervants, may they not be ufeful to yourfelves? May not your own hearts have fome peculiar advantage for being impreffed, when you are the mouth of others in thefe domeftic devotions, beyond what in a private flation of life it is other. wife poffible you fhould have? Or thefe leffons of relegion to your own fouls, every morning and evening, might be (if I may be allowed the expreffion) either the feed, or foretafte, of falvation to you. Nay, the remoter inflinence they may have on your conduct, in other refpects, and at other timies, when confidered merely in the general as religious exercifes
petformed by you in your family, is to be recollected as an argament of valt importance.

A ferife of common decency would engage you, if you pray with your family, te avoid a greot many ceils, which would appear doubly evil in a father or a mafter, who kept up fuch religious exercifes in his houfe. I will not now, Sir, fpeak of yourfelf, for I would not offend by fuppofing any thing grofsly bad of you, But do you imagine, that if reading the ficripture and family prayer were introduced into the houfes of fome of your neighbours, drunkennefs and lewdnefs, and curfing and fwearing, and profating the L.ord's Day, would not, like fo many evit Damons, be quickly driven out? The mafter of the family would not for fhame indulge them, if he had nothing more than the form of duty kept up; and his reformation, though only exterval, and at firft on a kind of confraint, would carry with it the reformation of many more, who have fuch a dependence on his favour as they woudd not facrifice, though by a madneis very prevalent among the children of men, they can venture to facrifice their fouls to every trifle.

And may it not perhaps be your more immediate concern, to recollect, that if you prayed with your family, you would yourself be more careful to abstain from ad appearance of evil ?* You will find out a way to fupprefs that turbulency of paffion, which may now be ready to break out before you are aware, and other imprudences, in which your own heart would check you by faying, "Does this become one, that is "by and by to kneel down with his domeftics, his children "and fervants, and adore GoD with them, and pray againft "every thing which difpleafes God, and makes us unfit for "the heavenly world?" I will not fay, this will cure eve, ry thing that is wrong; but I believe you are already per: fuaded, it would of ten have a very good influence. And I fear, it is the fecret defire of indulging fome jrregularities without fuch a reftraint, that infamous as fuch a victory is, hath driven out family praver from feveral houfes where it was once maintained, and hath excluded it from others. But if you have any fecret difinclination of heart rifing againft it in this view, it becomes you ferioully to take the alarm; for, to fpeak plainly, I hardly know a blacker fymptom of damnation, than a fear of being reflrained in the commifion of $\mathrm{fin}_{\mathrm{p}}$

After this it may feem a matter of fmaller importance, mege the good influence which a proper difcharge of famil duty may have upon your own temporal affairs; both by fraining you from many evils, and engaging you to a prop conduet yourfelf, and alfo by impreffing your children an fervants with a fenfe of religion. And it is certain, the mort careful they are of their duty to God, the more likely the will be to perform their duty to you. Nor can any thin ftrengthen your natural authority among them more, tha your prefiding in fuch folemnities, if fupported by a fuitabl condue. But I would hope nobler motives would have fuperior weight. And therefore waving this topic, I entre you as the laft argument to confider.

The influence it may have on a general reformation, and on the propagation of religion to thofe who are yet unborm You ought to confider every child and fervant in your famid ly, as one who may be a fource, not only of life, tut (in fom: degree) of character and happinefs, to tho fe who are hero after to arife into being; yea, whofe conduct may in part ad. fect thofe that are to defcend from them in the following generation. If they grow up, while under your eye, ignot. ant of religion, they will certainly be much lefs cap abled teaching it to others; for thefe are the years of difcipline and if they be neglected now, there is little probability of their receiving after-infruction. Nor is this all the evill confequence; for it is highly probable, that they will thind themfelves authorifed by your example to a like neglige nee, and fo you may entail heathenism under difregarded Chrifti. an forms, on your defcendants and theirs in ages to come Whereas your diligence and zeal might be remembered, and imitated by them, perhaps when you are in your grave; and the flock which they firlt received from you, might with rich improvements be communicated to g eat numbers, fo that one generation after another might learn to fear and ferve the Lord, On the whole, God only knows what a church may arife from one godly family, what a harveft may fpring up from a fingle feed; and on the other hand, it is impoffible to fay, how many fouls may at length perifh by the treacherous neglect of a fingle perfon, end to feeak plainly, by your own.

Thefe, Sir, are the arguments I had to plead with you, and which I have felected out of many more : and now give me leave ferioully to afk you, as in the prefence of God, whether there be not on the whole, an unanfwerable force in them?

And if there be, what follows, but that you immediately field to that force, and fet up family-worlhip this very day. For methinks, I would hardly thank you for a refolution to do it to-morrow, fo little do I expect from that refolution. How can you excufe yourfelf in the coutinued omifion Bring the matter before God : he will be the final judge of it ; and if you cannot debate the queftion as in his prefence, it is a fign of a bad caufe, and of a bad heart too: which is confcious of the badnefs of the caufe, and yet will not give it up, nor comply with a duty, of your obligations to which you are fecretly convinced, and yet in effect fay, "I will go on in this fin, and venture the confequence." O it is a dreadful venture, and will be found in effect provoking the Lord to jealousy, as if you were stronger than he, *
But perhaps there may arife in your mind, fome objections, which may in fome degree break the force of this conviction, and which in that view it may be expedient for me to difcufs a little, before I difmifs the fubject and clofe my addrefs to you. You may perhaps be ready to object,

1. "That family-prayer is not in fo many words command"in Scripture; and therefore however expedient in fome "cafes, it cannot be fo univerfal and fo important a duty, c. as we reprefent it."

I anfwer plainly, that it is ftrongly recommended in Scripture, and confequently commanded ; as there are precepts, which plainly include, though they do not particularly exprefs it. And I appeal to yourfelf in this matter. When God is reprefented as giving this reafon to his Angels for a particularly faver to be bettowed on Abraham, becaufe he knew, that he world command his children and houshold to keep the zuay of the Lord, that he might obtain the blessing promised $; \dagger$ did he not intend to declare his approbation of the care he took to fupport religion in his family? And can it be fupported in a total neglect of prayer? Again, do ye not in your confcience think, that the Spirit of God meant, that we fhould take Jofhua for an example, when he tells us, that he refolved and publicly declared the refolution, that he and his house would serve the LORD; $\ddagger$ which mult exprefs a religious care of his family too?-Do you not believe, that this bleffed Spirit meant it as a commerdation of Job that he offered sacrifices for all his children; $\$$ facrifices, , undoubt-

1 Cer. x. 22, $\dagger$ Gen, xviii. 19. $\ddagger$ Jofh. xxiv. 15. $\$$ Job, i. 5.
edly atteded with pravers; when he feared lent the gaiety of their hearts in their fucceflive feaftings, might have betray. ed them into fome maral evil? And was it not to do an honour to David, th it the Scripture informs us, that he went home to bless hes houshold, * that is, to perform fome foirma act of domeftic worthip, when he had beea fpending the whole day in public devocions? What think you of the ex. ample of Diniel, wh prayed in hes house, with his windows open towards ferusalem, $\dagger$ and would rather run the rifque of being caft ints. the den of lions, and being torn in pieces by th fe cruel beafts, than he would either omit or conceal in? And do you think, that when our blessed Lord, whofe whole life was employed in religious fervices, fo frequently took his disciples apart to pray with them, that he did not intend this as an example to us, of praving with thofe under our fipecial care, or in other words with the members of our own fami. ly, who are moft inmedrately fo ?-Or can you by any ima. ginable artifice delude yourfelf fo far as to think, that when we are folemaly, charged and commanded to pray with oll prayer and suppleation, , this kiad of prayer is not included in that apofolical injunction?
On the whole, the queflion lies in a very little room. Have I proved by what I have faid before, that Family-Pray. er is a reafonable thing? that it has a tend ncy to promote the Honour of Gob \& the intereft of religion, \& your own falvation, with that of thofe who are conenitted to your care? If you are really convinced of this, then all the general precepts which require the love oi $G$ on and your neighbour, all that recominad a regard to the interelt of Chrift, and a concern for our own everlatting happinefs, bind it in this connection as certainly upon us, as if it had been commanded in words as exsefs as thofe, in which we are required $\dagger$ toenter into our closets, and there to pray to our Father which is in secret. II

And I will farther add, that if the care of Family Religion be (as I Guppofe every man's confcience will fecretly tellify that it is) a proper part of religious education, then all thofe many paffages of friptare which recommend this, mult in all
: $_{2}$ Sam, vi, 20. $+D_{\text {an }}$ vi, 10. $\ddagger$ Ephe, vi 18. § Matt. vi, 6.
IT This pait of the argament is enforced with peculiar flrength by that great and excellent writer Mr. Howe in his Poftum ums enons on the fubje $e \mathrm{t}$; vhith I earnettly recommend to every realer tia. can get an oppolu ity of perafing, them.
reafon be underflood as including that. But perhaps youf may be ready to plead,
2. "That it is generally neglected."

Yet fcarce can you have made or thought of this oljection, but you will fee at the firft glance, that this muft turn upon youfflf, rather than on the whole appear favorable to your caufe. It is the reproach of our age, if it be indeed generally neglected. And if it be generally excluded from the families of the rich, and the great, who too frequently fit the falhion, where they are molt apt to fet it wrong, let it rather awaken a generous indignation in our breaft, to think that it is fo excluded. At leaft, let it awaken a holy zeal to exert ourfelves fo much the more, as it is celtain that no affociation in vice can fecure thole that join in it: For it is exprefsly faid, though hand join in hand, the wicked shall not be unpunished.* So will your obedence be more acceptable, in proportion to the degree in which it is fingular. Were there not one praving family in the whole nation, in the whole world, methinks it thould inftigate you to the practice, rather than tempt you to the neglect, and you fhould prefs on as ambitious of the glory of leading the way: For whas could be a nobler object of ambition, than to be pointed out by the bleffed God himf f, as Job was; of whom he faid, with a kind of trium h hast thou considered my servant Job, that there is nome like him in the land, or even on the earth?t But bieffed be Goo this fuppofed universul neglect is far from being the cafe. Let it howrver rejoice us, it God may fay, "there are fuch and fuch families, diftinguithable from "thofe in their neighbourhood on this account; as prevalent "as the neglect of family prayer is, they have the refolution "to practice it, and like my fervant Daniel, fear not the re"proach and contempt, which profane and urgodly men may "caft upon them, if chey may but honour me and engage my "favour; I know them; 1 hearken and hear, and a book of 1. temembrance is written before me, for them that fear me, "and think on my name."§ Nor thould you urge,
3. "That you have so much busmess of another kind, as " not to be able to attend to this."

I might cut this objection fhort at once, by applying to your confcience, whether you have not time for many other things, which you know to be of much lefs importance. How many hours in a week do you find for amufement,

[^1]while vou have none for devotion in your family? And do you indeed hold the bleffing of God fo very cheap, and think it a matter of fo little importance, that you conclude your bufinefs, muft fucceed the worfe, if a few minutes were dai. Iy taken folemaly to feek it together ? Let me rather admo. nifh you, that the greater your bufinefs is, the more need you have to pray earnelly, that your hearts may not be engroffed by it. And I would beg leave further to remind you, that if your hurry of bufinefs were indeed fo great as the objection fuppofes, (which I believe is feldom the cafe,) prodence a. lone might fuggell, that you fhould endeavour to contract it. For there are certain boundaries, beyond wuich a wife and faithful care cannot extend; and as an attempt to go beyond thefe boundaries has generally its foundation in avarice, it often has its end in poverty and ruin. But if you were ever fo fecure of fucceeding for this world, how dear might you pay for that fuccefs, if all the bleffed confequerce of Family. Religion, for time, and for eternity, were to be given up as the price of that very fmall part of your gains, which is ow. ing to the minutes you take from thefe exercifes, that you may give them to the world? for you plainly perceive the queftion is only about them, and by no means about a flrenuous application to the proper duties of your fecular calling through the day. And if you will be rich uponfuch profane terms as are here fuppofed, "for truly I can call them no better than profane," you will probably plunge gourself into finl perdition. and may in the mean time pierce yourself through with many sorrows*; while religious families learn by bleffed experience, that the blessing of the Lord, which they are fo often imploring together maketh rich, and addeth no sorrow with it ; $\ddagger$ or that a little with the fear of the Lord is better than great treasure, with that intermingied trouble, $\uparrow$ which in the neglect of God muft neceffarily be expected. But I conclude that yet more will be oljecting,
4. "That they want ability for a work of this kind."

To this I muif in the firf place reply, that where the heart is rightly difpofed, it does not require any uncommon abilities to difeharge tamily worfhip in a decent and edifying manner. The heart of a wise and good man, in this refpeet, teacheth his mouth, and addeth knowledge to his lips, w and out of the fulinefs of $i t$, when it is indeed full of pious affections,

[^2]the muth will naturally speak. $n$. And if it fpeak naturally, and in the main properly, it is enough. There is no need at all of feeaking elegantly. The plaineft and fimpleit language in addreffes to the Majefly of Heaven, appears to me far preferable to laboured, poinpous, and arificial expreffions. Plain thort fentences, utterly juft as they rife in the mind, will be beft underfood by the in that join with you. And it fhould on fuch occafinns be our endeavour, to let ourselves down, as much as pollible, to the underflanding of the lealt and meanef of them: And this will in itfelf be more pleafing to God, than any thing which thould proceed from oftentation and parade.

I muft alfo defire you to confider, how many helps you may eafily procure. The Seripture is a large and noble magazine of the moft proper fentiments, and moit expreffive language; which, if thou wilt attend to with a becoming regard, will foon furnish you for every good word and work, and molt apparently for this. And befides this, we have in our language, a great variety of excellent forms of Prayer, for families as well as for private perfons ; $\dagger$ which you may ufe, at leall at firf, with great profit. And if it be too laborious to you to learn them by heart, or if, having learnt them, you dare not truft your memory, what flanuld forbid your reading them reverently and devoutly? I hope I fhat give no offence to any good chriftian by faying, but on this occafion I thould offend my confcience by not faying that I have long thought an irreconcileable averfion to forms of prayer, even of human compofition, as vain a fuperfition, as a paffionate attachment to them. And if any had rather, that a family thould be prayerlefs, than that a well chofen form thould be gravely and folemnly read in it, 1 think he judges as abfurdly, as if he would rather fee them flarving to death, than fed out of a difh. whofe materials or thape are difagrecable to nim. The main thing is, that God be reverently and fincerely a-dored-that fuitable bleffings, temporal and lipiritual, be fought from him for ourfelves and others, and cordial thankf-

## - Lake vi 45.

+ Iran beg leave on this eceafion to mention and recommend twis excellent collections of this kind: Jexk's Devotio a, and The Familt Prayen Bock. Readers of almoftevery talle may fi d them'e ves fuised by one or other of thefe; alid there are maly admirat) jevout and judicions forms in both, which I fieuld timink every wife a d gond man migt hear with pleafucend improvement, and to every claul.e of which iut might fat his minf bealy AuEN.
givings retarned to him for the various gifts of his continual bouniy: And if this be dune, the circumflances of doing it, though I cannot think them quite indifferent, are compara. tively of fmall importance. I know by fure experience, in a great varitty of inftances, that it is very poffible for Chrifti. ans of no extraordinary genius, and with a very low education, to acquit themfelves honourably in prayer without the af. filtance of forms: And they who at firft need them may, and probably, if they ferioufy fet about it, would foon outgroy that need. But if they drd not, God might be glorified, and families edified by the continual ufe of fuch helps. And on the whole, if it be indeed come to this, that you will rather facrifice all the benefits of family prayer, than fubmit to the trouble of reading, or appointing another to read, a well com. pofed addrefs, which perhaps, with a fmall portion of fcrip. ture before it, might not take up one quarter of an hour's time, indeed, indeed, you mull be condemned by Gob, and your own confcience. In fuch a view, both muft tellify, that it is neither want of leifure, nor want of ability, that pre. vents your difcharging your duty, but a fupid indifference about it, or rather a wretched averfion to it; the natural confequence of which might, if a little reflected upon, be fufficient to throw the more carelefs and atrogant finner into an awful alarm, if not a trembling conflernation.

I apprehend, that the muft plaufible oljections have now been canvaffed; for I fuppofe,-few will be fo weak and cow. ardly, as to plead,
5. "That their domefies will not submit to the introducti"on of fuch orders as thefe."

But as this may be fecretly thought of, where it would not be pieaded, efpecially where thefe doties have unhappily been omitted when families were fir $\cap$ formed, and in their moff flexible ard pliant flate, I will beflow a few words on this head.

And liere I muft defire that you would not raflily conclude this to be the eafe, with refpect to your own. Do not think To unhi dly of your domeflics, if they be not extremely wick--d indeed, as to imagine they would be fecretly difcontented with $\mathrm{f} p$ ending a little time daily in hearing the word of G $\mathbf{B}$, and being prefent at your domeftic divetion; much lefs flould you allow yourfelf to thirk, till it appears in fact that he will have the arregance openly to difpute fo reafonable a determination as this. Perhaps, on the conttary, they are evon nuw fecretly widhing, that Gud wo hid pet is into jour
heart to rake the attempt; and thinking with a kivd of ten: der regret, "Why are we denied fuch a blefling when the "members of this and that family in the neighoourhood are " favoured with it?"

But if it be indeed as you fuppofe, that they would think of it with a fecret averfion, and come into it with apparent reluctance, if they can be induced to come into it at all; you would do well to refled, whether this profanenefs and per: verfenefs may not, in a great meafure at leaft, be owing to that very neglect which 1 am now preffing you to reform? which if it be, it ought certainly to convince you in the moft powerful and effectual manner, of the neceffity of endeavouring to repair as, foon as poffible the mifchief already done. And if there be really an opposition, you ought to let ary in whom you difcover it know, that your meafures are fixed, and that you cannot and will not refign that juf authority, which the laws of Goo and man give you in your own houfe, to the petulancy of their humour, or the impiety of their unhappy temper. Make the trial, whether they will dare to break with you, rather than fubmit to fo eafy a condition, as that of being prefent at your hours of family-worflip. If it be a servant that difputes it, rou will no doubt think it a great bleffing to your family to rid it of fo deteftable a member, in that relation. And if it be a cheld, grown up to years, that fhould be years of difcretion, that fets himfelf againf this reformation (and it is not poffible that any others fhould oppose you) though it is certain, that, wherever fuch a son of Belial be, he muft be a great grief to your heart, you will be delivered from a great deal of diftref's which the fight of his wickednefs muft daily give you, by refufing him a placein your own family, whish he would only difgrace and corrupt, and leaving him to practife thofe irregularities and faandals which always go along with fueh a prefumptuous contempt of religion, any where elfe rather than under your own root.

I can think of but one objection $m$ re, and that is,
6. "That you may not know how 10 introduce a praclice "which you have fo long neglected."
But this is an objection fo very foon removerl, that I hope, if nothing elfe lie in the way, your family will not comtinueanother week in the unhappy circumfances in which your negligenec has hitherto kept it, I were unworthy the name of a Minifter of the Gofpel, if, whatever my other engageaiente are, I were not willing to give you my utmoft affitance, ${ }^{3}$
as foon as peffible, in fo good a work as the reformation of this great and lamentable evil. Far from thinking it a trouble to vifit you, and fend an hour with you upon fuch an oc, cafion; who would not efteem it a refrefhment, and a bleff: ing to come and inform your domeftics, when gathered toge. ther for this purpofe, how wife and happy a refolution you had tuken. to reprefent the reafon shity have to rejoice in it, and to blefs God who had infpired you with it? And how fwett a work would it be to perform it, as for the fiflt time, implor. ing the bleffings of Previdence \& grace on you and yours, and intreating thofe affiftances of his Holy Spirit, which may qual. ity you more abundantly for difcharging your peculiar part in it, and may render it the fucceffful means of planting, ot of furperting and animating, a principle of true religion in every foul under your care? Nor would the joy and delight beconfined to the minutes fpent with you at fuch a feafon: It wsuld be carried tome to the fudy, and to the houfe of Gon: And the very, remembrance of it would, for years to cone, enccurage to other attempts of uffuluefs, and firengthen our hands in the work of the Lord.

And O my dear friend, whoever you ave, be not afhamed, that a Minitter flould on this occation tell your children and fervants, that you are fenfible of your former neglect, and are determined in the flrength of Gob, to pracife a duty, which it has, iodeed, been crimioal hitherto to onit. This is a mean and unworthy flame, and would prevent our reforming evils which are indeed tham ful. It will be a glory to you, to be wiling and folicitous to revive languifhing religion; a glory, to give to other families an example, which, if they bave the wiffom and courage to follow it, will undoubtedly bring down a rich variety of bleffings on them felves, and, if followed by confiderable numbers, on the puivlic. At leaft, it will be an honour to you in the fight of men, and, what is infinitely more, in the fight of Ciod, to have made the generous effort; and not to make the guily neglea of former years, an excufe for continuing to neglee, what it fhould rather be a powerful argument immediately to practife.

But I would by no means infift upon it, that divine worflip Chould be introduced into your family in the particular manDer I have recommended. Ufe your own judgment, and purfue your own inclination; fo that it be but effectually and immediately done. You may, perhaps, think it convenient to call them together, and read over thes letter to them, telling
them at the eonefufion, that you are in your confienceron. vinced there is reafon in it which cannct be anfwered, an i that therefore you are refolved to act agreeably to it. You may then proceed to read a portion of f ripture, and to pray with them in fuch a manerer as you may this's expedient. But in whatever manner it be done, you will remember, that it mult be with reverence and folemnity, and with unfeigued fervour of devotion, as in the light of the heart fearching God. And you will farther remember, that, when once introduced, it muft be refulutely and conftantr carried on; for to caft out this heaventy gucft, will, in fome degree, be more fiameful, than not in admit it. But lhope, fweet experience of the peafure of the duties will be inlle ed of a thoufand arguments, to engage your atherence to them. Mar God give you refolution immediately to make the attempt! and may he affift and accept you, ared f:atter down every di firable bleffing of Providence and of grace, on 10: and yours: So that this day (for I hope it will be introduced this very day) may become memorable in your lives, as a feafon from whence you may date a proferity and a joy hitherto uncoown, how happy foever you may have been in former years: For very imperfect, I amfure, muth that domeftic happinefs be, in which domeftic religion has no part.

How fhall I congratulate myfelf, if in confequence of the reprefentation and addrefs i have now been making to you, may be the bleffed inftrument in the divine hand of infpiring you with fuch a refolution! What an additional bond will then be added to our friendflip, while God continues us tegether in life! Yea, what an everlaling bond of a nobterfiendDip, in a future flate; where it will be, before the Throne of God, my joy to have given fuch admonitions as thefe, and yours faithfully and obediently to have received them !

But if, after all, you will not be perfuaded, but will hearken to the voice of cowardice, and floth, and irreligion, in defiance of fo many awakening and affecting reafons, you muftanfwer it at large. If your children and fervants grow up in the neglect of God, and pierce your heart with thofe forrows, which fuch fervants, and efpecially furh children, are like to ocčafion; if they raife profane and profigate families; if they prove the curfe of their country, as well as the torment and ruin of thofe moll intimately related to them; the gailt is in part yours, and (I repeat it again) you muft anfwer it to Gov, at the great diy, that you have omitted the proper and appointed method of preventing fuch latal evils.

In the mean time, you muft anfwer the omifion to your own comfoience; which probably has notbeen eafy in former dans, and in future days may be yet unquiet. Yes, Sir, the men mory of this addrefs mav continue to torment you, if it can. not reform you: And if ynu do not furfake the houfe of Ged, as well as exclude Gob, and his worfhip, from your own hotif, you will meet with new wounds; for new exhortations and admonitions will arm reflection with new reproaches, And in this uncomfortable manner you will probably go on, till what bas been the grief and thame of jour hife, become the afflietion of your dying bed; nor dare I prefume to af. thre you, that Gow will anfwer your laft cries for pardon, The beft you can expect under the confcioufnefs of this guit, is to pafs trembling to your final doom:-But whatever that doom be, you mult acquit your minifter who has given you this faidfal warning;* and this letter, tranfcribed as it were in the secorth of the divine onnifience, fhall tellify, that a mates of fo great importance bath not been wholly negled. ed, hath notbeen coldly and fightly urged, by,

> Dear Sir,

> 2our affictionate Friend, and farthful seveaint, in our common lran,

## P. DODRIDGE.

Northemptor, Dee. 23, 1749.

## HOSTSCRIPI.

To prevent, as far as roffble, any objecition which might arife from not having any proper form jult at hand, 1 fhall here fubjoin two, which I will reconment to thofe who may happen not to be better provided. The fint is indeed, (f) far as I know? pretty peculiar, being intended for a family into which prayer is juft going to be introduced, after having teea long neglected: the other is for morning or evening, with fuch proper variation to fuit either, as common fenfe

- If this letter tonidd be prefented by any of my brethien in the miniffry to any of their hearets, they may eafily fee, that this expref. fon is applicable to them, as well as to thole who may rective it from by beuls.
wilt direst. And I defire at may be obferved, that it may welle uled as a directory to thofe, who do not cliufe to ute it as a form. And I apprehend it may be mon ferviceable. in this view; as my defire to reduce it within narrow limits, and yet to fuggelt as many thoughts as poffible, hath obliged me to fuch concilenefs of explefions, that the ideas are varied fafter than many capacities may conveniently admit. But I pray God to enlarge your heart, that you may expatiate upon thefe hints to your own edificition, and that of all hofe that join with you.

> PRA1ER,

Which reay be uled as an ineroduction to a flated enorfe of familbprayer, where it hath been formerly ueglectied.

O Mon geat and glozious God ? When we confrier thee, as the gracious author of all thofe mercies which we enjoy, in our perfons and in our family, we have great reafon th humble ourfelves before thee, that we have not more folemnly acknowledged that goodnefs, on which we have fo long and fo comfortably fubfitted. Jully mighteft thou, O thou Alinighty Jerovar, have poured out thy fury upon thofe, that herein have acted, as if they knew thee not, even upon this family which hath not called on thy name. But confeffing and lamenting this our finful and inexcufable neglect, we earnoflty entrrat thee through Jesus Christ to pardos it, and to accept and Arengthen the refolution, which in dependence on thy grace we would now ferm to be for the future diligent in it, and to do all we can, in our refpeotive flations, to encourage and fupport it.

And we entreat thee to blefs thofe religious opportunities, which, as a family, we may enjoy. Enable us to hear thy word with due attention. Open our minds to all the infructions we receive from it, and bow our hearts to humble obedience.

Be favourably prefent with us, when we are offering our addrefles te thy throne 1 While we are adoring thane infinite
perfections, may we feel a reverent and joyful fenfe of them upon our hearts: While we confefs oar fins before thee, mav we inwardly abhor them, and mourn over them, and be infpired with firm tefolutions, that we will never retura to them any more, but will guard agai ft every appearance of evil! Excite in our fouls earneft defires after thofe firio. ual bleffings, which we afk at tiine hands! May we iter. cede for others with fervent charity ! May we acknow. ledge thy marties with the mof lively gratitude, and devote ourfelves to thee with full purpofe of heart!

Aud, on the whole, may every one of us find the divine life growing and advancing in our Touls by every opportu. nity of this nature ; that we may rejoice in each other, and in thee; and that true religion being firmily eftahlifhed in our own hearts, may, by our means, be cummanicated to others, fo far as, our inflence over then may extend; till at length, having worffipped thee togeiher in fuch inflitutions as thefe in a holy and acceptable manner, we may join that large and bleffed family above, which is forever rejoic. ing in thy prefence; through Jesus Ch ist our Lord; to whom, with thee, O Father, and thine Holy Spinit, be e. verlating praifes. - Anen.


A
PRAIER,
por

## A FAMILT.

To be ufed either Morning or Evening, with fuch variations as may eafily be underituod by any who are able to read it.

Moft great, eternal, and ever-bleffed Gon! We thine unworthy creatures, defire at this this time with all humility, to bow ourfelves down in thine awful and majeftic prefence, acknowledging thine infinite perfections and glories. [ We adore thee, as the firtt \& the latt the greateft and beft of beings; who art originally and neceflarity poffeffed of knowledge and power, wifdoin and rightenainefs, holinefs and truth, mercy and goodnefs, in degraes which no other being chan conceive.] We pay thee our homage as the author and

Popport of univerfal nature, the lord and life of the Creation. We acknowledge ourfelves thy creatures, whofe bodits and fouls have been formed by thine hand, and continually maintained and defended by thy care and favor.
Mof juftly mighteft thou therefore, O our heavenly father, have expeeted from us the moft covifant gratitude, duty and obedience. But we humbly confefs belore thee, (and we defire to do it with the deepel bumiliation and (hame, remorfe and forrow) that we have been very much wanting in thofe returns; yea, that we have all mof glievoully offended thee. [We confefs, O thou holy, holy, holy, LORD GoD, that we are polluted and guilty creatures, and fo mof unworthy and unfit to appear in thy prefence.]We acknowledge, O Lord, that we were fhapen in iniquity, and in fin did our mothers conceive us; and that we have, from our very childhood, been renewing our provocationg and tranfgreffions in our thoughts, our words, and our actions; and all thefe attended with circumfances of high aggravation. We own and lament, 0 thou moft gracious Sovereign, that we have in numberlefs inftances, negligently, yea and prefumptuoully broken thofe wife and holy laws, which theu gaveft os for our good; and that by the breach of them, we have deferved thy righteous difpleafure:] So that we might have been made examples of juftiee, and fpectacles of mifery, to all thy rational creation. (We mighe long fince have been cut off from this pleafant abode which thy goodnefs has affigned us, and from all the comforts thou haf given us in it, and been bent down to everlafling darknefs, where the worm dieth not, and the fire is not quenched.]
But we humbly implore thy pardon and mercy in Christ, Jesus our Lece, thine only begotten and well-beloved Son: who hath by thine appointment, O compaffionate Father, vifited this world of ours, not only to give it the moft excellent infructions, confirmed by the mof aftonilhing miracles and reconmended by the moft amiable example; but alfo to redeem us to Gov by his blood, and to offer'up hisownlife \& $\mathrm{T}_{1}$ erifice for us. [He was delivered forour offences, and raifed again for our juatification. And as he is now afcended into heaVon, there to make a prevailing interceffion for all that come unto Goy through him] - we prefume to approach thy facred prefence with all becoming regards to him, humbly pleading that atoning blorrd which he thed on the crofs, and that all-perfect mentit and righteoufucfs of his, by which aloze finsers may
draw near unto thee with acceptance. And we entreat thee for bis fake, and in regard to our relation to him, fully and freely to forgive us all our numberlefs tranfgreffions, and to be gracioufly reconciled to us; yea, to take us unworthy as we are, in. to the number of thy dear children. For his fake we alfo humbly entreat thee, to free us from the power of fin, as well as from its guilt. - Send down, O thou Gov of all grace, thine Holy Spirit upon our hearts in a rich abundance, to infpite us with a hatred of every thing that is difpleafing to thee, and to form us to a love of univerfal goodnofs, and a defire of mak. ing continual improvements in it!
[Fill us, O Lord, we humbly befeech thee, with a fervent love to thy bleffed felf! In all things may we be obe dient to thine holy precepts, and fubmiffive to thy wife and gracious difpofal: May we be united to Charst by a fincere faith, which thatl work by love, and thew itfelf in keeping his commandments, as well as trufting his attonement, intereef. fion, and grace! May we be alwaysled by the Holy Spirt of Gon, and cherifh his influence on our hearts as the pirit of holinefs and of love! To our brethren of mankind may we be ftrictly juft, and affectionately kind, doing to others as we could reafonably defire they thould do to us, and rejoicing in every opportunity of advancing their temporal or feiritual happine fs.]

While we continue here in this uncertain world, give us, if it be thy bleffed will, food to eat, and raiment to put on, health of body, and cheerfulnefs of mind, and whatever other enjoyments thou feell neceffary to make our journey through life comfortable! But let us not have our portion on earth! May our hearts be more and more indifferent to it, and cur views continually raifed above it !- [May we learn to go. vern with ftrict authority our appetites and pafions, and to deny ourfelves, wherever the precepts of the gofpel require it! On the whole, may every part of our conduct, in every relation and circumflauce of life, adorn religion; and may the luitre of our good works engage many around us to giorify our father in heaven!]- Niay we continually remember the fhortnefs of time, and the importance of eternity; and behave in fuch a manner, that Chould we be fummoned a way ever fo fuddenly, death may not be a terrible, but a joyfut furprife: Support us, O Loza, in our laft extremities, and help us to honour thee by our dying hehavior. Receive our departing fipirits to the embraces of thy mercy, and give us a triumphatt part in the refurtection of the joth.

We pray for the advancement of thy gofel in the wolld, and for the converfion of yews and Gentiles to the faith as it is in Jesus. Wé pray O Lord, for the progrefs and im. provement of the reformation, abroad and at home. We entrat thee by thy grace to animate all, who are dillinguimed by power, riches, or other advantages, that they may improve all their talents for the public good. And we carnen. ly pray, that the minifters of thy gofpel of every denomination, may with united affeclion, ardent zeal, and eminent fuccefs, be carrying on the wo $k$ of the LORD!
May it pleafe thee $O$ thou God of mercy, to fpread among Clirifians of every profeffion, a piritit of forbearance, candur, and love ; and to vifit all that are in any kind of affiction, whether perional or relative, of min, body, or eflate! Gracioulv fupport them under their forrows, and in thine own time fend them deliverance.
We befeech thee to blefs us as a family; whether we prefide over it, or belong to it, as children, fojourners, or fervants, may we all be tound in a faithful difcharge of our duty to thee, and to each other! May our united and retired devotions be fo performed, as to have the happieft influence on our temper and out conduct !
And now, $\mathbf{O}$ moft gracious and merciful father, we defire with all our hearts to blefs and adore thine holy name, for all thy great and unmerited goodnefs to us, and to the whole human race. We praife thee for our creation and prefervation, for health and eafe, for food and raiment, for liberty and fafety, for friends arid fuccefs; and above all, for our redemetion, for the ineflimable privilege of approaching to thee through a mediator, and for the rich and full provifion thou hait made in him for the forgivenefs of our daily fins, for our receiving all the fupplies of grace we ftand in need of here, and our enj yying everlafting happinefs hereafter. And under a fenfe of thy mercies, we defire to devcte ourfelies to thee as to the Lord our God, and renew our covenant with thee through our Lors Jesus Christ ; humbiy refolvin $y$ the affilance of thy firit a grace, to ferve thee with all grod filelity unto the end of our lives.

We particularly blefs thee for the mercies of the day for night patt, and would humbly commit our ourfelves to thy gracious protection and tavor this night, [or day] entreating thee ti, guard us from all evil, and to grant that at our n $\mathbf{x t}$ affembting together, we may have reafon to unite our praifes for the cuabiauance of thy goodnefs. Aod may wa be per:

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petually advancing in our preparation for that heavenly world where we hope to worlhip thee without any of thofe imper. fections which now attend us; which we akk and hope, thro the merits of thy Son Carist Jxsus, in whom we have righteoufnefs and frength, and in whofe name and words wo conclude our addreffes, calling on thee as our father which art in heaven. Hallowed be thy nanie. Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trefpreffes, as we forgive them that trefpafs againft us. And lead us not into temptation, but deliver us from evil. For thine is the kinge don, and the power, and the glory, forever and ever. Amen.
N. B. As this prayer may be deliberately read over in about tea minutes, or leaving out wi at is i ciuded in crotchers, in half a $q$ a a ter of ail hour, I think I may take it for granted, that the affair is brougnt to a crifis. For if jult after readirg this letter, being thua difarmed of every excule as to the want of neceffary helps, you will not call your family together to atend to it for fo fmall a face of cime, or to put up fome other petitions with them, I fenr it is a fad fign, you will live and die in the neglect of this important duty, and 1 muft leave you to anfwer it in the prefence of God.

CHRISTIAN ZEAL.

CHRIST gave himfelf for his people, not only to redeem them, from all iniquity; but that they might be diftingrithed from others, by their aeal for good works. And the following fentiment of the Apoftic Paul is certainly corred: "It is good to be zealoully affected always in a good caufe." Every laudable purfuit calls for zeal proportioned to its im. portance. But whift the Apofle approved of a paffionate ardor, and a warmth of holy affection, in the fervice of God; he lamented that the zeal of fome, with whom he was converfant, was not according to knowledge. The object in view was not of fofficient importatce, to juflify their ardent $z$ eal, in its purfuit. He feems to have had in view, a fet of fpurious Preachers, by whom the Churches were infefled at that early period; who, to avoid perfecution, and gain popue larity with a numerous clafs of their hearers, taught the people that they could nut be taved, except they were circam-
sifed, and kept the law of Mofes. Thefe men were zeaious, tut the exciting caufe of their zeal, was the fuppofed interelt of their own party; and if the value of zeal is to be eftimate $t_{2}$ not fo much by is heat, as ty the importance of the caufe by which it is excited; thefe party zealots were guity, in proportion to the height of their zoal, in the profecution of their anti-chritian cause.
The great Apofte of the Gentiles had obtained a happy diliverance, from the party fchemes and contracted feififa difigus of zealous bigots. 1 he glory of God-the fpread and luce fs of the Gaipel of Chrift, and the confequent hap. pinofs of all the nemions of the earth, were the grand objects Which ftimulated bim, to unexampled zeal in the difcharge of his duties as an Apofle, and as a Chriftian. Conitrained by the love of Cbrif, he was willing to facrifice every inferion intereft for the profperity of his Church. His fuffetings and folf denial teftified, that he had no intercft to profecute, diftinal from the Redeemer's caufe; that he only defired to live, to bear teftimony to the riches of his grace; and that he was willing to die, for the name of the Lord jefus. The moft faperficial reader of the Epilles of Paul, muft certainly difeqver fomething dignified, and nobie, in his character; and whatever he may tuink of the caufe which he fo zealotlly elpouled, and vindicated; he will be conlliained to acknowtedge, that his zeal proved him to be fincere ; an t thåt it was, in all points, jutt what we wouldexpeot to proceed, fiom a ain belief of the doctrines which he taught.

Nuw, though all Chriftians are not calied to manifen their zeal in the fame manner, or to move in the fane fphere; thangath are not Apoftles or Preachers; the great object pulined by all is the fame. They are the feveral membeis of fhat body, of which Chrift is the head; and though all the members have not the fame office, yet one tivitit zervanes and hiffaences all; and thus is every member firmulated io vigorous effots, for the promation of a common caufe. The method wherchy a finger is brought to participate of the breffings of the Gofpel, and the nature of the truths which ly the Spicit of Cheift, be is led ta contemplate, are fuch, as canonot fail toexcite, an ardent Cimistion zeal in the miud, on which they tave their full operation. The ruined creature is tranlated from darknefs to marvelious light-IDfpired with right fantimens refpecfing God and his government-led to red on his owe guilty, depraved, ruined cordition - To vicw the whole human lamily in circumbances equally deplog
rable; and to underfand and embrace the wonderfal plat of Redemption, through the interpofition and fufferings of the Son of Giod. Thefe are not fubjects for barren, unfeel. ing fpeculation. Conflrained by the love of Chrift-de. I ghted with the excellencies of his Golpel, and penetrated Ly a view of the odious nature of fin, the Chriflian is led to exclaim, "What fhall I render to the Lord for all his bene. fits?"-How thall I manifef to the world, the love and gra. titude I owe to a Saviour, whe died that I might live? In the word of God he finds an anfwer to thefe inquiries, which perfectly accords with his prefent temper. Inftead of thofe carnal weapons, with which many, under the name of $\mathbf{z}$ al for God, have made havock of his Church, he is cloathed with humility - he is meek and gentle, and eafy to been-treated-difpofed to do good to thofe that hate him, and to pray for thofe who difrefpecffuily ufe, and perfecute him.

It is probable that a zeal thus tempered with benevolence, forbearance, and other mild Chriflian difpofitions, has had a greater influence on finners, and has operated more effectually in divelting them of their prejudices againft the truth, than any other means which have ever been uf-d. And on the contrary, nothing has ever been more prejudicial, to the interefts of Chrif's kingdom, than a furious unhallowed zeal, for meats and drinks, and the Shibboleth of a party; under the influenee of which, men have been difpofed, to call for fire from Heaven to confume their adverfaries.

It ought not, however, to be forgotten, that Christian zeal, though always mild, is likewife firm, when the caufe of God is affailed. It differs widely from a cool indifference to truth, which under the fpecious name of liberality, or extenfive charity, rejects no doctrines as heterodox or dangerousobjects againf no crimes, as inconfiftent with the Chriftian character.

There are too many, who having witneffed, perhaps, fome of the evils attendant on intemperate zeal, and feeling little concern themfelves, for the profperity of Zion, are ready to reprobate every appearance of religious zeal ; and efpecially if a Chriftian is feen "contending earneftly for the faith once delivered to the Saints," he is branded with the approbrious name of partizan, or bigot, or enthufialt; and men who on no other occafion have difcovered any fymptoms of religious fenfibility, elamoroufly require his extommunication.

Such people feldom manifeft the fame degree of apathy on other fuhjeess, Are they in purfuit of liberty, or wealth, of
reputation? the object is confidered fufficiently important to juftify the mof zealous effarts in the purfuit. And is it fuppofed, that the giory of God-the happinefs of meat -the everlafting interefts of our own fouls, are oljects tho erivial to excite our warmeft zeal for their promotion? Mult thefe give place to the momentary concerns of the prefent life? Let the word of God anfwer: "Seek firt the kingdom of Heaven - Work out your falvation with fear and trembling Be fervent in fpirit, ferving the Lord - for what would it profit a man to gain the whole world, and lofe his \{oul."
How will men, who are blind to the difference between trath and errar, jultify the anathema pronounced by the Apottle Paul againtl perverters of the Gofpel? "If any man preach any other Gofpel unto you, than that which you have received, let him be accuifed?" Humau frailties and miftakes, not fubverfive of religion, he viewed with forbearance. Perfonal reproach and perfecution, he bore patiently; but if even an Apofte manifeted an inclination to diffemble, or act with duplicity, his zeal kindled, and he withflood hin to the face. View him brought before Kings and Rulers, no a peftilent fellow, and an heretic: Is his zeal for truth now extinguifhed? Does he diffemble, or ufe any artful fubterfuge to efcape their cenfure? No: Thefe circumfances demanded, and excited his warmeft zeal.
"This I confefs, that after the way which they call herefy, fo worhip 1 the God of my fathers," Hear him, in the prefence of an unrighteous Ruler, reafon on righteoufnefs, temperance, and judgment to come, until a Felix trembles. Every thing connected with the peace and profperity of Zion, was confidered by the Apolle deeply interelling; but when led to celebrate the riches of divine grace, or to extol the compafion of a Saviour, he is initantly fired by his fubject, his heart glows, and he labors for language to exprefs, "the height and depth-the length and breadth, of the love of Chrift, which paffeth knowiedge." Thefe expreffons bring to remembrance the following lines of the celebrated Doctor Young, of which Saul himfelf would doubtlefs have approved :
"O ye cold hearted, frozen formalifs !
"On fuch a theme 'tis impious to be calm;
"Paffion is reafon, tranfport temper here."
The advantages refulting from fervent Cihristian zeal, are incalculable. The difficulties to be furmounted by every Chriflian, whether he may be called to move in a higher,
lower fohere, will fubfice, in proportion as his hicart is warmed with zeal in the fervice of Chriff. This truth is confirm. ed by the patience manifelled by the primitive Chriftians in their fuff rings - and more efpectally, by the example of the great Apolle of the Gentiles: Had he not been actuated by an inextinguifiable, unabating zeal, in the fervice of his lord, bow often muft he have llarank from difficulties, which he well knew awaited him? But fuch was his perfuafion of the goodvefs of his caufe, that he confrdered not his tife dear, provided he could finif his Chriltiancouife honorably. Obllach.s therefore, which might have proved infurmounta. He to a perfon lefs zealous, had no tendency to retard him in his Chrittian courfe-For Chrift, he was wiling to fuffer pe focution, and reproach, and fripes, and imprifonment, and tine lofs of all temporal blefings; " knowing in thimf if, that he had in Heaven, a better and an endaring fobftatice." Fervat zeal, not onl fortifies the Chritian againft every oupor fition, and bea shim trishthantly through every difficults;
 " rets his face as a flint, ${ }^{\prime}$ ' will geheralls mete with ma h lef3 oppolition, from thofe who are inimicalfor the meereats of Carif's kingdom; tian the profeflar, who, by his lukewarmnefs, and timifty, gives them reatos to expeet, an eafy viono. ty over him. Were the oppofis of Chritianity poffifed of power, the mór z al us Chrilizan would probaily firt feel is s-Alence'; but whit the tongue is the ohfy weapno, thet are permited to ule; their prodente fiddees them, to alfat thole, who through natual watility, or fon condeq terice of a waut of $z$ al, are capable of making the weakett fofence.

The Chrillian who would be ufefan, mint be zedatas. The moft fuperficil icquaintance with the doctrines contained in the Blibie, muR comithes any perton, that a firm perfuation of their truth, will ever be accompanied by a z al, correfpénd. ing to then acknowleds d importance And however, the wicked may, in their cosial bours, condemil, or brand with affected approbrioin, the Chriltian, who manifefts a zeaious attachment to the caufe of Chifl; ther know well. that he acts a coofittent pact; and that he would be an object of juit cenfure, did he profers faith in Chrift, with a heart indifferent to the interefts of his kingdom. The zealous Chithian on$1 y$, may expeot to filence his adverfiries, and "cut off occation, from lich as feek an occelio n tolpeak evil of the things whici they duderfiand not." Wite Preachers and people, achated 'sy his nol o principle, were they fervont in fpirite
frring the Inor, what a pleafing profpect muf it aford to the friends of Zion? Vid love to Chrif., and gratitule, and zeal, ange his people, to crowd his eemplegate's, with fongs of praife; fimers coild not be indifarent fpectators in fuch fcines. They muft at any rate the "almolt perfuided to become Chriflians." Dreadfal infenfibility muft poffets the heart of that wretch, who can not fee, or vefufes to ncknawledge, that to be engaged $z$ ealoufly in the worlhip of the God who made us. is the moll noble employment of which we ante capable. For this we were made-In this we enjoy fweet intercourfe with the D-ity.-Every mental power finds fweet employment here; and Heaven dawns upon us, with a brightnefs propertioned to otr zealons efforts to fecure its rewards.

But fhould we l, fe fight of our connection with our Maker, or become infenfrble, that to devote soul and body, zealously to kime is our reafonable fervice, we mull at pnce become a myflery to ourfilies, and le lod to fulpect, that, though every creature is formed with powers united to its frade in the fcale of being; man was made ia vain. Let Cbrillians, therefore, "be lledfaft, immovable, and zealourly abounding in the work of the Lord; forafmuch as they know, that theirlabour is not in vain, in the Lord" O! that they would canefully avoid that Aloth and isactivitv; that Laodicean fpirit, which is fo pointedly condermed by their gracious Saviour, and has fo often occafioned the woribu fufpect, that Chritians ferves hard Nealer. Muft not evert Chritian tromble at the thought, of bringing fuch a reproach on the caufe of that Saviour, who, for him "endured the Crofs; defpifing the thame, and is now feated at the right hand, of the Throne of Gon?" Bret ren, "let us consider Him that enitured fuch contradiction of finners againf himfelf," sabd with renewed zenl, "prefs to ward the mark for the prize of our tigh talling," until we arrive at that work, where we fhalt no longer peed to provoke each ether to zeal, or love, or good works.


T accounting for the origin of evil, in attempting to exsplain'the doberine ot original fin, of divind rovidence, of We freedom of mozal action ; hir lifenffing thefe sind iome o-
ther topics ecotain? or treated of, in the bible, difficulties of oo finall magnitude occur. But it ought to be carefully confideredand kept in mind, that, properly fpeaking, these are not bible dificukies. It the bible were wholly fet afide, thefe fame difficulties would, in all their foree, meet the mind. It is a faet that evil is in the world: It is a fact that we inherit evils from our parents : It is a fact, odmitted by all except Atheills, that God governs the world: It is a fact on which all focial intercourfe among mankind depends, that man is a free or moral agent, accountable for all his voluntary adions. Thefe are fubborn undeniable faets, without the bible. It is not from the bible that we firit learn them - T hey are not fomething which the bitle firf of all reveals, or brings to our knowledge, and which we fhould not otl irwife be required to believe. Had the bible never exifed spe muft both have known and befieved them. - What, then, is the juf ftatement in regard to this fubjea? Simply this-The account which the bible gives of thefe facts, and the principies which it teaches in regard to them, the friends of the bible are concerned to vindicate-Nothing more is incumbent on them. As the facts are not to be denied, it remains with thofe who contradict or ridicule what the bible teaches, to teach fomething better, fomething more reafonable, more credible, and eaier to be received. Let them be put to do this, -They are in, reafon bound to do it-The facts are to be difpofed of by them, as well as by the friends of the revelation. They find fault with the way in which revelation difpofes of the fads-Let them then point out a better. Let them tike the wide field of cor jecture and employ in the fervice all the powers of imagination. When they have done their beft, let their account of thefe things be compared with that which the bible gives of them. All experience hitherto has demonftrated that whatever real difficulties there may be in what the facred fcriptures teach relative to the abflrufe points, they are infinit. iy lefs than thofe which offer when the wit, or wifdom of man becomes the teacher-What the bible teaches is credible-What men has ever yet taught, contrary to it, is abfolutely incredible, abfurd and ridiculous. Confider the doctrines of the Magi and the Gnoftics about the origin of evil : recollect the fate of the ancient Stoicks, and the predeftination of the modern Turks, and you have a fair fpecimen of what men do in folving thefe difficulties, when they depart from the fcripture. It is among thefe men, not guided by fcripture, that you find fentiments on the points in queflion, fo monfrous as to fiock all reafon and common
fenfe. Among chrifians, at leaft in practice, you do not find them. On the whole, the friends of revelation flould always confider what are properly the difficulties of the facred fcriptures, and what are not, and when the enemies of the bible object againlt the fatements it gives, relative to certain doetrines of natural , eligion, let them be required to give better and more confiftent natements of their own. And it will deeply concern thefe who are thinking of entering the fchool of infidelity, to confider ferioufly whether, if they rejeet the feriptures altogether, they will get rid of any of their speculative diffcultiss. They may be affured that they will retain them all, and add unfpeakably to the number, whenever they give up their bibles. Whatever is ufeful in practice, the word of God plainly teaches-It does not protefs to explain things which perhaps our faculties in this world do not permit us fully to comprehend.

## A MEDITATION.

IN walking acrofs the fields a few evenings ago I was attracted by the full appearance of the fetting sun. What a glorious object, faid I, do mine eyes behold! But how much more glorious is he, by whom the sun was created and made ! Jesus, thou Sun of Righteousness, how far furpanling this are the beauties with which thy perfon is arrayed, and which all around encircle thee! Yonder is an object that is given to change: A few hours pall, he fhone with meridian fplendor; his luftre was fo bright that I was unable to look at him ; but now the has confiderably exhaufted his Arength, and mine eyes are fcarcely affected with the fight. But thou O Jesus, art always the fame, with thee, the great fountain of light, 'there is no variablenefs, nor flatow of turning'- Truft, O my foul, this unchargeable friend. If thou believef not, yet he abideth faithful; he cannot deny himfelf. His word of promife, like an anchor to the foul, is both fure and ftedfall.
Looking fill at the sun as he gradually defcended below the horizon, I confidered again, thou, O Suw, wilt at one time fet to rife no more, thy glory fhall ultimately fade and die; and as the great monarch of the flies, thou muft ceafe to reign. But thy glory, O Jesus, is permanent and eternal. "I know that my Redeemer liveth," though he once fubmit-
ted to die. That be is now at the riphthand if Gep, exith ed to reign, and ail his $S$ ints fhall frally reign with, him, ant behold his glong for ever, O that I may be one of that bieff dnumber!

When thatl this happy day of vition be?
When flall I make a near approach to thee:
Be lon in love, and verapt in ecfacy?

*     *         *             *                 *                     * 1. rd hife the hour

Of joy and fweet repofe! tranfiporting hope!
It grieved me that I was now interrupted in my refledions; for befare I could fiad an opportunity to renew them, the suw hal tofally difappeared. How animating is the profpeet of poffefing a world, where none of the things which now break in upon our ferious moments thall ever be fuffered to intrude
june 19th, 1800.

## ANECDOTES.

"A good bosk is never lost."

FIHE truth of this common alage has been often exem. plifi d, but fellom in a more extraordinary wat than by the following faro, communicated to us by the Rev. S. Bouglafa, of Chelinsford. There lived in the tom of C a perion of the name of Jotinfon, by profemion a Pa nter, gad much efleemed in that line of bufinefs. - Notwithfanding te had been priviledged with a religions education, his connexions in the world led him into the company of fome perfons of a deifical tuin, by whon his mind was minch injured, thougi he was not without ocealional checks of ennficince, and thevin fears of death. From this miferable fate itpleafed the Ged of atl grace to diver him, in the year 17\%3, in the following fingular mavner:-His wife, in paling alang, the Atreets, picked up, and brought home, three or four hooks, which had been loft bv one of the members of a bookfociety in the town, among them, was the four miffionary fermons, with the portrat of Captain WiHon,-being a Paintei by profetion, the piCture firl eng gid wisattention, and after dipping a little into the book, he refolved. as illhefs confroed tim at home the foliowing sabbath, that he would tead
aver the four fermons; the bleffat eomfequence was, that the Holy Spirit fent home the truths contained in them on his heart, and from that day he was a new man. Por fometime he attend d the miaittry of Mr. 9. with much profit, and at length died full of faith, and of the Holy Ghoft. Thus we fee that circumftances very trivial in themfelves, may, by the application of the Divipe Spivit, be made off dual to the converfien of fuopers; and even the lofs of a look may prove, through his blefling, the finding of a foul.


A certain man, ou the Malabar coaft, had erquired of various devotees and priefls, how he might make atonement for his fing apd at laf he was directod to drive inon fpikes, fufficiently blumed, chrongh his fandats; and on the fe filikes he was to place his naked feet, and walk (If I miñake not) 250 cgfs, viz. ahout 480 miles. If thougt. If fs of hlood, or weakuef's of body, be was obliged to halt the might wait for healigg, and firengfh. He undertook the jounev, and while be hiled und $r$ a lang th dy tree, where the Gofp I was fometimes peached, one of the mifinatre escame, and preached in his heariog, from the tr words, Ihe bloud of fesuts thrist cleunveth from allom. While the was preachag, the man rofe up, the w off his torturing fandais, and cried out aloud this is what rwat is and he became a lively winefs, that the bloud of Jehus chrift dous cleanfe hom ail ins thderd.

A Jew went from Paris to Rome, in order to arquire a jult iliea of the Chriliaa religion, as at the fountain head. 1 here he beheld finony, iutrigwe, and abominations of all forts; and, after gratifying his curiofiy in every particular, returned to Fratice, where he gave a detail of his obfervations to a friend, by whom he had been long folici ed to aljure Judaifm. From fuch a recitah, the Chriftian expected nothing but an obtlinate perfeverance in the old worflip; and was ttruck with amuz ment whea he Jew aequainted him with his refolution of requelling bap itm, upon the following grounds of conviction: - That he had feen at Rome every boby, from the Pope down to the beggar, wing all their endeavgursto fobivert the Chliltah fatis; yhith neverthelefs, daily took deeper and armer rous, and muth therefore be of diviue inflitution.

## To the Editors ofter Virginia Rezioiovs Migazing,

## Messrs. Editors,

The two following hymns were compofed by a youth, in an obfc re fation of life, aud deftitute of hiberal education. Should you think them, accompanied with this remark, de. ferving of a place in your Magazine, their infertion will gra. tify

PRAISE FOR REDEMING LOVE:

1. ALL glory to the dying Lamb Who left his throne above,
Who came to raife our ruin'd frame To liberty and love.
2. How great and glorious was his love That brought him down to die,
And by his own almighty pow'r To bring falvation nigh.
3. 'Twas pity bro't him down from heav'a Our nature to reftore;
To purify our fouls by grace That we might fin no more.
4. Dear Lord, we blefs thy dying loves Thy condelcending grace ;
Till we arrive at brighter worlds And fee thy lovely face.

## A MORNING HYMN.

To be sung before day.

1. AW AKE, my foul, arife and fing The great Jehovah's praife;
To him a grateful tribute bring Who lenghthens qut thy days.
2. Shout to his praie, tright morning laf, Ye fparkling planets fing;
Proclaim his glories from afar, And blefs the heav'nly king.
3. Shine to his praife, thou filver moon Amid the fhides of night;
Afcribe the glories of thy noon
To his faperior light.
4. B'eff be the Lord whofe gracious pow'? Still faves my foul from death,
And every day and every hour Supports my feeble breath.
5. Thus will I raife a grateful fong Each morning as I rife :
May the fillair the found prolonge And bear it to the akies.

POR THE VIRGINIA RELIGIOUS MAGAZINE.

THE YOUNG COMMUNICANT.
3. JESUS, foll of truth and grace,

Here reveals his fmiling face; Spreads to-day the gof el feaft,

Bids me come and be his guef.
2. Shall I hefitate to go?

Why fhould guilt affright me fo
None who go t: all be deny'd,
TTw is for finners Jefus died.
8. Needy I before him fland,

Nor does he a price demand:
He my belplefs mifery knows,
Freely his falvation flows.
4. He provides me heav'nly food,

Bids me tafte his flefh, his blood :
Does not this his mercy prove?
Can I doubt his dying love?
5. Lord, I hefitate to more,

Thou art bounteous to the poor:
To thy table I draw near,
Saviour let me meet thee here.
6. With immorial bread and wine

Cheer this fainting foul of mine :
Clianfe my heart, my guilt forgive,
Bid the dying fimer live,



[^0]:    * 2 Inf. 264,265. W cod's Inf. 214. 2 Inf. 7: Sherf. Abridg. ©d part. 181. See 1 Swift's Connecticut Laws, a note executed at noon on Sunday, held void. -Secular tufiels watewfifficm wormang lig br till equning.--page 367 .

[^1]:    * Prov. xi, 21, + Job, i. 8. § Malachi, ii.i. 16.

[^2]:    * 1 Tim. vi. 9, 10. $\dagger$ Prov. x. 22. $\ddagger$ Provo xy. 16. -
    ${ }^{m}$ Provo avis 23.

