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BIOGRAPHY.

*The following sketch of the life of President Edwards, is principally extracted from Middleton's account of him in the Biographia Evangelica.— Assembly's Missionary Magazine.*

MR. JONATHAN EDWARDS was born on the 5th of October, 1703, at Windsor in the state of Connecticut. His father was minister of that place almost sixty years : he was descended from Mr. Richard Edwards, minister of the gospel in London in the reign of Queen Elizabeth, by whom it seems, his wife was employed for some part of her royal attire. In short, by his lineage, it appears, that his ancestors came from the west of England, and allied themselves, upon their emigration, to some of the best families in the new country, whither they came.

Our author was entered at Yale College in 1716, and was made Bachelor of Arts in 1720, before he was seventeen years of age. His mental powers opened themselves so early and so strongly, that he read Locke's Essay upon the Human Understanding with delight, in his second year at college, when other boys usually amuse themselves with *Robinson Crusoe*, or books of romance and amusement. He discovered thus early an uncommon depth, solidity, and penetration of mind, which found nothing so pleasant to itself, as the exercise of its own powers.

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He lived at college nearly two years after taking his first degree, preparing himself, principally for the sacred function.— After passing the usual trials, he was licenced.

In August, 1722, he received a call to preach to the English presbyterians at New-York, where he continued with approbation above eight months. This society was then too small to maintain a minister; and therefore, in the spring of the year 1723, he returned to his father's house in Connecticut, where during the following summer, he followed his studies with the closest application. It appears, however, that he had a deep sense of his christian and ministerial profession upon his mind, during his abode at New-York; that the people he watched over became very dear to him; and that he left them at last with great regret.

In the spring of the year 1724, having taken his Master's degree in the year before, he was chosen tutor of Yale college, and he followed this duty above two years. It must be owned, that this was an engagement of great consequence for a young man of twenty-one, who, by his early introduction to the ministry and other avocations, could not have found too many opportunities for his own improvement: but the strength of his mind overcame what are usually insuperable difficulties in the way of the generality.

In September 1726, he resigned his tutorship, in consequence of the invitation of the people at Northampton in Connecticut for assistance to his mother's father, Mr. Stoddard, who was the settled minister of the town. He was ordained colleague on the 15th of February, 1727, in the twenty-fourth year of his age, and continued in the ministerial service there till the 22d. June 1750, when he was dismissed. "We have (says his Biographer) with respect to this, an instructive lesson on the instability of all human affairs, and the unreasonableness of trusting in man."

Thus ended his service of near four and twenty years for a people, who had been much upon his heart, and for whom he had always expressed a very tender concern. "For their



good he was always writing, contriving, labouring ; for them he had poured out ten thousand fervent prayers ; and in their welfare he had rejoiced as one that findeth great spoil." Yet all their bad conduct did not alter the frame of his mind. ' His calmness and sedateness, his meekness and humility, under the most injurious treatment, his resolution and conduct in the whole affair, were truly wonderful, and cannot be set in so beautiful and affecting a light by any description, as they appeared in, to his friends, who were eye witnesses.'

Mr. Edwards, who was able to shine in the seats of learning, and some time after was called to preside over one, was now delegated to the instruction of savage Indians at Stockbridge. This place is in the western part of Massachusetts Bay, and about 60 miles from Mr. Edward's former residence at Northampton. He was fixed here on the 8th of August, 1751, and here he continued his labors, in more peace and quietness than he had ever known before, for six years. In this interval, old as he was, he made greater attainments in knowledge, and wrote more for the church of God, than he had ever been able to do, within the same space of time, during the former part of his life. In this retirement, he composed his deepest and most valuable works ; so that when, in his own judgment, as well as in that of others, his usefulness seemed to be cut off ; he found greater opportunities of more lasting service than ever. A pleasing calm, after so grievous a storm, to his placid mind !

On the death of Mr. Aaron Burr, president of New-Jersey College, which was on the 24th of September, 1757, the trustees of that seminary did themselves the honor of choosing Mr. Edwards to succeed him. As this was unsolicited and unexpected, it does great credit on both sides. But our excellent Author was so far from desiring this preferment, that it was with difficulty he could be prevailed on to accept it : modestly and unaffectedly alledging his own insufficiency, ill health, and dislike to that kind of life. At length, upon the arguments and persuasions of his brethren in the ministry, he did accept of this presidency, and went from Stockbridge to Princeton in



January, 1758. But, alas ! the end of his labors on earth was approaching. He had only preached two or three sermons, not having entered fully upon the duties of his new office, before he was called to a higher place and to a better service.— The small pox, which had been always unusually fatal in America, had infected Princeton, which induced the physician of the place to advise him to be inoculated, with the consent of the corporation. Accordingly he was inoculated on the 13th of February, and his disorder at first seemed to be, favorable ; but a fever coming on, and the pustules lying much in his throat, no proper medicines could be administered, and therefore the violence of it raged, till it put an end to his mortal life, on the 22d. of March, 1758, in the fifty-fifth year of his age.

When he was sensible that death was approaching, he called his daughter (who was the only part of his family which had yet removed with him) and addressed her in the following words : “ Dear Lucy, it seems to me to be the will of God, that I must shortly leave you : therefore give my kindest love to my dear wife, and tell her, that the uncommon union which has so long subsisted between us, has been of such a nature, as I trust is spiritual, and therefore will continue forever. I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless, which I hope will be an inducement to you all to seek a Father, who will never fail you.” He desired that his funeral might be attended with no parade (as is usual in America) but rather something be given to the poor. He could say but little in his sickness, owing to the nature and seat of his disorder ; but just at the last, when surrounded by friends, lamenting their loss and that of the church and college, he said, to their great surprise, as they did not imagine he heard them or could speak himself ; ‘ trust in God, and ye need not fear.’ And then almost literally, fell asleep in Jesus.

A marble tomb-stone, with a latin inscription, has been erected by the trustees of the college over his grave, in the burial ground at Princeton.



*The life of Justin the martyr, abridged from Cave, and others.*

JUSTIN the Martyr, or as he is generally called, St. Justin Martyr, was one of the earliest and most learned writers of the Eastern church. He was born at Neapolis, a noted city of Palestine, within the province of Samaria, anciently called Sichem, and since Flavia Cæsarea. His father was Priscus the son of Bacchias, a Gentile, who had him educated in all the learning, religion, and philosophy, of the gentile world. In his younger years, and, as is probable, before his conversion to Christianity, he travelled into Egypt and other foreign countries, for the completion of his education. He assures us himself, that he was at Alexandria, and there received an account of the seventy translators, and saw the cells wherein they wrote the Septuagint. Here he became a Platonist, the tenets of which sect suited his own opinions, and in some measure prepared him for the principles of the Christian faith. His own account of his progress towards the truth is in substance as follows. Being naturally of a philosophic genius, he early engaged in the most inquisitive researches after truth. He became a Stoic—then he listed under the banner of the Peripatetics; here his tutor's sordid covetousness convinced him that truth could not dwell with him. He then went over to the Pythagoreans, who requiring the previous knowledge of music, astronomy and geometry, he soon deserted them, and joined the Platonists, when he determined to give himself up to a contemplative life. In the execution of this plan of life, he was taking a solitary walk by the sea side, when there met him an ancient grave man, of a venerable aspect, who began a conversation with him on the excellency of philosophy in general, and Platonism in particular, which Justin asserted to be the only true way to happiness, and of knowing and seeing God. This the venerable man denied and confuted, and gave him information of certain blessed and holy men, lovers of God and divinely inspired, called Prophets, who alone understood the truth, and whose writings would instruct him in what



most became a true philosopher to know: That they magnified God, the great creator of the world, and preached his only begotten Son Jesus, the Christ, as the Saviour of Sinners; concluding his discourse with this advice, '*but as for thyself, above all things pray that the gates of light may be set open to thee; for these things are not discerned and understood by all, unless God and Christ grant to man the knowledge of them;*'—and he immediately departed from him. This discourse made a deep impression on Justin. He began seriously and earnestly to inquire into the christian religion, which he was soon convinced, was the only certain philosophy; and calculated to beget the sweetest serenity and peace in the minds of its votaries. His resolution to adopt this invaluable system, was confirmed by the innocence of the lives of its professors, and the constancy and joy with which they so frequently met and even courted death in his blackest form, attended with torments and cruelties inconceivable to us at this period of the world. Justin himself gives this account to the Roman Emperor, 'For my own part,' says he, 'being yet detained under the Platonic institutions, when I heard the christians traduced and reproached, and yet saw them fearlessly rushing on death, and venturing upon those things that are accounted most dreadful and amazing to human nature, I concluded with myself, that it was impossible those men should wallow in vice and be carried away with love of lust and pleasure. For what man, who is a slave to intemperance and pleasure, can cheerfully bid welcome to death, when he knows it must put a period to all his pleasures and delights; and who would not rather endeavor to prolong his life as much as possible, by deluding his adversaries, or concealing himself from the notice of the magistrate, rather than voluntarily betray and offer himself to a present execution?'

The date of his conversion cannot be exactly fixed, but it is conjectured with a great degree of probability, that it was about the year 132, or the 16th of Trajan. It greatly alarmed the more considerate gentiles, who were troubled at so great



a loss, and were much perplexed to account for so extraordinary a change. His vindication of himself, shews their apprehensions on this occasion. 'Think not,' says he, 'O ye Greeks, that I have rashly and without judgment or deliberation departed from the rites of your religion. I could find nothing in it, really sacred and worthy of the divine acceptance. The matters among you, as the Poets have recorded them, are monuments of nothing but madness and intemperance : and a man who applies to the most learned among you for instruction, soon finds himself entangled in a thousand difficulties, and becomes the most confused man in the world.' He then with great eloquence exposes the absurdity of the Pagan creed and concludes his address with these exhortations, 'Come hither, O ye Greeks, and partake of most incomparable wisdom, and be instructed in a divine religion, and acquaint yourselves with an immortal king. Become as I am ; for I sometime ago was as you are. These are the arguments that prevailed with me : this the efficacy and divinity of the doctrine, which, like a skilful charm, expels all corrupt and poisonous affections from the soul, and banishes that lust which is the fountain of all evil, whence enmities, strifes, envy, emulations, anger, and such like mischievous passions do proceed : which being once driven out, the soul presently enjoys a pleasant calmness and tranquility ; and being delivered from that yoke of evils, that before lay upon its neck, it aspires and mounts up to its Creator : it being but suitable that it should return to that place from whence it borrowed its original.'

Justin went to Rome about the year 140, or the beginning of the reign of Antonius Pius, and fixed his residence near the Timothine Baths, upon the Viminal Hill. Here he defended and promoted his master's cause, and with great success confuted and destroyed the heresies that then infested the church ; particularly that of Marcion, who being turned out of the church for his vicious practices, broached the damnable error, that there were two Gods, one of the old testament, and the other a more sovereign and supreme being, the Father of



Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other deity.

Justin soon became a very eminent preacher of the gospel, whose praise was in all the churches. He firmly maintained and inculcated, with Irenæus, and others who had conversed with the Apostles and their immediate successors, the second coming of our Lord and Saviour Jesus Christ in glory, at the end of the fourth, or Roman government, as related by Daniel.

About this time, the christians being greatly abused and persecuted under the edicts of former Emperors, Justin wrote his first apology for the christians, and presented it to the Emperor Antonius Pius, to his two sons, Verus and Lucius, to the Senate, and by them to the whole people of Rome, wherein with great strength and evidence of reason, he defends the christians and their religion against the common objections of their enemies, proves the divinity of the Christian Faith, and shews how unjust and unreasonable it was to persecute and punish them without due conviction and form of law.—He appeals to the acts written under Pontius Pilate, for the truth of what he had said concerning the death and sufferings of the Lord Jesus Christ. He acquaints them with the innocent rites and usages of their religious assemblies. And afterwards addressing the Senate, and speaking of the end of Christ's coming into the world for the salvation of men, and the subversion of all dæmons, he says, 'that these things are so, you may know by what is done *before your eyes*; for many that were possessed of Devils (or Dæmons) throughout the whole world, and *even in this city of yours*, whom all your Enchanters, Sorcerers, and Conjurers were not able to cure, *many of us christians, adjuring them by the name of Jesus Christ* who was crucified under Pontius Pilate, have perfectly cured, *and do still cure*, disarming and driving out of men those dæmons that had seized upon them.' And lastly, he put the Emperor in mind of the course which Adrian his predecessor had taken in this matter; by commanding that christians should not be needlessly and unjustly vexed, but that their cause



should be traversed and determined in open judicatures. He annexed to his apology a copy of Adrian's Rescript, sent to Munucius Fundanus to this purpose. This had its desired effect, and the Emperor issued the following letter to the commonalty of Asia.

Emperor Cæsar Titus, Ælius Adrian Antoninus, Augustus, Pius, High Priest, the fifteenth time Tribune, thrice Consul, Father of the country, to the Common Assembly of Asia, greeting: I am very well assured, that the Gods themselves will take care, that this kind of men (meaning the christians) shall not escape, it being much more their concern, than it can be yours, to punish those that refuse to worship them; whom you do but the more confirm in their own sentiments and opinions, while you vex and oppress them, accuse them for Atheists and charge other things upon them, which you are not able to make good; nor can a more acceptable kindness be done them, than to accuse them, that they may prefer to die rather than live, for the sake of that God whom they worship. By these means they get the better, being ready to lay down their lives, rather than be persuaded to comply with your commands.—As for the earthquakes that have been, or that do yet happen, it may not be amiss to advertise you, whose minds are ready to despond under any such accidents to compare your case with theirs.—They, at such a time, are much more secure and confident in their God, whereas you, seeming to disown God all the while, neglect both the rites of other Gods, and the religion of that immortal Deity, to banish and persecute to death the christians that do worship him. Concerning these men, several Governors of Provinces have heretofore written to my father, of sacred memory, to whom he returned this answer, that they should be no way molested, unless it appeared that they attempted something against the state of the Roman Empire. Yea, and I myself have received many notices of this nature, to which I answered, according to the tenor of my father's constitution. After all which, if any shall still go on to create them trouble, merely because



they are christians, let him that is indicted be discharged, although it should appear that he is a christian; and let the informer himself undergo the punishment.'

Not long after Justin revisited the eastern churches, and at Ephesus had his famous dialogue with Tryphon the Jew. This Tryphon, most probably, was the Rabbi Tarphon a wealthy priest, the master or associate of Rabbi Aquiba, of whom mention is made in the Jewish writings. He was a man of great note and eminence, who had fled his country in the late war, wherein Barchochebas had excited and headed the Jews, to a rebellion against the Romans; since which time he had lived in Greece, and especially at Corinth, and had greatly improved himself by converse with the philosophers of those countries. In this dialogue, or dispute which lasted two days, Justin admirably defends and makes good the truth of the christian religion, cuts the very sinews, of the Jewish cause, dissolves all their pleas and pretences against christianity, and discovers their implacable spite and malice; who not barely content to reject christianity, sent particular persons up and down the world to spread abroad, that Jesus the Gallilean was a deceiver and seducer, and his whole religion nothing but a cheat and an imposture.—That in their public Synagogues they solemnly anathematized all those who turned christians, hated them, with a mortal hatred, oppressed and murdered them, whenever they got them in their power. Barchochebas their late general making christians the objects of his greatest severity and revenge, unless they would renounce and blaspheme Christ. The issue of this conference was, that the Jew acknowledged himself highly pleased, professing that he found more in this religion, than he thought could have been expected from it; wishing that he might enjoy Justin's conversation oftener, as it would conduce greatly to the true understanding of the scripture; and begging his friendship in whatever part of the world soever he might be.



Justin again returned to Rome, and presented his second apology to Marcus Antonius and the Senate, on the following occasion. A woman had, together with her husband, lived in all manner of wantonness and debauchery, but being converted to christianity, she sought by all arguments and persuasions to reclaim her husband from his loose and vicious courses. He was obstinate and deaf to all her importunity. However, by the advice of her friends, she still lived with him, hoping, in time, to persuade him; till finding all her efforts vain, she procured a bill of divorce from him. The husband became the more enraged by her departure, and accused her to the Emperor for being a christian. She, by petition, obtained leave to answer for herself. Whereupon, deserting his prosecution, he fell upon Ptolomeus, by whom his wife had been converted to the christian faith, and had him cast into prison, and severely tortured, merely for professing himself a christian. Soon after he was condemned to death—Lucius, a christian, standing by, remonstrated against this cruel and illegal procedure, telling the judge, that it was hard that an innocent and virtuous man, charged with no real crime, should be adjudged to die, merely for his religious profession; an act no ways honorable to the government of such Emperors as they had, or to the august Senate of Rome. Lucius was immediately seized, condemned, and led with Ptolomeus to execution.

This barbarous and tyrannical conduct awakened Justin's solicitude and care for the rest of his brethren, and produced his second apology, wherein he complains of the injustice and cruelty of such proceedings.

In this apology, he, without fear or restraint, in a plain and convincing manner charges the heathen, (though addressing an Emperor, remarkable for his attachment to the religious superstition of his country and the worship of the Gods) with the absurdity and wickedness of their rites and ceremonies.—

That their Gods were at best but demons, impure and unclean spirits, who had long imposed upon mankind; and by their



villanies, sophistries and arts of terror, had so affrighted the common people, who knew not really what they were, and who judged of things more by appearance than by reason, that they called them Gods, and gave to every one that name which the dæmon was willing to take to himself:—And that they really were nothing but devils, fallen and apostate spirits, the christians evidently manifested at every turn—forcing them to confess it, while by prayer and invoking the name of the true God, they drove them out of possessed persons, and therefore they trembled to encounter with a christian.

“ That they (the Heathen) entertained the most absurd and fabulous notions of their Gods, and usually ascribed such things to them as would be accounted an horrible shame and dishonor to any wise and good man ; the worship and mysterious rites of many of them being so brutish and filthy, that the more honest and severe Romans were ashamed of them, and therefore overturned their altars and banished them out of the roll of their deities ; though their degenerate posterity took them in again—That their Gods themselves were so impure and beastly, their worship so obscure and detestable, that Julius Fermicius advised them to turn their temples into theatres, where the secrets of their religion might be delivered in scenes, and their players might become their priests ; the common people might sing the amours, the sports and pastimes, the wantonnesses and impieties of their gods, no places being so fit for such a religion as a theatre.

That they attributed to their Gods not only human blemishes and imperfections, but made them guilty of the most horrid and prodigious villanies and enormities, revenge and murder, incest and lust, drunkenness and intemperance, theft and unnatural rebellion against their parents ; of which their own writings were full, almost in every page, which served only to corrupt and debauch the mind and manners of the youth.

*( To be concluded in our next. )*



*The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.*

(Concluded from page 77.)

I SHALL now beg leave to give an extract from my diary, which was published in Holland, in the ninth number of their periodical accounts, and which I happened to bring with me when I came from thence to London.

On the 3d of October 1802, I baptized four Hottentot men and two women. On the preceding day they had given a satisfactory confession of our Calvinistic creed, showing that they were well grounded in the pure word of God, and that they had found solid consolation in the truth, in confidence of which they could venture into the eternal world; declaring also that they were desirous, by their walk and conversation, to show forth the power of Jesus Christ, in whom they believed; determined, henceforth, not to live unto sin, but unto him.

The solemn service was begun by reading the 52d, 53d, 54th, and 55th chapters of Isaiah. We then sung the 3d. part of Psalm cxviii. The sermon, which was on Rom. vi. 1—4, concluded with a short address. After which Psal. lxxii. ver. 7. At the kneeling down of the second, we joined in that verse of the evening hymn—"Were we found sprinkled with thy blood," &c. The third kneeled down under the last verse of the same hymn: and the fourth under the words—"Come, Jesus make my sins to vanish." These verses were sung, while they were on their knees, in order to receive the covenant seal of baptism, the minister laying his hands on their heads. The ordinance having been administered, the Apostolic benediction was pronounced over each of them, singly. The following Christians were witnesses of the sacred transaction: J. Scholtz, C. Botma, Gerrit Maritz, and John Van de Werhuison. Service being over, we had a Love-Feast together with our new brethren and sisters, being desirous to in-



timate that all the distinction which had before subsisted between them and us was now at an end, and that we should consider one another as members of Christ, supported by the same spiritual food.

In the evening of the same day we celebrated the Lord's Supper, when I discoursed on Rom. viii. 31—34, and there was much life perceivable among us. Our new brethren and sisters from among the heathen, partook of the sacred emblems with us, and we, through grace, felt perfectly united with them. The hymn was Psalm lxviii. 10. During the celebration of the ordinance, the High Priestly prayer of our Lord, in John xvii. with part of John vi. and Isaiah lv. assisted our devotion.

The conversion of these poor heathen was scarcely so surprising to us, as the cordial union of so many Christians with us in these exercises, though so contrary to their former customs and prejudices. But he who has the hearts of all men in his hand, convinced us that nothing is too hard for him, and caused them not only not to oppose our proceedings, but to manifest the spirit of brotherly love.\*

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\* Mr. K. informs us, that the Dutch colonists differ much in their moral character, and in their disposition towards the missionary cause. "The more moral and serious," said he, "gave me every assistance in their power, and I can never be sufficiently thankful for it. Those who opposed us were generally uncivilized and ungodly men, who were led astray by our enemies, and pretended to suspect me of political views. The better sort of the settlers instruct their Hottentots and their slaves, and through their instruction, some have been savingly converted. But those farmers, who are notoriously wicked, are afraid that the heathen will become too wise by instruction, and so reprove them for their wicked works."



After the Baptifmal fervice, I went round, and fhook hands with each of them, in the name of Jefus, to bid them welcome into his church, as my dearly beloved friends. All the Chriftians prefent, joined in expreffions congratulatory, and full of tender affection; the women embracing their fifters

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It may be here obferved, that the Hottentots are not flaves, they receive wages for their labor, more or lefs, as they live near the Cape or farther diftant, or as laborers happen to be fcarce, or the work heavy. Near the Cape, they get from five to eight rix dollars for one journey to Cape town, in the back fettlements, from fix to eight fheep per year. Moft Hottentots hire themfelves out for a year; but the colonifts, under various pretences, attempt to keep them beyond their time, if they ftand in need of them. Severe floggings are given on fuch occasions by unjuft mafters; but, on the other hand, fome of the Hottentots are fo rude and refractory, that they deferve very fevere correction.

Few, among the fmaller hordes of Hottentots, have any chief. If there be a captain, his power is regulated by his perfonal ftrength. He may flog a man who is weaker than himfelf; but he is content merely to fowl at a ftonger rebel or malefactor. They have no laws, but every chief follows the dictates of his own will.

The Bofchemen are rarely without a chief, who is generally the moft cunning, or the moft daring among his banditti. His merit lies in being the moft bloody murderer among his gang, whom he never punifhes for their crimes; but if a man has let flip a favourable opportunity of killing a farmer or a Hottentot, the chief is fure to call him to an account. In fupport of his authority, he is fometimes obliged to fight with his own people; who kill him without being punifhed, except by the relations of the deceased, who are ftremely 'the avengers of blood,' and who purfue the murderer through rivers and over mountains till they find him,



and crying out—"God is performing wonders, in these days, in this dry desert! Ah! what times do we live in! How great is the Lord's loving-kindness, who reveals himself to such poor blind creatures!" Every one present was strongly affected; and the Lord himself was surely in the midst of us. As to my own feelings—I cannot express them. My thoughts, on this occasion, were too many to be counted. I could do nothing but weep, or speak broken words of love and praise, when I considered what the Lord had done among these people, by me, his poor unprofitable servant; and how my eyes now beheld that happy time for which I had longed so much, for which I had so repeatedly and fervently prayed. Things that once seemed to me next to impossible, were now realized. I was overwhelmed with wonder and gratitude while we were singing Psalm lxxii. 5. "The desolate nation shall kneel before thee." (Dutch version) I was constrained to cry—"Yes, thou God of truth, this thou hast shewn to us, and art still shewing to us. Here are the desolate people before thee, to make a tender of their hearts, surrendering themselves forever to thee, O King Jesus, who hast shed thy blood for them, as a ransom for their sins. O my God, who didst say to me, go out from thy country and thy family into a land which I shall shew thee. eternal thanks be to thee from the bottom of my heart. Thou hast shewn great faithfulness to me thy servant, and my eyes have seen thy salvation. Thou hast transformed the wilderness into a fruitful field, and the dry places into pools of water. Accomplish thy promises, that the enemies of thy cross may see, that Jehovah's wonderful working hand hath done this, Gird me and all thy servants with strength to combat the old Dragon and his power, to take the spoil from the strong, proving more than conquerors. O thou great Fore-runner, bless our poor services, and exert thy power still more and more, for we expect greater things than these; Come Lord Jesus, Amen."



When leaving the chapel, it was pleasing to observe, how the poor Hottentots congratulated the new brethren and sisters; and how they encouraged them to live henceforth entirely to the Lord Jesus Christ. One, in particular, embracing his newly baptized friend, exclaimed—"Ah! my dear brother, let go the world and its allurements; they are crucified to thee by the death of Christ; live and suffer henceforth for him, keeping in remembrance your vows, and the holy Triune God will make good his promises to you; now you have nothing to do but to ask, and he will give you all you want."

At the close of this, as on all sacred days, it was truly affecting to behold the whole congregation, immediately after service, dispersing over the fields and hills, in order to meditate and pray over what they had heard and enjoyed. I give them the example, and they all follow me. Wherever I go, I meet with stragglers, engaged in solitary meditation, or lying on the ground, behind the bushes, or between the clefts of rocks, pouring out their souls to God in prayer.

On the Lord's day no attention is paid to worldly business; from morning to evening, the whole time is employed in religious exercises, public or private. No victuals is dressed till after the last public service; nor are any persons seen loitering about; the people of the settlement have but one business on that day, and that business is, the service of God.

On the 25th of December, 1802, we had another baptismal solemnity. On the 22d, a number of christians and heathens arrived from various parts, to witness the pleasing transaction; and we rejoiced together under the influence of divine grace and christian affection.

On the 24th all the adults, who were to be baptized, namely, four men and twelve women, made their confession of faith, to the astonishment and confusion of many christians, as they frankly owned. After this, some questions were put to the children, which they answered exceedingly well. Among others a little girl, between eight and nine years old, spoke



for half an hour, without intermission, and with great propriety. This confession took up eight hours and a half. It was introduced by singing the 98th Psalm; and the attention of the congregation was relieved by verses, interspersed, of the hymn—"O Zion's King, God's only Son," &c.

On the next day, at ten o'clock, the solemn service began. The christians vied with each other, in offering to stand witnesses to the baptism of the children of this new congregation. I preached on Rom. v. 1, 2, concluding with an appropriate address, in which I called on the adults to put off the old man, or the corrupt principles of their sinful nature, and to put on the Lord Jesus. The sacrament of baptism was then administered, first to the adults, and next to the children, (twenty-seven in number) the fathers holding them on their knees, and the mothers bringing their babes in their arms. We then sang our favorite hymn—"O Zion's King, &c." In the evening we sat down to a love-feast, and afterwards to the holy communion. I concluded the day by preaching on Rom. viii. 1, 2. It was a blessed season, our young christians joining with us in brotherly fellowship, and partaking in our blessings. I was much fatigued, but the Lord strengthened me.

It was my intention not to baptize any more persons, till I should return from Europe; for I had now resolved upon going thither, partly for the sake of my drooping health, partly on account of some important domestic concerns, and also with a view of consulting the directors of the Missionary Society in London, on the best means to be adopted in future. But the greater part of the people who had continued with me from the beginning, came to me daily expressing their earnest desire of receiving this token of the covenant, for, they said, they also wished to be the servants of Jesus, declaring that they saw no other way of escaping from the wrath to come, but by the vicarious sacrifice of the Son of God. Having selected from among them such as appeared to me most fit to receive this seal of covenant love, I baptized, on the 15th of January,



1803, three men, seven women, and twenty-four of their children. The joy was great and sincere. Those who had formerly been baptized, were exhorted to reconsider their obligations, as well as their privileges. This took place only two days before my departure from Zak River, so that we had not opportunity of rendering it so public, or so solemn, as in the former instances; nevertheless, the impression it left on all minds was very deep and desirable. Thus I left eighty-three baptized heathen at the settlement, the whole population being about six hundred.—So far the Dutch account.

In the course of the year 1802, I had an agreeable visit from brother John Kock, who, with three of his Bootsuannas, (one of them a chief, called Perry) and their families, had travelled to Cape Town. John Kock related a fact, which is certainly remarkable. He preached to the natives, (who are a more intelligent race of men than the Hottentots) the leading doctrines of the Christian faith; but, for some time, to no visible purpose. But on a certain night, which was very rainy a Bootsuanna being in the fields, and not succeeding in making a fire, by the usual method of rubbing two sticks together, it came into his mind that he would pray to Jesus, whom he had heard could answer the petitions of his people; when, to his great surprise, the very next attempt proved successful. This singular circumstance impressed his mind, and induced him to become more attentive to the preaching of the Gospel; he began to discover the necessity of experimental religion, and there was reason to hope that the spark which was kindled in his mind would never be extinguished. Oh, the condescending love of God to poor blind creatures!

Perry conceived a strong affection for me, and asked a number of pertinent questions, such as, Whether the baptismal water differed in its nature from that of the rivers of Caffraria? Whether Jesus was the Saviour of Caffres as well as of Hottentots? How he could be God and man at the same time? He pressed me hard to go with him to his own country, promising that he would prepare every thing for my reception,

and assuring me that he should esteem that day the happiest of his life when he should see me arrive at his Kraal. He even offered to go with me over the great water.

About the same time, I enjoyed an agreeable visit from Brother Anderson, who informed me that every thing went on well at the Great River, and that the work of the Lord prospered much in those parts.

On the 17th. of January, 1803, I took leave of my dear affectionate people at Zak River,\* and proceeded to Cape town, in order to take my passage for Europe. After trying in vain, for some time, to procure a passage in a Dutch vessel, I was obliged, at last, to go on board a Dane. On the south of the equinoctial, the wind was generally favorable; but after we had crossed it, we met with adverse winds which took

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\* Mr. K.'s parting was very affecting. The poor people wept bitterly. They laid hold on his hands and said they could not let him go. They said they would pray to God to bring him back soon; they thought they should die if he did not return. They expressed their apprehension that it was on account of their guilt, and because they had not sufficiently prized the ministry of the Gospel, that they must be deprived of it. A gentleman who saw them after Mr. K.'s departure said that no person must now mention his name to them, and that if any one happened to do so they would be extremely affected and weep much.

Mr. K. left the congregation under the care of Mr. Botman, a worthy pious man, a native who had been a farmer. But being determined to devote himself to the service of Christ and souls, he had sold all his goods and became a zealous preacher of the Gospel.

Mr. K. left them with the assurance that he would return to them, if possible, in the course of a year, or little more. He left London, Dec. 21, for Holland, expecting a passage from thence to the Cape very shortly.



us far out of our proper course. At length, we spoke with a ship, which communicated to us the distressing news that the war had again broken out ; in consequence of this information we steered round Scotland, towards Norway, where we made a harbor, in which we were glad to find a shelter from the very heavy gales. From thence we proceeded, July 16th. to the Texel, in the very entrance of which we were examined by an English cruiser. I committed myself to him, who never failed to be a refuge for me in the day of trouble, and he delivered us ; for though the captain of the vessel examined our papers, which certainly proved us the fairest prize imaginable, he suffered us to proceed. We knew not how to account for his generosity, as every fishing boat was taken by the British : however, we were thankful to the Lord who had brought us safely to the place of our destination, we being the only ship of all those, which left the Cape with us, that reached the mother country.

*With this number we conclude the interesting narrative of the Rev. Mr. Kicherer's mission to the Hottentots ; we trust the friends of Zion, who have read it, are animated with the prospect, that numbers of these poor deluded people will become followers of the Lord Jesus Christ.*

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## ORIGINAL LETTERS.

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### LETTER 5.

*My young Friends,*

FOR such I presume I may call you, though our acquaintance has not risen to any degree of intimacy. This letter is intended not only for your perusal, but also for your young companions, to whom I beg you to read it when you have an opportunity. Some things might perhaps be suggested by me, were I to attempt it, which might be useful to persons of

your age, in your general conduct in life. But leaving you to the instructions of your parents and friends, who, being with you, have frequent opportunities of addressing you, respecting those rules of industry, æconomy, sobriety, and sincerity, which you will find necessary to be observed, I wish to call your attention to a subject of the greatest importance. Permit me to assure you that it is one, in which your present and everlasting happiness is deeply concerned. You are not so ignorant, but you will readily perceive that I mean Religion.

“ Religion is the chief concern

“ Of mortals here below.”

But here I am almost stopped. For how shall I address those, who have lived under the advantages for religious instruction, which you have always enjoyed? May the spirit of God direct my thoughts, and enable me to say something that may reach your hearts!

You have been often told that you were sinners, and perhaps in general terms have consented to the charge. But did you ever seriously consider what is implied in such an accusation? What is a sinner? He is a transgressor of the law of God, his Creator, preserver, and benefactor. He is a rebel against the rightful authority of the Sovereign of heaven and earth; to whom he is bound to render obedience by every obligation. He has that very temper in his heart which makes satan a devil, and would lead him to dethrone the Almighty if it was in his power. He is already under a sentence of condemnation by the righteous law of God, which he has broken. And is this your character? Does not your blood almost freeze with horror, to consider yourselves in this condition? Rebellion against your father you would esteem highly criminal. Ingratitude towards a kind benefactor you would detest. A temper of mind to refuse every requirement of a loving teacher, you would think unpardonable. But all these dispositions united in the same heart, would fall as far below your guilt, as God is greater than man. You



would be overwhelmed with anxiety and distress were you condemned to be executed for a breach of the penal laws of the country; how then can you be easy and unconcerned when you are condemned by the righteous law of God to be damned? It is not, I am persuaded, because you think your bodies more valuable than your souls—no, it is because you hope God has told you a lie, and that your condition is not so bad as it is represented in his word. “He that believeth not God hath made him a liar.” Blush at your degeneracy, and tremble at your danger.

But perhaps you may conclude that I am urging the matter too far, and if I suppose you to be so criminal, I must needs hate you. Far be it from my heart to hate or despise any of Gods creatures, however much I may disapprove and lament their practices. But you should consider this attempt to shew you your danger as flowing from love. You are no worse by nature and practice than I have been, and many others whom God has redeemed by his grace. Jesus Christ did not hate sinners whom he saw in this deplorable condition, but pitied them, and came to save them. “God also commendeth his love towards us, in that while we were yet sinners, Christ died for us.” The blessed Jesus knew that we were undone, therefore he came to seek and to save that which was lost—not merely those that would have been lost but those that are already lost. Hence those that are saved are called “brands plucked out of the fire.” He obeyed the law which we had broken; he suffered the penalty that was denounced against us; and having overcome in the greatness of his strength, he burst the bands of death, and ascended to heaven. God has declared himself well pleased, and now freely offers salvation and pardon to every one who is willing to be saved from sin and misery. He calls upon mankind from the ends of the earth to look to Christ that they may be saved; and even expostulates with them, asking, “why will you die?” And is it not strange that you should be unwilling to accept this great salvation? Perhaps you will en-



deavor to excuse yourselves, and think that you are not unwilling. But have you not heard these glorious tidings of gospel grace sounding in your ears a hundred times? Why then have you not embraced the offer, and submitted yourselves to the Lord Jesus Christ? Is it not because you love sin more than God, and prefer the pleasures of this world more than the duties of religion? And can you suppose this will excuse you? Will it not rather be an aggravation of your sin and condemnation? You have often heard that justice required your destruction; but God in mercy has patiently waited upon you, offered you a pardon for your sins—a pardon bought with the precious blood of his Son—offered it freely, and intreated you to accept of it. You have been told of the happy consequences of accepting it, and warned of the danger of refusing. And will you yet delay, and try to persuade yourselves another time will do as well? If a subject of any government had forfeited his life by transgressing its laws, and was afterwards to reject a pardon his gracious sovereign freely offered him, would it not be just he should be hanged? And will not your damnation be just, who shall refuse and neglect so great salvation, as God has offered to sinners in the gospel? I therefore intreat you all in the bowels of pity to flee from the wrath to come. Wait no longer; but seek the Lord while he may be found, and call upon him while he is near. Begin immediately to pray to God to have mercy upon your souls, you know that religion is necessary, and you have not obtained it. And can you sleep again while in your sins, and under the curse of almighty God? Don't mind the world. Let it cast out your names as evil. Fly to the open arms of Christ, and pray without ceasing till Christ be formed in you the hope of glory. May God persuade you by his grace, and make you willing in the day of his power.—So prays your soul's friend.

Q.



## ORIGINAL LETTERS.

## LETTER 6:

*My Friend,*

AT twenty minutes after twelve o'clock in the night, I begin to write this letter. Your wonder is already excited, and will not probably be diminished, when informed, that I rose this morning, or rather yesterday morning at four o'clock.— To keep you no longer in suspense, Mr. M——'s little son is no more. Nothing but his shade now remains among us, and my attention to that has kept me awake till now.

I was alarmed last night, at the time above mentioned, by Mr. M——'s calling me, and informing me that his child was dying. It had been unwell for two or three days, but without any symptoms of danger. I made all the haste I could to his house, and to my unspeakable surprise, found it violently convulsed. It would have drawn compassion from any heart, to have seen the struggle this little creature made for life. However it did not die immediately as I expected, but lived a sad monument of misery till noon. All this time it was agonizing with strong convulsions. Sometimes it would lose its breath till every one would conclude it was dead, then with a violent gasp it would again discover signs of life. No more need be said than that it is snatched away from a world of misery. How uncertain is human life, and how little do we think of the change that must pass upon us at death! The child is no longer mortal. It has got before us, and gone the way we must follow. Happy would it be for us were we as innocent. How would it smoothe the much dreaded path! It had not lived to sin against God, by abusing his mercies, nor trampling on his grace, as we have done. I believe it is now before the throne of God, adoring the blessed Jesus for his meritorious death and sufferings, which opened a door for its admittance into the regions of endless felicity.



There is something in death shocking to nature, but guilt is much more dreadful.

“ If sin be pardon’d I’m secure

“ Death hath no sting beside,

“ The law gives sin its damning power

“ But Christ my ransom dy’d.”

Yes, there was something terrible to the fond disconsolate parents. Cannot you drop a sympathetic tear with them on the loss of their *first* their *only* child? However philosophically a person may talk on such events, it certainly requires a greater share of fortitude than most possess, to submit to such bereavements with composure. But they appear to submit to this afflictive dispensation with a becoming resignation. They act and speak as if reason preserved its authority over passion. Our divine religion holds out to them a consolation which they embrace. They acknowledge he was God’s gift, which he had a right to re-claim whenever he pleased. They believe that he still exists; and that he will be re-animated and restored to them again in all the perfections of immortal beauty, where there will be no more pain nor death, sorrow nor crying. What a happy source of comfort! How absurd the infidel who stupidly rejects it! And how negligent are poor mortals about seeking after it!

Well, since I am sitting with the little shade by my own self—every one in the house asleep—all nature wrapt in darkness as in a funeral shroud,—every thing hushed to silence as if to heighten the solemnity of the scene and to promote serious thoughts, then,

“ Why not think on death? is life the theme,

“ Of every thought? and wish of every hour?

“ And song of every joy? surprizing truth!

“ The beaten spaniel’s fondness not so strange!”

Would it be too much of a paradox to say, that death is the most important transaction of life? It is a great event to be born, and to be placed here in a state of probation for eternity; but it is a greater to die, for then our fate will be un-



alterably fixed. Why then this reluctance to indulging the thought of death? It cannot do any harm, it may do much good; and surely it becomes reasonable creatures to think about an event of such vast consequence. Let me turn my eyes to that little corpse. A few hours ago, every breath it drew extorted a groan from the bosom of its afflicted parents. Now it sleeps in peace, without feeling or communicating distress. Perhaps I may have no friends near me thus to lament my exit. Be it so, provided Jesus is nigh. I know that death will approach, and that the king of terrors must be encountered, but if God be for me, who can be against me? Let me therefore always remember that in the midst of life, I am in death, and so conclude my letter with the almanac.

“As he is now

“So must I be.”

I am your's &c.

Q.



## OBSERVATIONS ON THE PLAGUES OF EGYPT.

(Concluded from page 118.)

*December 8th 1801.*

I now proceed with the observations upon the plagues of Egypt.

The eighth plague was that of the locusts. People unacquainted with these insects, may think it strange that, after such awful displays of divine vengeance, as are recorded in the preceding chapters, so poor an instrument as a grasshopper or a locust should be introduced. But a swarm of locusts (such as are found in these countries) is a most fearful calamity. The judgments of God were brought on in a series, so as gradually to destroy every hope of the Egyptians, and cut off every resource upon which they depended. The flax and barley were ruined by the hail; but the wheat and rye were not in *the ear*, and of course were not so much injured. The



locusts therefore were sent to devour every leaf and blade of grass that was left in the land. The traveller, Ludolphus speaking of the serpents with which Ethiopia abounds, adds  
 “ But much more pernicious than these, are the locusts,  
 “ which do not frequent the desert and sandy places, as the  
 “ serpents, but the places best manured, and the orchards laden with fruits. They appear in prodigious multitudes,  
 “ like thick clouds, which obscure the sun, nor plants, nor  
 “ trees, nor shrubs appear untouched. And wherever they  
 “ feed, what is left appears as if parched with fire. Sometimes they enter the very bark of trees, and then even the  
 “ return of spring cannot repair the damage. A general  
 “ mortality ensues, and regions lie waste for many years.”

Other travellers say that they appear in such astonishing numbers as to cover the earth four inches thick. They are much larger, and infinitely more destructive, than what are called locusts in this country. The prophet Joel says, that the land is as the garden of Eden before them, and behind them a desolate wilderness. When they appear, the land looks as if covered with snow, so totally do they pillage every plant of its moisture. And when they die, the stench causes a most dreadful pestilence. About a hundred and twenty years before Christ, a swarm of locusts ravaged the coast of Africa, and destroyed every vegetable in the country. Upon rising on their wings into the air, they were carried by a strong wind into the sea, and drowned. After which, the surf threw such vast heaps upon the shore, that there arose a most dreadful pestilence. In the country bordering upon Carthage not less than two hundred thousand persons died. In Numidia eighty thousand perished from the same cause. This is sufficient to shew what a dreadful scourge they are to any nation.

The Egyptians had deities in whom they trusted to free their country from these terrible invaders. By their means they expected then to be delivered from them. They also depended much upon the fertility of the soil; and upon the deities Iris and Serapis, who were the conservators of plenty.



They also confided greatly in the god of the seasons. But these could not stand before the true God.

It may be proper to observe that *this miracle* consisted not in the coming of locusts (for that was not uncommon) but in their coming exactly at the time foretold by Moses, and in their being larger and more destructive than any that had been seen in Egypt before, or that ever would be seen afterwards.

The ninth plague was darkness which might be felt. This was a very extraordinary judgment, and quite dissimilar to any thing that had ever been experienced by any nation. It was certainly directed with a particular view to the sentiments of the people who suffered, and bore a strong analogy to them. The Egyptians were a wise, and learned people: they held traditions of the creation, and of the principal events, which had happened from the beginning of time. They knew the hand which formed all things; but they chose to express every thing by allegories; and these, again, were described by symbols, and hieroglyphics, to which they paid an idolatrous reverence. By this means the reality was lost in the semblance. They looked upon light and fire as proper types of the Deity. The sun was considered as a just emblem of his glory. This was specious but it withdrew their attention from the proper object of worship, which became by degrees obscured, and at length totally effaced. The name of the true God was lost, and all adoration was paid to the sun the earth &c. The sun was esteemed the soul of the universe. The moon, too, it may be remembered, was worshipped as a Deity. And they were addressed in such forms as follows, "Let the Sun the great author of our race be invoked as witness &c." Again, "O! our Lord the Sun, and our Governess the Moon!" Once more, "O! Sovereign Lord the Sun and all ye other Gods!" What then could be more reasonable and apposite, than that a people who had abused their knowledge, who worshipped the Sun as a God, should thus be doomed to temporal, judicial darkness. The judgment bore an analogy to the crime. It was a just punishment



to them, and a proper warning to others. Nor was this all. As the Egyptians paid an undue reverence to the Sun, and to light, so they showed a like veneration for the night, and for darkness. The Greeks, who descended from the Egyptians, used to address night as the parent of Gods and men ; as the origin of all things. Night, they said, was sovereign of all things : and the Egyptians were said to pay a sort of religious worship to the Mugale (a kind of mole, said to be blind) because they thought it a fit emblem of their Goddess night. It was therefore, highly proper that these people should be punished by a palpable darkness. They suffered a deprivation of light which their deity Æiris (the Sun) could not remedy. They were punished with that essential night which they had worshipped.

It may be proper now to recapitulate the leading features in the characters of the Egyptians. They abounded in emblematical deities, and were much attached to them. Their learning, their external purity, and sanctity, made their religion very specious and captivating to spectators. They were also, scrupulous observers of signs and omens. When any event, esteemed a prodigy, took place, they wrote an account of events immediately following ; and if in process of time any similar appearance occurred, they imagined that the same events would take place. If these people then, were through superstitious fear, always attending to portents and prodigies, and making false inferences, to the abuse of their reason, and the seduction of others, we see a further propriety and analogy in these judgments of Heaven. In great wisdom and justice, real prodigies were exhibited before them, which could not be mistaken ; and they were punished in their own way for their credulity and superstition. It was not the glancing of a meteor, an unusual birth, or the fantastic flight of a bird, which now demanded their attention. Their sacred river was polluted and turned to blood ; their sanctified soil rendered infectious, and produced boils and blains ; their serene air was overcast, and rain and hail, lightening and



thunder, with fire mingled with rain ensued, and lastly the children of light, the offspring of the sun, were condemned to a preternatural state of night. All these were real prodigies, and were pointed and significant. They were particularly applicable to the Egyptians, as they were strictly analogous with their superstitions and idolatries.

One judgment still remains, more terrible, and more affecting than any which had preceded. This is the death of the first born. Moses gave public notice to the people that at midnight the first born of every family should be cut off, from the first born of Pharaoh, to the first born of the maid who worked at the mill. There shall be, says he, a great cry through all the land, such as never had been witnessed before. The calamity must therefore be great indeed; for no nation was so addicted to tears and lamentations as the Egyptians. In their funerals, they gave themselves up to every extravagance and grief, running about the streets in a most frantic manner, defiling their faces with soil, and filling the air with their cries, beating their breasts, and lashing their bodies. This was done too, on occasion of the death of any of their sacred animals. But the grief on this occasion was to exceed every thing that had been known before. They were not to weep for the loss of an *asaris*, or for any imaginary misfortune. The first born, the pride and the solace of every family was to be cut off: so that their sorrow should be from the heart, real, exuberant, universal: they were to be indulged in grief, to satiety, they were to be glutted with tears, and lamentations.

But there was a meaning in this judgment of greater consequence than any that had preceded. The destroying angel was to go through the land: the Israelites were liable to be cut off, unless they observed a particular ceremony prescribed: this was the passover, by the observance of which they were secured for the present, and a secret intimation was given of greater blessings hereafter. A perfect lamb was to



be taken, killed, and dressed by fire, with bitter herbs : it was to be eaten by the people standing, with their loins girded, their shoes upon their feet, and staves in their hands. The whole process was that of pilgrims, and sojourners, who were setting out upon their journey through the wilderness, to a place of bliss, called Canaan. But to secure to themselves these advantages, they were to take the blood of a blameless lamb, which they had sacrificed, and with a bunch of hyssop, dipped in the blood, to sprinkle it upon the posts, and pillars, of the entrance into their houses, and upon their thresholds, By this token were they to be preserved. They were likewise to take care that not a bone of it should be broken, (see Exodus 12.) And when the people had performed this sacred ordinance, they waited for the great event, which was to bring about their deliverance. At last the cry was raised. At midnight, all the first born were smitten. It was observed that all the Egyptians were very frantic in their grief. When any one died they all left the house: the women with bare bosoms, and dishevelled hair ran about the streets: the men equally disordered in their appearance accompanied them; all shrieking, and howling, and beating themselves as they passed along. This was done upon the death of a single person; when one, therefore, was dead in every family, every house must have been emptied of its inhabitants, and the whole country must have been covered with people, weeping, and wailing, and shewing all the frantic excesses of grief. How shocking! There was indeed a cry in all the land of Egypt. The suddenness of the stroke; the universal cry of death through all the land, at the midnight hour, must have struck every heart with terror!

One manifest purpose of providence in these signs and judgments, was to punish the Egyptians with a series of evils, and these on two accounts: first, because they had good understanding, and great knowledge, which they shamefully abused, and prostituted to the basest idolatry; and secondly, because, after their nation had been saved by an Israelite; they had



enslaved the people to whom they were so much indebted contrary to all justice, and to express stipulation: and not contented with this they had proceeded to murder their offspring. They had been warned to let the children of Israel go. They had been threatened with the death of their first born if they refused. But they heeded none of these things, and this judgment came upon them as a just retaliation for their disobedience and cruelty.

Thus you see, my friend, that all these judgments were significant, and that the wisdom of God, as well as his power was displayed in them. The last awful plague was intended directly as a punishment of the barbarous policy of destroying all the male children that were born among the Israelites. The paschal Lamb, you will perceive was a striking type of our great High Priest, who offered himself a sacrifice for the sins of the people; by whose blood alone we can be saved from the destroying Angel.

In these judgments; many things were intended for the Israelites: This people had been in Egypt more than two hundred years: and were, of course, much accustomed to Egyptian manners, and habits of thinking. From these, and from various other causes, they would be prone to imitate their idolatrous practices. Mr. Bryant remarks as a proof of this temper, that the second commandment was just framed to suit a people, who had lived in Egypt. To any other nation it would have been sufficient to say, "Thou shalt not make any graven image, nor any similitude of things." But in Egypt they worshipped cattle, and cats, and snakes, and crocodiles, and moles, and almost every thing else animate, and inanimate. It was therefore said that no likeness should be made of any thing that was in heaven above, or in the earth beneath, or in the water under the earth. It was a matter of no little importance, that the children of Israel should see in strong colors the folly of Egyptian worship; and the vanity of trusting such Deities. You will, then be able to see three important designs in these plagues. The primary



object was to bring the children of Israel out of the house of bondage. A second design was to punish the Egyptians, for their idolatrous practices? and the third was to deter the Israelites, from imitating their former masters. And as one great intention of calling these people was to keep up a knowledge of the true God in the world, this last, was, as has been observed, a matter of very great importance. And I think it must be acknowledged, that nothing could have been more wisely contrived to answer this, and the other purposes specified, than these awful judgments which we have just considered.

I have now gone through Mr. Bryants observations upon the plagues of Egypt. It may be proper here to inform you, that I have, in passing, frequently added an observation or two of my own. This was done for the purpose of explaining some things, with which, I know, from the course of your reading, that you were not very well acquainted. To these things I only add my sincere wishes that you may constantly progress in knowledge, and in grace; in acquaintance with the scriptures, and in conformity to the image of God.

Affectionately and respectfully yours, &c.



## EXPOSITION

OF DANIEL xi. 2. to xii. 8.

I wish to call the attention of your readers to the concluding part of the last prophecy of Daniel. This prophecy, (which commences at the second verse of the eleventh chapter, and terminates at the third verse of the twelfth) describes a series of events that were to happen in regular succession, from the time of Daniel, to the very end of the world; consequently, it is the business of its interpreter, to follow undeviatingly the stream of history. Our Lord himself, hath been



pleased to determine *one* period in the prophecy, by referring the abomination of desolation, mentioned in Dan. xi. 31, to the destruction of Jerusalem, by the Romans. Hence, all those events, which are detailed by the prophet, *subsequent* to his mention of the abomination of desolation, must evidently be *posterior* in point of time, to the destruction of Jerusalem. Accordingly, in the thirty-second and thirty-third verses, of the same chapter, the persecutions of the primitive christians are set forth: in the thirty-fourth, the conversion of the empire, under Constantine, is mentioned; an event, which, as it increased the temporal prosperity of the church, caused many worldly characters to cleave to it with flatteries: in the thirty-fifth verse, the reformation is noticed; and, in the thirty-sixth, thirty-seventh, thirty-eighth, and thirty-ninth, the corruptions of popery are described: the fortieth verse points out the downfall of the papacy, and at the same time exhibits to us the rise of an other formidable power, denominated *the king of the north*. The king of the south, whatever prince be designated by that name, shall merely push at the tyranny of the pope; but the king of the north shall pour upon him like a resistless torrent. He shall enter likewise into Palestine, but Edom, Moab, and Ammon shall escape out of his hand. Egypt, however, shall be subjected by him; and the Libyans and Ethiopians shall be at his steps. At length tidings out of the east, and out of the north shall trouble him; whereupon he shall go with great fury to destroy, and utterly to make away many. And now he shall seize upon the holy mountain Zion, situated between the Dead and the Mediterranean sea; but, notwithstanding all these exploits, he shall come to his end, and none shall help him. At this precise time, a time of trouble, such as never was since there was a nation, the restoration of the Jews shall take place.

Such is this celebrated prophecy of Daniel; and the question is, who is pointed out to us, under the title of *the king of the north*? The eventful history of this personage is suffi-



ently detailed ; but the two most prominent features in it, are *his subversion of the papal power, and his contemporaneousness with the return of the Jews.* I suspect that some further light will be thrown upon his character, by referring conjointly to a prediction of Ezekiel, and to a part of the revelation of St. John. In the former of these prophecies, a prince is described, under the name of Gog, (Ezek. xxxviii. 2) who should proceed out of the north with an immense armament, (ver 15.) attended by the Persians, the Cushites, and the children of Phut, who should make a grand attack upon the Israelites, now resettled in their own country, and who should there meet with a compleat defeat. In the latter, two invasions of Gog seem to be pointed out ; the one before, and the other after the millennium, (Revel. xix. 17. and xx. 8.) Both attempts, however, completely miscarry ; and St. John and Ezekiel, equally invite the fowls of the air to feed upon the flesh of the slaughtered army. It is observable, that Ezekiel, in *his* account of Gog, makes no mention of the downfall of popery ; whereas St. John, represents the destruction of Rome, the mystic Babylon, as coetaneous with the first grand battle. It appears, therefore, that Gog assists in the overthrow of the papacy, and attempts to conquer the Jews in Palestine, where he and all his forces are completely cut off. Precisely the same actions, however, and at precisely the same period, are ascribed by Daniel to the king of the north ; whence we are almost compelled to suppose the identity of the king of the north, and Gog the great northern prince of Mesech and Jubal. If this be the case, which I think to be nearly indisputable, I could wish some of your learned correspondents to consider how far we have a right to conclude that arch-apostate Bonaparte to be the prince of the north mentioned by Daniel, Ezekiel, and St. John. Some of his actions certainly correspond very minutely with those of Daniel's king of the north. Thus, considered with respect to Italy, he is a northern power ; he hath come against the papal territory like a whirlwind ; he hath entered into many coun-



tries, hath overflowed, and passed over; he hath attacked Palestine; but, by the singular intrepidity of sir Sidney Smith, Edom, Moab, and Ammon, were delivered out of his hand; nevertheless the land of Egypt hath not escaped him, and the Copts and the Arabs have attended his steps.

Should this phrophecy then relate to Bonaparte, hitherto it hath been accomplished, and in God's own time will be completely so; but if it do not relate to him, the events are yet future. Gog and Magog are generally thought to be the northern and southern Scythians; it is almost superfluous to observe, that most of the modern Europeans are of Scythic or Tartar origin; but whether we may, with propriety, apply the titles of *Gog*, *Mesech*, and *Tubal* to the Franks at present, inasmuch as they have long since quitted the wilds of Tartary and occupied a more southern situation, I will not venture to determine. A writer in the *Antijacobin Review* of July last has, too rashly applied the phrophecy of the king of the north to Bonaparte. Before *that* can be *positively* done, it ought to be shown, that the character of the northern prince of *Mesech* and *Tubal*, is the character of the Corsican despot.

Bishop Horsley, in his admirable elucidation of the eighteenth chapter of *Isaiah*, thinks that the restoration of the Jews will be effected by the then prevailing maritime power. Opposed as Great Britain is to the inordinate ambition of France, if Bonaparte be the northern king destined to attack the Jews in Palestine, and consequently to be their mortal enemy, England may possibly be the nation destined to espouse their cause, and to effect their restoration.

Should you think these observations worthy of a place in your valuable miscellany, they are much at your service.

*Ch. Ob.*



THE day of expiation among the Jews, though not a festival properly speaking, yet must be considered as among their religious institutions. It happened between the Pentecost, and the feast of Tabernacles. The tenth day of the month Tisri, being the first month of the civil year, was appropriated to this solemn fast. It was usually termed the great fast, because the people fasted all the day long, and some began it even the day before, or what is more probable, because it was the only stated fast enjoined by the Levitical Law. In the 16th chapter of Leviticus, this fast is instituted, and the ceremonies are established. Some of them belonged to the people and others were specially appointed for the High Priest. The first were those of abstaining from all kind of food, and all manner of work. The second were, that seven days before the feast the high priest left his house and went into the temple to purify himself against the approaching solemnity.

The ashes of the red heifer were put upon his head on the 3d and 7th days, which was a kind of expiation. The night before the day of expiation he washed his hands, his feet, and his whole body several times, and changed his garments at every washing. When the day was come, after the usual sacrifice he offered several others, both for the Priests in general, and for himself and his family in particular. On that day were offered 15 sacrifices, viz. 12 whole burnt offerings, and other expiatory sacrifices, both for the people and priests. For the high priest's family was offered a young bullock, on which he laid his hands, and confessed his own sins, and those of his house. He afterwards cast lots upon two goats, that were offered for the people, one whereof was to be sacrificed, and the other sent into the desert. He then slew the calf and the ram that were appointed for the expiation of his own sins, and those of his brethren the priests.



When all these preparations was over, he went into the *holy of holies* in the dress of a common priest, because this was a day of affliction, and burned before the mercy seat the perfumes which he had brought from the altar. This perfume raised a kind of cloud that hindered people from looking in on the Ark, which was reckoned an heinous offence. Then he came out to receive from one of the priests the blood of the young bullock, and carried it into the *holy of holies*; where, standing between the staves of the ark, he sprinkled some of it with his finger upon the mercy seat. By this ceremony he made himself fit to atone for the sins of the people. Afterwards, he came out of the *holy of holies*, and took the blood of the goat which he had slain, and sprinkled it upon the mercy seat, as he had done that of the bullock before. He then came once more out of the *holy of holies*, and took some of the blood of the goat and bullock, which he poured into the horns of the inner altar, which were hollow for that purpose, near the vail that divided the *holy place* from the *most holy*, and also on the basis of the outer altar. Each of these sprinklings was done seven times. Lastly, the high priest laid both his hands upon the head of the other goat, and had him conveyed into the wilderness by a proper person, after he had confessed over him the sins of the people, and thus transferred them upon his head.

This was a very expressive ceremony. The sins of the people were done away by the sacrifice of the first goat, and to shew that they would no more be had in remembrance, the second was loadened with them, and carried with them into the wilderness, which was thought to be the abode of Devils, the authors of all vice and iniquity. This goat was called *ghazazel* that is according to some, a *devil*, because it was sent away with the sins of the people. The Septuagint has rendered it by a word that signifies *to remove or turn away evil*. The word may also signify an emissary or scape goat from the word *az* which signifies a goat, and *azal* to separate: and it was a common opinion among the ancient Hebrews, that deserts and uninhabited places were the abode of devils. Therefore the



people were in the habit of insulting over and cursing this goat; they spit upon him, plucked off his hair, and in short used him as an accursed thing. No footsteps of this usage appear in the Levitical Law; but it is certain that it was very ancient, since St. Barnabas who was cotemporary with the Apostles, in his Epistle written not long after the destruction of Jerusalem, makes express mention of it.

The ill treatment our blessed Saviour met with from the Jews, had some conformity with this custom, and it is evident that his enemies dealt with him in the same manner as they were used to do with the goat *ghazazel*, as Tertullian hath observed. It is very probable, that the ancient Jews took occasion, from some passages out of the prophets (Isaiah i, 6. 53d. 3d. Zach. xii. 11.) to bring in the custom of thus insulting the goat *ghazazel*, and crowning him with a red ribbon, or a piece of red stuff which was in the shape of a tongue. It was also the custom among the Heathens to load with curses and imprecations those human sacrifices that were offered for the public welfare, and to crown them with red ribbands, (vid. Virg. Aen. Lib. 2. v. 133.

If it be asked, for what reason God was pleased to choose the vilest and most despicable of those animals, that were clean to be offered on the days of *expiation*, we shall answer with Bochart and others, that the Egyptians entertaining a very great veneration for goats, and the Israelites themselves having worshipped them in Egypt, (Levit. 17, 7.) the design of God seems to have been, to turn them from this kind of idolatry, by appointing the one to be offered for a sacrifice, and the other to be loaded with the iniquities of the people.

When the high Priest had performed all these functions, he went into the court of the women, and read some part of the law. Lastly he came the fourth time into the *holy of holies* to bring back the Censer, and the pan wherein the fire was. When, therefore, it is said in scripture, that the high Priest entered only once a year into the *holy of holies*, it must be un-



derstood of one day in the year, and not that he made but one entrance on that day. Every thing was done in order, and when one function was over, the high Priest was obliged to come out and perform other ceremonies; which, according to the law, would not be done in the most holy place, as washing himself, changing his cloaths, slaying the sacrifices &c.

We have dwelt longer upon this institution, because it hath a greater conformity with the christian religion than any other, since, through all its parts, it was typical of the most important mysteries of christianity. It was in general the most lively representation of the atonement which was made for the sins of mankind by the blood of Jesus Christ. It is worthy of observation that Philo-Judæus had some notion of this truth, for he says, in his *Treatise de Soma*. p. m. 447, that *the word of God*, whereby he means the *Son*, is the head and glory of propitiation, that is of what renders men acceptable to God. These passages of Scripture, *that Jesus Christ gave himself a ransom for many, that he was made the propitiation for our sins; that he was the propitiation not only for our sins, but also for those of the whole world*, and such like expressions that occur in almost every page of the gospel, receive great light from this typical institution.

Not only were these sacrifices offered on the day of expiation, a more exact representation of the sacrifice of Jesus Christ than any other, but the person, also, who made the atonement, was, in many respects qualified to represent the *high priest* of the christian church. He was qualified

First. Upon account of his *dignity*, which according to the Jews, was at its utmost height, when he entered into the *holy of holies*. For which reason he was called great among his brethren. This dignity was so very considerable, that Philo does not scruple to say in his *Treatise de Monar*: p. 63, and de *Somar*: 872, ‘*That the high priest was to be something more than human; that he more nearly resembled God, than all the rest, that he partook both of the divine and human nature.*’ It seems to have been with a design of expressing both the ho-



ness and dignity of the high priest, that the law enjoined, that none should remain in the Tabernacle, whilst the high priest went into the *holy of holies*.

Second. He further represented our high priest by his holiness.—It was to denote this holiness, that in the anointing of the high priest, a greater quantity of oil was used, than in that of his brethren, whence he is called, the *priest anointed*. Nothing can better represent the holiness of Jesus Christ than this great plenty of oil used in the consecration of Aaron; and it was undoubtedly in allusion to this anointing, that Jesus Christ is stiled in Scripture the *holy one*, by way of eminence.

Third. He represented Jesus Christ by his being on that day a *mediator* between God and the people. For though Moses is called a *mediator* in the New Testament, yet it is certain that the high priest was invested with this office on the day of expiation. Moses must indeed be acknowledged as a mediator, God having by his means made a covenant with the children of Israel. But, as they were apt to transgress the law, it was necessary that there should be a mediator, who by his intercession and sacrifices, might reconcile them to God. Now, this was the high priest's function. So that Moses and Aaron were exact types of the two fold mediation of Jesus Christ. By him was the new covenant made, and by his own blood hath he forever reconciled mankind to God.

Fourth. The entrance of Jesus Christ into heaven once for all, there to present his own blood to God, as an atonement for our sins, was very clearly typified by the high priests going once a year into the *holy of holies* with the blood of the victims.

As for the two goats, we learn, by the epistle of Barnabas as quoted above, that they were looked upon as typical. They both represented the same thing, but under different ideas. The offering of the one denoted the remission of the peoples iniquities, and the sending of the other into the wilderness,



shewed, that they were carried away, or blotted out of God's remembrance. To which there seems to be an allusion in the prophet Isaiah, when it is said, that *God casts sin behind his back*, and in the bottom of the sea. The sacrifice of Jesus Christ may be considered under these two different views; he hath done away our sins, hath taken them upon himself, and nailed them to his cross.

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### RELIGIOUS INTELLIGENCE.

THE following interesting letter from the Rev. Gideon Blackburn, missionary among the Cherokee Indians, in the state of Tennessee, to the chairman of the standing committee of missions, has been lately received. Can wealthy christians read it, and not offer him some assistance! The second Indian school which he has opened, he will have to provide for principally himself. The funds of the General Assembly, already burdened to the utmost, can afford him but little, perhaps no relief.—Assem. Missionary Mag.

Maryville, Jan. 27, 1806.

REV. SIR,

I SENSIBLY feel the need of friendly counsel. Could I but sit beside you a few minutes, it would probably relieve my mind; however, I am relieved by the consideration that *Jesus* reigns.

Early in this winter, an Indian named Quotoquiſke, three of whose sons and step-sons I have at school, went to Charleston to lay in some goods, as he is engaging in the line of merchandizing, and took with him one of the boys, who was so advanced as not only to be an interpreter, but also to do business for his father. During their stay in the city, the boy became infected with the small-pox, though it never was discovered until he had reached the borders of the nation on his return home, The Indians incautiously flocked round him,



as he passed through the towns, to see what was the matter, and before he arrived at home on the 18th instant, it is probable he had spread the infection pretty generally. I was immediately notified, and went without delay to the school, knowing that none of the master's family, except himself, had ever had the small pox; and also, that the children had scarcely all returned after a short vacation I had given them at the beginning of the year. The most of them came through the neighborhood of the infected family, which was only eight miles from the school. I found thirteen only had arrived, and several of the rest, as I expected, were in the neighborhood of the disease. I therefore, thought proper to forbid their coming on, till it should be determined whether they were infected. The case was truly critical! the poor little dear children earnestly begging of me to do something to save them, and I had nothing in my power; as I had made immediate inquiry of the faculty for the vaccine matter, but was told there was none in the state: and should I inoculate with the variolus matter, and any of the children die, the other Indians would undoubtedly be offended, and the institution would be ruined. To remove them to the settlements would have been both hazardous and expensive; as some bad fellows who are disaffected, would have immediately reported that I was kidnapping the children: and likewise, as I had laid in provisions for the season, it would have been costly to remove fifty miles through the wilderness. To force the poor little crying things to face the danger, by disbanding the school, appeared cruel; I therefore, determined to keep those who were at the school together, using such simple preventatives or preparatives as were in my power, hoping they might escape, until you might have it in your power to send me the vaccine matter, which, if it could seasonably arrive, might not only save the school, but a large share of the nation. Oh! how humanity, especially if aided by sincere piety, drops the tender tear at the reflection of so distressing a disorder raging amongst, and hurrying into eternity, poor savage souls, unacquainted with



their destiny or their God! Can the civilized world be clear of guilt, in so long neglecting the rescue of poor heathens from their savage state? The Lord has made us treasures of his bounty, and loudly called on us to give of his own to save his savage offspring; and oh, how many christians refuse to comply, or do it so sparingly as to be inadequate to answer the end!

In August last, in answer to the pressing request of that part of the nation, I established another school, in the lower part of the nation, which consists of from twenty-five to thirty-two scholars. They are learning to admiration. I shall have it shortly in my power to send you specimens of their industry and progress, which will surprise you. This school I have opened, trusting in God that he will bring about some means to defray its expense. Had I sufficient to carry on education, by christian teachers, to the extent the Indians would now desire, a few years would raise in the forests civilized families and magnificent churches; but my poverty, and the wants of a little family, tie my hands. This, together with the continuation of the affliction in my leg, which often obliges me to climb the craggy cliff when I cannot ride, by the help of my crutch, causes me to sit down in the lonely forest and vent my wishes in tears of distress. But, glory to God! the day is coming when the heathen shall be given to Jesus, and the treasures of the rich shall bear the tidings of the gospel to the ends of the earth. I shall then see accomplished what I ardently desired; what, in pain indescribable, I laboured to effect, but could not.

I wish to see you in May, if the greatness of the fatigue I have to undergo, and the intenseness of the pain I suffer, does not make it impossible. I have also a poor little family for whose support I am obliged to labor, at every hour I can spare from my parochial or missionary labors. May the Lord soon build up Zion, and make her a praise in the earth.

I am, &c.

GIDEON BLACKBURN.

*Rev. Ashbel Green.*



**Extracts from the Report of the Directors of the Missionary Society, to their eleventh General Meeting, held in London, on the 8th, 9th, and 10th of May 1805.**

### **OTAHEITE.**

IN the course of the last year, we have received the journals of the missionaries at Otaheite, from October, 1802, to April, 1803. The civil war in that island, which had placed our brethren in a critical situation, having been happily brought to a close, they were enabled to pursue the object of their mission without any molestation. The brethren Jefferson and Nott, afterwards the brethren Bicknell and Wilson, made a preaching tour through different parts of the island, and published the glad tidings of salvation by Jesus Christ to the natives, some of whom gave them an attentive hearing, but the greater part treated their message with levity and disregard. The brethren first mentioned had an opportunity, in the course of their journey, to address nearly four thousand adult persons, which is probably more than half the total inhabitants of the island, for by the ravages of war and disease, the missionaries had reason to conclude that the inhabitants are reduced to the number of six or seven thousand souls. Their increased acquaintance with the people has discovered a dreadful degree of moral turpitude, generally prevailing among them, which has, no doubt, been much aggravated by the intercourse of wicked Europeans among them. Their principal desire has been by every means in their power to procure firearms and ammunition, which they employ every opportunity that occurs for accumulating; a circumstance by no means favourable to the missionaries, who, however, consoled themselves with this glorious truth, that "the Lord God omnipotent reigneth."\*

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\* The directors enjoyed the satisfaction of conversing with a gentleman who had resided some months on the island, and whose account of the state of things there, corresponded with



The missionaries express their deep regret that human sacrifices were still frequently offered by the chief, to render his god propitious; and that the cruel practice of murdering infants was also continued, which, with the causes before assigned, contributed to the speedy depopulation of the country.

An event took place on the 3d of September, 1803, the consequences of which the missionaries were unable to foresee. The Dart, an English brig, employed in the seal-skin trade, touched at that island, in consequence of some disappointment in the object of her voyage; by which circumstance our brethren received a small supply of necessary articles. When the Dart was about to leave the island, and was plying in and out of the bay, waiting for some provision which had been promised, the chief (Pomarre, father of the reigning prince Otoo) was proceeding in a canoe to the vessel with two of his people, but being suddenly attacked by a violent pain, he dropped the paddle from his hand, fell down on his face in the canoe, and never uttered another word. The canoe returned to the shore, and Pomarre shortly expired.

This chief having long been the powerful friend and protector of our missionary brethren, it was natural for them to feel some apprehensions on this sudden removal. They therefore prudently requested the captain of the Dart to defer his sailing till the next day, that they might have an opportunity of ascertaining whether they might indulge the hope of continued safety under the successors of Pomarre. The result of such inquiries, as a few hours admitted of their making,

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the journals and letters of our missionaries. He confirmed the information above mentioned, concerning the avidity with which the natives procured firearms, and said he believed they might possess about 120 musquets. He observed that the missionaries seemed to be satisfied as to their own personal safety, and thought there was no occasion for their friends to entertain any painful apprehensions concerning them.



was, "they trusted they might rely on the assurances of Otoo and Edea, that they should remain unmolested in the exercise of their mission, whatever changes might take place in the government." The missionaries appear to have been generally treated with civility and sometimes with kindness, in the tours they made; and, though the greater part of the persons who heard them preach the gospel, were careless and inattentive, yet a few listened with becoming regard, asked questions, and wished for further information. "On the whole," says our brethren, "although we can give no flattering hopes of the success of the gospel, yet we believe the means are not used in vain. The names of Jehovah and Jesus Christ are universally known, and several truths respecting them; and, as God has appointed the preaching of the word for the salvation of sinners, we hope in due time, that end will be answered in Otaheite."

#### AFRICA.

The directors in the next place advert to the state of our missions in South Africa, of which, however, through the interruption of direct and regular communication with the Cape, they are not enabled to speak so particularly as they wish. From our excellent brother Dr. Vanderkemp, no intelligence has been received later than Feb. 29th, 1804; that intelligence however, was highly satisfactory; as it not only assured us of the continuance of his valuable life, and the restoration, in some degree, of his health; but affords fresh occasion to thank the Lord of the harvest for the powerful influences of the Holy Spirit crowning his labors, and those of Mr. Read, his faithful colleague, with considerable success.

The particulars of this success we have obtained from the Annual Report of this mission, for the year 1803, drawn up by brother Read, and to which the Doctor refers in his letter. This Report, after long delay, has come to hand, and contains important information. The gospel, which proved, in many happy instances, the power of God to the salvation of



the poor Hottentots, became a stumbling-block and a rock of offence to many of the Boors, who notwithstanding the name of christians, which they undeservedly bear, laboured to keep the Hottentots in total ignorance of the gospel, and were enraged at the missionaries, the diffusion of whose light discovered and condemned their horrid acts of oppression and murder. Irritated to the highest pitch, they labored to seduce the people into drunkenness, whoredom, and other vices, and to prejudice their minds by the most injurious falsehoods; they would have rejoiced to destroy the lives both of the missionaries and their disciples, and when they could not effect this, they committed depredations on their property.

Amidst these difficulties and dangers, our brethren were sometimes on the point of determining to leave their situation. But the Lord by his good providence interposed in their favour, and on the arrival of the Dutch governor Jansens they obtained protection while they continued there; and, as was mentioned in a former report, the seat of the mission was removed by the advice of the Governor, to a spot now called Bethelsdorp, where, we presume, the labours of our brethren are yet continued. A settlement was formed at this place, in which a church and habitations were speedily constructed, the walls and roof of which are composed of reeds; extensive gardens were also planted, and every prudent measure adopted to procure a supply of corn, and various kinds of vegetables for the use of the little colony. A plan of this settlement has lately been forwarded from Holland, and will appear, probably, in the next number of our transactions. Their school consists of about 30 or 40 children, of whom 20 could read and spell.

Our brethren, during their dangers and trials, consoled themselves in the expectation of being soon joined by brother Irvin, who had long waited at the Cape for a conveyance to Algoa Bay: but it has pleased the sovereign Disposer of human events to disappoint their hope and ours; for the vessel in which he sailed was wrecked on the coast, and the Society



was deprived of a truly devoted servant of Christ, whose labours, at the Cape and its vicinity, especially among the soldiers, had been eminently useful. By the loss of this vessel our brethren were also disappointed in their expectation of receiving a printing press, cash and other supplies, sent out by this society, for their use ; but, says the Doctor " we lay our hands upon our mouth, and say ' The Lord gave, and the Lord hath taken away ;' " he also adds, with truly christian confidence in divine assistance " respecting the means likely to be furnished for our future support, I can only reply, it is uncertain what fellow creatures may do, but Christ will most certainly supply us abundantly with all that is necessary for us, to carry his glorious plan into execution, and this is all that we can wish for."

The Directors have lodged a sufficient credit in their favor at Cape Town, both for the purposes of their own support, and of promoting and enlarging their missionary operations.

In the Report of our brethren, before mentioned, we have the utmost satisfaction in learning that the Lord continued to bless their labours at Bethelsdorp, and that the kingdom of grace was spreading more and more among the poor Hottentots. The progress also of the scholars in learning to read, and in acquiring religious knowledge was astonishing to our brethren, knowing, as they did full well, the peculiar langor, stupidity, and aversion to every exertion, mental or corporeal, which characterizes the natives ; which indeed proves, as our missionaries observe, " that nothing is impossible to God."

We regret that we are not able to report the state of the other Missions in Africa ; the suspension of correspondence leaves us wholly unacquainted with the circumstances of our brethren Bekkar, Verser, Tromp, Vanderlingen, Anderson, and Cramer ; as also of the operations of the South African missionary society, who we trust are all at their respective posts, labouring unceasingly in the work of the Lord. A little time we trust will bring us welcome advices from all these quarters.



During the last year, a measure of considerable importance has been adopted with respect to the future management of the Missions in Africa. The strong prejudices entertained by some narrow minded persons in that country against the Missionary Institution, not only formed but directed and managed by Englishmen, with whom the Dutch were engaged in hostilities, were such as to induce Dr. Vanderkemp to recommend that the management should be entrusted to the hands of the Netherland missionary society. The clamour of these people, though ostensibly of a political nature, was really nothing more than the result of a deep rooted enmity against God, and the extension of his kingdom among the heathen. It was judged, however, prudent to submit to the method proposed; and the directors, after mature consideration of the plan and regulations, proposed by the Dutch society (which was published in No. 12 of the Transactions) have with entire satisfaction adopted the whole system.

Our friends are already, in general, apprized that our excellent brother Kitcherer, with the christian Hottentots who paid a visit to England with him, have, after long and unavoidable delays, proceeded to Africa. They sailed in an American vessel captain King, from Amsterdam, in October last. They were accompanied by several new labourers, viz. Mr. and Mrs. Vos, of Holland, who are to be employed in the school at Zak river; also two brothers, Mr. Christian Albricht and Mr. Austin Albright; these are to perform the offices of school masters and teachers; and, if necessary, are to be sent to other parts of the country, to extend the gospel. Another missionary, Mr. Ulbricht, is also sent out with them, who is intended to join Dr. Vanderkemp and Mr. Read at Bethelsdorp. Besides these, Mr. Syden Faden is sent forth, at the expense of the Rotterdam society, and who is to manage the social affairs at Zak river, while Mr. Kicherer is superintendent of the whole. Letters received from these new labourers before and at the time of their departure, were highly satisfactory; and the directors entertain a pleasing con-



fidence that they will prove valuable helpers to the good work in that quarter, where the Lord has already displayed so much of his gracious power.

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### ANECDOTE.

#### *Danger of public amusements.*

ALYPIUS, a friend of St. Augustine, was accustomed to hold in the utmost horror and detestation the gladiatorial combats, which were exhibited in the age in which he lived. Being invited one day by his companions, to be a spectator of those inhuman sports, he refused to go. They, however, insisted on his accompanying them; and drew him along against his will. When they had all taken their seats, the games commenced. Alypius shut his eyes, that objects so abominable might not pollute his mind. "Would to God," said Augustine, "he had also stopped his ears!" For having heard a great cry, he suffered himself to be conquered by his curiosity, and opened his eyes to see what it was, imagining that he still could shut them. No sooner did he behold the purple stream issuing from the body of the unhappy wretch, than instead of turning away his eyes, they were arrested on the object, and became intoxicated with those brutal combats. He was no longer the same man: he, by degrees, imbibed the sentiments of the multitude around him, joined in their shouts and exclamations, and carried away from the amphitheatre a violent passion for returning: and not only did he go the second time with those who had ensnared him, but he himself enticed others. Yet this man began at first with an abhorrence of such criminal amusements, and resolved to take no part in them: but sad experience taught him, that the best resolutions are insufficient to withstand so great temptations; and that the only way to escape danger is to keep at a distance from it.

May our young people learn, by this example to distrust their own courage and resolution, and to shun the entertain-



ments of the stage, and all such diversions; which may prove as injurious to them as these did to Alypius!

### ORDAINATION.

ON the 21st. April, the Rev. *William M'Pheeters* was ordained pastor of the Presbyterian congregation at *Bethel*.—The Rev. *George A. Baxter* preached the sermon, and the Rev. *Samuel Brown* gave the charge.

### ORIGINAL POETRY.

PSALMS xcvi. 1—8.

- 1 JEHOVAH reigns, let mortals raise  
A song of joy, a song of praise;  
Let seas and lands his name declare,  
And hills resound it from afar.
- 2 Dark clouds surround his awful seat,  
Dread thunders roll beneath his feet;  
Justice and judgment guard his throne  
And power and vengeance are his own.
- 3 Devouring flames prepare the way,  
Through the black clouds his lightning  
And on his impious foes beneath  
Hurl consternation fire and death.
- 4 The mountains fly before his frown,  
His fury tears their grandeur down;  
While haughty nations trembling own  
That he, the Lord, is God alone.
- 5 Crush'd by his sword the wicked fall,  
On their false gods in vain they call;  
Their idols, impotent to save,  
Sink with their vot'ries to the grave.
- 6 And while his arm destroys the proud  
His children may rejoice aloud:  
Amidst the judgments of his hand  
Secure in peace shall Zion stand.



COME ev'ning, thy soft influence shed  
 Upon my weary drooping head :  
 Give quiet to this troubled breast,  
 And charm the cares of day to rest.

Oft at thy sober soothing hour  
 I seek the cool sequester'd bow'r :  
 Hither I come, in pensive mood,  
 To taste the joys of solitude ;  
 On the smooth crystal stream to gaze  
 And trace its playful winding maze ;  
 Or on the hill to fix my eye  
 With varied slope ascending high,  
 Where loftiest pines their heads display  
 Ting'd by the sun's mild parting ray ;  
 To view the cliff's uncouth and tall,  
 To hear the distant waterfall,  
 To drink the musick of the grove,  
 The artless harmony of love:

Half rural maids ! With joy I greet  
 Your ever pleasant calm retreat,  
 Belov'd by all the wise and good,  
 Their favourites with, their blest abode.  
 Retir'd from scenes of strife and noise,  
 Of thorny cares and glitt'ring toys,  
 Far from the wayward giddy throng  
 Who plod in life's dull path along,  
 In shades like these, they often roam  
 And feel themselves awhile at home:

Here nature to her vot'ry shows  
 Charms which her vot'ry only knows ;  
 With sweetest sounds delights his ear,  
 Soft whisp'ring gales and woodnotes clear ;  
 Presents her prospects to his view  
 Array'd in beauty ever new,  
 O'er the broad vale attracts his sight  
 To climb the mountain's awful height,



Thence bids his wond'ring thoughts take wing  
 And soar away to nature's King,  
 Whose glory all his works declare,  
 Great source of all that's good and fair;  
 Creation's Author, Guide and End,  
 The good man's sure almighty Friend!

Far from the world's perplexing maze,  
 Its idle whims, its vain displays,  
 And witless fashion's hard controul,  
 Here the emancipated soul  
 Life's frauds and emptiness discerns,  
 And to despise its follies learns:  
 Rends gaudy grandeur's thin disguise  
 And discontent beneath descries;  
 For fruitless riches, sighs no more,  
 Nor scales the slipp'ry steep of pow'r;  
 Nor envies them who win renown,  
 Nor trembles at the proud man's frown.  
 For soon shall wealth, and fame, and might  
 Sink, like the setting sun in night;  
 Ev'n earth herself must soon decay  
 And all her glories fade away.

And when the light of day retires  
 And the sweet woodland song expires,  
 While darkness comes with silent pace  
 And steals each charm from nature's face,  
 Hope leaves this dreary low sojourn  
 And mounts, on faith's strong pinions borne,  
 Exulting, to that high abode  
 Where all the just behold their God:  
 A land exempt from toil and care,  
 Where spring pervades the boundless year;  
 A land where perfect pleasures grow,  
 (O how unlike the soil below!)  
 Where storms are never heard to roar,  
 And night and wo are known no more.

PHILANDER.



*Sonnet to the meadow lark.*

SWEET bird! who lov'st the meadows' dewy sweets;  
 And wak'st with plaintive tones the early day;  
 Dear to the bosom which responsive beats  
 The sentiment of sorrow in thy lay.  
 Touch'd by the strain, the sympathetic cord  
 Of mellow'd sadness, wakes its tend'rest flow;  
 And recollection feels the hour restor'd  
 Of deeper anguish, and more pointed woe.  
 For then, sweet bird! thy soft, unvaried strain,  
 Sooth'd the long hours of uniform distress;  
 Stole for a while upon the sense of pain,  
 And gave a pause to hopeless wretchedness.  
 And still thy notes a pensive charm impart,  
 To calm the sorrows of an aching heart.—*Asen. Ma.*

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