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BIOGRAPHY.

LIFE OF THE REV. WILLAM TENNENT

CONCLUDED FROM PAGE 16.

Mr. Tennent was a man of the most scrupulous integrity, and though of a very grave and solemn deportment, he had a remarkably cheerful disposition, and generally communicated his instructions with so much ease and pleasantry, as greatly to gain the confidence and affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company, rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. Mr. Samuel Blair and Mr. Tennent were sent by the Synod on a mission into that province. They stopped one evening at a tavern for the night, where they found a number of guests, with whom they supped in a common room. After the table was cleared, our missionaries withdrew from it. Cards were then called for, and the landlord brought in a pack and laid them on the table. One of the gentlemen very politely asked the missionaries if they would not take a cut with them, not knowing that they were clergymen. Mr. Tennent very pleasantly answered, "With

all my heart, gentlemen if you can convince us, that thereby we can serve our master's cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman, when Mr. Tennent with solemnity added, "We are ministers of the gospel of Jesus Christ. We profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation which is offered in the gospel." This very unexpected reply, delivered in a very tender though solemn manner, and with great apparent sincerity, so engaged the gentlemen's attention, that the cards were laid aside, and an opportunity was afforded, and cheerfully embraced, for explaining in a sociable conversation, during the rest of the evening, some of the leading and most important doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways; but domestic afflictions, as yet had not been laid upon him. The time, however, was now come when his character was to be brightened by a severe test of his resignation and obedience, a test attended with many peculiarly distressing circumstances. His youngest son, who was one of the handsomest of men, had just come into public life; had commenced the practice of physic; was married, and had one child. To the great distress of the parents, he discovered, though possessed of the sweetest temper and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would, by the influences of his Spirit, arrest him in his career, and bring him into the church of Christ, before his own summons should arrive; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inoculating a number of persons, in a house he had obtained for the purpose, near his father's neighbourhood, was seized in an unusually violent manner, with a raging fever. With the disorder, he was brought to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past

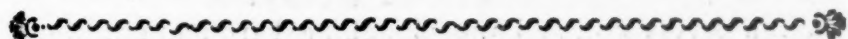
life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury; but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to God, as a sovereign God, was put to the most rigorous proof.— But in due time they came out of the furnace, as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends for the relief of the poor sufferer. His views of the lost state of man by nature; of the only means of salvation, thro^o the death and sufferings of the Saviour; of the necessity of the inward regenerating grace of the Holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most solemn, awful, and impressive manner, as a person who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. He besought them, by all the terrors of everlasting destruction; by all the love they ought to bear to their own immortal souls; by the love of a crucified Jesus, who poured out his soul unto death, that they might live forever; by his own awful sufferings and terrible example; that they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby pre-

pated, with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighborhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer; and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised fair to make a distinguished figure in life, had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever since the death of his brother. It so happened, that the father was called to New York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore when one of the ministers of the episcopal church came in, and on being introduced to him, after the common salutations, told him that he condoled with him on the death of his eldest son in the West-Indies. The old gentleman was at first struck dumb. With difficulty he soon inquired how the news came; and being informed that it was by a circuitous route, he suddenly turned, and said, 'The will of the Lord be done.' The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, 'The Lord is my God his will be done.' On being asked by the bookseller, who was his particular friend, to retire into the house, and endeavor to settle his mind, he answered, 'I am come on the Lord's business; my duty requires that I should finish it; when that is done I shall have time enough to mourn for my son.' He immediately set off to attend his appointment, finished the business to his satisfaction and next day returned home, where he found that a letter had been received by a neighbour, containing the same information which he had before received. Thus, on the most trying occasion, he showed the same submission to the allotment of divine providence that was discoverable in all his former conduct.—The following extract from a letter, written at this time to the writer of this narrative, will shew the temper of his

mind in his own language. “ Freehold, March, 1776.— My dear sir, Perhaps before this comes to hand, you will be informed, that He who gave me the honorable epithet of a father, has, in his wise and unerring providence written me childless.* My son is dead. This account I had yesterday from a letter written to a friend; the account is so straight (though not circumstantial) that I cannot doubt its truth. The tender mother has not heard it, nor do I intend she shall, until authenticated. This I mention as a caution to you, in case you should write me before the matter is published. Let the dear heart have all possible ease, before the load, which it is likely will try her life, falls upon her. I know her attachment to that child; his conduct has been such as greatly endeared him to us. Our pains and expense in his education have been great, but infinitely short of what God has done for him. He has, therefore, the best right to him. Should we then, were it in our power, obstruct his taking full possession of his own property? God forbid! This, sir, through God’s goodness, is not only what I say, but it is the temper of my soul, for which God only deserves the honour. It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and, blessed be his name, I am so now. Have I then reason to cry out as if ruined? O! no: on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fullness dwells. My wife and myself are now hastening to childhood; if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage.” Thus did this pious man turn every event of life, however afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance.

When the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New Jersey. Mr. Whitefield and a number of o-



* He seems in the depth of his distress, to have forgotten that he yet had one son left, although he was 800 miles distant from him.

ther clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighborhood where the late Mr. William Livingston, since governor of New-Jersey resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labors were crowned.— He greatly lamented, that all their zeal, activity and fervor availed but little ; said that he was weary with the burdens and fatigues of the day ; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ ; that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labor. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence ; and by his countenance discovered but little pleasure in the conversation. On which, Mr. Whitefield turning to him, and tapping him on the knee, said, “ Well ! brother Tennent, you are the oldest man amongst us, do you not rejoice to think, that your time is so near at hand, when you will be called home and freed from all the difficulties attending this chequered scene ? ” Mr. T. bluntly answered, “ I have no wish about it. ” Mr. W. pressed him again ; and Mr. T. again answered, “ No sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death ; my business is to live as long as I can—as well as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home. ” Mr. W. still urged for an explicit answer to his question, in case the time of his death were left to his own choice. Mr. Tennent replied, “ I have no choice about it ; I am God’s servant, and have engaged to do his business, as long as he pleases to continue me therein. But now brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough ; and if at noon I should go into the field and find him lounging under a tree, and complaining, “ master, the sun is very hot, and the ploughing hard and difficult, I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day ; do master let me return home and be discharged from this hard service ? ” What would I say ? Why, that he was an

idle, lazy fellow ; that it was his business to do the work I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a *given time* in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances ? Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employ ?” The mild, pleasant, and Christian-like manner, in which this reproof was administered, rather increased the social harmony and edifying conversation of the company ; who became satisfied that it was very possible to err, even in desiring with undue earnestness, *to depart and be with Christ*, which in itself is *far better* than to remain in this imperfect state ; and that it is the duty of the Christian in this respect to say, “ All the days of my appointed time, will I wait till my change come.”

Among Mr. Tennent’s qualifications, none were more conspicuous than his activity both of body and mind. He hated and despised sloth. He was almost always in action—never wearied in well doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear the least aberration from it even in a joke. He was remarkable for his candor and liberality of sentiment, with regard to those who differed from him in opinion. His hospitality and domestic enjoyments were even proverbial. His public spirit was always conspicuous, and his attachment to what he thought the best interests of his country, was ardent and inflexible. He took an early and decided part with his country in the commencement of the late revolutionary war. *****

About the latter end of February, or beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T.’s complaints, and the symptoms attending the disorder. With great candor the physician informed his patient, that the attack appeared unusually violent ; that the case required the best medical aid, and that it was out of his power to attend him. He feared that at his advanced age, there was not

strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favorable prognosis. The good old man received this news with his usual submission to the divine will ; for, as he had always considered himself as bound for eternity, he had endeavored so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, " I am very sensible my disorder is violent, it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution ; but blessed be God I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus : " Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in ; but, even in this, the will of the Lord be done."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold, a numerous concourse of people, not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral.

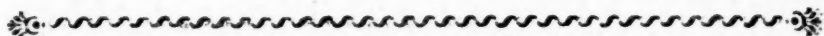
Mr. Tennent was rather more than six feet high ; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes, a long, sharp nose, and a long face. His general countenance was grave and solemn, but at all times cheerful and pleasant with his friends. It may be said of him with peculiar propriety, that he appeared in an extraordinary manner, to live above the world, and its allurements. He seemed habitually to have such clear views of spiritual and heavenly things as afforded him much of the foretaste and enjoyment of them. His faith was nearly and experimentally " the substance of things hoped for, and the evidence of things unseen." Literally his daily walk was with God, and he lived " as seeing him who is invisible." The divine presence with him, was frequently manifested in his public ministrations, and in his private conduct.— His ardent soul was seldom satisfied, unless he was exerting himself, in some way or other, in public or private, in rendering kind offices and effectual services of friendship, both in spiritual and temporal things to his fellow men. Take him in his whole demeanor and conduct, there are few of

whom it might more emphatically be said, that he lived the life, and died the death of the righteous.

He was well read in divinity, and was of sound orthodox principle. He professed himself a moderate Calvinist. The doctrines of man's depravity; the atonement of the Saviour; the absolute necessity of the all powerful influence of the Spirit of God, to renew the heart and subdue the will; all in perfect consistence with the free agency of the sinner, were among the leading articles of his faith. These doctrines, indeed, were generally interwoven in his public discourses, whatever might be the particular subject discussed. His success was often answerable to his exertions. His people loved him as a father; revered him as the pastor and bishop of their souls; obeyed him as their instructor; and delighted in his company and private conversation as a friend and brother. He carefully avoided making a difference between his doctrines publicly taught and his private practice. Attending a synod, a few years before his death, a strange clergyman, whom he had never before seen, was introduced to the synod, and asked to preach in the evening. Mr. Tennent attended, and was much displeased with the sermon. As the congregation were going out of the church, Mr. Tennent in the crowd, coming up to the preacher, touched him on the shoulder, and said, "My brother, when I preach, I take care to save myself, whatever I do with my congregation." The clergyman looked behind him with surprise, and seeing a very grave man, said, "What do you mean Sir?" Mr. Tennent answered, "You have been sending your whole congregation, synod and all, to perdition, and you have not even saved yourself. Whenever I preach, I make it a rule to save myself," and then abruptly left him, without his knowing who spoke to him.

At Mr. Tennent's death, the poor mourned for him, as their patron, their comforter and support; and the rich lamented over him as their departed pastor and friend. The public, at large, lost in him a firm assertor of the civil and religious interests of his country. He was truly a patriot, not in words and pretences, not in condemning all who differed from him to proscription and death, but in acting in such a manner, as would have rendered his country most happy, if all had followed his example. He insisted on his own rights and freedom of sentiment, but he was willing to let others enjoy the same privilege; and he thought it of as much importance to live and act well, as to think and speak justly.

May all, who read the memoirs of this amiable and useful man, fervently and constantly beseech that God, with whom is the residue of the Spirit, that their life may be that of the righteous, so that their latter end may be like his : and that the Great Head of the church, while he removes faithful and distinguished labourers from the gospel vineyard, may raise up others, who shall possess, even a double portion of their spirit, and, who shall be even more successful in winning souls unto Jesus Christ, the great Bishop of Souls.—*Assem. Mag.*



Extract of a letter from Dr. Doddridge, to Mr. Pearsall, of Taunton, containing a remarkable relation.

“ THERE was a German, who laid himself out for the conversion of the Jews, lately in London, one of the most surprising linguists in the world : he formed a resolution, when but five years of age, of learning the languages in use amongst the Jews, without any reason that could be assigned ; so that the pure Hebrew, the Rabinal, the *lingua Judaica*, which differs from both, and almost all the modern languages of the then European nations, were as familiar to him as his own native tongue. With this furniture, and with great knowledge of God and love to Christ, and zeal for the salvation of souls, he had spent twelve of the thirty-six years of his life in preaching Christ in the synagogues, in the most apostolic manner, warning the Jews of their enmity to God ; of their misery, as rejected by him ; of the only hope that remains for them, by returning to their own Messiah ; and by seeking from him righteousness of life, and placing their souls under the sprinkling of the blood of that great sacrifice. God blessed his labours in many places ! In Germany, Poland, Holland, Lithuania, Hungary, and other parts through which he had travelled, more than 600 souls owned their conversion to his ministry, many of whom expressed their great concern to bring others of their brethren to the knowledge of that great and blessed Redeemer ; and besought him to instruct their children, that they might preach Christ also.

Dr. Doddridge adds, that he heard one of his sermons, as he repeated it in Latin : that he could not hear it without many tears, and that he told him that sermon converted a Rabbi, who was master of a synagogue.—*Evan. Mag.*

ORIGINAL ESSAYS ON MORAL AND RELIGIOUS SUBJECTS.

By order of Hanover Presbytery each semiannual meeting of that Body, is to be opened with a sermon, on some subject relating to the Gospel ministry. The following discourse was delivered in compliance with this order, and is published by request of Presbytery.

2 TIMOTHY, IV. 2.—*Preach the word.*

THESE words are a part of a most solemn charge, given by St. Paul to Timothy his son in the faith. A charge, calculated to make a very deep impression on the mind of a minister of the gospel of Christ. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, Preach the word."

These words have been chosen as a text, in compliance with an order of Hanover Presbytery, which has made it my duty to deliver a discourse at this time, with a more particular reference to the duties of a preacher, than a hearer of the gospel. I hope nevertheless, that the observations intended to be made will not be altogether uninteresting to any class of my hearers. So closely connected are the preacher and hearer, that it would be impossible to state with precision the duties of the former without including those of the latter in some degree. But should my Brethren in the ministry, by any thing that may be said, be either edified or animated in the discharge of the duties of their office, I would certainly conclude that I had not laboured in vain, though the other part of my audience should be once disappointed. If twice, in twelve months, we devote an hour exclusively to the consideration of our own duties; our hearers will bear with us; and more especially will they grant us this licence, if, in consequence of it, a more strict attention be given to their interests at all other times, and in all other discourses.

The question that would probably be first asked by a preacher, would be, What is to be preached? An answer is given in the text. *The word.* In the word of God we are furnished with information on a variety of subjects, the most important and interesting to mankind. The sacred volume is made up of the writings of inspired men, who wrote at different periods, in different countries, and in several languages; yet this volume furnishes us with a complete and

perfectly harmonious system of truth : sufficient to make men wise to salvation. From the bible, therefore, our sermons are to be taken. This fountain of wisdom, can never be exhausted. The doctrines, precepts and examples furnished here : the information given respecting the perfections of God, his providential care, exercised over all his creatures : and especially over his people. His gracious purpose of saving sinners by his Son. The advent of this Savior, his character, life and doctrines ; his sufferings, death, resurrection and ascension to glory. The promises of the gospel, and especially, the promise of the Holy Spirit, to enlighten, to guide, to comfort and sanctify the people of God. These topics force themselves on the attention of the minister of the gospel, as most interesting to his hearers and to himself. The word of God, likewise informs us of the deplorable state of man, as a sinner : of his guilt, depravity, ignorance and weakness ; of his exposure to temptations, afflictions, diseases and death : and assures us that a day is appointed, when the just and unjust shall be forever separated ; and that eternal life, or everlasting punishment will be the reward of obedience or disobedience to the word of truth, which we preach.

There is no part of the sacred volume from which we may not derive something appertaining to life and godliness : the whole volume is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness. To depreciate, alter or neglect any part of the inspired volume, is to call in question the wisdom of its Author : to add or diminish here, is to expose ourselves to the heavy and everlasting vengeance of the Almighty.—

There are, however some parts of the inspired writings which require to be more particularly noticed and insisted on, in every sermon. Of this class is the doctrine of *human depravity*. The preacher who would be successful in his work, must begin with this doctrine, and never lose sight of it. And there is no occasion, my brethren, to leave the word of God, or resort to human inventions, to give impressive views of the deplorable condition of a depraved sinner. No language can be so forcible, as that of the bible, on this melancholy subject. Were the scriptures sufficiently regarded as the rule of faith, we would hear little of the dignity of man in his natural state : we would hear nothing of his moral worth. Men would no longer be encouraged, as they have often been, to lay their own works as the foundation of all their hopes of future felicity, did they believe that, every

thought of the imagination of their heart was evil, and only evil continually : that the heart was deceitful above all things and desperately wicked : and the carnal mind enmity against God.

These are a few of the numerous passages of God's word, which teach the doctrine of human depravity, with a perspicuity sufficient to humble the heart of every sinner, who will consider their meaning, with an unprejudiced mind.— There is reason, indeed to suspect, that the humiliating tendency of this doctrine has given rise to the opposition it has so uniformly met with : and that in many cases, where it was not directly opposed, it has been cautiously kept out of sight ; because it could not be made to accord with sentiments which men had imbibed, (not from the scriptures) respecting the ability of a sinner, to do the will of God. Some public teachers seem to possess a great degree of tenderness when this subject presents itself. They are afraid to inform their hearers that they are entirely depraved and helpless, lest they should sink into despair. They must be flattered with a persuasion that Jesus Christ has repaired the ruins of the fall, that he *has set mankind on their feet once more* (to use their own phraseology) and that it is only necessary now, that the sinner do as well as he can, and he shall find acceptance with God. If by the sinner's own exertions he could obtain eternal life, it would be very improper to represent him in a helpless condition. No sinner would be in danger of sinking into despair, on this supposition. Presumption and not despair, is the evil to be dreaded where sinners are entertained with these flattering doctrines. Vainly will you attempt to convince a sinner of the necessity of a Savior, to do that for him, which you have told him, he can do for himself. This scheme, which is thought by some, to be the only one that displays free grace, and honors the Savior, when thoroughly sifted will be found to have no grace in it : on the contrary, it is calculated to frustrate the grace of God, to dishonor the Savior, and ruin the sinner, by cherishing the pride of his heart, and encouraging him to build his hopes of future happiness on the sand. Will representing the truth on this subject sink the sinner into despair ? Let him sink. The doctrine is confessedly calculated to convince him of the insufficiency of his own righteousness, and lead him to despair of obtaining salvation by the deeds of the law ; and for this purpose it is to be preached. We would rejoice to find many of our hearers seized with this species of despair : it is thus they must sink from a proud, self-righteous spirit, or they will never rise to the comforts of true religion.

The doctrines of human depravity and human guilt are closely allied ; they are taught with equal perspicuity in the scriptures, and require in an equal degree the attention of the man who has undertaken to *preach the word*. If the sinner is under a sentence of condemnation as a transgressor of the divine law—if he stands exposed to everlasting destruction, and the wrath of God abideth on him ; certainly he cannot be too plainly or too frequently informed of his dreadful condition. The instruction to be given by the preacher on these subjects is intended to pave the way for his entrance on a more pleasing task.

Is the sinner convinced ? Does he enquire “ What must I do to be saved ? ” The word of God alone can afford relief. To him is the news of salvation sent. “ Come unto me all ye that labour and are heavy laden, and I will give you rest.” “ This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners—to seek and save the lost.” To direct the convinced sinner to Jesus Christ : to shew him from the sacred oracles, the perfection and dignity of the Savior, his compassion for perishing sinners, manifested in every possible method through his life, and more especially in his unparalleled sufferings, and his death, is a part of the business assigned to the gospel minister. If we are to be guided by the opinion or practice of the apostle Paul, preaching a crucified Savior, must be considered the principal object of our ministry : the main business of life. “ I determined to know nothing among you, save Jesus Christ and him crucified. God forbid that I should glory, save in the cross of our Lord Jesus Christ.” The preacher who can not honestly adopt this language, has reason to fear, that he has mistaken his calling. The man who cannot receive a sacred pleasure, from publishing the doctrines of the cross : who is not willing to spend and be spent, in promoting the cause of a crucified Savior, is not called of God to preach his word.

Faith in Jesus Christ : repentance unto life, and a godly conversation are to be required of every hearer of the gospel. The faithful preacher will be solicitous to guard his hearers against mistakes on these important articles ; and, as a justifying faith, uniformly works by love, and purifies the heart ; as true repentance embitters sin and turns the sinner to God ; in the exercise of his ministry, particular care will be taken, to inculcate the precepts of the gospel, and to exhort all who name the name of Christ to depart from all iniquity, as the only method whereby they can glorify God,

or shew that they are his people. "They who profess to believe in God must be exhorted to maintain good works, for without holiness no man shall see the Lord."

Having ascertained what is to be preached, the next enquiry may be *In what manner is the word to be preached?*

It ought to be preached with the greatest simplicity and plainness of speech. The preacher ought to aim to be understood by the lowest class of his hearers. He is not to suppose that he has discharged his duty, though he may have delivered an orthodox, evangelical discourse, if it has not been preached *to* his hearers, but pronounced *before* them, in a language they could not understand. In whatever part of the world the preacher may be called to dispense the word of life; could he obtain a personal acquaintance with the people to whom he preaches; and ascertain with any degree of accuracy, the extent of their information; or of their capacity to receive instruction: he would probably find it a more difficult task to preach the word with sufficient plainness, than it is generally supposed to be. I would not be understood, however, as advocating a careless, slovenly manner, of delivering discourses from the sacred desk.—Low, vulgar expressions, by no means suit the dignity of the subjects which claim the attention of an ambassador of Christ. His object ought to be, to be understood by the weakest and most illiterate of his hearers; and to accomplish this, if possible without disgusting the most refined: but if either of these classes is to be disappointed let it be the latter. Let it always be said that *the poor have the gospel preached to them.*

II. The word is to be preached with *earnest zeal*; that it may be manifest that the preacher's heart is with him in his work. The words immediately following the text, require him to be *instant in season and out of season*. A preacher may dispense the word to his hearers, every sabbath, and shew by his public discourses, that he has not been inattentive to purity of doctrine; or neglectful of sound speech that cannot be condemned; and yet, for want of something, that books or study cannot furnish—in consequence of a defect of the heart, his sermons may not reach the hearts of his hearers. It is universally, and justly expected, that the man who appears in the dignified character of an ambassador of Christ, will manifest a degree of zeal in discharging the duties of his office, corresponding to its importance. It is justly expected that correct views, of the great subjects which occupy his thoughts in the pulpit, will influence his heart

when he is out of the pulpit—that his life will be coincident with his doctrine, and his sermons, the effusions of a heart deeply penetrated by the love of Christ, and fixed with zeal for his glory. And, whatever disagreeable sensations may be excited in the minds of many, by animated, pathetick, pungent addresses from the pulpit: however they may wish that the preacher would permit them to sit undisturbed; they will all agree, that a dull, unfeeling preacher, whatever other good qualities he may possess, is destitute of one qualification, indispensibly necessary to render him useful; or respectable in his station. It is obvious to remark here, that preachers very poorly qualified in other respects, for the great work they have undertaken, have by their fervent zeal, manifested in their public discourses, succeeded in exciting the public attention; and have collected multitudes to hear them, in places, where men of less zeal, could have expected little success: whatever might be the public opinion of their profound knowledge or literary attainments. There are many of the necessary qualifications of a gospel minister which the people at large are neither competent to judge of, nor do they concern themselves about them; but any man can say whether his preacher appears to be in earnest or not. If it is his earnest desire and prayer to God, that his hearers may be saved: if he travails in birth for them, until Christ be formed in them the hope of glory; they all know it, and all think that every preacher ought to be influenced by this spirit.

III. The word is to be preached in *sincerity*. ‘In doctrine shewing incorruptness, *sincerity*.’ Nothing, unless it is gross immorality, will more certainly prevent a preacher’s usefulness, than apparent insincerity. Let him be suspected of affectation, or of a design to impose on his hearers, by a feigned concern for their spiritual interests, and he at once loses his respectability, and ceases to be useful. But no appearance which a preacher may assume in the pulpit, will be sufficient to prove his sincerity, without a life corresponding to the precepts of the word of God, which he preaches.—He should be able to address his hearers, in the language of Paul, “Be ye followers of me, even as I also am of Christ.”

When men endeavour to ascertain whether a preacher is sincere, or not, their opinion is formed, not so much from the appearance he makes in the pulpit, as from his general conduct. They know that a man of common talents and improvement may without much difficulty escape cen-

sure in his pulpit exhibitions ; but to judge of his sincerity, they follow him into private life ; they ask, what is his general deportment ? and scrutinize with an eagle's eye, the tempers and dispositions, which predominate in his heart, and shape his conduct in his intercourse with the world. They will justly conclude, that no man can be sincere in his commendations of patience, humility, resignation, and other christian graces, who habitually indulges a proud, impatient, discontented spirit, or shews that he is destitute of any essential trait in the christian character. And it is worthy of remark, that slight deviations from the path of duty, which in the conduct of private christians, might possibly pass unnoticed, may be highly detrimental to a minister of the gospel. Perhaps the reputation of both public and private christians has more frequently suffered ; and their sincerity has oftener been doubted, in consequence of frequent slight failures ; than any flagrant violations of the divine law. They are generally prepared to resist temptations to scandalous crimes ; while they seldom are sufficiently careful to avoid the appearance of evil, and to maintain a conversation in all respects conformed to the gospel of Christ.

IV. The word is to be preached *practically*. No doctrine of divine revelation can be considered with propriety a subject of mere speculation. Every revealed truth is calculated to influence the heart and practice ; and the business of the preacher is, to explain and inculcate these truths in such a manner as will give them their full influence on the hearts and practice of his hearers. A preacher may be admired for his wisdom, or his oratory, but if his sermons are calculated to fix the attention of his hearers on him, rather than on themselves : to induce them to admire his excellencies, rather than to deplore their own defects ; his prospect of usefulness cannot be the most pleasing. Do you wish to find christians of the most pious, exemplary lives ? In vain will you seek them in congregations which have been accustomed to hear from the pulpit the dry, or angry disputes of polemick divinity ; or scraps of heathen morality : they are to be found in those places that have been favored with the most evangelical, practical preaching.

But let none suppose, that by practical preaching nothing more is meant, than shewing the necessity, and describing the method of a sinner's conversion. From some preachers you may hear, in every sermon, whatever may be the text

a *christian experience*—a very circumstantial and full detail of the exercises, which have been experienced by all who have passed from death, to life ; together with the exact order in which these exercises are supposed to have taken place : and the whole statement generally concluded with a confident assurance that the man is utterly destitute of true religion who has not been brought to the possession of it precisely in their way. Now, a weighty objection against these christian experiences, as they are called, or rather against the description of them, which is given by preachers, is that they do not, in one case out of ten, agree with the actual experience of their hearers. Very fortunately, many christians are prudent enough under such circumstances, to appeal from the sentence of the preacher, to the decision of the word which he professes to preach.

Here, the man that loves God—believes in the Savior—hates sin—hungers and thirsts for righteousness—the man, in one word, who possesses any unequivocal evidence of true piety, is assured that he hath eternal life ; however unable he may be to describe the manner, or ascertain the hour of his conversion. Let no preacher presume to limit the Holy One of Israel. If sinners are made holy, there is joy in heaven ; let the earth rejoice likewise, and let christians be exhorted to maintain a comfortable assurance of their interest in the favor of God, by a conscientious discharge of every duty, rather than by a reference to the time, or mode of their conversion.

There is reason to fear that this method of preaching, has been often the occasion of dangerous mistakes. The humble, dissident christian, who fears to trust his own judgment, and relies on the instructions of his preacher, with implicit confidence, is often greatly perplexed : whilst many deluded creatures, though they indulge themselves in sin, doubt not the validity of their title to eternal life, because they have had what the preacher tells them, is a christian experience. “ Shew me thy faith without thy works says James, and I will shew thee my faith, by my works,” Vain are all hopes founded on past exercises and experiences, where there is not a present experience of the *grace that bringeth salvation* ; that teaches to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world. Therefore, every important part of a minister's duty is, to lay before his hearers the various precepts of the gospel—to teach them from the word of God, the duties to be performed in their various stations ; and, by

the motives which the word of God presents, to bring them under the constant, vital influence of the word of life. But it has been asked by some,

To whom is the word to be preached.

The commission given by Jesus Christ, to his first preachers, was, "Go preach the Gospel to every creature." To his ministers the word is committed, and from this inestimable treasure, as stewards of the mysteries of Christ, they are to distribute to all their hearers their portion in due season: rightly dividing the word of truth. But if we believe that "no man is able, in this life, perfectly, to keep the commandments of God; it is asked, how we can, consistently with this belief, preach the word to a sinner, and enjoin it on him, to believe and obey the word preached?

It will be readily conceded, that men have often been justly charged with holding self-contradictory opinions. Often have systems been zealously advocated which were very heterogenous and incoherent. But whatever imperfections of this kind, may mingle with the works of men the word of God is perfect: our opinions respecting the system of divine truth, may be very much influenced by our weakness or wickedness; but this system is perfectly harmonious and consistent. This must be granted, if God is acknowledged as its author.

Now it must be manifest to all who will peruse the word of God, that there is no notice taken there, of any supposed inability, which might be pled by the sinner in excuse for his disobedience. "God commandeth all men, every where, to repent; and this is his command, that ye believe in him whom he hath sent." However the sinner may be alienated from God, he is certainly bound to love him with all his heart. If then, notwithstanding the supposed inability of the sinner, he is bound to repent, to believe in Jesus Christ, and to exercise that affection which is the fulfilling of the law; we are certainly authorized to preach the word to him, and to require him to *be a doer of the word* which he hears. The practice of the apostles coincides with this opinion. It will not be suspected that they went beyond the limits of the authority given them, in their commission, yet we find them exhorting sinners, of every description, to *repent and turn to God, and do works meet for repentance*. Even Simon Magus, tho' they knew him to be in the gall of bitterness and bond of iniquity, was exhorted to repent and pray to God.

But it may not be improper to inquire whether or not, the christian possesses greater ability to do the will of God, than

the sinner. Hath not Jesus Christ informed his people, that *without him they can do nothing*? If then, in consequence of the sinner's inability, it is improper to preach the word to him; the same may be said of the saint: they are both weak—both helpless. The grace of God, received by one and rejected by the other, makes the only difference. The objection therefore, would, if admitted, put an end to all preaching; or at least make it improper to call on saint or sinner, to obey any precept, until it should be known, that he had received grace sufficient to make him obedient; but as this could only be ascertained by the performance of the duty, the difficulty would still remain: no man would exhort another to do a thing which he had already done. Were the sinner's inability admitted in one case as a sufficient objection against preaching the word to him—the same objection must operate in every case: and the only inexcusable sinner on earth would be, the man who after having been enabled by divine grace, to do the will of God, refused to do it. I suppose there are not many of this description.

But, after all, what is this inability? It is not a natural inability; or a deficiency of natural powers. In a case of this kind, it is required of a man according to what he hath, and not according to what he hath not. It is not a defect of the head, but of the heart. Were the sinner disposed to obey the precepts of God's word, but compelled by some irresistible influence to act contrary to his inclination, it would appear severe to condemn him; but if he has no disposition to obey, if he *can* not do the will of God, because he *will* not, his guilt is of equal extent with his inability, and so far from furnishing an objection against preaching the word to him, this inability, makes it indispensably necessary. The word of God, which we preach, affords the only relief for this species of inability. If the motives which the holy scriptures furnish, persuade not the sinner to be reconciled to God; neither would he be persuaded though one should rise from the dead. Faith comes by hearing, and hearing by the word of God; without faith it is impossible to please God. But how shall sinners hear or believe without a preacher? Multitudes now dead in trespasses and sins shall hear the voice of the Son of God and live. Whilst sinners are to be found on earth, preachers shall be raised up, qualified and inclined to publish to them the tidings of salvation—to turn them from darkness to light and from the power of Satan to God,

that they may receive forgiveness of sins and an inheritance among them that are sanctified. If we consider how various the characters of men are: what a multiplicity of errors, prejudices, evil habits, delusive hopes, infidel objections, and a thousand other evils are probably lurking in every assembly collected to hear the word of God; and recollect that every man is to receive his portion from the preacher, it will appear that a very considerable part of his business is to be transacted with the unconverted. He is to reprove, rebuke and exhort, with all long suffering and doctrine. Placed as a watch-man on the wall of Zion, he is to give timely notice of every approaching enemy, and watch for the souls of his hearers. Well might the Apostle exclaim "Who is sufficient for these things?" And if this exclamation was extorted from the great Apostle of the Gentiles, when considering the nature of his office, and the consequences which were to result from the preaching of the word, it is certainly proper for us to enquire.

By whom is the word to be preached?

No more appropriate answer could have been given to this inquiry, than that which the Apostle himself hath furnished, in the second chapter and second verse of this epistle. "*Faithful men; able to teach others also.*" That men destitute of piety have too frequently thrust themselves into the gospel ministry; there is little room to doubt. And that the ministrations of such men, have, occasionally been beneficial to their hearers; is not improbable. God may have made their talents and natural gifts, serviceable to his people, in a way which they neither intended nor understood. But be this as it may, all will agree that to be a preacher of righteousness, a man ought to be righteous. It is certainly very preposterous for a sinner to undertake to preach the word to others, whilst he neither believes nor obeys it himself. That a man may be qualified for explaining the word of God, he must possess the wisdom that cometh from above; for "the natural man receiveth not the things of the Spirit, for they are foolishness to him; neither can he know them, for they are spiritually discerned." If the blind lead the blind, the consequence must be fatal to both. And were it possible for an irregenerate sinner, to possess all the knowledge requisite in expounding the word: could he be innocently employed in this sacred work, with a life disconformed to his doctrines, how could he expect to be either useful or respected amongst men? It is known, that however erroneous the sentiments of sinners are, respecting

many things that pertain to religion ; they can all tell whether the life and doctrines of a preacher are coincident, or not. A holy life will give a preacher influence ; and even the sinner, who hates holiness, will permit him to be deficient in any other qualification rather than in holiness. Let any hearer be persuaded that his preacher watches for his soul, as one that must give an account : that he travails in birth for his hearers, until Christ be formed in them the hope of glory ; and he will readily overlook, or, perhaps, will never discover many real defects in the judgment or taste of the man revered for his piety.

But every *faithful man* is not called to preach the word. The preacher must be *able to teach others*. That a man may be a competent teacher of any science, he must possess a *sound mind* ; an understanding capable of grasping his subject : of viewing it in all its parts and bearings, and of discovering and obviating all the objections that may be made against the doctrine he would advocate. The christian minister is to be able to *contend earnestly for the faith, and by sound doctrine to convince gainsayers*. If we are duly apprised of the ingenuity, the subtilty, the literary attainments, and popular talents, of some of those who have assailed the Christian system ; we will require nothing more to convince us, of the impropriety and danger, of committing the gospel to men of weak minds. Without the natural gift of good sense, all attempts to furnish a man with other qualifications necessary in a preacher, must be as unsuccessful, as the effort to rear a stately fabric without a foundation.

But is every man qualified to preach the word, who is endowed with a sound mind, and hath obtained grace to be faithful ? Many are ready to answer in the affirmative ; and the call and mission of the apostles are supposed to justify their mode of procedure. It is asked, were not they unlearned ignorant men ; fishermen and mechanics ? and were they not called from their worldly occupations, to preach the kingdom of God.

Were all that has ever been urged respecting the ignorance of those men admitted, it certainly would not authorize us to licence men to preach the word, whom we believed to be destitute of the qualifications which the word informs us are necessary.

What might have been done by Jesus Christ, in an extraordinary case, certainly could not have been intended to render us excusable in the violation of rules he has pre-

scribed. But, whatever might have been the ignorance of these fishermen and mechanics, previous to their intercourse with the Savior, they were well qualified to preach the word before they entered on their public ministry. Read the account of the various spiritual gifts with which they were endowed, attend to the symptoms of astonishment observable in those who heard their public discourses; or their defence of their doctrines, when arraigned and accused before the civil authority, and you will perceive that though they had formerly been considered weak, illiterate men, a very different opinion was now held respecting them. It was manifest to all who had any knowledge of their former condition, that an amazing alteration had taken place; it was therefore concluded that *they had been with Jesus*.— This was a just conclusion: This accounted for the change at once. They had been with Jesus; and he had *made them fishers of men*. Do any who acknowledge the necessity of the ministerial qualifications which the scriptures require, now profess to have obtained these qualifications in an extraordinary way? It is certainly proper to require of them some extraordinary proof of their supernatural endowments. Let them heal the sick, or raise the dead; and we will believe that God may have given them in a miraculous manner, the gifts and qualifications required in preaching; but if proof of this kind is not to be obtained, nor expected; if the qualifications necessary, require much time and diligence in their attainment: all pretensions to miraculous endowments must be disregarded. We must lay hands suddenly on no man; nor on any consideration commit the sacred office to novices, or to men who cannot afford satisfactory proof that they are *able to teach others*.

Is it not surprising that, whilst men acknowledge the necessity of various gifts and qualifications in the teacher of any other science, they should suppose a man might officiate as a religious instructor, without any qualifications? Suppose a man were to set himself up as a teacher of Moral Philosophy, who would readily acknowledge, that he had never looked into a book on that subject; would he meet with encouragement? Would his disciples be numerous? Would not, even they, who are most liable to imposition, be ready to enquire, Can a man teach others what he does not know himself? Can the blind lead the blind?

Is religion supposed to supercede the necessity of every other qualification? Must every sincere christian be confi-

dered a judicious divine ? Then let every good citizen aspire to the dignity of a Professor of Law. But if religion and science have uniformly flourished and declined together ; if experience, as well as reason, has evinced that the former cannot prosper without the latter ; the man must be grossly ignorant, or very wicked, who would attempt their separation. If a man be able to teach others ; if he can be more useful as a preacher than in any other way, let him proceed to preach the word without delay, and endeavour to avail himself of every species of information that may tend to elucidate the scriptures ; or to make him more *apt to teach* ; and let infidels reprobate learning : they have some reason to do so ; it has been a very destructive weapon to their fabric ; but let no christian advocate a practice that would lead us back to to Gothic darkness, because an infidel cannot bear the light.

But why were the Apostle's instructions to Timothy accompanied with this most solemn charge ?

Not because he entertained any suspicion of the integrity of his Son in the faith ; but because he knew him to be a man, and therefore liable to be tempted : because he knew that motives were not wanting, to pervert him from the simplicity of the gospel ; motives which could only be counteracted by a constant sense of the presence of God, and of the Savior Jesus Christ, and an abiding expectation of the great day when the secrets of all hearts shall be made manifest, and every man shall receive according to his works.

The apostle knew very well that the gospel which he preached, and which Timothy was charged to preach *was not after man*. 'If I yet pleased men, said he, I should not be the servant of Christ.' Jesus Christ has given his ministers reason to expect treatment from the world, similar to that which he received. If they have persecuted me, they will persecute you also ! Why did they persecute and revile the blessed Jesus ? With what offence did they charge him ? He *preached the word* ; explained the law and the prophets—stripped the mask from his hearers, disclosed the evils of their hearts, and denounced the vengeance of God against all workers of iniquity. For these things he was persecuted ; and every minister of the gospel, who will honestly endeavour to preach the pure *word*, may expect similar treatment. The carnal heart is opposed to the word of God generally ; but there are particular doctrines against which the opposition is most pointed and irreconcilable. Such are the doctrines respecting the guilt, the entire de-

pravity and helplessness of the sinner.—The sovereignty of God, and his indisputable right to bestow his undeserved favors to whom—at what time, and in what manner and degree may seem good in his sight.

These doctrines tend to the abasement of human pride, and for this reason they are opposed. What is the Preacher to do in this case? Can he, with his Bible in his hand, deny that it teaches the sovereignty of God, or the depravity of man? Would it not appear more consistent to deny the Bible altogether, than to profess a regard for its authority, and at the same time, oppose doctrines which could not have been stated with more perspicuity by the inspired penmen, if their only intention had been, to make known these doctrines? The clearness with which a doctrine is stated in the word of God, is not sufficient to assure us that it will be believed by every man who appeals to the Bible. The misfortune is, that men set themselves up as judges; they previously determine what doctrines are to be received as true, and then have recourse to the scriptures: and either find matters according to their wishes, or make them so. The business of the preacher, however, is not to metamorphose the scriptures to suit the carnal taste of his hearers, or to gratify them with *another gospel* more accommodated to their wishes; but to preach the word of God as he has revealed it, considering it a small matter to be judged of men, whilst he enjoys the approbation of his Maker. But we shall probably be told that those doctrines only are essential, in which all christians agree; and therefore that those only, ought to be preached, and our sentiments respecting every controverted point cautiously concealed.

Probably by this compromising plan, the doctrines to be preached might be reduced within a very narrow compass. But if we must be so accommodating as to leave out our sermons, every thing that would not meet with the approbation of every professed christian; why should we not extend our kindness a little further, and attempt to please everybody? Possibly some preachers have made the attempt; but if their efforts have been successful, we envy them not. They have pleased men; they are not the servants of Christ. Do these men suppose that so great an alteration has taken place since this Epistle was written to Timothy, that a great part of God's word, which he was bound to preach, ought not now to be published? Were Paul now on earth, and about to write an epistle to a gospel minister, would he

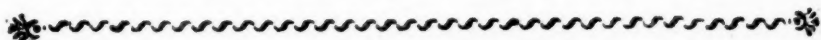
charge him to preach no doctrine, that would be opposed by any professors of religion? If any man hold such opinions as these—let him answer for them to God. The word of God is a sufficient rule of faith and practice for all men, in all ages; and we must preach it without addition or diminution, or be condemned at last for regarding *the praise of men, more than the praise of God*. Have we not reason to believe that this accommodating spirit has been productive of incalculable mischief in our own country? What else can be suggested as a more probable cause of the schisms which have taken place in the western churches, or of the enormous errors and absurdities, which have prostrated religion, reason, common sense and decency; and, in several instances, have rent asunder the strongest bond of human society? Men would disobey God, rather than give offence to one another; and as they were not disposed to maintain the purity of his word or worship; they appear to be given up to strong delusion, and he only knows what is to be the issue of their phrenzy, or when the sad scene will close.

Whilst some attempt to ingratiate themselves with their hearers by keeping the humbling doctrines of God's word out of view, or by pairing them down to the standard of their taste; others seem to neglect almost every thing else, in the heat of their zeal for Positive Institutions. The judaizing teachers taught, that men could not be saved unless they were circumcised; their modern imitators have altered the phraseology but retain the idea, that without a strict observance of Positive Institutions *according to the letter*, salvation scarcely possible. The consequences of such procedure, are uniformly such as might have been expected. Where the most important doctrines and precepts of Christianity are kept out of view, and the attention of the people turned to controverted points; they generally fall into vain jangling and contention, about the form of godliness, and are destitute of its power. But, one thing very surprising is, that the same men, who insist on adhering closely to the most obvious, literal interpretation of some passages of the scriptures; on other parts are disposed to allegorize without any restraint; and to fix any meaning to the sacred writings in preference to that which is most evident. In short, the word of God in their hands is made to mean any thing or nothing; and one would be often tempted to suppose, that their main object was, to surprise their hearers with an exposition, which no other person

would ever have thought of. If it is thought that the inspired writings, are so different from writings of every other description, that words used in the Bible are not to be understood as they would be, if found in any other book ; then these men will no longer be unable to assign a reason for their opposition to a liberal education. Such an education may be very useful to a Lawyer or any other professional man, but to the allegorical Divine, it would be worse than the loss of much money and precious time : it would habituate him to rules of interpretation which he would not be able with ease to shake off ; but which must be shaken off and forgotten before he could excel in this singular mode of expounding scripture. The preacher who is disposed to preach the gospel in simplicity, must be very unfortunate, if he cannot find a passage to suit his purpose, without torturing and perverting the word of God in this manner. If the glory of God and the interest of the souls of men, are the objects we have in view ; these are not to be promoted by bewildering our hearers, or by darkening counsel by words without knowledge :—

My brethren, the word is to be preached let the apparent effect of our preaching be what it may. The want of success has a tendency to distress the spirits of a preacher, and to prevent the zealous, cheerful discharge of his official duties. Many have been constrained to adopt the lamentation of the prophet, “ I have labored in vain, and spent my strength for naught.” That a faithful minister should be unaffected by the apparent consequences of his ministrations, is impossible. Paul could not expect this of Timothy, when *he* travailed in birth for *his* hearers ; and had continual sorrow and heaviness, in consequence of the obstinacy and unbelief of his kinsmen according to the flesh. But his solicitude did not overwhelm him in despondency ; it urged him on to more vigorous efforts to save his countrymen from their prejudices, and from impending ruin. Paul recollected, and we should recollect, that to plant and water is our business, but the increase is, in all cases entirely of God. His word will most assuredly accomplish that for which it is sent. Not one gospel sermon shall fail of its purpose. There is often much unbelief and much selfishness, at the foundation of exercises, which we are in danger of attributing to a better cause. If we are indeed called to preach the word ; let it be preached in season and out of season ; whether the people will hear or forbear. If God only can clothe his word with power, and by the accompa-

nying influence of his Spirit give it success; to him, let us resign his own work. He hath the hearts of all men in his hand; and will accomplish his purpose. Let us be far from supposing that the word is preached in vain, unless its good effects are immediately visible. The Lord may be opening the hearts of our hearers to attend to the word spoken: serious resolutions may be formed, or a permanent change effected, under the sermon which we have considered lost. Wherefore, in the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that. *Preach the word.*



ACCOUNT OF MR. JERVAS.

THE readers of the *Virginia Religious Magazine*, may perhaps, recollect the old Gentleman, who related the melancholy story of poor Jack Vincent, published in the fourth number of the second volume. It is my design, at present, to give some account of this worthy man. And if my readers feel as I do they will be glad to meet with him again. It has frequently been remarked by the neighbours, that no man ever yet went to the house of Mr. Jervas, who did not regret that he was obliged to leave it, and feel anxious to return. This remark was fully verified in my own experience. I visited the old Gentleman frequently, and soon became intimate in the family. It was the dwelling of piety, of peace and hospitality. Every thing was conducted with regularity and order. The old gentleman had raised a numerous race; his children, all but one amiable daughter, were married and settled near him. The young lady, whom I have mentioned (who was called Lucia) watched the declining years of her aged parents and waited on them with all the affection of a daughter. The hall was often filled with children's children, who visited their grandpapa, to share his affection, and to receive the benefit of his instructions. I had never formed an idea so perfect of a happy old age, as I saw here realized. After I had been long enough an inmate of the family to make it proper for me to request such a favour, I desired the venerable old gentleman to give me an account of his life, and particularly to explain to me how it was, that he had attained to an old age of greater happiness than most people enjoy in their youth. I was also particularly desirous to know how he

had trained up thirteen children, so that all seemed to be treading in his footsteps, and likely to attain that happiness which their father seemed so fully to enjoy. Mr. Jervas's modesty at first led him to refuse my request; but upon being gently pressed by me, he hesitatingly assented, and spoke as nearly as I can recollect, as follows.

My father was a pious man, in that situation of life which every wise man wishes to be his own, he had "neither poverty nor riches." My mother was one of the most exemplary christians that I have ever known. The constant object with both my parents, was to train up their children in the nurture and admonition of the Lord. We were accordingly, in our infancy dedicated to God in the ordinance of baptism; and I think it but justice to say, that I have never known any person so sensible of the obligations which parents bring upon themselves in this ordinance, as my mother was. In truth, her whole soul seemed to be devoted to the discharge of her duty to us; she could hardly be more anxious for her own salvation, than she was for ours. In every plan for our education, in every scheme for amusement, her first enquiry was, will it promote, or will it obstruct this object which lies so near my heart? I perfectly, recollect at this moment, many of the instructions which she gave me in my early youth; and one incident which made an indelible impression upon my mind, it may be worth while to relate. My mother had a private closet, to which she used often to retire, for meditation and secret prayer. On a certain day, after a retirement longer than usual, she called me to her, and seizing my hand, with a countenance glowing with affection, and eyes beaming with benevolence, she led me to her closet, and placing me by her side addressed me thus. "My dear child I have often told you before that I have given you to the Lord in Baptism. You do not belong to me, you belong to the Lord. It is my purpose again to give you up to God;" then kneeling down, and causing me to kneel by her side, she in the most fervent and affectionate, yet plain and simple language, committed me to the Lord, and with eyes streaming with tears, implored the blessing of Heaven upon me, and prayed that I might be a child of God, and from my very infancy learn to love and serve him. Her words, her looks, her actions all spoke to my heart.—The old man's lips here began to tremble, a tear trickled down his cheek, he was too much agitated to proceed—But recovering himself he went on—This scene I never shall forget: the impression

which it made will never be erased. I then determined that I would devote myself to that God whom my mother served, and to whom she had given me. But I shall be tedious if I detain you by a minute relation of particulars. My father took care that I should receive a good education, and was still more careful in training me up to habits of industry and sobriety. One of the earliest lessons which he taught me, and one which he inculcated with very great earnestness, was *that no man could be respectable or happy except so far as he was useful*. The application of this maxim is very extensive; agreeably to its import, I was taught cheerfully to engage in any thing which would be useful in the family, and never to despise any office, however menial it might be thought, which would add to the comfort of my fellow creatures.

I remember also to have heard it frequently in the month of my father that the youth of our land would be ruined *by being too proud to work*. Accordingly he taught his children, that the received notions of honour and delicacy on this subject were utterly false. He did not however urge his children to labour, with the unrelenting rigor of an Overseer, but with the kindness of a parent who was anxious to train them up to habits of industry. Thus we acquired the practical knowledge in farming, which long experience had given him, and we were not under the necessity of depending upon a mercenary hireling, to superintend our affairs: We knew what a servant ought to do, and when we ought to be satisfied with his labour. In this way my parents trained me up. At the age of sixteen I came forward and by my own act ratified that covenant which had been made at my Baptism.

The various scenes of my youth need not be described. I continued under the parental roof, until the age of twenty-four. At this period I entered into the married state and — Pray sir said I, begging pardon for interrupting you, what were the maxims which regulated your choice in this important affair? Why sir, replied Mr. Jervas, my maxims on this subject would, by the world at large, be esteemed ridiculous, but to a christian, who believes that the disposal of every event is with the Lord, I am persuaded that they will appear reasonable. When I first began to think seriously of matrimonial affairs, I made it a subject of prayer: No concern of life appeared to me more weighty, and I could not reasonably expect happiness, in a

connection so intimate, if it should be thoughtlessly entered into. In the next place, I resolved that the person, to whom I should be attached for life, should be as far as I could judge, a christian, and a member of that society, to which I myself belonged. For how could I hope for happiness, if the partner of my heart were an enemy to my Saviour? and how could I hope for union of designs and councils, for uninterrupted harmony, and unrestrained freedom of intercourse, if my wife should differ with me in religious sentiments? Marriages of this kind are always imprudent. In a wife I also wanted a *companion* and not a mere *domestick*. I resolved therefore that the girl of my choice should have the accomplishments necessary for agreeable social intercourse. On the subject of accomplishments, however, I set much more value upon *intellectual* than *external* accomplishments. I therefore placed piety and good nature in the first rank: a good understanding improved by reading and reflection was set down in the second; and lastly, though by no means unimportant, I arranged a similarity of habits, manners, and sentiments. Having formed these opinions and reflected on them until they became deeply fixed in my mind, I went to the work of *observation*. It was long before I was suited to my mind. A detail of my disappointments would be needless. At length having called to visit an acquaintance, who laboured under a malignant fever, I there met with a young lady, whose countenance and manners affected me strongly. She was a near relation of my sick friend, and altho' the fever was believed to be highly infectious, she with the benevolence of a christian, and the fearlessness of a hero, attended his bedside; and with her own hand wiped off the "cold sweat which glazed his forehead," and applied moisture to his lips, which were parched with the burning heat of the fever. Her eyes beamed tenderness, and her face glowed with the ardor of her feelings. And when his departing spirit left the body, when she heard his last convulsive groan, she raised an eye of faith towards heaven, which seemed to say, "The will of the Lord be done." After the first effusions of grief, I attempted to administer consolation to the bereaved, and found her mind so instructed in the doctrines of religion, so filled with faith and resignation, so patient, so meek, and so affectionate, that I was filled with astonishment. To this young lady I paid my addreses, and without any tedious detail, I have just to say that her arm has been, for this fortieth

winter, locked in mine, and now I feel for her something like the *ardor of juvenile passion*.

In training up my children, I endeavoured to imitate that example, which was set me by my mother. Without any unnecessary delay, they were presented in the church for baptism. And as soon as their reasoning powers began to act, I began to teach the simple, but most important doctrines of religion. This I knew to be contrary to many modern theories; but the maxims of Solomon are surely as much to be relied upon as the speculations of unbelieving theorists—my endeavor then was to “train up my children in the way in which they should go.” The method, in which I began was this. I had remarked that the relation between cause and effect, was one of the earliest relations observed by children. Taking advantage of this, I endeavoured to turn their attention to a variety of circumstances in which this relation was very obvious. It is easy thus, very early, to induce the habit of inquiring into the causes of things—and sooner than one would suppose, they acquire pretty correct opinions on this subject. Tell a child of three years old that the top with which he is playing was manufactured by a knife, his reply probably will be that a *knife has no sense*. In the effect produced, he clearly perceives the necessity of an intelligent agent. As soon as I saw that my children had acquired this knowledge, I directed their attention to some of the most obvious changes in the natural world, and to some of the most striking properties of those which were familiar to their senses. I endeavoured to show the uses of many of the processes of nature, and the benefits resulting to man from them. Who made it so? was a question very frequently proposed to me. From these enquiries occasions were taken to lead their minds to the great first Cause, I endeavoured to shew them the marks of his wisdom, power, and goodness, and to associate in their minds ideas of God with all the objects of sense. In this affair, however, there was need of particular care, never to mention the name of the Deity, without a due sense of his majesty and glory. If parents irreverently speak of the supreme Being, children will certainly do so too. But if we always keep our minds deeply impressed with God’s awful glory, those who look up to us for instruction, and who endeavour to imitate us, will rarely speak of him lightly. I now recollect a little incident which, at the time when it occurred, afforded me great pleasure; more, however, as a proof of the success of my plan, than on any other account.

After a drought of unexampled severity, we were favoured with a slight shower : immediately after which, the children ran out to play. Very soon, one of my little ones came running in, and with a countenance expressive of the highest pleasure exclaimed " Do papa come see here. I followed him to the garden, and he bade me observe, when he struck a colewort leaf, that the large drops which were standing on it, would roll down the stem of the leaf, and drop just at the stalk. Do you not see says he that the leaves slant upwards from the stalks, so that almost all the rain which would have fallen on the hill, has been carried to the stalk, and the ground just about it is right wet. Just as I was going to make some remark for his improvement, he exclaimed, " See papa the wonderful goodness of God ! " This was spoken in so feeling a manner, that I was confident, that he was strongly impressed with a sense of what he had said. Well my son, said I, let us retire to some secret place, and return thanks to God for his goodness. Come papa, says he, let us do so. He followed me, and during the service I think I never saw a child so affected. I mention these minute affairs, that your question how I trained my children may be fully answered. It is proper for me however to observe that I did not expect by my own wisdom in planning, and assiduity in executing, to make them christians. I knew by experience the depravity of human nature and the necessity of regeneration, and I fully believed the doctrines of grace. My duty, and, I trust, my desire was to be a worker together with God. At least I wished to obey that command of the Scriptures " Bring them up in the nurture, and admonition of the Lord." In giving instructions concerning the Deity, I always endeavoured to mix practical, with speculative truth ; and to enforce the necessity of loving, and serving, as well as knowing God. And when I observed their hearts, in any degree, affected with a sense of duty ; when I thought, from external appearances, that they were making resolutions to serve the God of their fathers. I brought to mind the reluctance which they had so frequently shown to engage in these things ; and took occasion from this, to explain to them the doctrine of human depravity, the lost and ruined condition of man, and the danger of everlasting destruction, to which every soul of the human race is exposed. But in doing this, I endeavoured to imitate the conduct of my mother. She did not harshly thunder out eternal damnation, and warn us to fly from hell, in an angry tone of

voice ; but in the mildest accents, and with the most affectionate tones ; frequently with eyes streaming with tears, she would clasp us to her bosom, and warn us to fly from the ruinous, the fatal courses of sin. Parents frequently chide their children for some trespasses against them, and for sinning against God at the same time ; but this often produces unhappy consequences : My mother never did so. And, as I said, I endeavoured to follow her example ; and always to let them see that in giving religious advice I aimed only at their advantage. In this, as in every part of the religious education of my children, I was chiefly indebted to their mother. The peculiar structure of the female mind, perhaps, makes it more susceptible of pious affections, than ours ; and that in winning softness, and sweet insinuating manner of address, peculiar to the sex, gives them the readiest access to the heart. Religious truth falling from the lips of a pious mother, makes an impression when all other means seem to fail.

When our children discovered any meltings of soul under a sense of their depravity, we took occasion to display to their minds, the glory, and grace, of the blessed Redeemer of sinners. I confess to you, however, that the task of training them up in this way, was no easy thing. I met with many difficulties, and had to suffer many discouragements. Often did I almost despair of ever accomplishing my purposes ; but the grace of God enabled me to persevere ; and the extraordinary zeal, patience, and perseverance, of their beloved mother often animated my fainting hopes, and revived my desponding mind. So true is that saying of the wise man “ Who so findeth a *wise* findeth a good thing, and obtaineth favour of the Lord.” But the task of educating children as they should be, will always be found arduous. There is need of great patience in bearing with their froward humours ; there is need of great watchfulness, to guard them against dangers ; there is need of great attention, to observe the proper times to instill wholesome doctrines ; there is need of nice, and accurate observation, to discover the peculiar structure of their several minds ; there is need of great skill, in accommodating instruction to their different capacities ; and there is need of unbending fortitude, and perseverance to bear one up, amidst all difficulties and discouragements. Thus, however we went on, and as our children were growing up, they were taught that excellent summary of christian doctrine and practice, the Assembly’s Shorter Catechism. But

I have always observed, that just to oblige a child to commit this manual to memory, is of very little service. I therefore obtained of the pastor of our congregation, who was a pious and learned man, a course of plain, familiar lectures, on the catechism; these I required each child to transcribe for his own use, and to read and study with such diligence, that they should be able, when called upon, to relate to the minister the substance of them. When this work was accomplished, I procured for my family several valuable treatises upon the evidences of christianity, such as Berkley's Minute Philosopher, Beattie's and Paley's Evidences, The Gospel its own Witness; and Leslie's Short Method: These also I required them to study, so that they could retain all the important arguments contained in them; not for the purpose of disputation with others; but that they might be grounded and established in the truth. My reason for this was, that I had observed many parents to undervalue this study; and suffer their children to grow up in total ignorance of the evidences upon which divine revelation rests its authority; and when they go forth into the world, the first subtle attack of the infidel overwhelms them at once. I therefore, took care that my children should be well furnished with arguments in defence of christianity. When this work was accomplished I set them up, on a course of ecclesiastical history, requiring them diligently to read Prideaux's Connection, and Mosheim's history of the Church. Having made this preparation I set them to the study of the Holy Scriptures. For this purpose, I procured that invaluable work, Doddridge's family Expositor, and required the diligent perusal of it by every member of the family. I every evening also read a section of it before family prayer. There is now an excellent family Bible which I had not then the benefit of perusing, nor the opportunity of putting into the hands of my family; I mean Scott's Bible, which together with the family Expositor, would make a pretty good Library for a private christian. In this way I taught all my children, both sons and daughters. The reason for teaching my sons was obvious, and I thought it important that my daughters should be made wise unto salvation, and be able to instruct their children (should they be married) in the doctrines of Religion. In this business besides the constant and unwearied attention of Mrs. Jervas, I received considerable assistance from other quarters. As I had a number of children to educate, and as the habits of domestic education in this country,

render it very difficult to keep up that discipline which is necessary in publick schools, I determined to employ a private teacher; and by the good providence of God, I was enabled to obtain a young man of piety, of science, and of genteel easy and manners. I soon discovered that his opinions coincided with mine in every point of importance. His principal aim, and that to which he directed his most strenuous efforts; was to inspire them with a regard to God, and to imbue their minds with the fear of their Creator. The philosophy which he taught was calculated to lead the minds "Through nature up to nature's God." And his precepts were so constantly enforced by an example of piety, of meekness, of patience, and christian sweetness of temper, that they had powerful influence upon all who were under his direction. And his heart was so warm, so formed for the exercise of generous and tender affections, that he gave a turn to the dispositions of the whole family, and my children were under him trained up to the exercise of friendship. I have frequently observed a very important deficiency in this very point. And perhaps the general complaint with regard to the selfishness of men, and their incapacity for the exercise of that real generous genuine friendship,

— Which no cold medium knows,

But with one love with one resentment glows,
arises from a total neglect of this affair, in systems of education. Often have I and Aspasio and my children, sat for hours in the long winter evenings and enjoyed those domestic delights, that home born happiness which Cowper so admirably describes in his inimitable poem.

[See Cowper's Task, Book 4, from line 120 to 190.]

Another auxiliary, from whom I derived not a little assistance, was the Pastor of our church. His character I may hereafter give you at large. The principle trait in it, which I shall now mention, is the attention which he has uniformly been disposed to bestow upon the young people in the congregation. Although his circumstances were narrow, his salary small, and he was fettered by a school, which he was under the necessity of teaching, yet was he unwearied in the discharge of clerical duties. From the time that he took charge of the congregation, the people began to improve in religious knowledge. The young were instructed in the doctrines of the religion of Jesus, and the old were made wiser. Though he was a man of deep research, and profound science, yet such was his condescension, that he would let himself down to the weakest

capacity ; he would invite the timid by his familiarity, repress the wanton by his gravity, and by cheerfulness of countenance and communicativeness of disposition, he would draw the young around him, and with a sweetness and benevolence peculiar to himself, he would insinuate wholesome truth into their minds. I always thought it a privilege when I enjoyed his company, and I never can be sufficiently thankful to God for placing over us such a Shepherd. It was our care by every attention and respect, to induce him frequently to visit us. Servants, children, and all loved and revered him, and with delight have a thousand times listened to the words of reproof and consolation which fell from his lips. But it is time for me to conclude this long narrative, in which I have so frequently had occasion to mention myself, as almost to make it disgusting, even in an old man. Thus you see, in the general, how my children were trained up ; these were the means which I used, but without the blessing of God they would have been ineffectual : To his name therefore be the glory.

The subject of *accomplishments* was incidentally mentioned by you said I in the course of your narrative, may I learn what are your maxims on this subject, and how you regulated the affair in your family ? It has always been a maxim with me, replied Mr. Jervas, that pleasing manners, and agreeable forms of address are of great importance to both young and old. And while we are united in society, this will ever be the case. To the young they are important, because they serve to recommend them to the affection, if not to the esteem of others ; and to the old, they are equally so, because thus they are enabled with more ease and with greater success, to transact business, and carry measures of utility. But this is a point on all hands conceded. The question of principal importance, and that which has been most warmly disputed, is what is the best, and *safest* method, for the acquirement of those accomplishments, which by all are judged necessary. On this point I remark that there has been a very general error. Politeness is always manifested by the exterior conduct : and therefore the general rule has been to begin with the regulation of the actions and movement of the body. A certain set of motions have been called graceful, these are taught with great sedulity. Certain things are reckoned unpolite, these are required to be avoided with all care. And when these attainments are made it is believed that a polite education is fully completed. Thus the politeness of most people is a

mere artificial thing, in which nothing of the heart is shewn. *And those are generally reckoned most polite, who can most completely conceal the sentiments of the heart.* This indeed is universally understood, in what is termed the *polite* world, for no sooner does a person who has been treated with the most flattering marks of attention, and around whom a thousand graceful motions have been made, leave the room than a thousand keen and sarcastic remarks are made upon his person, his dress, his manners, his estate, his parentage and I know not what. And then it is the part of this spurious politeness to deal out scandal, and bring railing accusations. I say, therefore, that the general practice on this subject is entirely preposterous. True politeness originates in the heart; and to be successful, you must begin with its cultivation. Inspire it with genuine benevolence, eradicate the selfish passions, let a young person wish to promote the ease, and comfort of all with whom he associates, and if he has good natural sense there need be no fear of his wanting politeness. When this object is attained, I have no objection that some attention be paid to the manner in which this disposition is manifested. The exterior may be polished, when there is solidity enough to admit apolish. But here again there is room for enquiring what is the best way to give this external polish? How shall graceful motions be most easily acquired. On this I remark that they must be acquired by imitation, and that it is necessary that a good model be presented for imitation. But I never would recommend it to a friend of mine to imitate the artificial movements of a dancing master. Nor would I ever insinuate to the young, that when this can be done successfully, they have attained true politeness. Parents can I think accomplish all that is necessary on this point, by giving their children suitable cautions what awkwardness they should avoid, and how in particular they should act. If any should object to this as exceedingly troublesome, I only observe that parents, who think it important that their children should be graceful and easy in their manners, and who think it too troublesome to give attention to this point, are not fit to be parents. The most polite person I ever met with, was trained up in the way which I recommend. And on the other hand, I have more frequently had my feelings wounded, among those who made the greatest pretensions and, who were trained up in this *high style of politeness*, than by any others I ever associated with. I therefore determined never to put my children under a dancing master. For I do not think it is

the best plan for accomplishing the point in question, and am of opinion that it is not *consistent with a religious education*. Those parents who place a due value on the souls of their children, whose highest object and whose ardent wish is to train them up *in the nurture and admonition of the Lord*, will be cautious how they expose them to the allurements of the world, to the follies and dissipations of routs and dancing assemblies—Excuse me sir said I for interrupting you. But suppose that the head of a family, should, for the purpose in consideration, employ a dancing master in his own family, just as you employed the worthy gentleman, whom you mentioned, as your private tutor. What objection could be made to such a plan? This I acknowledge, said Mr. Jervas, is the least objectionable form, in which this matter can be carried on. And I would not be for excommunicating parents who acted thus. I think a charitable, liberal spirit, would incline us to suppose, that such persons after the best examination in their power, believed that this was the best way, in which they could give that external polish, which is desirable. For my own part, I consider this as a point, in which good and pious men may differ in sentiment; and therefore, as I said, I would bear with it. But I could not act thus, with a clear conscience. In the first place, because it would hurt the feelings of weak christians, and, I think, the Apostle Paul teaches us to pay great respect to them. It is a part of christianity, and I may say a part of true politeness, to do so. In the next place, because I might thus throw a stumbling block in the way of others. I could not bear to hear it said by a person whose children frequented places of revelling, and dissipation, “Why old Mr. Jervas sends his children to the dancing school too.” In the third place, I should be afraid that my children would acquire a taste for vain amusements, for dancing, and frolic, which would materially obstruct their progress in the way to Heaven. For these reasons I could not adopt the plan you propose; though I acknowledge that many things are tolerated in christian families, which I think much worse than this. Such as misspending of Sabbaths, and the total neglect of religious education which prevails so generally in this country. But do not suppose that I am vindicating one offence by others which are worse.

As to other accomplishments, they may be dispatched in a few words. As for painting, it is mere folly to teach the art to children who have not a *turn* for it. And, in fact, those who undertake to teach our daughters, are mere

daubers, who have neither taste nor ingenuity : and the knowledge of the art, which they acquire, only spoils their taste, and puffs up their vanity ; so that I resolved to have nothing to do with it. Of solemn music I am a great admirer. I think it has a tendency to soften the heart, and to refine the taste. And I would gladly have instructed my daughters in it, but for one reason. Public institutions are not at all patronized by the Legislature, and are not in general liberally supported by individuals. A few generous men are heavily taxed for this important purpose. I therefore in deliberating on this point, though it more becoming a good man and a christian, whose business it should be to "*do good and communicate*" to appropriate the price of a Piano, and the fees of a Music Master, to a Public Charity. I consulted my wife and daughters on this subject ; and, to my great satisfaction, found that they coincided with me in opinion. And I believe we have never yet had reason to repent the determination. Lucia my dear said he, turning to his daughter, when young Freeman was taken the other day from poverty, and distress, and was placed in the charity school to be educated for the ministry, did you repent that you had never learned musick ? The young lady blushed, and replied, every arrangement that you have made Papa, has perfectly satisfied your family.

If, said Mr. Jervas turning to me, you rank literary attainments, under the general term accomplishments, I did pay the most scrupulous attention to them. I took care, that not only my sons, but my daughters too, should be educated. They were accordingly, instructed in the principles of Arithmetic, Grammar, Criticism and Logic, Natural Philosophy, Astronomy, Geography, and History. My object, however I succeeded, was to make them suitable companions for men of learning and piety, and proper persons for the instruction of children, at that time of life, when the earliest and most durable impressions, are made on the human mind. Thus sir I have groan old, in performing, in my poor way, the duties of a parent. Divine Providence has, in some degree, crowned my labours with success, and I enjoy a happy tranquility in old age, for which I can never be sufficiently thankful to him from whom every good thing cometh. I returned thanks to the old Gentleman for his edifying narrative, and for the present took my leave. But not long afterwards called on him again, at which time several interesting matters occurred, which shall be communicated in the following No.



Dialogue between a Baptist and a Pedobaptist.

Bap. Good morning, neighbour. May I ask on what you are poring with such earnest attention?

Pedo. It is a fragment of an old missionary journal, which has fallen into my hands by accident. I cannot discover in what part of the world these evangelical labours were performed; but they seem to have been attended with very considerable success, among people to whom the gospel had never before been preached. The preacher's name was Eusebius. The writer appears to have been his companion, and an eye-witness to the facts he relates. I am so pleased with the simplicity and piety of the narrative that I much regret the loss of the greater part of it. Shall I give you a taste of what remains?

Bap. With all my heart. I love to hear of the advancement of the Redeemer's Kingdom in every age and country.

Pedo. ——"Truly it pained our hearts to leave these loving people. At the hour when we were to depart, more than two hundred souls gathered around us with bitter weeping and lamentation. But a few days before, they had been buried in the darkness of superstition and many abominable idolatries. By the grace of God, through the preaching of Eusebius, they had now been brought to the marvellous light and hope of the gospel.—Surely no tongue can express how tender a love the christian feelth towards his spiritual father in Christ.—They hung upon Eusebius in agonies of grief, as though they were about to lose all they accounted dear. But he comforted them with many words, setting before them the precious promises of the everlasting covenant, and the blessedness reserved for the saints until that day when they shall meet in their Father's kingdom above, to go no more out. Then smiles of joy mingled with their tears. And after we had farther exhorted them to continue steadfast in the grace of God, and prayed together, we departed.

Now, by the good hand of our God upon us, we came the next day to Delta, the chief town of that province. So having prayed to the Lord of the harvest for a blessing on our labours, we went to a pleasant place at the border of the

town, where the townsfolk used to resort in the heat of the day. And Eusebius began to preach the faith of Christ to such as we found there. But as it commonly befalleth, so here Satan greatly opposed the gospel. Many said it was strange news, which they had not time to enquire into, whether it were true or not. Other some, who held themselves to be of the wiser and better sort, mocked at the cross of Christ, and reviled us with bitter words for troubling their pleasures with such discourses. Great indeed is the enmity of man's proud and carnal heart against the blessed truths of God. Nevertheless, it pleased the Lord, even at our first preaching, to give us a token for good. There was in the company a woman, by name Elpidia, in whose mind the Holy Ghost so wrought that she gave diligent heed to the words of Eusebius. Her heart was melted by the good tidings of salvation in Christ Jesus. She professed her faith in the Lord and love to his laws on that same day. And when she and her family were baptized, she came to us and intreated us that we would take up our lodging at her house. But we refused, desiring not to be burdensome unto her. Yet she continued to press us exceedingly, saying even with tears, if ye have indeed good confidence concerning me that by the grace of God I am in truth one of his children, I intreat that ye would honour my house by your presence, and make it your dwelling whilst ye tarry in this place. Upon this we consented. The Lord reward her in that day for the kindness which she showed unto us !

Then the next day, nothing discouraged by our adversaries, ——” Here the narrative is interrupted by the depredations of time.

Bap. I am sorry for it. The account has taken my attention ; I wish we had the whole of it.

Pedo. By the way, we have here an incidental mention of the administration of baptism. Let me ask you whether, so far as may be judged by this relation, you think these men to have been Baptists or Pedobaptists ?

Bap. Stay ; let me read it myself.—I think it is evident enough that they were of your persuasion. We are expressly informed of Elpidia's conversion and profession of faith. Then the baptism of the whole family appears to have followed as a matter of course, without the least hint that any of the family was or professed to be converted, except herself. Besides when she importuned the preacher and his companion to accept her hospitality, she urged her

own religious sincerity, without noticing at all the religion of her family ; which she would naturally have done to strengthen her plea, had they also been believers. I have read many journals of Baptist missionaries. They have frequent occasions to mention the administration of baptism ; but they always do it in a way very different from this.

Pedo. Do you remember the account of the baptism of Lydia and her household, recorded in the sixteenth chapter of the acts of the Apostles ?

Bap. Yes ; I remember it well.

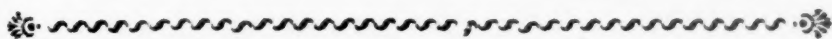
Pedo. Is it not remarkably similar to the case we have just been reading in the old journal ?

Bap. I think not. Surely there must be a very material difference.

Pedo. Let us ascertain the point by comparing them together. “ — And we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.” You see how the comparison stands. And now I leave it to yourself to draw the proper conclusion.

Bap. I acknowledge I have never viewed this matter in the same point of light before ; and will take care to give it a diligent and candid consideration.

PHILANDER.



FOR THE VIRGINIA RELIGIOUS MAGAZINE.



Second Dialogue between a Baptist and a Pedobaptist on the baptism of Lydia and her household.

Bap. NEIGHBOUR, I am glad to see you ; I have been considering the baptism of Lydia and her household ; and am ready to offer several strong objections to the conclusion you draw from it.

Pedo. Pray let me hear them.

Bap. Our Lord declares, “ He that believeth and is baptized shall be saved.” The Apostle Peter exhorts the Jews, “ Repent and be baptized, every one of you in the name of

Jesus Christ, for the remission of sins." And we are informed that "they of Samaria who believed, on the preaching of Philip, were baptized, both men and women." Now I argue that the family of Lydia must have been believers, or they would not have been baptized; because the texts I have mentioned, and many other similar texts, prove that none but professing believers are to be baptized.

Pedo. I do not see that those texts prove any such thing.

Bap. Not see it! Why, is it not as plain as the light of the sun at noon?

Pedo. Not quite, I think. Those texts prove that whenever any person, not before baptized, professes faith in our Lord Jesus, he is to be baptized straightway; a point in which you and I are perfectly agreed. But they prove nothing more. The scriptures nowhere limit baptism to professing believers alone. I do not say that this proves household baptism; but that it leaves us at liberty to receive the impression of any good evidence which may appear to support it. Particularly, it leaves the way completely open to draw an unembarrassed conclusion from the case of Lydia and her household.

Bap. I cannot but think that the texts I have mentioned do limit baptism to professing believers.

Pedo. Let me give you an illustration of this matter.— You have lately executed what you intend to be your last will and testament. Suppose that at some future day your youngest son should observe, on looking into this instrument that you had in the first clause bequeathed the house in which you now live to his elder brother and sister, Would it be wise in him instantly to throw the will aside, concluding it certain, as a matter of course, that you had made no provision for him; and to reject all evidence which might be offered to convince him that you had?

Bap. Still I return to the words of our Lord. He says expressly, "he that believeth and is baptized shall be saved." Infants cannot believe, and therefore ought not to be baptized.

Pedo. Our Lord as expressly says, and in the same verse too, "he that believeth not shall be damned." Suppose I should hence argue, no infant can believe, therefore all who die in infancy must inevitably be damned: would you admit the conclusion? Is not this passage necessarily to be understood with a limitation to adults? And does it not leave the question concerning household baptism perfectly open to be decided by other evidence?

Bap. I do not like this precise way of arguing on the scriptures.

Pedo. I have always thought that the proper inquiry concerning arguments is not whether we like or dislike them, but whether they be true or false. But let us take care not to lose our temper; for that would be far worse than a little mistake in reasoning.

Bap. To return to Lydia: I object in the next place, that it cannot be proved there were any infants at all in her family.

Pedo. It is just as probable that there were as that there were not; perhaps a little more probable. But it is a point with which I am not concerned.

Bap. Not concerned! You surprize me. Pray how am I to understand you?

Pedo. We never baptize an infant because it is an infant. Our rule and practice is to baptize all who constitute the household of the believer, because they are his household; without regard to their age, whether they be infants or not. And the Apostolical example of baptizing the household of Lydia appears to me a strong proof, though by no means the only proof, that we are warranted and required so to do.

Bap. Then it may be that all the family of Lydia were believers, and that they were baptized on their own personal profession of faith in Christ.

Pedo. As to that, I will only refer you to the impression which the history of the transaction seemed to make on your own mind at our last conversation. My present business is simply to defend that impression from the objections with which you would overrule and discard it.

Bap. I have still another objection to it. We are informed that before Paul and Silas left Philippi, they entered into the house of Lydia, where they saw and comforted the brethren. These brethren I take to have been Lydia's family.

Pedo. I must take the freedom to say, it is a mere presumption, unsupported by the least particle of evidence.

Bap. Why, who else could they be?

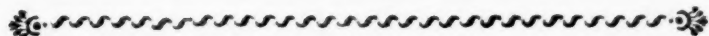
Pedo. Pray, have you carefully read the whole chapter?

Bap. Not very lately.

Pedo. I wish you had. It shows that there were at this time several Christians at Philippi, who were certainly not of Lydia's household. There were besides Lydia herself, the excellent young Timothy and the Jailor who had been converted the night before. The writer of the history also

was evidently there. These brethren would naturally expect to see Paul and Silas at their old lodgings in the house of Lydia after their deliverance from prison; and they as naturally went thither to see and comfort the brethren, after their mutual distresses. Were it necessary, it might be shown to be highly probable that there were other brethren there, who are not expressly mentioned. We know that Paul and his companions were at Philippi many days; and a few years after we find this apostle writing his epistle to a flourishing church in that city. But I need not resort to this probability to remove your present objection. On the whole, it seems to me that nothing which you have advanced invalidates in the smallest degree the strong impression which naturally results from the history of Lydia and her family in favour of household baptism.

PHILANDER.



THE POWER OF CONSCIENCE.

PLUTARCH concludes his account of Caius Marius with the following striking paragraph.

“Marius, notwithstanding all the cruelties he had exercised, still thirsting after blood, died in his bed. But this death, which appeared composed and natural, was in reality most tragical; for he passed the last days of his life with such anxieties and terrors that he could enjoy no rest either by day or night. He died equally tormented with the remembrance of the past, the sense of the present, and the fear of the future. That avenging fury which he would have delivered over to Metellus, [whom he had caused to destroy a dear and worthy friend by a false accusation,] began to punish him in this life, and call him to a severe account for all the blood he had spilt. So true is what Plato saith, that the impious and wicked, at the approach of death, begin to fear every thing, of which they made a mock before. Then does dread and distrust seize them, remorse torments them; and their only companion, whether awake or asleep, is despair. Whereas that person who can reproach himself for nothing, and who has spent his life in innocence, is always full of comfortable hope, which Pindar calls “the tender nurse of old men. They, saith he, who have walked in the ways of purity and justice are always possessed with that comfortable hope which rejoiceth

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the heart, that comfortable hope which is the tender nurse of age, and more especially governs the fickle mind of mortals." For it is an incontestable truth, that a happy old age is a crown of glory, and is no where to be found but in the paths of justice."

Thus the excellent Plutarch. If such a contrast of vice and virtue was realized even under the glimmering light of heathenism ; how much stronger must it be, how much more terrible on the one side, and delightful on the other, under the meridian blaze of divine revelation. W.

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## RELIGIOUS INTELLIGENCE.

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TO THE EDITORS OF THE VIRGINIA RELIGIOUS MAGAZINE.

THE documents which I send you came to me enclosed in a letter from a very respectable clergyman in the state of Tennessee. They exhibit a very interesting statement respecting one of the Rev. Mr. Blackburn's schools in the Cherokee nation—and, if you think they will be entertaining to your readers, the letter together with the documents, are submitted to you for publication in your magazine.

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*The following is a letter from a clergyman in Tennessee,  
to his friend in Rockbridge.*

*December 9th, 1806.*

REVEREND AND DEAR SIR,

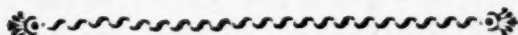
I SEND you inclosed a letter, sent to me by Nancy Fields, an Indian girl thirteen years of age, together with a table she sent, shewing the state of the school. From my acquaintance with you, I know that at least it will gratify your curiosity—but I think it will do more. You will see from the papers that she is a scholar of Mr. Blackburn's second Indian school, together with all the children mentioned in the table to the number of twenty-one ; which school the General Assembly has not engaged to support ; and, indeed, they do not give sufficient support to the first. The second is therefore established at Mr. Blackburn's own risk ; who makes every honest exertion to get aid from the generous and benevolent. And I have good reason to believe that he conducts the business with that fidelity and zeal, which will immortalize his name with the lovers of religion.

You may make whatever use of the papers you please ; if you think proper, you may read them to your congregation, or if you solicit the small donation from each of the members of your church, which she has requested from us, and forward to me whatever may be collected, I will be faithful to give it to Mr. Blackburn, or send it to any other person you see proper. Presbytery have appointed a committee to examine Mr. Blackburn's schools, and to report to them ; also, the same committee, are appointed as a board of audit to examine the manner in which the public money is appropriated. I am one of the Committee. After I have gone to the schools, if you desire it I will send you an account.

A few weeks ago there was urgent need of forty dollars to this second school, the teacher sent word to Mr. Blackburn that he had not a cent—who felt his hopes very much sunk, and had taken his pen to write to a friend to borrow the money on his own credit—but before he had wrote one line, a stranger called at his gate, and delivered him a letter ; on opening it, he found enclosed a fifty dollar bank note, which was sent him from a Scotchman, captain of a vessel. Query—Did Providence send the money to support what he did not wish to fall through.

No doubt should you shew the Indian papers to some of your brethren, they may think it their duty to endeavor to collect something.

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*Letter from Nancy Fields, a Cherokee Indian, to the Rev.  
\*\*\*\*\* his Elders and Congregations.*

SALE-CREEK, Cherokee Nation, 21st August, 1806.

REVEREND friends, we the underwritten subscribers, scholars of the Rev. Gideon Blackburn's second school of this nation, have sent to each of you, your elders, and congregations, a table written with our own hands, containing a fair and a true statement of the progress of this school.—We hope the thing by us intended, is the glory of the great Spirit, and as we believe that to be the leading motive with you all, in all you do, we therefore, with one voice, conclude that you ministers unto whom we have written, with all your elders and the head member of each, and every, family that form your congregations, will, most freely and readily, give evidence of the same, by granting us

our requests, which we, the children of this school, and of Cherokee parents, do, by these presents, most feelingly ask of each, and every of you for Jesus' sake.

1. That you will all bless, with us, the great Spirit for the gift of his Son Jesus Christ, made to a fallen world; and that you will all pray the great Spirit to dispose the hearts of poor sinners to lay hold of the offers of Salvation made through a Redeemer to them, upon the terms of the gospel; and that he may give us a sufficiency of his grace to enable us to improve the blessings upon us bestowed, by the instrumentality of the Rev. Gideon Blackburn, in school information.

2. That you Ministers, Elders, and heads of families, unto whom we have written, will each of you, grant and give unto the Rev. Gideon Blackburn, one silver dollar, to go to the support of this school; we ask and request it of you for the above purpose, for Jesus sake. Hoping, thro' your favour, as a means, that the children of our poor neighbours, who wish to come to this school and cannot be supported at it by their parents, may be won to Christ. Should the Minister, Elder or member of the church of a slain Redeemer refuse to give six shillings for his cause, to whom they owe themselves and all they have; unto whom shall Cherokee Children cry next? there surely can be none who would view us with an eye of pity. With due respect we leave the thing with you, with prayer that you may act a part that may do credit to religion, and not sorely wound it, by proving that you value one single dollar more than you do Christ, his cause and souls. We conclude by citing your attention to the following Scriptures.

The whole of the above, with the inclosed, I Nancy Fields wrote with my own hand, as witness my hand,

NANCY FIELDS.

2 Cor. 9th, 7th; 1 Tim. 6th, 17th, 18th; James 2d, 16th, &c. St. Luke 6th, 30th; Luke 10th, &c. Luke 16th, 19th, &c. If any man seeith his brother in want, &c. St. Matthew 25th, 34th, &c.

*Scholars who wrote.*

NANCY FIELDS, GEORGE FIELDS, JAMES ADAIR,  
NATHAN HICKS, ELIJAH HICKS.

☞ It is to be understood, that this letter was dictated by the teacher, and was afterwards copied in a very fair hand by Nancy Fields.



A table, shewing the commencement and progress of each ticular scholar, at the Rev. Gideon Blackburn's second school, which commenced at Mr. Richard Fields, Sale-Creek, Cherokee Nation, on the 25th March, 1806, as taken from the day book of said school, this 20th of August, 1806, by me Nancy Fields, a scholar in said school, for the satisfaction of the Rev. \*\*\*\* \*: his elders and congregations.

The whole of the school can sing together three spiritual hymns, by memory, and chiefly repeat fifteen questions of the shorter catechism, and spell well off the book as far as two syllables.

Nancy Fields, 13 years of age, came to school in her letters, and in ninety one days learned to read well in the Spelling book, Testament and Bible, and to write a good small hand. Betsey Fields, 9 years of age, commenced in her letters, and in one hundred and six days learned to read in the Spelling book, Testament, and Bible; and write a good large hand.

Jualluke Redbird, nine years of age, came to this school in her letters, and in it was brought in one hundred and twenty days, to read in the spelling book, testament, and bible well, and to write a large hand.

Dropping Hawk, twelve years of age, came to this school in his letters, and in it was brought in one hundred and ten days, to read in the spelling book, testament, and bible well, and to write. Dinah Hawk, nine years of age, came to this school in her letters, and in it was brought in one hundred and seventeen days, to read in the spelling book, testament, and bible, and to write.

Jack M'Kinsey, six years of age, came to this school in his letters, and in it was brought in one hundred and five days to read in the spelling book, and testament, and to write a large hand. Nancy M'Kinsey, seven years of age, came to this school in her letters, and in it was brought in one hundred and twenty-two days, to read in the spelling book, and testament, and to write a large hand. Sarah Spencer, nine years of age, came to this school in her letters, and in it was brought in one hundred and twenty-two days, to read in the spelling book and testament, and to write a large hand. Sarah Jackson, nine years of age, came to this school in her letters, and in it was brought in ninety eight days, to read in the spelling book and testament, and to write a large hand.

Smoke Redbird, twelve years of age, came to this school in his letters, and in it was brought in sixty-three days to read in the spelling book and testament.

Martin Canoe, seven years of age, came to this school in his letters, and in it was brought in one hundred and twenty-two days to read in the spelling book and testament, and to write.

Joseph, fourteen years of age, came to this school in his letters, and in it was brought in sixty-five days, to read in the spelling book and to write.

Bonaparte, seven years of age, came to this school in his letters, and was brought in it in ninety-two days, to read in the spelling book and testament.

Elijah Hicks, ten years of age, commenced in this school reading in six letters in the spelling book, and in it was brought to read in that book, with the testament and bible well, and to write a very good hand in seventy days.

Nathan Hicks, twelve years of age, came to this school reading in six letters, and in it was brought to read in the spelling book, testament, and bible well, and to write a good small hand in seventy days.

Betsey Hicks, eight years of age, came to this school reading in six letters, and in it was brought in seventy days, to read the spelling book, testament, and bible well, and write a large hand. James Adair, thirteen years of age, came to this school reading in six letters, and in it was brought in seventy days to read in the spelling book testament and bible well, and to write a good large and small hand.

David Fields, seven years of age, came to this school reading in six letters, and in it was brought in seventy days, to read in the spelling book, testament, and bible well, and to write a large hand. Mary Brown, eight years of age, came to this school reading in six letters, and in it was brought in seventy days, to read in the spelling book, testament, and bible, and to write a large hand. George Fields, twelve years of age, commenced in this school in his letters, and in it was brought in one hundred and twenty-two days, to read in the spelling book, testament, and bible well, and to write a good small hand. Ibbey Brown, seven years of age, came to this school reading in six letters, and in it was brought in seventy days, to read in the spelling book, testament, and bible, and to write a large hand.

We, the underwritten subscribers, do herewith certify that the above statement, respecting said school, is a just

and a true one, as witness our hands,

*Scholars of the above school.*

Nancy Fields,  
Betty Fields,  
Nathan Hicks,

George Fields,  
James Adair,  
Elijah Hicks.

*Indians and half breeds.*

Big Canoe,  
Big X Connow,  
Gon X Stocker.

Richard Fields,  
Jack X M'Kemsey,

*White people.*

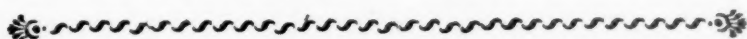
Robert Meanes,  
John Ruffel,  
Charles Gamble,  
John Craig.

Isabella Meanes,  
Margret Ruffel,  
Robert Gamble,

Since the documents already exhibited were received, we have had an opportunity of conversing with Mr. Blackburn himself. His testimony is in perfect unison with the foregoing statement. He also carries with him a number of certificates from some of the most respectable characters in Tennessee, by which every material circumstance respecting those schools is confirmed. From Mr. Blackburn and his testimonials, we have learned, that he has two schools under the management of three teachers. In these schools, about 80 children are educated, clothed and boarded, by the contributions which are received from the General Assembly of the Presbyterian church, and from the public. The plan of education is to teach the children to read the English language with facility; to write a fair hand, and understand something of accounts. A number of the Indian children have gone through this course, and returned to their parents, who were highly pleased with the acquisitions their children had made, as they derived great assistance from them in the management of their business. Together with the superintendence of these schools, and the communication of religious instruction, Mr. Blackburn has improved every opportunity of inculcating favorable sentiments respecting the habits of civilization. Under his influence numbers of Indians have left their towns, and settled on little farms; and the principal characters of the nation have shewn some disposition to organize such a government as would suit their circumstances, and put themselves under the protection of the United States.

The expence and labor undergone by Mr. Blackburn in this undertaking, must have been extremely great, and his testimonials shew that he has executed his trust with fidelity; and it would be a matter of great regret, should the undertaking fail, through the want of pecuniary means. The Indians undoubtedly have some claims, not only on the charity, but on the justice of the citizens of the United States. We have possession of the country, over which they and their fathers have wandered for many generations, and from which they derived the sustenance of a savage life. — We have converted their wilderness into peaceful and comfortable dwellings. But we should make them no inconsiderable compensation for every thing obtained from them, by bringing them to an acquaintance with the advantages of civilization, and of christianity.

THE EDITORS



#### A NARRATIVE

Of J. Lyle's mission in the bounds of Cumberland Presbytery.

THE Rev. John P. Campbell having declined the appointment given him to ride two months, in the bounds of Cumberland Presbytery: on motion, made by Mr. Campbell, the synod of Kentucky unanimously agreed to appoint me as a missionary to go the above mentioned route.

Sat. Nov. 2, 1806. I went to the Beach meeting house, where a meeting was appointed by the Presbyterians and Methodists, called in this country, the union meeting. There I heard a sermon delivered by a Mr. N——, who has lately been licensed by the Cumberland Presbytery, and is said to be a man of learning. There was nothing remarkable in his sermon, except his pressing exhortations to the people to pray out—shout—dance, &c. in time of divine worship. He told them to shout—pray aloud, or do whatever duty they felt an impression to do: Said he, “I believe it will not offend God, and I am sure it will not offend me.” The people, though prior to this seemingly careless and inattentive, were roused to action—shouted—prayed aloud—exhorted and jerked, till near the setting of the sun.

I am well aware, that it is impossible to describe an assembly thus agitated, so as to give those who have never seen the like, a just and adequate idea of it. I would just



observe, that though I had been accustomed to seeing strong and indelible bodily agitations, in the upper counties of Kentucky, and had frequently seen the jerks, yet all this observation and experience, did not prepare my mind to behold, without trepidation and horror, the awful scenes now exhibited before me. The jerks were by far the most violent and shocking I had ever seen. The heads of the jerking patients flew, with wondrous quickness, from side to side, in various directions, and their necks doubled like a flail in the hands of a thresher. Their faces were distorted and black, as if they were strangling, and their eyes seemed to flash horror and distraction. Numbers of them roared out in sounds the most wild and terrific. I had heard the howling of wild beasts, and the tremendous roar of the lion, but I can say, without hyperbole, that those were gentle accents compared to some I heard in this assembly. The people camped in waggons and tents around the stand. I retired to the Rev. William M'Gee's. The people who lodged here appeared engaged in singing, conversing, leaping and shouting. They appeared much like a drinking party when heard from the other room; but when I drew nigh, found their language and rejoicings were of a religious kind.

Sabbath, Nov. 3. Preached on 1 Cor. 13, 13, last clause. The audience was large, very attentive, and a solemnity seemed to reign in almost every countenance, especially during the application. I heard that an infidel being convicted, exclaimed—"Where did that man come from"—fell on his knees and cried for mercy. Mr. M'Kindre, a methodist elder, preached after me: then the ordinance was administered to a large number of communicants, many of whom appeared deeply affected—some shouted—some wept—some leapt—and some danced and jerked, and jerked and danced a long time after they rose from table. Afterwards the people were dismissed. I retired to Mr. M'Gee's with whom I conversed about the conduct of the Cumberland Presbytery, in licensing young men who were illiterate and tainted with Arminianism.

Monday, Nov. 4. I am informed that there are four preachers of B. W. Stone's party, now engaged in this country, especially in several settlements on the Cumberland river; in forming societies, and leading away disciples from the Presbyterians and Methodists after them. Mr. Stone himself was at this meeting till to-day about 11 or 12 o'clock, but was not suffered either to preach or commune.

He and his agents have formed three societies in this lower country ; one in New Cumberland, one about six miles from Nashville, and one at Franklin ; and are making inroads and distracting congregations in other places.

Sabbath, Nov. 10. Preached in the forenoon on Luke 24, 40, 1st clause. The people were generally attentive, and the pious people appeared solemn. Afterwards I administered the Lord's supper. The communicants appeared in general to be affected, and some to feel very tenderly.

Monday, Nov. 11. I preached on Psalm, 11, 6. Many of the professors and others seemed deeply affected. There were but few who did not shed tears. During this occasion, several appeared under serious impressions.

Wednesday, Nov. 13. I preached in Franklin to an attentive audience. Here, as was mentioned above, a small congregation formed by the Presbytery, has fallen a prey to Mr. Stone and his agents from Kentucky, and are now, except a few, enamoured with the Pelagian and Socinian doctrines.

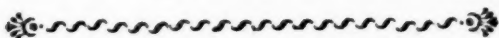
Sabbath, Nov. 17. About 12 o'clock arrived at Mr. Watson's, on the west fork of Red River, about twelve or fourteen miles from Clarksville. When I came, one of the illiterate ministers of this Presbytery was about to preach, but would proceed no farther ; and though ill with a bad cold, and much fatigued, I had to preach. My text was John, 8, 36. The audience (considering this meeting was in a destitute place and numbers of the people not at all brought up to religion) were very attentive. The serious part of the audience appeared solemn and devout—some appeared to be deeply affected with the things spoken. After sermon Mr. Ewing assisted in administering the sacrament to about thirty or forty communicants, who appeared to be warmly engaged. Notwithstanding the coldness of the evening, the people would not accede to a proposal of having societies in the neighbourhood, but camped, according to the custom of the country, in the open air and in tents. I retired to Mr Jeffries'.

Monday, Nov. 25. Being court day, I attended at the court-house, to see the inhabitants of the country ; and having a good opportunity, I sent an appointment to Mr. Irwin's, in the bounds of a small congregation, called Mount-Zion, which is connected with the one around the court-house, called Mount-Carmel. In Mount Carmel there are about eight or nine families, in which there are about twenty-one communicants, who are Presbyterians or

Calvinists in sentiment. The most of these live agreeably to their profession ; but though they have a minister among them, they lament that they are destitute of the means, or in other words, that they do not hear those doctrines preached to which they are attached ; and that experience which gives all the glory to God. These people are the first with whom I have formed any acquaintance, in the bounds of this Presbytery, who adhere strictly to the doctrine of our confession. The other Presbyterian societies, through which I have passed, are so far as I could learn, (except a few individual professors, one here and another there) deeply infected with Arminianism.

I understand that the elders in Carmel and Zion were not elected by the people ; but were nominated by Mr. M'Gready, and never set apart in the usual mode.

*Assem. Mag.*



#### JOURNAL OF MR. JOHN LYLE FOR 1806.

I SET out on my missionary tour Saturday, July 19, 1806. The Sabbath following, I preached at Silver Creek church, to a very attentive audience, on Matthew vi. 33. On the same day, at four in the evening, I preached at Mr. Harris's, on Eph. ii. 10. The audience were generally attentive, and some appeared to be affected. Mr. Houston, who is now a Shaker, was formerly the pastor of this congregation. About fifteen families yet belong to our church.— When I visited them in last June, they were in a distracted state. I collected them again, and ordained two elders ; and, with the assistance of the Rev. Samuel Finley, administered the sacrament among them.

On Saturday, 26th of July, I set out on my way to Cherry Spring church, (which is about twenty-five miles from my house). On the following Sabbath I preached two sermons, on 2d Timothy i. 9, to an attentive audience. Some seemed pleased and affected. The first Sabbath of August I preached at Salem in Clarke, on 2d Samuel xxiii. 5. to an attentive audience.

On Saturday, 9th of August, I set out on the way to Caneridge, (Bourbon). Sabbath preached on John vi. 44. to an unusually attentive audience. As Mr. Stone and his people attended ; and as Mr. Stone wished to preach, because his people claim a part of the meeting house, &c. I preached but one sermon.

Sabbath, 17th of August, I preached two sermons at Silver Creek, to an attentive audience, on Genesis xvii 7 : and baptized about ten children.

Saturday, August 16, I set out towards Cherry Spring, but heard before I arrived at the place, that Mr. Rannells had recalled the appointment I made there, that I might assist him in administering a sacrament in Paris (Bourbon). Sabbath I rode 16 miles, and preached the action sermon on Matt. vi 33. to an uncommonly attentive audience. On Monday preached on John v. 40, to a very attentive audience. Numbers appeared to be deeply impressed.

Aug. 31. It rained so hard that I did not attend at my appointment. I understood since that but two or three people came.

On Sabbath, 7th of Sept. I preached at Caneridge, in the forenoon, on Rev. iii. 15, 16, 17. The audience was attentive. In the afternoon on Rev. iii. 18. The people were generally attentive, and many apparently edified ; but some of the Socinians (according to their common custom when displeased with doctrine) exhibited the smile of derision. After sermon I ordained two elders.

Friday, Sept. 12. I set out for Caneridge, to assist Mr. Stuart in administering the Lord's Supper to that people. — Mr. James Howe preached on Saturday in the forenoon, and Mr. Stuart in the afternoon ; and I exhorted in the evening. The people were generally attentive throughout the day, Mr. Stuart and I held society, on Saturday night at Mr. Wallace's ; and Mr. Howe at Mr. Patton's.

Sabbath forenoon, I preached to a very attentive auditory on Matt. xxvi. 26. Some of the Socinians (as I heard afterwards) were much enraged at the doctrine of the cross — called my preaching the smoke of the bottomless pit, &c. but the discourse had a very different effect on others. Mr. Howe introduced the communion ; and Mr. Stuart preached in the afternoon. Mr. Howe preached on Monday in the forenoon ; after which I delivered a discourse on Baptism and family instruction ; I baptized several children — received nine shillings.

Friday, Sept. 18. I set out for Mount Pleasant (Harrison) to assist Mr. Scott (who was appointed at our spring session of Presbytery, to supply statedly at Mount Pleasant and Indian Creek) at a sacrament. Saturday I preached to an attentive congregation on John vi. 44. Sabbath morning, preached to an attentive assembly on 1st Pet. iii. 18. I understood that both these sermons had considerable effect



in confirming the wavering, &c. In those congregations which have been torn and distracted by the new secessaries. The Wednesday following I preached at Mr. Nishback's (Clark) on Psal. cxix. 71. to a small but attentive audience.

Saturday, Sept. 26. Mr. Howe preached at Sugar Ridge church, and I exhorted in the evening. Sabbath morning I preached the action sermon on Eph. ii. 8. Many of the people were unusually attentive. Mr. Tull fenced the tables. I having a bad cold and soreness in my breast. Mr. Howe preached on Sabbath evening and Monday.

On the first Sabbath in October, Mr. Stuart and I administered the Lord's Supper at Concord, (Bourbon) about 30 miles from my house. I set out from home the Friday preceding. Saturday morning preached on 2d Pet. i. 10, to an attentive audience. Sabbath morning, preached on 2d Pet. i. 1. The people generally behaved well, and were attentive. Monday I preached on 2d John ix. 10, 11. The people were generally attentive, and many appeared solemn. Tuesday, held an examination at Concord, and preached, in the evening on Ezek. xxxvi. 26.

Wednesday, held an examination at Caneridge, and preached in the evening on 1st Pet. iv. 18. The people were generally attentive.

Wednesday night preached in Paris on Psal. xix. 11, to an attentive auditory.

Sabbath, October 12, preached two sermons at Silver Creek, on 2d Cor. v. 21. The people were in general unusually attentive; and some who had denied the atonement, appeared deeply and solemnly affected. On Monday evening following, I went to Mr. James Henderson's. Tuesday I preached at Paint Lick, on 2d John ix. 10, 11. (The Shakers have been very successful here and in Mercer county.) The people were generally attentive, and some were deeply affected; especially pious people, whose children and near relations had turned Socinians and Shakers.

On the third Sabbath of October, I preached at Cherry Spring, on Eph. ii. 8. to an attentive audience.

I received no money in hand from Silver Creek church, but they promised two dollars for each Sabbath. The whole sum, if I mistake not, is 18 dollars 75 cents. You will observe, that I preached but seldom on week days. One reason was, that few attend preaching on week days, except on sacramental occasions. But a more influential reason was the sickness of the young man whom I employed as usher in my school. I had frequently to ride twenty-five

miles on Sabbath evening and Monday morning, in order to get home against school time. My commission was for two months; I have given a very brief account of my tour during three months.

I would recommend the Rev. Joshua Wilson, of Bairdf. town, as a missionary. That the committee may be directed by infinite wisdom, in all their proceedings, is the ardent prayer of

Yours, &c.

JORN LYLE.  
*Assem. Mag.*

Clark, Dec. 10, 1806.

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QUESTIONS,

Put by Dr. Ashbel Green, chairman of the standing committee of missions, appointed by the General Assembly of the Presbyterian church in the United States of America, in 1805: answered, by commission of the elders' conference of the unity of brethren, and in the name of the Brethren's Society for the furtherance of the gospel among the heathen, in London, by C. I. Latrobe.

Question. How long has your society existed?

Answer. The church of the United Brethren, or *Unitas Fratrum*, has existed ever since the year 1453, when a company of truly pious persons, rejecting the corrupt doctrines and practices of the church of Rome, formed themselves into a congregation or church at Lititz, in Bohemia, first calling themselves, *Fratres Legis Christi*, and afterwards being joined by others, in the same view, *Unitas Fratrum*.

Q. What were the circumstances that led to it?

A. The enmity and persecution of the Papists, and the ardent wish of the brethren, to serve the Lord and promote his cause according to the dictates of their consciences, and by a close adherence to the principles laid down in the word of God.

Q. What are your leading religious principles?

A. The Bible is the only source from whence the church of the brethren derive their doctrines. They maintain accordingly, that man is a lost and undone creature, fallen from God, and a slave to sin by nature, and that there is no other name given, by which he can be saved, but the name of Jesus. They are therefore "determined to know nothing amongst men but *Jesus, and him crucified*. They dis-

fer in no respect, in essentials, from those who ascribe our whole salvation to God's free grace and love, but never enter into disputes about controverted points, and in the words of the Scriptures, "beseech all men to be reconciled to God!"

Q. What obstacles or difficulties have you had to surmount?

A. The history of the church of the brethren exhibits a series of those difficulties and tribulations, experienced both by the church and by individuals, which our blessed Saviour foretold would be the lot of his followers. They have repeatedly suffered the most dreadful persecutions, and the enmity of the Papists was peculiarly directed against them. Both in ancient and modern times, they have been hated, reviled, and abused for Christ's sake.

Q. Have any opposed you by writings, or by government interest.

A. Perhaps no church has been more shamefully misrepresented and calumniated by writings and false reports. In ancient times, governments in popish countries have persecuted the brethren with the most bitter animosity; but with regard to Protestant governments, though enemies have frequently abused their influence with government, both in Germany and other parts of Europe, and even in England and America, to injure the brethren, they have not succeeded; and no opposition has been made, but rather much good will shown by the different governments, under which the settlements of the brethren exist.

Q. What are your funds?

A. Chiefly the voluntary contributions of the members of the church. Each settlement in Christian countries endeavours to support itself; the missions depend entirely upon voluntary donations and subscriptions.

Q. What is the number of your missionaries?

A. In 1805, about one hundred and seventy brethren and sisters were employed in the different missions of the brethren.

Q. Are they men of education or not?

A. They are not, in general, chosen from among men of letters, who, by their habits, are not so well fitted for the arduous service of our missions. This is proved by experience. There are therefore but few of that description among them. Persons, brought up to some trade, well versed in the Scriptures, and above all, having the grace of God in their hearts, and fervent zeal for the salvation of

their fellow-men, but tempered with true humility of spirit, are found to be the most successful missionaries.

For the better management of the affairs of the brethren's missions, a *committee* is appointed by the general Synods, (being a division of a conference or board of bishops and elders, chosen by the synods for the general superintendency of the church, and called the elders' conference of the Unity) which in conjunction with the whole board, directs all missionary concerns. But as these are very extensive, societies have been formed in aid of the said committee.— Such are the brethren's society, for the furtherance of the gospel among the heathen, in London; the society for the propagation of the gospel, established at Zeist, in Holland; another at Bethlehem in Pennsylvania, and a fourth at Salem, in North Carolina.* But all these societies act under a delegated authority.

Q. What instructions do you give your missionaries?

A. The brethren educate none of their people for the express purpose of being employed as missionaries, as they believe that that peculiar call must be from God himself, and that he is not confined to any human acquirements.— But when the motives of a person offering himself for the work have been well examined, and found to be of a genuine kind, and he has been appointed to that service, he is admonished to make the Bible his chief study, to pray that the Spirit of truth would explain, and lead him into all the truth, that from the experience of his own heart, he may testify of the love of God, and invite lost men to come to Christ for salvation.

Q. What are the places to which you have already sent missions, and what other places do you contemplate for them?

A. To Greenland, Labrador, the back settlements of Pennsylvania, North Carolina; to the West India islands— St. Thomas, St. Croix, St. Jan, Barbadoes, St. Kitts, Antigua, Jamaica, Tobago, (just now suspended;) Parimaribo

* The Rev. Mr. Loskiel, of Bethlehem, informs the committee, that the fellowship at Salem, N. Carolina, is not a distinct society, but belongs to the incorporated society for the propagation of the gospel among the heathen, established at Bethlehem, Northampton county, Pennsylvania. Hence it appears that they have but three societies: one at London; one at Zeist, in Holland; and another at Bethlehem, in North America.

in South America: to the free Negroes, and Arawack Indians on the Corentyn; to the Hottentots at the Cape of Good-Hope, and to the Calmucks in Russian Asia near Astrachan. It may be easily conceived that to supply so many establishments with missionaries in succession, is as much as so small a church can do, as upwards of twenty vacancies, at an average, occur in a year. New missions therefore are not just now in contemplation, though many offers are continually made to the brethren for that purpose.

Q. What has been your success hitherto?

A. The brethren have laboured with various success, in different places and at different times. The most successful missions of the brethren are at present, in Greenland, St. Thomas, St. Croix, St. Jan, Antigua, St. Kitts, and among the Hottentots at Baviankloof.

Q. What are your hopes and prospects for the future?

A. We have good hopes, that God will, as hitherto, continue to bless and make use of the brethren, though a weak and poor congregation, as instruments in his hand, for the promotion of his cause. Past experience fully justifies the most unbounded confidence in the Lord's help, and the most lively exercise of faith, even where, at present, little fruit is seen.

Q. What advice can you give us?

A. If you wish for advice of such, who, by long experience, have become in some degree, acquainted with the subject, you will find the church of the brethren always willing to lay the result of their experience before you, sincerely wishing, that the Lord may still more abundantly bless and crown *your* labours, and the measures *you* may adopt for the conversion of the heathen, with success. There are so many points, upon which advice may be asked and given, that it would exceed the bounds of a letter to touch upon them all. Only a few remarks are submitted to your consideration:

It is of the greatest consequence, that we ourselves are intent upon doing whatsoever we do in the name of God, and solely with a view to His glory, and not suffer ourselves to be swayed by our own spirit or prejudices. He will answer the prayers of his servants, if they are desirous to follow *his* direction in all things.

In the choice of missionaries we ought to be very cautious, and well to examine the motives and character of the candidates.

We think it a great mistake, after their appointment, when they are held up to public notice and admiration, and much praise is bestowed upon their devotedness to the Lord, &c. presenting them to the congregation as martyrs and confessors, before they have even entered upon their labours. We rather advise them to be sent out quietly, recommended to the fervent prayers of the congregation, which is likewise most agreeable to their own feelings, if they are humble followers of Christ.

We give them every needful instruction for the preservation of their health as well as we are able to procure it.

As we wish above all things, that brotherly love be maintained among fellow-labourers, we therefore do not advise to place two men of different religious opinions and habits, however worthy in other respects, under one yoke.

When converts from among the heathen are established in grace, we would advise not immediately to use them as assistants in teaching, but to act herein with caution, and a reference to the general weakness of their minds, and consequent aptness to grow conceited.

We also disapprove of bringing converts to Europe under any pretence whatever, and think it would lead them into danger of harm to their own souls.

Missionaries are no longer useful, than as they are with their whole heart in their calling, and we advise to employ or retain none, but such as delight in their work.

We advise, that where more are employed, one of approved character and experience be appointed *first Missionary*, to superintend the work, and that each prefer the other in love, and be willing to follow.

Nothing more need be added, for all who seek counsel, help and support from God our Saviour himself, will be led through his grace into the *right* way, and the best mode of planting and watering. It is He alone who giveth the increase, to whom be all the glory. Amen.

CHR. IGN. LATROBE,

Secretary of the United Brethren in England.
London, Nov. 28th, 1805. — *Assem. Mag.*



ERRATA.

Vol. 3. Page 27. Line 5 of the address to the editors : for "the error, I suppose, is," read "the error I oppose is."
Page 47 Line 8 *from bottom* ; for "subjection" read "subversion."

From the Panoplist;

RELIGION.

AN OCCASIONAL HYMN.

THROUGH shades and solitudes profound,
The fainting traveller winds his way ;
Bewildering meteors glare around,
And tempt his wandering feet astray :

Welcome, thrice welcome to his eye,
The sudden moon's inspiring light,
When forth she sallies thro' the sky,
The guardian angel of the night !

Thus mortals, blind and weak, below
Pursue the phantom, bliss, in vain ;
The world's a wilderness of wo,
And life a pilgrimage of pain !

Till mild RELIGION, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm !

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease ;
RELIGION's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge, depart,
And folly flies her chastening rod ;
She makes the humble, contrite heart,
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way and leads the soul.

At her approach the grave appears
The gate of paradise restor'd ;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptis'd with the renewing fire,
May we the crown of glory gain :
Rise, when the host of heaven expire,
And reign with God, forever reign. — *Montgomery*