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[This No. of the Magazine is offered as a specimen of the form in which it is proposed to print the work hereafter. The reader will perceive, it is hoped, an improvement in the arrangement, as well as an increase in the quantity of matter. The department of Religious Intelligence particularly, is considerably enlarged. It is thought too that a summary of events, with the detail of such as may be especially interesting, will be more satisfactory and more beneficial to our readers than a particular account of every minute occurrence that takes place in the operations of the numerous societies of Christian benevolence that adorn the present age.]

THEOLOGY,—*Critical.*

*Brief explanation of the term Λογος, [Logos] used in the beginning of the Gospel of John.*

Λογος [Logos] signifies, *a word*; and with the definite article prefixed, *the word*. It is a name of Jesus Christ, who has, in all ages of the church, been *the revealer* of the will of God to men. To the person designated as *the Word*, the attributes of Deity are ascribed, and John expressly declares that, "the word was God." This is so decisive testimony of the true and proper divinity of our Saviour, that Griesbach, who is regarded as the *critical Ajax Telamon* of the Socinians, was constrained to declare that he could not see how any one believing the divine authority of this part of scripture, could doubt as to the deity of Jesus Christ.

There is an unsettled dispute respecting this word between those who maintain, and those who reject the doctrine of the Trinity. The latter affirm that the use of the word λογος, and indeed the whole doctrine was borrowed from the Platonick philosophers, and that there is not a trace of the doctrine to be found in the scriptures. Let us examine the grounds of this opinion. The supporters of it generally affirm that the Evangelist John borrowed his form of expression from *Philo*, a Jew of Alexandria, who flourished according to some about A. D. 38, but according to Priestley about

A. D. 50. But what is the evidence that John was conversant with the writings of Philo, or Plato? In thinking on subjects of this kind, we ought to divest ourselves of modern notions. Since the invention of printing, and since commerce has opened an intercourse between all parts of the world, the labours of the learned are known, and their writings dispersed through all parts of the civilized world. A book written last spring in Europe, may now be procured in America for a few dollars. But when copies were multiplied by the slow and tedious process of transcribing, the case was widely different. A book as large as the bible, could not be procured for a smaller sum than would, now, be equivalent to 2 or \$3000. The evidence ought to be clear and decisive, to induce the belief that John, the fisherman of Gallilee, was conversant with the writings of Plato and Philo. But when summed up, it amounts to this, that the word *λογος*, signifying a divine personage is in common use with both.

Now we think that this fact can be accounted for much more easily than by the supposition that John borrowed from the Platonists. For,

1. There is a word used by the *Chaldee Paraphrasts* exactly in the same sense in which the Evangelist used the word *λογος*, namely to designate that Being by whom the worlds were made, and by whom notices of the will of God were given to holy men of old time. Thus the Jerusalem Targum on Gen. iii. 22; *that*, and the Targum of Jonathan Ben Uzziel on Gen. xix. 24, instead of יהוה (Jehovah) use מִמְרָאֵדִי, (the Word of Jehovah.) And Onkelos on Gen. iii. 8. *for, the voice of Jehovah Elohim has the voice of the word of Jehovah.* The Jerusalem Targum on Gen. i. 27. instead of, *the Elohim created man* has, *the Word of Jehovah created.* So Onkelos, Gen. xviii. 20. *If the word of Jehovah will be my help, the word of Jehovah shall be my God.* (See Parkhurst in Verb. and Walton's Polyglott, in locis.) These passages show that *personal* and *divine* characters were ascribed to the word of Jehovah by the Chaldee Paraphrasts.

2. The same forms of expression are used by the authors of the books of Wisdom and Ecclesiasticus. See Wisdom xvi. 16, and Ecclus. xliii. 28.

3. But there are forms of expression similar to that in question in the Hebrew scriptures. Read Gen. xv. 1, 4, 7, 8, 9. The person who is termed the *Word of Jehovah* in verses 1 and 4 is called Jehovah in verses 7 and 8. 1 Sam. iii. 7, 21, particularly ver. 21, *Jehovah revealed himself to Samuel by the Word of Jehovah.* See also xv. 10, 11. 1 Kings xiii. 9, 17, 18. Ps. cvii. 20, and various other passages.



Let these forms of expression be considered, together with the fact that in general, the learning of the Jews was confined to their own sacred books, and we shall see very well how it was that the Evangelist John might have adopted the word *λογος* to express that *divine person*, who appeared on earth in *the last days* to reveal the will of the Father to the children of men. Indeed these forms of expression may account for this use of the term by Philo the Jew. It may be said, however, that the Targums were composed after Plato wrote; and that this mode of expression might after all have been borrowed from Plato. To this it is answered, that it is utterly improbable that Jewish doctors should borrow a form of expression by which they would designate the Deity from a heathen. Indeed if it were clearly proved that the Rabbins were conversant with the writings of Plato, it would require a stretch of credulity to believe that they derived from him their fashion of speech concerning the living God. But there is not the shadow of direct proof that they had ever heard of the Grecian philosopher. Learned men however have shown it to be highly probable, that the philosophers of Greece, in their travels through various countries in search of knowledge became acquainted with the Jews and their scriptures. Hence it is much more probable, that Plato learned something of that person called the *Word of the Lord* from the Jews, than that either Jews or Christians borrowed their forms of speech concerning the Deity from the heathen.

To these remarks it may be added that there is an oriental custom, which may very well explain the origin of this phrase. It seems that in eastern countries, it is not uncommon for the king to keep himself shut up in his palace or harem, and never hold any direct communications with his subjects. For the purpose however of making known his will, there is a person designated by the nature of his office, *the voice of the king*, See Bruce's travels vol. 4, p. 76, and vol. 3, p. 231. "Hitherto, while there were strangers in the room, the king had spoken to us by an officer, called *Kal Hatze*, the voice or word of the king."

There are some intimations of this office in scripture. See Gen. xlii. 23, and 1 Kings xiii. 19, and Calmet's Dictionary, Fragments No. ix. Now it is not impossible that the phrase, *Word of Jehovah*, as applied to Jesus Christ, took its rise from this custom; and certainly it is a very suitable phrase to express the Messiah's office, as the great Revealer of his Father's will to mankind.

The conclusion is, that there is not a shadow of direct proof, that John borrowed his use of the word under consid-

oration from Philo or Plato; that the supposition is not only unsupported, but in opposition to all the probabilities of the case; and finally that, considering the forms of expression in use with the Hebrew writers and the Chaldee paraphrasts respecting the person who spake to the fathers, it was most natural that John, writing in Greek, should use the corresponding term *λογος* to designate the same person. Let any one place himself in the situation of a Jew, to whom such expressions as, *if the Word of Jehovah will be my help, the Word of Jehovah shall be my God*, were familiar; and then let him read the first verses in John's gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life" &c. and he will be constrained to adopt the opinion of Griesbach, and acknowledge that this passage affords clear and decisive evidence of the Divinity of Jesus Christ.

#### BRIEF EXPOSITIONS OF SCRIPTURE.

Rom. xi. 29. "*For the gifts and calling of God are without repentance.*" Some are at a loss to understand this; we therefore subjoin to it a few parallel passages. Numb. xxiii. 19. "*For God is not man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good.* Hosea xiii. 14, *I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.* Mal. iii. 6. *For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*" Hence we may see that the meaning of the passage is, that the gifts and calling of God are without change, are irrevocable.

1 Cor. xv. 29. "*Else what shall they do, who are baptized for the dead, if the dead rise not at all? why are they then baptised for the dead?*"

It is with extreme diffidence that an opinion is offered on this most difficult passage. The ordinary interpretations, however, are unsatisfactory; and we wish to see this very interesting part of scripture cleared from obscurity: we therefore suggest the interpretation which seems to suit the context best; and ask the biblical critic, who is not pleased with it, to send us a better.



The general strain of the apostle's argument seems to be this.—If there is no resurrection, then is Christ not risen and faith in him is vain; if there is no resurrection, then it is in vain that christians expose themselves to hardship, danger and death: for why should they renounce present ease and safety in hope of future enjoyment and security, when there is no resurrection, and this hope is all a delusion? There is an intimate connection, between the text to be explained, and the following verse, in which the apostle exclaims, "And why stand we in jeopardy every hour?" Why are *they* baptised for the dead; and why are we exposed to continual danger, if there is no resurrection?

The words *τι ποιήσουσιν*, rendered, *what shall they do*, may signify, as they sometimes do, *what shall they gain, what advantage will it be to them*. *βαπτίζω*, signifies not only to wash, to cleanse, to dip, baptise, but also, *to be overwhelmed with calamity, to endure the extremity of misery, to be burdened with any thing*. Thus Diodorus Siculus uses this word when speaking of the people being *loaded* with tribute. Another Greek writer employs it to express the idea of a man's being *overwhelmed* with sleep. Plutarch says, that the mind is encreased by moderate labours, *but overwhelmed* by those that are excessive. And we all know that our Saviour uses the word in relation to his sufferings on the cross. Matt. xx. 22, 23. "Are ye able to drink of the cup that I shall drink of, and to be *baptised* with the *baptism* that I am baptised with? &c. Mark, x. 38, 39. Luke xii. 50.—The preposition *ὑπερ* has various significations, and among them those of *secundum* and *juxta*, *according to*, *near to*.—The adjective *νεκρος*, (dead) used in the plural number seems in some passages of the N. T. to be put for the substantive, *death*, as Heb. ix. 17. [compare v. 16,] and Eph. v. 14. It may further be observed that the word rendered baptised here, is in the middle voice, and thus expresses the voluntary acts of the persons of whom the apostle speaks. The sense of the passage then may be, "If there is no resurrection, what shall they gain who voluntarily expose themselves to the greatest calamities, even to death? And why do they thus expose themselves? And why do we [the apostles] stand in jeopardy every hour?" In a word, if there is no resurrection, then Christ has died in vain; our faith is vain; the martyrs have suffered in vain; and we, the ministers of Christ, encounter daily hardships and dangers in vain.

## OBSOLETE WORDS IN OUR TRANSLATION.

There is in the English version of the Bible a number of words, which have gone out of use; and which therefore create difficulty with the common reader. Of these the following are examples.

Matt. xiii. 20.	<i>Anon</i> with joy receiveth it i.e. <i>Immedi-</i> [ately,	
Isai. viii. 21.	<i>Hardly bestead</i> , means	<i>Scantily supplied</i>
Dan. iii. 21	<i>Hosen</i>	<i>Stockings</i>
Joshua xi. 9.	<i>To Hough</i>	<i>To hamstring</i>
Psalm iv. 2.	<i>Leasing</i>	<i>Lies</i>
Isai. iii. 19	<i>Mufflers</i>	<i>Thin veils</i>
2 Sam. xiv. 26.	<i>To poll the head</i>	<i>To cut off the hair</i>
Exod. xii. 9.	<i>Purtenance</i>	<i>Inward parts</i>
1 Sam. xvii. 22.	<i>Carriage</i>	<i>Baggage. Acts</i> [xxi. 15
Acts x. 42.	<i>Quick</i>	<i>Living</i>
James v. 11.	<i>Pitiful</i>	<i>Compassionate</i>
Luke xx. 11.	<i>Entreat</i>	<i>To treat</i>
— vii. 4.	<i>Instantly</i>	<i>Earnestly</i>
Gen. xlix. 27.	<i>Ravin</i>	<i>Prey</i>
Nahum iii. 19.	<i>Bruit</i>	<i>Rumour</i>
Job ii. 3.	<i>Eschew</i>	<i>To avoid</i>
Luke xvii. 9.	<i>To take thought</i>	<i>To be anxious</i>
Mat. vi. 31.	<i>I trow</i>	<i>I think</i>
Acts xxi. 11.	<i>Oweth</i>	<i>Owneeth</i>
1 Sam. viii. 12.	<i>To Ear</i>	<i>To till or to culti-</i> [cate
In many places	<i>Wot Wist</i>	<i>Know Knew</i>
2 Cor. viii. 1.	<i>We do you to wit</i>	<i>We inform you</i>

These are some instances of words out of use. Many more might be given; but these may suffice as an example, and may serve to put the common reader into the way of enquiry, when the obscurity of a passage arises from his not understanding the meaning of particular words.

## THEOLOGY—Practical.

*Substance of a Sermon, preached August 1820, at Hampden Sidney College, on occasion of the Death of the REVEREND MOSES HOGE, D.D. President of the College, and Professor of Divinity in the Theological Seminary of the Synod of Virginia.*



2 Chron. xxiv. 15. 16. *But Jehoida waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.\**

Jehoida was, for a long time, high-priest of the people of Israel, and had acted his part well, as chief minister of religion in his nation. When it pleased God to remove him from his sphere of action and usefulness on earth, his funeral was celebrated with extraordinary honours.—*they buried him in the city of David, among the kings.*

It would seem that the pride of royalty extended itself even to the grave, where all are on a level; and that the kings of Judah had constructed for themselves tombs where their bones might moulder apart from the bones of their subjects. The regal burying place was in the city of David. It was not every king, however, that obtained the honours of this sepulture. They who forgot their own dignity and their obligations to their subjects, and did evil in the sight of the Lord, were reckoned unworthy of this distinction, and some of them at least were buried as the common people. It was then an extraordinary honour, that was shown to Jehoida.—Behold here, an instance of the power of pre-eminent virtue. A king, and his people voluntarily unite to show respect to the remains of an old man, because he had done good in his lifetime. This testimony of affectionate regard, was of no advantage to the dead. But it was calculated to exert a salutary influence on the living; to call forth kindly and good affections, and to strengthen their reverence of real excellence.

Our first general observation is,

*That they who do good are worthy of honour; and that the remembrance of them ought to be cherished.*

This sentiment so commends itself to every ingenuous mind, that the supposition that argument is necessary for its support, does injustice to the audience. The ambitious and the wordly-minded pay observance to those who have power to promote their selfish views; but all, except the abandoned, contemplate with admiration and reverence the men who are zealously devoted to the common good, and employ their faculties in promoting the general welfare. No parts of the history of our species are read with such delight, as those

\* Dr. Hoge died in Philadelphia, and was interred in the burying ground of the Third Presbyterian Church, by the side of John B. Smith, D.D former President of H. S. College.—One of the best and greatest men in his age.

which record the achievements of benevolence; no characters are regarded with such complacency, as those which exemplify an unwearied and ever active course of well doing. There is a moral sublimity in these things, which more fills and dilates the mind than all the majesty and grandeur of nature. And on the contrary, however sordid and selfish one may be, he hates that which is sordid and selfish in others.

But it deserves remark, that there are various ways in which the benevolent are employed in doing good. Some are useful in meliorating the civil and political condition of their country; others, in defending her rights and repelling her enemies: Some do good by awakening and directing the industry of a nation, improving her agriculture, and extending her commerce whether internal or external; others, by enlarging the knowledge and cultivating the taste of their fellow citizens: While others, again, are eminently benefactors by promoting sound morals and true piety. These all deserve their peculiar praise. Honoured be the memory of every one, who does good to his country!

The particular way in which Jehoiada did good in Israel, is specified in the words, "both towards God and towards his house." In an age and a nation strongly given to idolatry, he was made the chief instrument in maintaining the worship of the living God, and sustaining the interests of true religion. This was the important service recognized, and honoured, in the extraordinary funeral solemnities celebrated on occasion of the death of Jehoiada. Hence we take occasion to remark in the second place, that

*He is pre-eminently useful to his country, who is instrumental in promoting true religion.*

Far be it from us, to undervalue the services of the statesman, who directs the councils of his country, or of the hero, who sustains her honour, and maintains her right. But it is unquestionably true, that such men may act their part, and receive their honours; and yet much may be wanting to ensure the prosperity of the great mass of the people. They may be litigious, uncharitable, proud, luxurious, selfish, extravagant, idle. The elements of domestic and private infelicity may abound among them, and exert a baleful influence, notwithstanding the labours of the politician, and the dangers of the soldier. But it is not so when *true religion* prevails in a community.

By true religion, is not meant zeal for the interests of a *sect*, or the prevalence of a particular *mode* of worship; the



formal saying of prayers, or mere regular attendance of worship; but a principle implanted in the heart, and *there* exerting its energies in such a way as to control the affections and regulate the life; a principle, that produces love to God and love to man, a sacred regard to duty, a contempt of this world, and hope of a better—In a word, we mean that practical religion, which is taught in the Bible, and was exemplified in the life of Jesus Christ and his apostles. Now he who is instrumental in promoting this religion is *pre-eminent*ly useful, because.

1. *He thereby brings home to the bosoms of his fellow men, the most powerful motives to deter them from vice.* These motives address the strongest principles of human nature, desire of happiness and dread of misery. They are derived from the being, perfections, and government of God; the immortality and responsibility of man; the certainty of a future judgment; and the tremendous retributions of eternity. The religion of which we speak, brings a holy and just God continually to mind, recognizes his presence and the inspection of his eye, and makes one live as seeing him who is invisible. It sees the hand of the Almighty bearing the sword of eternal justice; it hears the voice of heaven uttering its solemn and faithful warnings. It shows how all the sufferings and sorrows of the present life are connected with sin as their cause; and it points to those deeper sorrows, those more overwhelming sufferings which await the impenitent and unbelieving in the world to come. It unveils that Tophet which was ordained of old, that region of despair where hope never comes. And by all these terrors, it keeps men back from a course of disobedience. Ordinarily men enquire, *what will the world think?* But religion teaches them to ask, *what judgment will God pronounce?* Often it is thought by those who act under the influence of common motives, *The world will never know.* But religion teaches that all things are *naked and open* to the eyes of *him* with whom we have to do. Many think themselves above public opinion, and others feel themselves to be below it. But religion addresses high and low, rich and poor, the master and his servant in the same terms of rebuke and warning. Often the hope of impunity encourages the commission of crime; but religion shews that there is no escape from him, who is omnipresent, omniscient, and almighty—Surely there are no such motives to deter men from sin as those presented by religion. But

2. *It presents the strongest inducements to a life of true virtue.* A perfect system of moral and religious duty is revealed to us in the gospel; and the votary of religion is prompted

to obey the truth, by motives derived from the way of salvation, and the salvation itself. Faith, Hope, and Love all at once exert their power on the heart of the true Christian.—He *believes* that God so loved the world as to give his only Son, that whosoever believeth on him might not perish, but have everlasting life—that there is pardon through the blood of Atonement—that there is grace to help in every time of need; that there is a rest remaining for the people of God; and an inheritance incorruptible, undefiled, and that fadeth not away. Of course, he *hopes* for the favour of God, the pardon of his sins, and the sanctification of his soul—for wisdom to direct his steps, for strength to support, and power to protect him; for triumph over death; and a glorious immortality. And having this faith and this hope, he *loves* the God and Saviour who first loved him, the people of God of every name, and the whole world of mankind—he feels that he is not his own, but that, having been bought with a price, he is bound to glorify God in his body and Spirit which are his—the love of Christ constrains him to live, not to himself, but to him who died for him and who rose again.

Thus while *Faith, Hope* and *Love* shed their pure and mighty influences through the whole man, he is elevated above all that is sordid: he claims kindred with all that is heavenly, and aspires to see and to dwell with the God of purity in a heaven of perfect holiness. There is nothing which so elevates and ennobles man as true religion. It urges its votary forward toward the mark for the prize of the high Calling of God in Christ Jesus.

3. *True religion opens to its votary a source of never failing consolation, and of perpetual enjoyment.* It is unspeakably important, as a source of real consolation. The world is a vale of tears, and man is born to trouble, as the sparks fly upward. It is in the dark day of adversity, in the time of bereavement, and under the pressure of sorrow, that we feel the weakness of our nature and the insufficiency of all that is earthly. Then religion comes in, like an angel of light, diffuses through the heart the delightful influences of hope, sheds its brightness on our path, and pours the oil and wine of its consolation into our wounded spirits. In the hour of despondency it cheers us with its precious promises, and its glorious hopes; and in the time of danger, it tranquillizes our fears



by assuring us that not a sparrow falleth to the ground without our heavenly Father. Yea,\* when the elements are all in commotion; when the winds are in their wildest career, when the lightnings blaze and the thunders roar around us, it points us to him who makes the clouds his chariots and rides on the wings of the wind, and says

This awful God is ours  
 Our father and our love:  
 He will send down his heavenly powers  
 To carry us above.

Its voice is like that of the Almighty Redeemer's, who said to the winds in their wildness and to the waves in their fury, "Peace! Be still! and there was a great calm."

But the religion of the gospel is valuable, because it not only affords consolation in affliction, but opens new and un-failing sources of *enjoyment* to the christian. These enjoyments have no debasing influence; while they afford their sweetness, they purify the heart and give new elevation to the affections. This is one reason why religion so efficaciously, as it does, sustains the interests of morality. Man, conditioned as he is, demands present gratifications. Unhappily, for the most part, he seeks it in the enjoyments of sense, in the indulgence of pride, the unhallowed pursuits of ambition, or the equally unhallowed and more groveling pursuits of avarice. Thus he sins against his God, his neighbour, and himself; he is polluted and degraded; becomes more selfish and worldly minded; he drinks with the drunkard and gormandizes with glutton; and at least leaves this world utterly disqualified for the happiness of heaven. Directly the reverse are the effects produced by religious enjoyments. He who partakes of communion with God, who has the love of God and of man shed abroad in his heart, whose understanding is exercised day by day on the glorious truths of the gospel, whose heart is cheered by christian hope, and who has large foretastes of the joys of heaven, is, as was just intimated, purified and ennobled by his daily gratifications. Hence we see how the disciple of Jesus Christ is prepared to withstand the allurements of sense, and resist the temptations with which he is assailed.

4. The religion of the gospel is salutary, because it extends its influence through all the departments of human life.

\*This was delivered during a violent storm of wind and rain with thunder, that passed over at the time.

It purifies love, it consecrates friendship, it binds its votary to the practice of justice and the exercise of mercy, it lights up a holier flame in the bosom of the patriot, it gives wider expansion to the benevolence of the philanthropist. Christianity takes in the whole range and extent of human existence; it consults for mortal and immortal interests; it brings our outcast and alienated race into alliance with heaven. This blessed religion marches before man, to guide him through the labyrinth of life; it mitigates his sorrows, soothes his cares, and turns his curse into a blessing. A never changing friend, it goes with one through the dark valley of the shadow of death, and when flesh and heart are failing, it inspires hope; when the eye is closing and all the senses wandering, it points the immortal spirit to the regions of unclouded light, and uncloying felicity; and it delivers over the emancipated soul to the society of the just, to everlasting communion with God, and all the joys of heaven.

*Surely he is pre-eminently useful, who is instrumental in the promotion of true religion.*

**III. OUR VENERABLE DECEASED FRIEND IS WORTHY OF AFFECTIONATE AND HONOURABLE REMEMBRANCE, BECAUSE HE WAS EMINENTLY USEFUL IN ISRAEL.**

He was old and full of days when he died, and his example is worthy of record, for our imitation. In early life, he remembered his Creator, and through his whole course he was devoted to the service of his God. But here it will be best to descend to particulars.

It scarcely need be observed that Dr. Hoge, as to intellectual endowments, was no common man. His imagination was lively and his feelings ardent; but his judgment was sober, and his understanding penetrating. He did not, however, rely on the gifts of genius; but was remarkably studious, even to the last year of his life. Hence, he was justly reckoned one of the profoundest theologians of our country, and was eminently qualified as an instructor in Divinity, as well as a preacher of the gospel.

He afforded an example of fidelity in all the relations of life—as a husband, a father, a master, a neighbour, a friend, and a citizen, he acted his part well. The deep interest which is felt, by this audience, the tears that you now shed bear a testimony more worthy of belief, pronounce an eulogy more eloquent than any that the preacher is capable of producing. But I knew him well, and therefore go on to observe,

That as a christian he was eminently circumspect, vigilant, prayerful, and humble. Perhaps no man more frequently took himself to task, or more closely examined his own



motives, or more habitually brought the whole tenor of his conversation to the test of scripture. The prominent trait in his christian character was, however, the strength of his faith. He had thoroughly examined the evidences of Christianity, he had felt its saving power; and he cordially received its doctrines, implicitly relied on its promises, and with humble confidence cherished its hopes. He was deeply convinced of the efficacy of prayer, and of the truth of a particular providence. He lived a life of faith. Such a life as showed that the faith of the gospel is no cold assent, no idle speculation.

As a citizen, we may observe that he was devoted to the best interests of his country, was a firm friend to the great principles of civil and religious liberty recognized in the Constitutions of Virginia and of the United States, and had a profound reverence for the laws of the land in which he lived.

As a preacher of the gospel, he was both argumentative and practical. His views were profound and original. His eloquence, without the aid of musical tones and graceful action, was powerful and commanding: because, while all felt the force of his intellect, and were enlightened by his exposition of religious truth, it was impossible not to see and feel that he was in earnest in the sacred cause; and that, having himself experienced the blessed influences of the gospel, he was intensely desirous that they might be imparted to others.—The christian form of address, *my brethren*, seemed to come from a heart warm with fraternal love; and it was manifest in every tone and look and gesture, that his highest wish was that all might be partakers of the “precious faith” of the true disciple. He was faithful in proclaiming the whole truth as he had received it. But while he denounced the threatenings of divine justice, and displayed the terrors of the law, he was evidently melted with compassion for miserable offenders dead in trespasses and sins.

As a pastor, he was devoted to the best interests of his people. Having had access to his Diary, I speak on the evidence of this private record of his feelings. Often and often does he conclude his memoranda of official duties, with this short but pathetic prayer, “O Lord! bless my dear people.” He has left indeed many memorials of a deep and unutterable solicitude for the spiritual welfare of those who were committed to his care. He watched for souls as one who must give account.

The most active part of his ministry was during that period, when infidelity, like a torrent was overspreading our land, and its votaries were confidently predicting that the

Bible would soon become an obsolete book, and christianity an exploded system. There is reason to believe that his labours were efficient in stemming that torrent; that he was employed by the head of the church in throwing up mounds to check its progress; and thus made eminently useful in preventing that desolation which would otherwise have swept over our country.

On the removal of the Rev. Dr. Alexander from this place, he was appointed by the Trustees to preside over the College. For more than twelve years, he filled his office with ability and faithfulness. He did good by training up a number of young men, in sound learning, and in virtuous habits, of whom not a few are now serving their country in a way honourable to themselves, and to their instructor. With what kindness, yea with what paternal solicitude, he watched over the youth committed to his care, may be learned from the veneration with which they cherish his memory, and from the unfeigned sorrow now depicted on the countenances of the members of the College.

During the period just mentioned, he also presided over the Theological Seminary of the Synod of Virginia. The cares and labours of College exhausted his strength and distracted his attention. But notwithstanding this, the little institution under his auspices was productive of much utility. More than thirty young men, sent out from it to labour in the vineyard of the Lord, testify to the truth of this remark.

Our venerable friend was eminently qualified as a Professor of Theology; and his whole heart was devoted to the interests of the Seminary.—The value of his services has not been fully appreciated; and the extent of his pecuniary sacrifices has not been known. The record of his beneficence is with his Saviour; and his works of charity in aiding ingenuous youth in pursuing their theological education will appear in a coming day.

Without dwelling on his character as a professor, there are two remarks which ought to be made. The first is that as a systematic teacher, he was remarkable for the simplicity of his system, and his aversion to wire-drawn speculations and metaphysical refinements. It was his opinion that what are called *new discoveries* in religion are, for the most part, *obsolete errors revived*. The result has been this, that his pupils have gone forth sober thinkers; who raise no disturbance in the church by the use of novel phrases, and the uttering of daring and strange dogmas.



The second remark is, that as a theological instructor—and the remark may be extended to his whole character as a christian and a minister—as a theological instructor he was distinguished for his liberality to other denominations of christians. No man ever was more free from sectarian zeal. No man can more fully adopt than he did the liberal principles of the Presbyterian Church, laid down in her Confession of faith and book of discipline. He fully admitted “that there are truths and forms in relation to which *good men* may differ”; and he had a heart to rejoice in the prosperity of every branch of the church of Christ.

His name is worthy of remembrance, because he did good in Israel.

It might be expected that a life such as he lived should be crowned by a happy death. It was so. During a sickness peculiarly painful and distressing, he was patient, submissive, uncomplaining. Many of you have seen in the transparent mountain streams, where a little lake was formed by the jutting of rocks, a perfect and most lovely reflection of the surrounding majestic scenery, and of the glorious arch of heaven. You have seen nothing of this kind more perfect, than the reflection in the countenance of our friend, of that peace of heaven that rested on his soul, while he lay, and awaited the will of his God. It was a goodly sight! And a delightful sound too, to hear him say, “Tell the people of this city, not to suppose that I am a poor old man, thrown by and forgotten. Tell them that though sick and dying, I am the happiest man in Philadelphia.”

Yet while he enjoyed foretastes of heaven, and anticipated the approving sentence of the Judge, he did not forget the church on earth, and its interests. His ruling passion was strong in death. So that in his dreams, and in the partial wanderings of his mind, he was often heard to say, with much emphasis, “The Church—the Church—the Bible Society!”

So lived, and so died our friend. O! let me die the death of the righteous; and let my last end be like his. Who can doubt but that when he left this world, he ascended to that mansion which Jesus went before to provide? Thanks be to God for the hope that while we mourn, he rejoices; while we are in sadness, he is participating the triumphs of heaven!

Students of College! You have sustained a mighty loss. I see that you appreciate it. Those tears do you honour. While your hearts are softened, let the impression of your late President's virtues be made on them. Imitate him in his zeal for the best interests of his country; in his love of

learning; his diligence in study, his purity of life, his benevolence, his beneficence, his faith, piety, and charity. So shall you be useful in life and happy in death; honoured and loved by the good, and accepted by the Judge of all; yea, your names shall be had in everlasting remembrance.

Students of Divinity! You have lost a benefactor indeed; one who was more than a father to many of you. Sorrow not as those that have no hope. The Lord will provide. In the mean time let the example of your honoured professor be studied for your imitation. Follow him, who through faith and patience inherits the promises. Especially let it be your highest aim to honour God by turning many to righteousness. May the mantle of your Elisha rest upon you; and may many be raised up in this school of the prophets to do "good in Israel both towards God, and towards his house!"

Brethren of this Church! I sympathise with you in your bereavement. The tie which binds the faithful and affectionate pastor to his people, is one of the tenderest that unites human society. He, whose loss you mourn, had a heart to share in all your joys and sorrows: to rejoice when you rejoiced, and to weep when you wept. According to his ability, he was ready in all things to minister to you. He was the true pastor, "who pointed you to a brighter world, and himself lead the way." Follow him, as he followed Christ; and you will meet again, where the chief shepherd himself shall be present to lead you and guide you, and bless you forever. O! live as he exhorted you to live; as he prayed that you might live.

Impenitent Transgressor! You have heard from your venerable preacher his last warning, his last affectionate invitation to come to Christ. His voice that called you, is now silent in death. The heart that throbbed with compassion for you, is now still. You too must soon go down to the land of silence and darkness. Yes, and at the tribunal of the Judge of all, you must meet him, who once warned you of the wrath to come, and besought you to be reconciled to God through Jesus Christ—O! remember the affectionate entreaties of your deceased preacher, who seems now to say,

"If in my life, I tried in vain to save,  
Hear me at last, O! hear me from the grave."



Nay, rather, hear the call of your Saviour, hear the warning of your God, turn and live, believe and be saved. May God grant it for Christ's sake. Amen.

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HISTORICAL.

The happy effects of the Reformation are not, perhaps, more visible in any thing than in the excitement given to the *intellect* of Christendom. When the Bible gave way to the legends of the saints, and they, who bore the Christian name, yielded to the claims of infallibility set up by erring and wicked men, the human mind was ineffably degraded. Most people of the present day have no conception of the profound ignorance of even the ministers of religion. It was not unfrequently the case that a *bishop*, when called on to affix his official signature to an instrument of writing, had to say, "As I am unable to write my name, I have procured the favour of A. B. to write it on my behalf.

Some very amusing, instances of ridiculous ignorance are given by Dr. M'Crie in his notes to the *Life of John Knox*, which most of our readers probably have not seen.

"The English ambassador (Sir Ralph Sadler) to the Court of Scotland, had caused his men to wear on their sleeves the following Greek motto, ΜΟΝΩ ΑΝΑΚΤΙ ΔΟΥΛΕΥΩ, *I serve the king only*. This the Scottish bishops (whose knowledge did not extend beyond Latin) read ΜΟΝΑΧΟΥΛΟΣ, *a little monk*, and thereupon circulated the report that the ambassador's servants were monks, who had been taken out of the monasteries lately suppressed in England. To counteract this report, Sadler was obliged to furnish a translation of the inscription. "It appeareth, (says he, Sadler's letters, i. 48, 49,) they are no good Grecians. And now the effect of my words is known, and they will be well laughed at for their learned interpretation.

"Many of the Scottish Clergy affirmed, that Martin Luther had lately composed a wicked book called the *New Testament*; but that they, for their part, would adhere to the *Old Testament*."

Many were equally ignorant, on the continent of Europe. "A foreign monk, declaiming one day in the pulpit against Lutherans and Zuinglians, said to his audience, 'A new language was invented some time ago, called Greek, which has been the mother of all these heresies. A book is printed in this language, called, the New Testament, which contains many dangerous things: Another language is now forming, the Hebrew; whoever learns it, immedi-

'ately becomes a Jew.' No wonder, after this, that the commissioners of the senate of Lucern should have confiscated the works of Aristotle, Plato, and some of the Greek poets, which they found in the library of a friend of Zuinglius, concluding that every book printed in that language must be infected with Lutheranism."

What is called the *History of the Church*, furnishes a thousand examples of a similar kind. But while we laugh at this ignorance, we may learn from it a salutary lesson. It was in these dark ages that a thousand monstrous and cruel superstitions sprang up, and prevailed. Hence we see how much it is the duty of all who love true religion, to promote sound and good learning. He who feels indifference on this subject, has caught nothing of the spirit of the Reformers. They exerted themselves with uncontrollable zeal to establish seminaries, and commit them to the ablest and most learned men of the age. The most celebrated school, perhaps, in the world at that time, was the one at Geneva, under the direction of the illustrious Calvin.

We add that it is not a little gratifying, to see vigorous efforts making by various denominations in this country, to establish respectable seminaries for the education of young men for the ministry. In addition to those which have for sometime been in beneficial operation among the Congregationalists and Presbyterians, we are happy to learn that the Episcopalians have opened a Theological school, under favourable auspices, at New Haven in Connecticut, and that the Baptists are prosecuting with hopeful prospects of success their design of opening a Seminary at the city of Washington. We heartily wish well to these undertakings. The more truly enlightened clergymen there are among us, the better for religion, and the various important interests connected with religion.

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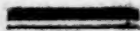
*Postscript.* In introducing into our Journal a Department, under the title *Historical*, we were influenced by several considerations appearing to us not a little important. The study of ecclesiastical history is, on many accounts, instructive. The mischief done by wicked and designing men, under the cloak of religion is incalculable. The examples which the records of the church afford are full of warning.

But not to dwell on these topics, we are in hopes that our Magazine may be made a Repository, for the preservation of important facts in the ecclesiastical history of our own country. We are warranted to expect that our correspondents will furnish us with histories of Presbyteries,



Synods &c., and thus afford materials for the future historian to work upon.

But as there may not be a very abundant supply of matter of this kind, it will be easy, and it may be advantageous at the present time to look back to the period of the Reformation, and teach the people to appreciate the blessings that have flowed to them from that event. There is now a mighty contest in the world between the principles of true religion and error, of true liberty and despotism. The progress of knowledge and its influence on public opinion have awakened the sovereigns of Europe, and they have entered into an *unholy Alliance* for the purpose of *keeping things as they are*, of preventing farther reformation. We said so in the beginning, and recent events confirm us in the opinion. The supporters of what is called *Legitimacy*, are doing what they can to enlist the strong feelings of religion in favour of their anti-reforming plans. Unhappily, many who call themselves friends of civil liberty, are prejudiced against religion on account of this abuse of it. Now we feel it to be our duty to show, that when Christianity is stripped of the appendages affixed to it by worldly wisdom, of its splendid shows and pompous ritual, and is presented in its undorned simplicity, it is most eminently calculated to sustain the cause of true liberty. It is equally opposed to the ruinous licentiousness of infidelity, and the semi-paganized magnificence, which overpowers men and leads them as it pleases under the influence of the senses; which supports arbitrary distinctions between man and man, and lends its support to the majesty of kings and the splendour of courtiers.



### MISCELLANY.

For the Virginia Evangelical and Literary Magazine.

SPEECH, WRITTEN FOR A YOUNG FRIEND AT COLLEGE.

*Ladies and Gentlemen,*

Among the rarities which excite the particular attention of mankind, we see now and then a sauntering, idle student. Whenever this character becomes fastened on a young man, I have remarked that all the world begins immediately to conspire against him. His instructors, finding their

expostulations ineffectual, pass him with frowns of dissatisfaction and contempt. His fellow students avoid his company as something disgraceful. No reputable family in the neighbourhood will give him a friendly greeting, or invite him to a cup of tea. And what is worse still, the lovely sex, without whom man is a savage, and his life a penance, even those charmers, suppressing their natural disposition to be social and kind, assume a chilling reserve towards the idler, and will have nothing to say to him. Now as I design to be a lawyer one of these days; and a lawyer, you know, must get a habit of pleading causes of all sorts, just or unjust; I shall beg leave to address you in vindication of the luckless being whom I have described. Perhaps more may be said for him than is commonly imagined. If I cannot enlarge upon his good deeds or his enjoyments, I hope to show that there are some heavy evils from which he contrives to be exempted.

In the first place, my client never suffers his body to be wearied or scathed by hard study. Look at yonder book-enamoured youth. Fascinated by his intellectual pursuits, he almost grudges half a dozen hours out of the twenty four to his meals and his sleep. Continually sinking into deeper captivity, he must be admonished by his friends to use relaxation and exercise, lest he fall, like Henry Kirke White, a victim to his incessant lucubrations. With this peril the idler has nothing to do; nor does he feel the least inward temptation to encounter it. The love of knowledge is a phrase as unintelligible to him as the Egyptian hieroglyphics. He can spend seven years in the very temple of learning, surrounded with the apparatus of philosophy and the volumes of wisdom, without the slightest hurt to his corporeal system; and will bring out of such a scene as rosy a complexion, and as burly a physiognomy, as if he had not once in his life heard of a book, or beheld the inside of a college.

Again; the grave people exhort us to respect ourselves. I presume they do not intend that we should think of ourselves more highly than is just; for this would be pride, downright and wicked pride. Their meaning probably is that we should strive to obtain and to preserve an honourable reputation. This strongly resembles your elegant cut glass, or fine China ware; it is costly in the purchase, and requires a great deal of care to save it from being broken to shivers. Nobody has yet found out the way to be a good scholar, and a growing one, without much toil, vigilance, and self-denial. And these, it will not be denied me, are



painful things. My client judiciously evades the whole trouble from the beginning. He dreads a reputation so difficult to be won, and which would bind him so closely to diligence and correct deportment. Refusing to clamber to a dangerous elevation, he has no lofty standing to maintain; and having his time unshackled by mental avocations, he can dedicate it without restriction to slumber, or any trifling fancy which crosses his path.

Another terrible evil shunned by the idler is the wound which would be inflicted upon his modesty by literary degrees and titles. You have seen the laborious sons of the college drawn up before the president, in full view of the assembled community, to receive the testimonials of their merit, those parchment diplomas, with ribbands and seals gorgeously appended. When you contemplated their blushes, and witnessed their intense emotions at such a moment, did you not pity their distress? Did you not regret that sufferings so acute and overwhelming were brought upon the poor lads by their long course of studious exertions? Where was my client all this while? Buried in the crowd, without notice or annoyance. No dismal summons, no terrifying necessity, dragged him forth to the light, to have his sensibilities agonized by the applauses of the learned and the worthy. He might triumphantly creep off unnamed and unregarded, oppressed by no grievance, and needing no sympathy.

At the period too of his departure from college, my hero escapes a weighty mass of sorrow which others have to endure. He has no tender adieus to exchange, no heart-melting separations to undergo. Does not every one know that you remove perfectly at your ease from a place where you have no friend; and on the other hand, that the parting of those who are mutually and warmly attached is among the sorest afflictions we ever experience? To the idler no teacher comes, with affection like that of a father towards a beloved child, to bestow the last counsel, and bid the last farewell. No class-mate approaches to grasp his hand, and shed a mournful tear over the dissolution of ties the most intimate and endearing that can bind young men to each other. The general whisper, audibly pronounced around him, is, let him go; a happy riddance; we shall do better without him; he has been a torment and a nuisance to us, and can well be spared. With such cheering valedictions, he bends his steps towards home, merry as a monkey, and light as a feather.

To that home let us follow him. It is soon ascertained that he has been squandering a vast amount of time and

money in his absence; that he returns about as ignorant as he went; and that his habit of indolence is confirmed beyond remedy. This may give rise to some unpleasant altercation with his parents or guardians; but it is a private affair, and not a very puzzling one to settle. He has only to tell them boldly the truth, that his aversion to business is not more his own fault than theirs; and that they could reasonably expect no different issue of their negligence in letting him play the truant as they did in his earliest years. Meanwhile he has secured another grand escape, as I shall clearly demonstrate to you. It is notorious that when we have drudged long and severely at our books, and gotten our names into some credit as scholars, our old neighbours and acquaintances even anticipate our arrival among them with their merciless and exorbitant demands upon us. We are now imperiously required to go on in the same fatiguing and endless career; to build up a brilliant structure upon the foundation which has been laid; in a word, to make ourselves shining and useful men in the commonwealth. This task is imposed by virtue of what is called our responsibility to the public, and enforced by the menace of wide-spreading scorn and ignominy. Many there are who submit to it without resistance or murmur. Instead of devoting themselves to ease and pleasure to the end of the chapter, they now plunge into the assiduous preparation requisite for professional eminence and success; and tamely declare a war of extermination against all the luxury of idleness. How adroitly has my client slipped his neck out of this intolerable yoke of bondage! As none but weak and dubious expectations were ever formed respecting him, these are soon consigned to eternal oblivion. He has simply to hear the buzz repeated for a few days, that he is a worthless creature, who will never be of any service to himself or his country; and then he is left free to waste his time and talents as he pleases. Beneficence, patriotism, and honest fame, are empty sounds in his ear; and he contents himself with loitering and dozing life away, while his coevals accomplish the most illustrious enterprizes, and, according to their own taste, reap a harvest of the most desirable rewards.

Some person however, moved by envy at the display of all these sublime privileges, may be ready to say, if your client is dead to every call of duty, and destitute of every generous principle of action, still how is he to elude the fangs of poverty? If he has a fortune, it will be likely to go with speed, like chaff before the wind; if he has not, he will be constrained to grapple at once with want, a hideous and formidable



adversary. Now this looks plausible enough, and may be deemed an unanswerable objection to my plea. But we lawyers must not be silenced, and much less own ourselves vanquished, by argument. Does the objector forget how many resources are open to the man of mettle, who would rather subsist upon his wits than his industry? For instance; there is the gaming table, the very Eldorado of the black-leg fraternity; there are the dens of secrecy and the implements for counterfeiting the rag-currency of the nation; there is the highway, where the traveller and the mail may be disburdened of their treasures; and there is the ocean, that magnificent theatre of piratical depredation. Idleness is undoubtedly a prime instigator to these and similar plans of living; and we know quite well how fashionable they have become in this moral and delightful age of ours. Yet as they are attended with some eventual inconveniencies, such as fines, penitentiaries, and gibbets, I admit that my client may not have the spirit which would impel him forward to such magnanimous undertakings. In that case, he must scuffle for bread as he can, when his patrimonial means are exhausted. He may be a hanger-on and a pest to his uncles and cousins. And when years and debility and penury bear down upon him, and matters have come to the worst, he has only to avail himself of the provision which we make for our paupers. Let him rely upon the parish as a dernier resort. We may despise the wretch beyond the power of expression; but we have resolved that, in this country, nothing which breathes in human shape shall die of hunger.

MELANCTHON.

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LETTERS,

Purporting to be written by a young man, a native of Eimeo, travelling in a foreign country, to his friend at home. How the following came into the possession of the Editor; the reader need not enquire. Let the subject be considered, and the remarks, as far as they are just, be duly applied, without unprofitable speculations as to the authenticity of the papers:

*My ever beloved and most Honoured,*

Your command is a law engraven on the tablet of my heart; and I most readily show my obedience, by sending you some

account of the people in this strange land, so far from our happy island. If the imperfect knowledge that I have of their language, should lead me into any mistakes, I will be careful hereafter to correct them.

I have already sent you every thing that you could wish to know of me after my departure from my own country, until my arrival here. For my preservation from all the dangers of the great deep, I desire to be thankful to Jehovah-Jesus, our God and Saviour. He is the light of my soul and the joy of my life. That was a happy day, when the good missionaries came to us bringing the word of life, and teaching the doctrine of salvation.

You know that this is a land of christians, and will expect to hear much of their zeal and piety. But there are many things among the people, that seem strange and unaccountable to me. They all call themselves christians, when speaking of the people of Asia and Africa; and yet I have often heard persons in private conversation use such words as these, "I do not pretend to be a christian." Now it is utterly beyond my comprehension, how people can be christians and not christians at the same time. Ask our good missionary to explain this matter to you.

There is another thing that fills me with perplexity and wonder. On my first arrival I thought, surely now I shall see the good fruits of christian faith, and the beauty of Christian piety displayed *fair as the moon and bright as the sun.*— And I am afraid that I shall sin against that lovely charity which "believeth all things and hopeth all things," if I utter an insinuation to the contrary. But my mind is astonished and confounded, at much that I see and hear every day.

The day after my coming to this city, I walked out early in the morning to see the town and the people, and find some place where I might join in morning prayer. But for this last purpose *I was too late.* The people were all engaged in their ordinary business. I very frequently, however, heard the blessed name of God and of Christ pronounced with great animation, and in a very loud tone of voice. I thought it strange that they should pray their ejaculatory prayers, in so boisterous a manner; but thought I, it is their way, and custom will reconcile me to this thing. I thought also that in the tones of their voice, while uttering these short prayers, there was something very harsh and misbecoming the worshipper of God the ever blessed. But I remembered that I was a foreigner, and therefore an incompetent judge of their manner of pronouncing their own language. So I concluded that they were a truly devout and pious people, who mingled



prayer with all their business, and returned to enjoy the pleasures of devotion in my own chamber. There I remembered my country and my kindred; the infant church in Eimeo, and my spiritual guide the gentle and kind hearted missionary; and was in fancy and feeling transported across the wide ocean. I had a delightful season that charmed my solitude, and my soul met with him, *who is as rivers of water in a dry place, and the shadow of a great rock in a weary land.*

After these delightful exercises, I had no inclination to go out again during the day, but spent the time in reading the *good Book*, that I brought with me from my native land, until evening. Then I sallied out again, in hopes of being able to join with these *christians* in evening prayer. And it was my determination, if possible, not to be disappointed: so I went out before the setting of the sun. I found the people all as *busy* and *devout* as in the morning. On this, I repaired to a house, which I was told was a house of prayer, and determined to wait until the people should assemble; but no people came together *there*. Returning to my place of abode, as the deep shades of night gathered round me, I had occasion to pass by many private dwellings. In them I perceived that the people were *at their evening exercise*. But all the sounds were strange and wonderful. In most places, *where the devotions of the family were not over*, I perceived that they employed music on some new and unusual instruments. The tones were sweet, but not solemn. In some houses, the inhabitants were still and silent; but in others, where numbers appeared to be collected, there was much noise. It seemed too, as though with their feet, or with pestles, they were striking on the floor, at times corresponding to the measure of the music. I supposed that they were rendering thanksgiving for preservation through the day, for the various blessings of providence, and the hopes of the gospel of God's grace. This is a form of Christian worship, of which our missionaries have not told us. But they might not have known it, as they did not go to our favoured island from this country. One thing that seemed very strange to me, was that they often mingled the sound of laughter, with that of their sacred songs. I was frequently reminded, indeed, of what I had witnessed and heard in our own land, in the days of our darkness, when the people celebrated the worship of their idols. And I believe that I should not have taken what I heard, for the worship of Jehovah, if I had found any thing else that looked or sounded more like that solemn and delightful devotion, which the missionaries taught us to practise. But there was nothing else; and I was constrained to conclude that these people

worshipped thus, or did not worship at all. This last conclusion would be such an offence against charity, that I instantly rejected it from my thoughts. Surely when we, in our state of heathenism, never neglected the devotions prescribed to our Gods, Christians blessed with the knowledge of the true God, and Jehovah Jesus the saviour, are not wanting in their religious services. But yet, my heart could not join in any of those things that I heard.

I mused much on them, however, as I pursued my solitary walk through the darkness of the night. At length I came to a very large house, as large, nearly, as that which good king *Pomare* has built for a church in *Tabiti*. It was lighted with many lamps, so as to be as bright as day. It was crowded too with people of many sorts and colours. Here, thought I, is the place of public worship; I have found it at length. Here this pious race refresh themselves, after the labours of the day, with the solemn songs of praise to the God of all mercies, with the blessed hopes of the gospel, and all the holy things of their pure and true religion. I entered with joy, thinking of what the good king and sweet singer of *Israel* said in the 84th Psalm. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

On entering the temple, I had to pay money. This I thought was a customary contribution for the purpose of sending the gospel to the poor heathen, and I paid it with great readiness of mind—But when I had passed the portal, and the whole scene within had opened upon me, I was utterly astonished and overwhelmed. Every notion that I had formed since I became a christian was confounded; and it was difficult for me to be collected enough to observe what was about me. When I first went in, there was music, resembling that which I had heard in private houses, and yet louder and more perfect. But, while the musicians were intent enough on their performance, the behaviour of the people was strange indeed. Some sat with eyes half closed, and cheeks puckered up into a curious sort of smile, half indicative of pleasure and half of pain; while others talked and laughed; and others left their seats and went to another part of the house. Wishing to see the whole of the devotions of these extraordinary people, I followed one who went out, and to my astonishment found that he repaired to a room where many were buying various sorts of food and drink, of which these people seemed to be very fond. Here amidst much talk, which certainly I did not fully comprehend, I heard frequent mention of the



blessed God and our Saviour Jesus Christ. It did amaze me not a little to find that often the speakers mentioned these adorable names with laughter, and I thought sometimes anger; often too the names of persons that I supposed must be females, were introduced in a manner perfectly unintelligible to me. I concluded on the whole that this was some sacred festival celebrated by *these christian* people, and that by and by I should know more about it.

On returning into the grand room of the temple, suddenly the music ceased; and while I was looking about to see what would be done next, there was raised up a great green cloth, and a new scene more wonderful than any I had ever beheld was presented. It looked as though there was another house, and another and entirely different set of people. All those round about me, at once were silent, and listened with the utmost attention to the conversation of their neighbours.— I thought that the people of Eimeo would not have done so— and I was almost ready to rebuke those who were near me; but christian charity interposed, and forbad me to say any thing to offend my brethren. I remarked too that this new set of people saw very plainly that their neighbours were looking at them and listening to them, but they did not mind that at all. Nay; I thought that they were well pleased to be overheard and to be laughed at too. At this I was much astonished, and greatly troubled. For I thought that they said many things that ought never to be said, and did many things that ought never to be done. But here, it may be, again, that I sin against charity. However I was often tempted to think that I had come among a set of idolaters and heathens. By the way, I ought to tell you that the people in that other house, as I soon found, did and said every thing on purpose that they might be seen and heard by those among whom it was my misfortune to be placed—and that the only partition between us and them was the great piece of green cloth before mentioned.

It would be in vain to attempt to tell you all the strange and prodigious things that I saw here. Sometimes when something was said, which it seems to me Christian purity would forbid, the people would break out into violent laughter; and if the thing were a little extraordinary in its way, the whole congregation would suddenly become possessed of an *evil spirit*, and clap their hands and beat the floor with their feet, and appear to be convulsed. Sometimes, too, in their derangement, they would try to make a noise like the serpent—and I could see hundreds with the ends of their tongues out their mouths, *hissing* as if they thought themselves

snakes. I observed that the people in the other house, always seemed very sorry when this was the case. And, I suppose pitied their fellow christians, on seeing them bereft of reason. For my life I could not help being sorry for them too.

I thought it very strange that men should so far forget their own dignity and women their modesty, as to throw open their house, on purpose that a great crowd might look and laugh at them. And this appeared the more strange, when I saw some of the women almost undressed, and if I mistake not, appearing before the whole multitude as though they and their husbands were about to go to bed. While I was wondering at these things, and endeavouring to reconcile them with my notions of Christianity, I saw several persons come in, who appeared intoxicated, as our poor heathen countrymen are with cavia. This did not excite surprise among the people. They showed no horror nor pity. I turned off, however, with consternation and amazement, and resolved to make the best of my way to my own lodgings; where I might, by reading the lessons of Divine wisdom, and contemplating the glories of my Saviour, compose my troubled mind.

May the Blessed One have you ever in his holy keeping.

Your friend,

RAATEA.

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*Letter Second.*

May the Holy and blessed one ever preserve you, dear and honoured friend in the Lord; and may grace mercy and peace be on you, through Jesus Christ our Lord, Amen.

As soon as you receive this, dearly beloved, make haste to let the people of Eimeo, Tahiti, and all the islands that have been converted to the knowledge of the living God, know that they must without delay subscribe much cocoa-nut oil, that good missionaries may be sent to this land; to the end that these people may be turned from darkness to light, and from sin and satan to the living and true God.

My brother in Christ, do not condemn me for a want of charity, but hear my story and pity these unhappy people. True, O! friend, this is called a Christian land, and the people have great privileges—but hear me and judge.

Every thing that I saw and heard for several days, after being in that great house that I mentioned, confused my mind more and more. At length the Sabbath arrived—Sweet day



of rest and peace!—and I hoped then to enjoy the privileges of public prayer. I rose, and remembering the pleasant sabbaths of my native land, I praised the God of my life, and prayed to him to bless me and all men, but especially did I think on the land of my fathers, and the dear missionary. I then went to what I knew before was a house of worship, for morning prayer—There was no morning prayer; but the people were all busy about their market house, buying and selling as if there was no sabbath. My zeal waxed hot and I reprov'd them; but it was in love, for my heart bled for them. They however hearkened not to my counsel; they mocked at my rebukes. Some laughed me to scorn, and others in wrath called me an *outlandish puritan*. I knew not the meaning of their words, but I saw that they were spoken in anger, and I forgave them.

By and by, I heard a sound which was unusual to me, and was told that it was the ringing of the bell for church. This was joy to me, yet the joy was mingled with fear, lest I should hear more of that noisy worship, which had distressed me so much before. Here however the thing was better than my fears. I found one who looked like our missionary. He sung a simple song of Zion, such as the missionary taught us in our own land. He read out of the scriptures of him that lives and was dead, yet is alive forever more. He prayed and wept over the people, and exhorted them to be Christians; and I wept and prayed with him. But not many of the people of this place go to the house of prayer. They walk out into the fields—they ride into the country—they go to see their neighbours—they eat and drink, and sleep—and slight the house of God, and break his sabbath, like our poor heathen countrymen!!! My friend, since the day that my soul was enlightened by God's blessed truth, and I knew the power of Jesus the blessed one, I have abhorred lying—Therefore believe me—But hear another thing. The preacher in his sermon told us, "He that believeth not shall be damned." And I learned, although I do not understand the language of this people perfectly, what is meant by being damned. I started with horror, as soon as the thought came into my mind. This was the very word that I had heard so often in my morning walks among this people. As they used it in connexion with the name of the Blessed One, I thought that they were praying, as they went about their daily business. But no sooner had the truth flashed into my mind, than I found that they were in the habit of wishing every day that their own Christian brethren and countrymen may be damned!! While you in the tenderness of *Christian* love, are praying that all in the

world may be saved, you will not believe that any people can be so wicked as many in this Christian land are. But it is true, alas it is too true. Nay; they are so absurd in their wickedness as to wish that a horse, a dog, and even a stone may be damned!! Is it wonderful then that they should occasionally run mad, and clap and thump and hiss, when they hear their neighbours talking.

You may think what I am now going to tell you, more marvellous still. But it is a lamentable truth, that, in this Christian land, there are many who are unable to read the blessed book of God—Yes, just as much so, as though they had been born in our country, before we were visited by the missionaries. From my soul I pity them, and hope that my Christian countrymen will aid in sending them teachers.

But there are many who can read very well, yet they do not read the *good book*; and seem to know nothing at all of its sacred truths. What to call them I know not. They are not Jews, they are not Papists—they belong to the class of people who are *christians and not christians*. Some of them call themselves *philosophers*. I should suppose them a sort of idolaters that worship many deities, called the **POWERS OF NATURE**. I judge this from their manner of speech only; for I never saw a place of their worship, nor witnessed any of their devotions. But they speak of those beings called by them *powers of nature*, much as many people speak of the great God, and therefore I conclude that they pay them a *secret* worship. Why they should keep it secret I do not know; for this is a very free country, especially as regards religion. At first, I thought it might be *modesty* in them. But I was soon obliged to give up that opinion; because these people have the impudence to laugh openly at the religion of others; and besides, as I am told, to break the laws of their country in many particulars—So you see it cannot be *modesty*, that prevents the public celebration of their idolatrous rites.

It would be perfectly amazing to you, to find how many people here are utterly ignorant of the true God, and of the way of salvation through Jehovah—Jesus—I do believe that some of our young countrymen are able to instruct them. A man was asked in my hearing, how he hoped to be saved, and his reply was, “Why I have suffered so much in this world, I hope that there is nothing for me to suffer in the world to come.” Now you know very well, that a young catechumen, in our country, would have made a much better answer. I heard another say, after he had been drunk with their sort of *cavia* (*called whiskey*) for a week, that he had never done any harm in his life. A heathen man among us would not say



so—I asked a boy nine years old, who made him—He hesitated for a while and then answered—the Devil. To my enquiry who told him so, he replied “*My father!*” The father said in a gruff surly way, “I did’nt.” “I am sure,” said the boy, “that you call me imp of the devil and child of the devil every day—and if the devil did’nt make me, I don’t know who did.”

But if these things seem utterly incredible to you, what will you think, my friend and brother, when I tell you that some of the wisest prople (so they call themselves) in this country openly say that one religion is as good as another; and laugh at our good missionaries, as wild and foolish men, for undertaking the conversion of the heathen. When told of the darkness of heathenism, and of the foul and monstrous idolatries of the heathen worship; of their pollution and their blood, they seemed as men who heard idle tales, and laughed to scorn those who told them! Be astonished O heavens at this!

I have never seen so strange a people as this, in all my travels. They are at once the kindest and most selfish of mortals. They are as hospitable and as ready to entertain strangers, as even our own countrymen. Yet most of them will give no money to send the Bible to the ignorant. They will, of their own accord, send for a great many of their friends and neighbours, and although they have plenty to eat at home; will entertain them at a very great expense, while they will not ask a poor and needy man into their houses; they will purchase for themselves much very costly drink, that very often makes them sick and runs them mad, *although they have an abundance of good water*—They will buy new and very expensive clothes before their old ones are half worn out; and yet whenever applied to for aid of the missionary cause, they will complain of what they call *hard times*, and say that they have no money. In short many of them always have money when they want any thing for their own pleasure, and never have it when it is wanted to help forward a work of Christianity—————.

I had written thus far, when I was interrupted by a noise in my neighbourhood, and on looking out to see what could be the occasion of it, I beheld a sight of horror—O! my brother, these are not christians; they are not men, among whom it has pleased heaven for a time to cast my lot—But let me tell you as I can the particulars of the affair that interrupted me. On going out, I saw a man carried, all bloody, and still bleeding. He groaned in anguish of spirit. They

brought him into the house where I lodged—But he soon uttered his dying groan, and with a faint struggle breathed his last. A little while after, his wife came shrieking like a maniac into the room. But it was too late. She could not hear the last words of her husband—She could not receive his last embraces—I never heard such cries of distress—His little children too, unconscious of their loss, but terrified by the wild and agonizing cry of their mother and sympathising with her mysterious grief, uttered incessant screams as they alternately rushed to her, and started from her with horror. I enquired with a mixed feeling of amazement and pity, what had occasioned this terrible injury, and was told that the man had fallen in a *duel*. I could not for sometime be made to comprehend this word. At length, however, I understood that the dead man was murdered—And that the murder was perpetrated thus. The two men concerned, had been friends from their youth; had eaten, and played, and been educated together; and grown up in habits of strictest intimacy. They had a difference of opinion, about things that I understand not. But instead of reasoning about the matter in a calm and friendly way, they became angry, and uttered reproachful words—All which you know was very foolish. In a short time after this, one of them wrote to the other that he must appoint a time and place to fight him. This epistle was carried by a *friend* (so the people of this country speak.) The man who received it employed another *friend* to carry an answer, mentioning when and where he would meet his old play-mate, that they might endeavour to kill each other. They met accordingly, and their two *friends* encouraged them to persevere in this design of murder—They did so—One was killed, and the other badly wounded. I have told the case as plainly as I could that you might understand it. But after all there is much that will appear marvellous and monstrous to you. That one friend should coolly and deliberately murder another, for a difference of opinion, seemed to me so horrid, that I could not for a long time believe the story that I have told you—But it is past all doubt that it was so, and it has frequently happened—Why did they do so; said I to one who was talking on the subject—*It was an affair of honour*, said he. But what is honour? The answer to this question I could not possibly understand. The man who gave it made several attempts to explain; but I could not find his meaning. At first I thought that he had some faint notion of that nice perception of right and wrong, and sensibility to the disgracefulness of sin, which is the



effect of christian virtue; but I soon relinquished this opinion; because he said, "if they had not fought, they would have been eternally disgraced"—Why is not such conduct against the law of the country? said I.—"Yes; it is punishable with death"—"Is it honourable then to break the law of the land? But farther, is it not contrary to the law of God?—"O! yes," said he, "the Bible forbids it." Well then, I asked, what is the honour, that compels a man to sin against God, and his country, by murdering his brother? The poor heathen kill their enemies in battle, and in captivity; but they never murder their friends"—The man however still talked about *Honour*, in such a way as to make me believe more firmly than before that many of the people here are in the worst state of heathenism. They worship *Honour*, and *the powers of nature*. Honour is the Juggernaut of these christians. And a bloody idol he is.

O my friend, tell my countrymen, and send word word to my friends at Tahiti, to be industrious, and deny themselves much, that they may send missionaries to help to christianize these unhappy people. Alas! they are blind, but they know it not.

Pray that the Holy one may keep your friend, while in this land of darkness.

Ever Yours,

RAATEA.

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The following is extracted from a rare old book entitled *Miscellanea Curiosa* published in 1707. We return our sincere thanks to the Friend who communicated it: for documents of this sort will, we are sure, be read with interest by all of liberal curiosity, whether in or out of the state. It is conjectured that the author was father of Clayton, the celebrated Naturalist, whose memory ought to be cherished by every man of science in this country.

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*A Letter from Mr. John Clayton Rector of Crofton at Wakefield in Yorkshire, to the Royal Society, May 12, 1688, giving an account of several Observables in Virginia, and in his Voyage thither, more particularly concerning the Air.* \*

Having oftentimes been urged to give an account of Virginia by several of the worthy members of the Royal Society, I

*John Clayton, Rector of Crofton, Wakefield, Yorkshire, May 12, 1688.*

cannot but, as far forth as I am able, obey commands whereby I'm so much honour'd, and show my respect by my ready compliance; tho' I am so sensible of my own weakness and incapacity to answer your expectations, that before-hand I must apologize for my self. And indeed by sea I lost all my books, chymical instruments, glasses and microscopes, which rendered me uncapable of making those remarks and observations I had designed, they were all cast away in Captain *Win's* ship, as they were to follow me; and *Virginia* being a country where one cannot furnish ones self again with such things, I was discouraged from making so diligent a scrutiny as otherwise I might have done, so that I took very few minutes down in writing; and therefore, since I have only my memory to rely on, which too has the disadvantage of it's own weakness, and of the distance of two years since now I left the country, if future relations shall in some small points make out my mistake, I thought this requisite to justify my candor; for I ever judg'd it villanous to impose in matters of fact; but descriptions of things that depend on memory may be liable to mistakes, and yet the sincerity of the person that delivers them intire. But hereof I shall be as cautious as possible, and shall rather wave some things whereof I have some doubts, and am uncapable now of satisfying my self, than in any sort presume too far. The method I design is, first, to give an account of the air, and all such observations as refer thereto; then of the water, the earth and soil; the birds, the beasts, the fishes, the plants, the insects; and lastly, the present state of the inhabitants: But at present I shall neither trouble you nor my self with any more than an account of what refers to the air alone, being conscious the honourable society may receive such a glut with the imperfection of this, as to excuse me from a farther relation.

But before I begin, perhaps it may not be impertinent to acquaint you with some things that happen'd in our voyage. We sail'd in the ship *Judith*, Captain *Trim* commander, 'twas fly-boat built, about 200 or 250 tuns; she sprung a considerable leak. When the Captain had made long and diligent search, had tried all methods that sea-men use upon such occasions, or he could think of, all in vain, and that the leak encreased, he came pensively to consult me. Discoursing with him about it, and understanding that the ship was ceiled within, so that though the leak might possibly be in the fore-part, it would fill the whole cavity betwixt the ceiling and the planks, and so run into the hold at all the crevices of the ceiling up and down: I thereupon conceive,



that where it burst in betwixt the cieling and the planks, it must needs make some noise. He told me, they had endeavoured to find it out that way, and according to custom had clapt cans to their ears to hear with; but the working of the ship, the tackle and the Sea made such a noise, that they could discover nothing thereby. I happily bethought my self of the speaking trumpet; and having one which I had contrived for some other conveniences, of a differing shape from the common sorts, I bid him take it and apply the broad end to the side of the ship, the narrow end to his ear, and it would encrease his hearing as much as it augmented the voice the other way, and would ward the ear too from the confusion of foreign noise. Upon the first application, accordingly they heard it, tho' it happened to be at a considerable distance; and when they removed the trumpet nigher, they heard it as if it had been the current of a mighty river, even so distinctly, as to have apprehensions of the bigness and figure of the hole that the water came in at; so that cutting there the seeling of the ship, they immediately stopt the leak.

In the sea I saw many little things which the seamen call Carvels; they are like a jelly or starch that is made with a cast of blue in it; they swim like a small sheeps bladder above the water, downwards there are long fibrous strings, some whereof I have found near half a yard long. This I take to be a sort of sea-plant, and the strings its roots growing in the sea, as duck-weed does in Ponds. It may be reckon'd among the potential Cauteries; for when we were one day becalm'd, getting some to make observations thereof, the sportful people rub'd it on one anothers hands and faces, and where it touch'd it would make it look very red, and make it smart worse than a nettle. In my return for *England* we struck a hauksbill turtle, in whose guts I found many of these carvels; so that it's manifest they feed thereon. 'Tis commonly asserted by the seamen, that they can smell the pines at *Virginia* several leagues at sea before they see land, but I could receive no satisfaction as to this point; I could not discern any such thing when at a moderate distance, I fear much of this may be attributed to fancy; for one day there came three or four full scent to tell me they were certain they smelt the pines; but it afterwards prov'd that we were at that time 200 leagues from the shoar, so that I was satisfied that was therefore meer fancy. Indeed we thought, by the general accounts of the ship, that we had been just on the coast, but all were deceived by a current we met with, that at that time set about south-east, or east south-east, which

when once becalmed we tried thus: We hoised out a boat, and took one of the scuttles that cover'd one of the hatches of the ship, tying thereto a great weight, and a strong long rope, we let it sink a considerable depth, and then fastning it to the boat, it serv'd as an anchor, that the boat could not drive; then with the glass and logg line we found the current set, as I say, eastward, at the rate of a mile and a half an hour. This current is of mischievous consequence, it does not always run one way, but as it sets sometimes as we proved easterly, so does it, as they say, set at other times westerly, whereby many ships have been lost; for then the ships being before their accounts, they fall in with the land before they are aware. Thus one year many ships were lost on Cape *Hattarasse*, and thereabouts.

#### *Of the AIR.*

The Cape called *Cape Henry*, lies in  $36\frac{1}{2}$  of the northern latitude. The air and temperature of the seasons is much govern'd by winds in *Virginia*, both as to heat and cold, driness and moisture, whose variations being very notable, I the more lamented the loss of my Barometers and Thermometers, for considerable observations might be made thereby, there being often great and suddain changes. The Nore and Nore-West are very nitrous and piercing, cold and clear, or else stormy. The south-east and south hazy and soultry hot: Their winter is a fine clear air, and dry, which renders it very pleasant: Their frosts are short, but sometimes very sharp, that it will freeze the rivers over three miles broad; nay, the Secretary of State assured me, it had frozen clever over *Potomack* river, over against his house, where it is near nine miles over: I have observed it freezes there the hardest, when from a moist south east, on a sudden the wind passing by the Nore, a nitrous sharp Nore-West blows; not with high gusts, but with a cutting brisk air, and those vails then that seem to be shelter'd from the wind, and lie warm, where the air is most stagnant and moist, are frozen the hardest, and seized the soonest, and there the fruits are more subject to blast than where the air has a free motion. Snow falls sometimes in pretty quantity, but rarely continues there above a day or two: Their Spring is about a month earlier than in *England*; in *April* they have frequent rains, sometimes several short and suddain gusts. *May* and *June* the heat encreases, and it is much like our Summer, being mitigated with gentle Breezes that rise about 9 of the



clock, and decrease and incline as the sun rises and falls. *July* and *August* those breezes cease, and the air becomes stagnant, that the heat is violent and troublesome. In *September* the weather usually breaks suddenly, and there falls generally very considerable rains. When the weather breaks many fall sick, this being the time of an endemical sickness, for Seasonings, Cachexes, Fluxes, Scorbutical Dropsies, Gripes, or the like, which I have attributed to this reason. That by the extraordinary heat the ferment of the blood being raised too high, and the tone of the stomach relaxed, when the weather breaks the blood palls, and like over-fermented liquors is depauperated, or turns eager and sharp, and there's a crude Digestion, whence the named distempers may be supposed to ensue. And for confirmation, I have observed the Carminative seeds, such as warm, and whose oil sheaths the acid humours that ever result from crude digestions. But decoctions that retain the tone of the stomach, as I suppose, by making the little glands in the tunicles of the stomach, squeeze out their juice, (for what is bitter may be as well offensive to the stomach, as to the palate) and then chalibiates that raise the decayed ferment, are no bad practice; after which, I conceive, Armoniack spirits might be very beneficial. But their doctors are so learned, that I never met with any of them that understood what Armoniack spirits were: Two or three of them one time ran me clear down by consent, that they were vomitive, and that they never used any thing for that purpose but Crocus Metallorum; which indeed every house keeps; and if their finger, as the saying is, ake but, they immediately give three or four spoonfuls thereof; if this fail, they give him a second dose, then perhaps purge them with 15 or 20 grains of the Rosin of Jalap, afterwards sweat them with *Venice* treacle, powder of Snake-Root, or *Gascoin's* powder; and when these fail *conclamatum est*. But to return, 'Tis wonderful what influence the air has over mens bodies, whereof I had my self sad assurances; for tho' I was in a very close warm room, where was a fire constantly kept, yet there was not the least alteration or change, whereof I was not sensible when I was sick of the gripes, of which distemper I may give a farther account in its proper place. When a very ingenious gentlewoman was visited with the same distemper, I had the opportunity of making very considerable observations. I stood at the window, and could view the clouds arise: For there small black fleeting clouds will arise, and be swifty carry'd cross the whole element; and as these clouds arose, and came nigher, her torments were encreased,

which were grievous as a labouring womans; there was not the least cloud but lamentably affected her, and that at a considerable distance; but by her shrieks it seemed more or less, according to the bigness and nearness of the clouds. The thunder there is attended often with fatal circumstances: I was with my Lord *Howard* of *Effingham* the governour, when they brought word that one *Dr. A.* was killed therewith, after this manner: He was smoaking a pipe of tobacco, and looking out at his window when he was struck dead, and immediately became so stiff, that he did not fall, but stood leaning in the window, with the pipe in his mouth, in the same posture he was in when struck: But this I only deliver as report, tho' I heard the same account from several, without any contradicting it. These things are remarkable, that it generally breaks in at the gable end of the houses, and often kills persons in, or near the chimneys range, darting most fiercely down the funnel of the chimney, more especially if there be a fire, (I speak here confusedly of thunder and lightning) for when they do any mischief, the crash and lightning are at the same instant, which must be from the nearness of the cloud. One time when the thunder split the mast of a boat at *James Town*, I saw it break from the cloud, which it divided in two, and seem'd as if it had shot them immediately a mile asunder, to the eye: It is dangerous when it thunders standing in a narrow passage, where there's a thorough passage, or in a room betwixt two windows; tho' several have been kill'd in the open fields. 'Tis incredible to tell how it will strike large oaks, shatter and shiver them, sometimes twisting round a tree, sometimes as if it struck the tree backwards and forwards. I had noted a fine spreading oak in *James Town* island, in the morning I saw it fair and flourishing, in the evening I observed all the bark of the body of the tree, as if it had been artificially peel'd off: was orderly spread round the tree, in a ring, whose semidiameter was four yards, the tree in the center; all the body of the tree was shaken and split, but its boughs had all their bark on; few leaves were fallen, and those on the boughs as fresh as in the morning, but gradually afterwards withered, as on a tree that is fallen. I have seen several vast oaks and other timber trees twisted, as if it had been a small willow that a man had twisted with his hand, which I could suppose had been done by nothing but the thunder. I have been told by very serious planters, that 30 or 40 years since, when the country was not so open, the thunder was more fierce, and that sometimes after violent thunder and rain, the roads would seem to have perfect casts



of brimstone; and 'tis frequent after much thunder and lightning for the air to have a perfect sulphurous smell. Durst I offer my weak reasons when I write to so great masters thereof, I should here consider the nature of thunder, and compare it with some sulphurous spirits which I have drawn from coals, that I could no way condense, yet were inflammable; nay, would burn after they passed through water, and that seemingly fiercer, if they were not over-power'd therewith. I have kept of this spirit a considerable time in bladders; and tho' it appeared as if they were only blown with air, yet if I let it forth, and fired it with a match or candle, it would continue burning till all were spent. It might be worthy consideration likewise, whether those frequent thunders proceeded from the air's being more stagnant, the motion of the winds being impeded by the trees, or whether the motion of the winds being obstructed by them below, the motion might not be more violent aloft; and how far that may promote inflammability, for stacks of hay or corn that ferment with moisture, never burn, unless when brisk winds blow, that agitate and fan the little fermenting sparks, and often kindle them into an actual fire. And observance of the meteors there might perhaps not be impertinent, as both what are more rare, and what are more frequent, as of *Gosimore* in great abundance, and of those small cobwebs in a morning, which some have supposed to be meteors. *Ignes fatui*, tho' there be many boggy swamps and marshes, are seldom, if any are seen there. There be frequent little sorts of whirl-winds, whose diameter may be sometimes not past two or three yards, sometimes forty, which whisking round in a circle, pass along the earth, according to the motion of the cloud, from whence they issue; and as they pass along with their gyrous or circular motion, they carry aloft the dry leaves into the air, which fall again often in places far remote. I have seen them descend in a calm sun-shine day, as if they had come from the heavens in great showers thereof, so that all the elements seem'd filled therewith. And I could perceive them to descend from on high as far as I could possibly discern a leaf. I remember a roguish expression of a seamen, otherwise silly enough, who wondering thereat, cry'd out, *Sure now 'tis manifest there is a world above!* and now with them 'tis the fall of the leaf. But to proceed, I thought this made it manifest, whence many preternatural showers have happen'd. I remember at Sir *Richard Atherton's* in *Lancashire*, some few years ago, there fell a great number of the seeds of ivy-berries; at first we admir'd what they were, for they were cover'd with a thin skin

that was red, and resembled the figure of a small wheat corn; but afterwards they fully manifested what they were; for many sprouted and took root. I suppose they were carry'd aloft by some such whirl-wind, and let fall there. I have purposely gone into the place where I perceived this gust, which is notorious enough by the noise it makes, with rattling the leaves as it carries them aloft, and have found a fine sharp breeze of wind.

*Yours, &c.*

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The articles in our *Miscellany* are so numerous that we have no room for a *Review of Silliman's Tour*; but it shall appear in our next.

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The following little poem is from the pen of *Montgomery*; it will be read with interest by all who have ever formed connection with a church, on gospel principles, and have enjoyed the pleasures of christian fellowship.

#### CHURCH FELLOWSHIP.

*By James Montgomery.*

People of the living God!  
 I have sought the world around,  
 Paths of sin and sorrow trod.  
 Peace and comfort no where found;  
 Now to you my spirit turns,  
 Turns a fugitive unblest;  
 Brethren! where your altar burns,  
 O receive me to your rest.

Lonely I no longer roam,  
 Like the cloud, the wind, the wave;  
 Where you dwell shall be my home,  
 Where you die shall be my grave.  
 Mine the God whom you adore,  
 Your Redeemer shall be mine;  
 Earth can fill my soul no more,  
 Every idol I resign.

Tell me not of gain and loss,  
 Ease, enjoyment, pomp, and power;  
 Welcome poverty and cross,  
 Shame, reproach, affliction's hour!  
 —"Follow me!"—I know thy voice,  
 Jesus, Lord! thy steps I see:  
 Now I take thy yoke by choice,  
 Light's thy burthen now to me.

*Sheffield, April, 1820.*



# RELIGIOUS INTELLIGENCE,

## DOMESTIC.

### SUNDAY SCHOOL IN FINCASTLE.

A Sunday School was commenced in Fincastle, [Virginia] on the 19th of March 1820. It may not be improper to give a concise statement of the facts and circumstances attending the origin and progress of this Institution. For several years, the great necessity and probable utility of something being done for the religious instruction and moral improvement of the children and youth in this village and its vicinity, was deeply and painfully impressed on the mind of the writer. Nothing was more common than to see 30, 50 and often perhaps 100 boys between the ages of 7 and 15 or 18 years, in the commons and pasture grounds, engaged in various kinds of amusement and vice, during the greater part of that day which God has commanded to be kept *holy*. In short, the sabbath was truly the *demoralizing* day, the worst spent day of all the seven. These painful facts met the eyes and pierced the heart. The question was "what can be done to arrest the progress of this tide of vice and dissipation, which threatens to undermine and sweep away all our Institutions, civil and religious?" This is the *school* to produce a generation of Infidels, Spendthrifts, and Profligates, and to people the regions of woe with millions of precious immortals.

The plan of a Sabbath School was occasionally mentioned in conversation to pious individuals; and something was said to recommend it from the pulpit about twelve months before it was organized. Nothing was wanting but active zeal and co-operation. These it appeared difficult to excite, or produce, until last win-

ter a young lady, who a few months before had connected herself with the Presbyterian church in this place, adopted the measure which finally terminated in a most happy result. A subscription paper, expressing the nature and design of the Institution, with its beneficial effects, was circulated through the town and neighbourhood. Its success was equal to the expectations of its friends. As soon as convenient, a meeting of the subscribers was called, and the Society was organized. Persons of all ranks and conditions, male and female, engaged in promoting the cause; and sent their children to the school. The number of scholars on the first sabbath was about 35. Additions were made at every successive meeting, so that before the end of the first quarter, the whole number on the list was upwards of 100. During the second quarter, very few important changes have taken place. And the average numbers that have actually attended, have been from 60 to 80 or 90; and the progress of the children generally and in some instances particularly, in acquiring moral and religious instruction, is such as does credit to themselves, to their Teachers and Superintendants. And by the blessings of Heaven, we trust that many a little wanderer will be reclaimed from the path of the Destroyer, made a good and useful citizen in this world, and an heir of the grace of life in the world to come.

I will close this paper with a few short remarks and reflections.—1st, A word to those who sustain the relation of parents. The most obvious is, that if all parents would do their duty, the necessity of Sunday Schools would be entirely superseded. The great and general neglect of family religion, of that assiduous attention

which ought to be paid to the instruction of children in the important principles of christianity, and of that government and wholesome discipline which are authorized and required by the word of God, is the fruitful parent of a most degenerate offspring. These lax habits and customs generally, and perhaps universally, derive their origin from the neglect and profanation of the sabbath. "Thus saith the Lord; Remember the Sabbath Day to *keep it holy*:" where this command is violated, all moral restraint, all religious instruction will soon be laid aside. In these Southern and Western States, the signs of the times, in this respect, are *portentous, awfully portentous* indeed. Facts, with an alarming voice, speak a language on this subject which cannot be misunderstood. To extirpate these pernicious practices, which ought to be prevented in the nursery and in the family, to restore good order, and to train up a generation in the nurture and admonition of the Lord, is the great object of Sunday Schools.

2d. Sunday Schools have a most happy effect on the morals of youth generally. They not only engage the attention of a considerable number of young persons of both sexes who are employed as Teachers, but they have an indirect, though a powerful influence on a multitude of others, whose ages, situation and previous habits, exclude them from any direct participation in such Institutions. This beneficial effect is produced by the general influence of good example. The tide begins to set in a different direction. For as in the lamentably too common state of things in our country, "Evil communications corrupt good manners," as it is but too evident that the pernicious example of the children and young people in the great majority of families, almost defeats the exertions of the truly pious and conscientious with regard to their children; so the example of a well organized and well regulated Sunday School, like the other edge of the sword, has its influence in the opposite direction. I speak from actual observation. My

local situation in the town, gives me the fairest opportunity for ascertaining the fact, at least in this place, and particularly with regard to the profanation of the sabbath. Since the commencement of our Sunday School in Fincastle, I have not witnessed a single instance of those clumps of boys and more than half grown youths, engaged in their vicious amusements on that sacred day.

3d. I shall be permitted to address a word to all those who feel a deep interest in the welfare of our beloved country, and in the success of Sunday Schools as the most promising means of producing a general reformation of morals and of saving souls from death. What I have to say respects the sacrifice which must be made, and the difficulties which are to be encountered, not merely in establishing, but more especially in *supporting and regulating* such institutions. In some cases, to be sure, it requires the wisdom of the serpent, and the innocence of the dove, and the strength of the lion, to commence such a school. After it is brought into operation, however, the novelty of the scene; with a velocity like that of the electrical fluid, spreads and thrills delightfully thro' the whole town and neighbourhood; and then the Superintendants and Teachers pour in from all quarters; and it is a charming sight indeed! But let it be remembered, that novelty produces only a temporary excitement. It will wear off and the business will flag, unless some other stimulus be applied. PRINCIPLE must be the BASIS or the fabric will fall. Therefore to support and carry on such an Institution for any length of time, *zeal, self-denial, great exertion, patience and perseverance* are indispensably necessary in a few.

When and where shall these benevolent spirits find their reward? At the resurrection of the Just. "Here are we and the children whom we have been humbly instrumental in training up for the kingdom of Heaven." What a joyful meeting to part no more!

PHILO

Fincastle, Sept. 12th, 1820.



[We present with pleasure the following Report; and thank the friend who sent it to us. The field of labour before the Lexington Missionary society is most extensive. It is delightful to observe with what zeal and industry the members are engaged in its cultivation, and it is cause of gratitude to the Giver of all good, that their labours are not in vain. The committee of that society consists of the following gentlemen, Rev. G. A. Baxter, D.D. Rev. A. B. Davidson, Rev. H. Ruffner, and Capt. John Leybern. Dr. Baxter is president, Mr. Davidson secretary, and Capt. Leybeern Treasurer.]

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*Third Annual Report of the  
Committee of Missions, of  
the Lexington Missionary  
Society, Oct. 14, 1820.*

THE committee in appearing before the society at this time, would desire to express their gratitude to the Great Head of the Church for the wide door which he has been pleased to open for the labours of their missionaries, and for the abundant success with which they have been crowned. Although the field is extensive, and has hitherto been deplorably destitute of the means of grace; (in some parts the people never having heard Presbyterian preaching until within the last 12 months) yet we have reason to rejoice, that wherever our missionaries have travelled, they have been cordially received, and deep and solemn attention given to their instruction.—Indeed there is the most flattering prospect of an entire change in the religious and moral character of the whole region, which has been occupied by our missionaries.—In some particular places, there has been uncommon excitement. On Anthony's Creek, in Greenbrier county, a very general awakening has taken place, and about twenty-four hopefully converted and added to the church.

In Covington and its vicinity, lying

in the great bend of Jackson's river, a section of country, which a few months ago, was noted for all kinds of wickedness, we have reason to rejoice, that almost the whole population has professed religion, and have joined either the Presbyterian or Methodist church. The Rev. John M'Elhenny administered the Lord's supper in August last, at which time there were about forty admitted for the first time.

The power and presence of the Most High have been remarkably manifested among them. A Presbyterian church has since been organized there by one of your committee, assisted by the Rev. John M'Elhenny.

The committee deeply regret that they cannot supply this and several other places, where appearances are flattering, with the regular ministrations of the gospel. Money, it is believed, would not be wanting if animated and zealous missionaries could be obtained.

Your committee thinking it important to have something like the regular ministrations of the gospel among the destitute within our bounds, engaged Mr. Samuel L. Graham to labour for one year on missionary ground, in the counties of Greenbrier and Bath. The committee promised him \$100, and were assured that the people, to whom he ministered, would contribute \$300 more. From his journal, it appears that he has laboured with diligence, and that his labours have not been in vain in the Lord. To give the society, however, a more perfect view of the character of the people among whom he laboured, and the success attending his labours, the committee will take the liberty of reading some extracts from his journal. (The substance of Mr. Graham's journal being embraced in the other parts of the report, it is omitted here.)

In the beginning of May last, the committee was much gratified at receiving an application from the Rev. Daniel Baker, of Harrisonburg, for a commission to ride one month.—Knowing Mr. Baker's peculiar talent

for missionary services, they cheerfully granted his request. The result of his labours has not disappointed, but has even exceeded their most sanguine expectations. The power and presence of the Most High seems to have accompanied him wherever he went. Many, it appears, have been awakened under his preaching, and a disposition excited in almost every place he visited, to have more preaching.

[Here follows Mr. Baker's Journal, which although very interesting we are obliged to omit, except the concluding paragraph.]

To sum up the whole: I acted as a Missionary 26 days; during which time I rode about 50 miles, preached 45 times, baptised one child, assisted at two sacramental occasions, and received collections for the Missionary fund amounting to 39 dollars and 26 cents current money.

Mr. Robert N. Anderson, a licentiate from Hanover presbytery, was employed to itinerate one month, on missionary ground, in the counties of Bath, Greenbriar, and Monroe. Mr. Anderson laboured about fifteen days, and was then taken sick, and has not since been able to complete his mission.

The committee congratulate the society on account of the flattering prospects which have attended their exertions to supply the destitute with the means of grace, and to build up Messiah's kingdom.

The strongest motives are presented for continuing their labours of love. Every one who has a heart to mourn for the desolations of Zion, will now rejoice at seeing them repaired. He will most cheerfully give his mite and his prayers to aid in the glorious cause of rescuing perishing sinners from destruction. A wide field of desolation has hitherto spread around us. Here vice reigned with uncontrolled sway. To a population of nearly a hundred thousand souls, but few of the heralds of the cross

had ever gone to tell them the way of life. But blessed be God, lights are beginning to spring up in this dark region. The promise of the Saviour to his ministers is verified, "Lo, I am with you always, even unto the end of the world." His steadily steppings have been seen. He has bowed the heavens and come down. The banners of the cross have been unfurled; sinners have seen his blood-died garments; they have lifted up their voices and cried to him as he passed by, and Pentecost blessings have been poured out upon them! This is the work of the Lord, and it is marvellous in our eyes. O, to be co-workers with Christ, or the humble instruments of building up his glorious kingdom, is more delightful than the greatest earthly achievement! We are convinced that could each member of this society, visit this region and see the work for themselves, we should no longer have to plead for money and missionaries to supply them:

Two of the members of your committee have visited in person the field of missions. Your secretary, indeed, has made two visits to this region. He has travelled two hundred miles; preached six sermons; delivered several exhortations; assisted in administering the Lord's supper; baptised two children, and ordained three elders; and assisted in organizing a Presbyterian church in Covington in the big bend of Jackson's river.

On Thursday, the 9th September, I set out for Anthony's creek, where I had appointed to meet brother McElhenny, to administer the Lord's supper. Rode first day to Williams's, 19 miles. Next day rode to Alexander McClintick's, 25 miles:—found the family much engaged in religion; conversed freely with them and found their hearts tender. Saturday, rode in company with the family to Kincaid's church, 14 miles. The people were just collecting;—met brother McElhenny. A large audience soon collected. Preached from *Rev. iii. 20*. Throughout the discourse there was solemn attention, and, at differ-



ent times, much feeling. After a short intermission, brother McElhenny baptised three adults and several children, and gave a very feeling exhortation. There was much weeping during these exercises.—After the assembly was dismissed, six persons came forward and wished to converse for admission to the communion. They were desired to seat themselves in the church. It was agreed that I should converse with them, and in such a manner as that all might hear who wished. After some time spent with them, and being satisfied with their views, I addressed a few words to the crowd which was beholding the scene. I pointed their attention to the solemn transaction which was before them, and begged them to hear a stranger who had come with the tidings of salvation to them. Instantly every head sunk, and a flood of tears burst forth. In every part of the house were heard sobs and bitter cries.—One young man, the fourth or fifth, perhaps, of a family, who had embraced religion, who had hitherto stood it out, now became the subject of the deepest impressions. His whole frame became agitated and he cried aloud for mercy. His sister clasped him in her arms; his brothers surrounded him, and his old grey headed father, with tears of joy streaming down his cheeks, grasped my hand and exclaimed: “O, this is too much, I am the happiest man on earth!” Brother McElhenny and I, both prayed for the young man. After some time he became more composed. By this time the people seemed rivetted to the place. Several hymns were sung. It was then nearly sun-set. Seeing the people so anxious for preaching, it was agreed that I should preach again at the meeting-house, at candle lighting. We retired to the neighbouring houses and got some refreshment. By this time it was night, and we met again. House was full. Every thing seemed awfully solemn.—During sermon there was much weeping and towards the close, one or two young ladies were seized with

a most violent agitation of their whole body. Brother McElhenny exhorted.

Sabbath morning.—House crowded. I preached the action sermon. Never did I see more solemn attention. Several times the whole audience were melted into tears. The young ladies above mentioned were again much exercised in body; but it appeared quite involuntary.

The communion service was truly affecting, and showed clearly that the master of assemblies was there. Twelve were added to the church; and I have since understood that two more, who were awakened there, have joined. Brother McElhenny preached in the evening, and I closed the meeting with an exhortation.—O, it was a delightful sight to behold in the midst of the Alleghany mountains, where a few months before, the gospel trump had hardly ever sounded, and where nothing but sabbath breaking, profanity, and every species of iniquity prevailed, the table of our blessed Redeemer spread, and many an humble, broken hearted sinner surrounding it. Surely, this is the blossoming of the wilderness, and these are the plants of Zion springing up in the desert!

On the 28th of September, I again set out to meet brother McElhenny, at Covington, to organize a church. Rode first day twenty-two miles.—Thursday, rode to Mr. Branamer's, nineteen miles—met brother McElhenny according to appointment.—A large collection of people met for worship. Not more than one half could get in the house. I preached from *Acts xxiv. 25*. This, perhaps, was one of the most solemn meetings, I ever witnessed. Two Methodist brethren were present.—After sermon, brother McElhenny exhorted. The people still seemed unwilling to leave the place. My heart was melted at seeing their eagerness to hear the words of life. I began talking to them again as I sat in my chair. All were stricken, as it were, to the ground. Floods of tears flowed down. One young man in the bitterest agony of soul, cried aloud

for mercy. Perhaps, for nearly an hour he was prostrate, crying in the language of the publican, "*God be merciful to me a sinner.*" Brother Knox and I both prayed for him.—The exercises continued until about 11 o'clock.

Friday, met at the stand near Covington. I preached. The presence of God seemed to be felt by every one. After sermon, three brethren were elected as Elders in the new church, whom I ordained and set apart by prayer. When the brethren elect, knelt down in the presence of the congregation, and the prayer was offering up, in every part of the audience, I could hear the people weeping. The scene was new to them and struck them with awful solemnity. In the evening, brother McElhenny preached; after which I baptised two children, and the whole was closed with an exhortation. It was then nearly 4 o'clock. Rode that evening to Capt. Pitzer's, on James river, 19 miles, where I had left an appointment to preach. Reached that place after dark; but found the people still waiting.—Preached to a large audience; and although much exhausted with my previous labours and a long rough ride, yet seldom have I had more liberty and so much tenderness of heart. My own feelings were communicated to the people. I had not proceeded far, until nearly every one, old and young, black and white, were weeping. O, I felt that it was good to be there! I hope impressions were made that night, which will

not soon be forgotten. I was earnestly solicited to preach next morning; but was obliged to return home, to fulfill my appointment at Oxford.

Such have been the prospects in those two sections of the missionary field which I have visited.

Your President, accompanied by the Rev. John D. Ewin, has just returned from a visit to another section of the field of missions, lying near the head of Jackson's river.—This has been considered one of the most barren districts of the whole region. They administered the Lord's supper to about 100 communicants.

The appearances, on Saturday and Sabbath morning were good: strict attention and much solemnity, were manifested by every one. In the evening, however, the divine presence and spirit, seemed to overshadow them. A new tone seemed to be given to the speaker's voice; his heart was touched with a live coal; it melted; the flame was communicated to the whole crowd, and all wept and sobbed in a very unusual manner. Such affection, so general, and apparently, so deep, had seldom been seen before. The good work is rapidly extending. O, that it may progress until the whole earth shall be full of the knowledge of the Lord!

It is earnestly requested; that as a sufficient number of missionaries cannot be obtained, that the members of the society, will each spend a few weeks in those parts where they are so desirous of having preaching.

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We have published entire the Fourth Annual Report of the United Foreign Missionary Society, in which an account is given of the interesting mission family lately sent to the Arkansas. From the *American Missionary Register* (published in New-York by Mr. Z. Lewis, one of the Secretaries of the Society) we give the following interesting intelligence.

#### SECOND MISSION FAMILY.

The Mission family lately sent out to the Arkansas, by the United Foreign Missionary Society, had not reached their destined station, when a new field for Missionary exertion was providentially opened to the Board



of Managers. This field, we are happy to add, the Managers, with a promptitude which cannot fail to secure to themselves the confidence of the Christian community, resolved to occupy without delay.

The circumstances in relation to this subject, we have now the pleasure to present to the public.

Early in the present month, the following interesting communication was made by Col. McKenny, Superintendent of Indian Trade, to the Secretary for Foreign Correspondence :

*Office of Indian Trade,  
Georgetown, July 5, 1820.*

DEAR SIR,

I have this moment had a most interesting interview with the Chief, the Counsellor, and the principal Warrior, of the Osages of the Missouri. The object of the deputation is, to solicit the introduction of the School system among their people, and to pray for the means of civilization. I wish I could send you the old Chief's Talk; but to do so, I should have to paint as well as to write. He is a most eloquent and able man.

I felt authorized, considering the circumstances of the great anxiety under which I perceived them to labour, and relying on the benevolence of the Society set on foot for this laudable work, to give assurance that they might expect the same attention that had been shown to their Brothers on the Arkansas. I find that these Osages are jealous of their Arkansas Brethren. They claim to have merited, by holding fast their promises to the government, the first care of this generous sort—for in the words of the old Chief, "*our hands are white, and their hands are bloody.*"

I cannot but think that much good would result, could they be assured that an agency would be established amongst them immediately. I have directed a letter to Dr. Worcester also—believing, however, that, as you are under way with the Osages, it would be best for you to occupy that ground. But, if you cannot move in it at an early period, it would be better for the work to be

got under way by another branch of the general system. The tide is now at its flood; and if taken, you will be borne on to a realization of all your generous hopes.

I have thought that, if you could come down and see this deputation, it would be well; if not, a letter would be highly acceptable.

With sincere and respectful

Regards, I am, dear Sir,

Your obedient Servant,

T. L. MCKENNEY.

At the earliest opportunity; this communication was laid before the Managers; and the Rev. Dr. Milledoler was appointed an agent to proceed to the city of Washington for the purpose of obtaining an interview, and forming a covenant, with the Indian Chiefs. On his return, he made to the Board, the following report :

The undersigned, having been requested by the Board of Managers of the United Foreign Missionary Society, convened on the 15th inst. to proceed, as their Agent forthwith to Washington, for the purpose of delivering a Talk, and of making a covenant with a deputation of Chiefs of the great Osage nation of the Missouri, has the honour to report,

That he left New-York on Monday the 17th inst. and arrived at the city of Washington on the Wednesday following. On the next day, he was introduced by Colonel McKenny, Superintendent of Indian Trade, to the Honourable the Secretary of War, and laid before the Secretary copies of the talk and covenant, which had been previously approved by the Board, and which were then to be presented to the Chiefs. These documents having been examined your agent was formally introduced to the Chiefs by the Secretary, in an appropriate and concise Talk; in which they were told that

the undersigned was the person who had been mentioned to them, and who had come from the great city of New-York to offer them good things, and were assured that they might have confidence in him, and in what he had to say to them. We then retired, accompanied by the Superintendent of Indian Trade, into the audience room of the War Department, where the following Talk was delivered:

*To the Chief, the Counsellor, and the principal Warrior of the Osages of the Missouri, now at Washington.*

*Brothers,*—The United Foreign Missionary Society, in the city of New-York, have heard that some of the chief men of the Osage tribe have come a long journey from their own council fires to the great council fire toward the rising sun.

*Brothers,*—We have also heard that you have come with a Talk to our great Father at Washington; that you wish him to send good men amongst you, to teach you the will of the Great Spirit; to show you how he made the world; how all Nations are come of one blood, and are Brothers, and must love one another, and serve the Great Spirit—to show you what the Great Spirit is now doing in, and will hereafter do with the world, and what white men and red men must do, that the Great Spirit may love them, and take care of them, and do them good for ever.

*Brothers*—We have heard that you wish our great Father at Washington to send good men into your nation, to teach your young men how to plough, and sow, and reap, and raise bread out of the ground as the white people do—and how to work in iron, to make ploughs and harrows, to build houses, mills to grind your corn, and saw your wood, and to weave and make clothing for you and your children—and that you wish him to send out good women, to teach your young women how to sew, and knit, and spin, and to prepare your food to eat as the white people eat it—and that you want good men and good women to teach your children how to read and write,

and number like the white people, so that your children may be like our children, and know what they know, and be as great and happy as they are.

Now *Brothers,*—Having heard all this, we are glad. We know that we ought to do good to our red brothers—the Great Spirit has told us to do so, and will be angry with us if we do not,

The mind of the Great Spirit was given to good men who are now dead, and who wrote it in a book, and they have given that book to us, and the Great Spirit has commanded us to give it to others, till the whole world shall have it and know it.

This is the reason that many good men and good women have left their fathers, and mothers, and friends, and their homes, where they had every thing that was good, and have gone to your brothers on the Arkansas.

The Great Spirit has now put it into your hearts to come to our great Father at Washington for help.

Our great Father loves all his red children and white children. He will be glad to see them all good and happy. We love our great Father at Washington—he knows who we are—he knows that we will not hurt his red children, and therefore calls us to do the will of the Great Spirit, by doing good to his red children.

*Brothers,*—Your call sounds loud in our ears, because your hands are clean from blood, and because you have held fast your covenant with the government.

*Brothers,*—We have sent to you the Rev. Philip Milledoler. He is a servant of the Great Spirit, and one of our counsellors, whom you may love and trust. He will hear your talk, and will make a covenant with you on all those things of which we have spoken. Open your hearts to our brother, and make him glad, that when he comes back to us, he may bring us your good talk, and make us glad also, that we may do you good, and your children after you, so long as your rivers flow, and the sun and moon shall shine upon the world.

*New-York, July 15, 1820.*



(Signed)

Robert Lenox, }  
 Peter Wilson, } *Vice-Presidents.*  
 Ph. Milledoler, *Foreign Secretary.*  
 Z. Lewis, *Domestic do.*  
 Pascal N. Strong, *Rec'g do.*  
 Wm. Wilson, *Treasurer.*

*Managers.*

Stephen N. Rowan, M. Schoonmaker,  
 Rob B E McLeod, G. B. Vroom,  
 G. Spring, R. Havens,  
 John Borland, Henry Rankin.  
 Isaac Heyer,

To this talk, Sans Nerf, the principal Chief, replied as follows:

*My Friend*,—You see I am not white like you; I am red—but my heart is in the same place with your heart; my blood is the same colour as your blood; my limbs are like your limbs; I am an American.

*My Friend*,—I have heard your talk. When I go to my village, do you think my people will tell me to hold my tongue, or will shut their ears, when I tell them what you say?

*My Friend*,—I told my brother, the Superintendent of Indian Trade, that I did not come on here for my pleasure, nor to see the country. I came to do business. What I have come for is most done. I am pleased, and when I tell my people what you say, they will be pleased.

*My Friend*,—I repeat it—I am pleased with what you say, and wish you to come soon. Come to my village; if you stop at St. Louis, you will not come to my village.

Judging from their manners, there appeared to be some misapprehension on the part of the Chiefs, as to our real object. They seemed perplexed from the difficulty of comprehending *how*, and by *whom*, all that had been promised was to be performed. Sans Nerf wanted to “see the man,” who was to go out to his village; and appeared to think that there was but an individual, instead of a family to be sent out.

It was proposed to meet them again at 11 o'clock, on the following day, for the purpose of presenting

the covenant, and of entering into farther explanations. It was also thought best that the covenant should be preceded by a Talk from the Superintendent of Indian Trade. The parties met at the proposed hour; and after the ceremony of shaking hands, the Superintendent told them, that the talk they were then going to hear was his talk, and that they must listen to it.

He addressed them as follows:

*To the Chief, the Counsellor, and Warrior of the Great Osages.*

*Brothers*,—I listened to your talk at my office in Georgetown. You told me how long you had been looking for the promises made you in 1806—and how you had been disappointed. You told me you did not understand why so much should be done for the Osages of the Arkansas whose hands were bloody, whilst nothing was done for you and your children, although your hands were clean, and you had been true friends to America.

*Brothers*,—Your talk made my heart sorry. I heard it as your brother. I gave you some reasons why all these good things had been kept away so long—I told you the time was now come.

*Brothers*,—I promised you I would send a talk to my good brothers in the city of New-York, who are the red men's friends. I did not deceive you: No—I will never deceive you. My talk was listened to—and here is my brother come from the great city of New-York to see you, and to offer to send out good men and good women to your village to instruct your children in all good things. I was glad for your sakes.

*Brothers*,—You heard the talk that was made you yesterday. I love that talk—it was good—if it had not been good, I would have made it black all over. I would have told you it was not good. But I tell you it is good, and the Great Spirit approves it.

*Brothers*,—I was pleased when you invited these good men to go on

to your village. It made my heart glad.

*Brothers*,—My good brother now comes to make you another talk. This talk will be good—I, who am your friend, tell you so.

*Brothers*,—When you hear this talk which my brother will make to you presently, you will understand better what these good people in the city of New-York are going to do for you, and what they expect you to do for their friends who will go to your village.

*Brothers*,—If you agree to my brother's talk the sun will shine upon your people—your children will walk out into the great harvest-field, and the increase of their land will make them happy. They will soon gather much corn—their eyes will be opened to read books, and their fingers will be taught how to write, and then they will know who are their friends, and who are their enemies. Now they cannot know, for they do not understand what their white brothers say—their talk is not your talk.

*Brothers*,—Hear the talk which my good brother will now make you, and make my heart glad by agreeing to it. Good men and good women will go to you as friends, and will make your people happy. I am your friend—all the world knows I am your friend, and I tell you these good people, in New York, are your friends. My good brother who has come to see you is your friend. You are in the hands of your friends, and not enemies. Believe me, and try all I say, and then you will know for yourselves.

*Brothers*,—This is the talk which I wished to make to you—it is done.

T. H. McKENNY.

To which Sans Nerf replied—

*My brother*,—I have listened to your talk—I understand every word of it. I understand it well.—It makes my heart glad. It makes my brothers, here, glad—I will tell it to my people, it will make them glad.

*My Brother*,—I told you before, I did not come here to see things—I had no pleasure to come—but I come on business. All that I come

for I have got. I will be glad for these good people to come to my village.

*My Brother*,—My great father, the President of the United States, and my father, the chief of war, and you the Superintendent of Indian Trade, are all my friends—I will hear now your brother's talk.

The Covenant was then delivered, and is as follows:

*To the principal Chief, Counsellor and Warrior of the great Osages.*

*Brothers*,—The Board of Managers of the United Foreign Missionary Society in the city of New York have heard of the Great Osages of the Missouri:—They have heard also that they desire to have the means of improvement in all good things sent to them; and being the friends and brothers of the Great Osages; the United Foreign Missionary Society of New-York have hastened to serve their friends and brothers the Great Osages of the Missouri, and by the hands of their good brother the Rev. Dr. Milledoler, they now offer,

1. To send out a Mission family consisting of good men and good women, to live in the Great Osage nation of the Missouri.

2. To teach their red brothers, by their Missionaries: First, and above all, to know the will of the Great Spirit; also, to form a school for the instruction of their children in reading, writing, and arithmetic: to instruct their young men in some of the most useful branches of the mechanic arts, and in husbandry; and their young women in sewing, spinning, knitting, and in the branches of domestic economy.

3. As the Board of Managers do not send out their Missionaries to do hurt but to do good, they will not suffer them on any account whatsoever, to buy, nor take for themselves, any land belonging to the nation.

4. The Board will use their best endeavours to send out their Missionaries, on or before the month of April next.

In making this covenant, the Board of Managers expect from their red brethren,



1. That they will receive and treat the Mission Family that shall be sent to them, with constant love, and that they will protect them from all harm

2. That they will help them to find a suitable place to erect their buildings to live in, and for the school and work-shops; and they will also lay off so much land as will enable them to sow and plant, and raise corn and all such things required for their support, and to feed the Osage children who may be sent to school; and also to teach the young men of the Great Osages how to plow and sow, and gather in their wheat and rye and oats, and in general how to cultivate their lands; and that the Great Osages will protect the Missionary Family, and not suffer any one to hurt them on the ground occupied for such useful purposes, nor permit it to be taken from them, unless the Osages shall desire to have this done to please their great Father, the President of the United States,

3. That as the Missionaries, when they are sent out, will have gone so far from their friends, the Great Osage nation will be their friends, and will comfort and encourage their hearts, by helping them and doing them all the good they can in every way; and especially that our red brothers will diligently send their children to the school when it shall be opened, and help the Missionaries to maintain those good rules which are observed in the government of our own children, and without which they cannot be instructed.

4. That if the Missionaries, or any of them, should ever so conduct themselves, as to wrong or injure the nation, which we hope will never be the case, that the nation will not drive them away nor hurt them, but that they will call a council, and if the council so determine, that they will complain of them to their great Father at Washington, or to the Society at New-York, who will take measures to punish them, or to have them removed, as the case shall require.

To which the Chief replied—

*My Friend*,—I have heard your talk. You say your Society in New-

York will send a family and make a school in my nation. We are glad—we accept your offer with much pleasure.

*My Friend*,—When I get back to my village I will tell this talk over to my people. I am satisfied—my friends here are satisfied—and my nation will be satisfied.

*My Friend*,—So soon as the family arrives at my nation, I will go out to meet them at the head of my warriors, and will receive them as my friends.

*My Friend*,—You say you want a piece of land—you may point it out, and it shall be yours, wherever you choose. It shall be for your use, I will mark it out with my finger. It shall be as much as you want for the family. Come soon.

*My Friend*,—You ask me how many children will go to school. I cannot answer this. I have children—I will send them to be instructed. I believe all my nation wish the same thing. I believe they will generally send their children to your school.

*My Friend*,—I always wished to consider myself an American. I now consider myself more so than ever, since I heard your talk.

*My Friend*,—I will do all in my power to make friendship between us. The Counsellor and warrior will assist me to do so,

The Counsellor then rose and said—

*My Friend*,—I have listened to your talk—I have heard my Chief's answer. I shall be home when your family come out—I will help to mark out the land, and will be your friend.

The Warrior then rose, and said—

*My Friend*—I have heard what my Chief, and the Counsellor have promised—I am a warrior. It is my business to be about in the Nation—I will defend your people when they come to us.

The Chiefs having thus assented to the Covenant, it was signed and witnessed, and copies both of the talk and of the covenant, were presented to the Chief.

To the Honorable the Secretary of War, as well as to Thomas L. McKenny and Joseph Nourse, Esqrs. your agent felt himself much indebted

in bringing this business to a happy issue.

Mr. Fenner, of the War Department, is also entitled to the thanks of the Board, for the very amiable and interesting manner in which he acted on this occasion. We are much indebted to him for the perspicuity with which the talks were conveyed in French to the Interpreter, and the manifest interest he took in the success of the undertaking.

All which is respectfully submitted.

PHILIP MILLEDOLER,

Special Agent of the Board.

New-York, July 27, 1820.

The report of the Special Agent received the unanimous approbation of the Board; and the *Committee of Missions* were directed to look out immediately for Missionaries, and the *Committee of Ways and Means* to adopt measures for furnishing the necessary supplies. Should suitable Missionaries, under the guidance of Providence, tender their services to the Board, and should the Christian public exhibit its accustomed liberality on the occasion, a respectable Mission family will soon be on their journey to convey the blessings of civilization and Christianity to the Osages of the Missouri.

## FOREIGN.

### POLYNESIA.

#### *Georgian Islands.*

#### LONDON MISSIONARY SOCIETY.

##### *General State of the Mission.*

In an Annual Circular, dated May 18, 1819, the Missionaries at these Islands give the following account of the state of the Mission:—

In reviewing the affairs of this Mission for the past year, we have, on the whole, great cause for gratitude and praise to God our Saviour. The Brethren at Eimeo, and at the three stations in Otaheite, have proceeded in their labours; and the work of God, we trust, has been carried on in the hearts of many.

We have looked forward to the yearly Meeting in May, when we should all assemble together; and had resolved, after that Meeting, to baptize such as were proper subjects among the Natives, and to form them into Churches. That Meeting having taken place, and we being about to return to our respective stations, we now lay before you the particulars. We have had a Missionary week indeed! and a pleasing and animating time it has been to us all!

#### *Formation at Otaheite, of an Auxiliary Missionary Society.*

Many of our readers are probably already informed that a Missionary Society was established at Otaheite in May 1818. The following particulars of that event, however, have not until now, been published in this country:—

The day appointed for proposing the formation of an Auxiliary Society was May the 13th. On Monday preceeding, the King came into the Chapel at the Question-Meeting, and told the people to come on Wednesday afternoon, and pray for the growth of the word of God; and that Notti (Br. Nott) would preach to them, after which he himself had a "parau iti pota," "a little short speech," to say to them; which excited their curiosity greatly, and every one was enquiring what the King's "little short speech" was.

Wednesday arrived—when a great number of people assembled; upward, it is supposed, of 2000. As it was impossible to have worship in the Chapel, we went under a shady grove of cocoa-nut trees close by. Mr. Nott preached on Philip and the Eunuch; before he had done, the King called out to him to leave off, for he wished to say a little to the people: soon after Mr. Nott concluded, and the King began thus:—

"My Friends! I have a little short speech to say: pay particular attention that you may understand."



He began his address in a very judicious manner, telling them how much of their time was taken up in worshipping idols, what a deal of work they did for their false gods—the whole of their property consumed—their cloth, their pigs, their fish, their canoes, and all their strength, time, and property, were spent in the service of an idol; a piece of wood, or a cocoa-nut husk—and even their own lives in hundreds were sacrificed—and this was all for a deception, for a false god. And he had a little speech to propose to them, which he thought it was right for them to agree to: and if they did, well and good; but if not, it was still good. But this was the little speech he had to propose to them, that they should collect a little property for assisting in spreading the Gospel. He explained the means by which we were brought hither: it was by giving money to the captains of ships—for the Natives have a singular notion that we can go on board of a ship as they go on board of one another's canoes; and go where we like—but the King told them that that was not the case; but a great quantity of money was given to the captains before they would bring us, and that was obtained by good people, who wished the word of God to grow, giving money and all the little money was collected to one big money, by which means they now enjoyed the blessings of the Gospel; and he thought it was right that they should use their endeavours to send the Gospel to other lands, who are as they once were. He said, although they had no money, yet they might give pigs, arrow-root, oil, and cotton, to buy money with. To provoke them to emulation in this good work, he adverted to the formation of Societies among the Hottentots, &c. in Africa; and to their contributing where they have no money, their sheep and other property, for the furtherance of the Gospel. At the close of his speech, he desired the people to signify their approbation of the plan proposed, and their willingness to consent to it, by holding

up their right hands. This was instantly done, and not a hand was observed down in all the large assembly. It would have warmed the coldest heart, to behold so large a congregation of Otaheitans, headed by their King, assembled for the purpose of extending the Kingdom of the Redeemer.

Rules for the Society have been drawn up in the Otaheitan language by brother Nott, which are to be printed and put up in all places of worship throughout Otaheite and Eimeo.

*Royal Mission Chapel at Otaheite.*

This building was completed, and opened for public worship, in May, 1819. Of its structure and dimensions, the Missionaries give the following description:

Pomare has lately erected a very long building at Papaoa, and devoted it to the meetings of the Missionary Society, which was formed last year. This building we denominate the "Royal Mission Chapel."

*(To be continued.)*

SUMMARY.

THE Commercial embarrassments which have distressed both our country, and Europe, have broken up the channels through which we received our foreign intelligence, and we have not yet succeeded in opening them anew. We expect shortly, however, to complete arrangements, which have been making for sometime, for the reception of regular intelligence from abroad! And our readers shall receive all the important information, communicated to us whether domestic or foreign.

The Missionary Societies at home are active, and pursuing their labours with encouraging success.

The prospect of civilizing and evangelizing the Indian tribes on our frontiers, is more flattering than it ever has been. We do hope that there is much mercy in store for the red men of our deserts.

We have heard of a number of revivals of religion in various parts of our country—Some, very extensive and powerful. Particular churches have been augmented by additions of from forty to one hundred and thirty members at one communion. Some of our colleges have been visited with an effusion of the Holy Spirit, and thus have become most valuable nurseries for the schools of the prophets. On the whole, there is enough in the present aspect of our country to encourage the prayers and call forth the most vigorous exertions of the people of God.

When we turn our eyes abroad, there is at once, much to make us glad and to render us anxious. The powers of the Christian world seem to have resolved that religion shall subserve their purposes of ambition and their lust of power; and while they exert authority to bend and warp it to this unhallowed design; they employ men of talents and learning to support by their writings the same wicked device. Yet while this is the case, the people in various countries are deeply interested in mighty schemes of christian benevolence. They support Sabbath Schools, Bible, Missionary, & Religious Tract Societies; and are gaining knowledge while they are communicating it to others. We cannot here even glance at the efforts of the various societies adverted to. There is one however in which we take a most lively interest. *The Society for converting Jews.* That valuable institution pursues its object with zeal, and encouraging prospects. We cannot deny ourselves the pleasure of communicating to our readers the following record of the conversion of two of that interesting race.

*From the London Jewish Expositor.*

#### THE JEWS.

#### *Pleasing Effects of True Conversion on two respectable Jewesses abroad.*

The following statement is submitted to the public, because it con-

tains matter of high encouragement to perseverance in their endeavours, to those who feel it an especial duty to strive to bring to the foot of the cross of Christ, their brethren in the flesh.

A young Jew, of a city of ancient Poland, destined to be a Rabbi, travelled into a foreign country in search of a knowledge more satisfactory to his reason than any which the Talmud could afford him, and became a student in a Protestant university on the continent. Without the guidance of a rational faith, he fell into errors of modern philosophy, but was providentially rescued from them by an exhortation to seek the truths of the Gospel, with which a distinguished member of our Society awoke him from his illusions. His wife, the daughter of an opulent Jewish inhabitant of the town in which he was born, seeing his anxiety for a knowledge, which he pursued in vain at home, had not only consented to his leaving her in the search of it, but had furnished him money to enable him to follow it up. When he received the conviction of the truth that is in Jesus, he wrote to his wife to declare it; by a striking coincidence she and her sister experienced, though on less investigation than he had been enabled to bestow upon the evidences of that truth, an earnest desire to embrace it, and to leave their home for that purpose, that they might meet him, and together seek salvation through the Saviour; and the letter which they wrote to him, to declare this purpose, crossed in its way that, in which he avowed to them his of becoming a Christian. The wife, the two children, and her sister, joined him at the place of his studies, and they were all baptized together: one of the members of our Society was a Godfather; and the event has been already stated in this publication. It was expedient that the young man should come to this country, and his wife and sister, who had abandoned all goods of this world, without stipulation, for the name of Christ, had to learn the means of procuring their daily bread under the auspices, and



with the aid of persons who took an interest in their conversion and in their welfare. Their minds were pure and kind; but they were ignorant of the commonest female work and occupation, as is commonly the case with the opulent Polish Jewesses, they had every thing to learn except to read and write;—and from entire dissuetude, they were equally inactive and inapt. Their kind friends excited them, guided them, and facilitated their exertions; within a few months they were enabled to live by the labour of their hands, and actually to do so; the sisters separated, no small sacrifice, that they might the more easily find subsistence. The mother made a still greater in parting from her children, that their education might be carried on by those, who at first took charge of them, or by such Christians as would aid her in this work, she having her own livelihood to seek, and being conscious that she was not qualified to give them the desirable instruction. This was the state of the case, when early last spring, a cousin of theirs, a young Rabbi, was sent to them by their father, with proffers of forgiveness, and that they should be affectionately received into his house, if they would return to the Jewish religion. The young Rabbi had frequent conversations with the sisters; they received him kindly, but with the uniform expressions of their determination to remain in the faith of Christ; the married sister said that it was not in her power to return now to her father, as she could not leave the city where her children, to whom she has constant access, are educating as Christians. The unmarried sister said, that not having that obligation, she was ready to act under that of filial duty, and return to her aged parent, provided he gave her the solemn assurance, that he never would trouble her, or cause, or allow her to be troubled in the faith she embraced; that her knowledge of his integrity is a complete security, that he would observe this engagement if he contracted it. The young Rabbi finding that these single minded proselytes were not to be shaken in their pur-

pose to abide by poverty and labour for the sake of the cross of Christ rather than to return to ease and wealth through apostacy, thus declared to one of his friends, "that these sisters were wholly unintelligible to him; he had known them in the preceding year dirty, listless, ignorant, and inactive, equally unqualified for and indisposed to any exertion; he saw them now, cleanly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it; humble, but enlightened, and firm in the purpose they had announced to him, one of singular sacrifice and devotion to the cause they had embraced;" and he added, "that he must fly from them, lest he also should become a Christian."

It would be difficult to find more deserving objects of the aid of our Society, than the children above mentioned; and they are, though of very tender age, of the highest promise; they have now great need of such aid. It has not been thought expedient to state the names of the persons, of whom the above facts are related.

We have learned with some surprise, that by permission of the Pope, a protestant place of worship has been opened at Rome. This appears like christian liberality. But when we compare with this measure, the denunciations that have been uttered against Bible Societies and schools, we cannot but apprehend that it is some manœuvre of policy. What exactly is its object we cannot conjecture. But we do not at all believe, that it is to be interpreted as an acknowledgement by the Bishop of Rome, that the people have a right to choose their own religious connections; and to worship God according to their understanding of scripture and the dictates of conscience, without asking leave of him. This, we take it, is one of the fundamental principles of *protestantism*; and we hope that the time is coming, when it will be acknowledged

throughout the world. But there will be a great contest first.

The Protestants in France pursue their plans of meliorating their religious condition. But, we fear, with not as complete success as could be wished. Our information, however, is not such as to warrant any definite statements on this subject.

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SELECT LITERARY INTELLIGENCE.

*In the Press*, and will be published about the first December, *A vindication of the Laws limiting the rate of interest on loans from the objections of Jeremy Bentham and the Edinburg Reviewers*. This is understood to be an ably written, and of course a very valuable work.

*Preparing for publication* the Evangelical Catechism, or a plain and easy system of the Principal Doctrines and duties of the Christian Religion, adapted to the use of Sabbath Schools, and Families; with a new method of instructing those who cannot read—By the Rev. John Mines of Leesburg, Va. This catechism is very highly recommended as admirably adapted to Sunday Schools, and to the instruction of persons who do not know how to read. It is simple, intelligible, and very comprehensive. We are sure that it will meet with general approbation from all who can appreciate the value of works of this description.

In the press, and will be published about the first of January 1821, *The sixth Vol. of Munford's Reports*.

Seven Volumes of the *Statutes at Large*, by William W. Hening, have been published, and are on Sale in Richmond.—This is a work of great value, and at the same time is highly curious. It gives a more complete view of the sentiments of our forefathers than any work extant. And at the same time affords much Historical information. It would have,

in more ways than one, a happy effect, if the people of this country could be persuaded to look back to their ancestors. Our Adam and Eve, the Quarterly Reviewers say, came out of Newgate—The men, who settled this country, were men of great and daring spirits. They equalled the very best that they left behind them. A man of nobler soul than Capt. John Smith did not live in that age. On looking back to the early history of the United States, we are proud of our forefathers.

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A very pleasing little poem, entitled *The Fall of Jerusalem* by H.H. Milman, is now in our book stores. It may be had for 75 cents, and will repay the purchase and the trouble of perusal.

We have been much gratified by Professor Sillimans Notes of a Tour from Hartford to Quebec, of which a Review is promised in our next No. It is an interesting and at the same time an useful volume.

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OBITUARY

It is with the most painful feelings, that we mention here the death of the Rev. Sylvester Larned of New-Orleans. Perhaps no young man in this country promised greater usefulness as a minister of the gospel. His talents as a preacher were great; he had been instrumental in building a large Church in N. Orleans—he was presiding over it with distinguished ability and zeal, and sanguine hopes were entertained that he would long prove a blessing to that interesting city. But it has pleased God to remove him. The yellow fever cut him down. He died on the 31st day of August in the 25th year of his age—A more particular account of this extraordinary young man may be given hereafter.