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[We thank our corespondent for the following. It is a copy of a letter written by the Rev. Drury Lacy, to an old friend, in spiritual distress. It was blessed to her, and may be blessed to others. We gladly publish it, in hope that some who are walking in darkness may obtain light and peace, while meditating on the topics here brought forward.]

Ararat, Prince Edward, June 7th, 1804.

MY DEAR OLD ACQUAINTANCE,

Yesterday I heard that you were in an afflicted state, both of body and mind. I hope the Lord, who despises not the afflictions of the afflicted, will raise you from your distress, and put a new song into your mouth, even salvation unto our God. I tried to lay your case before the Lord this morning, and to plead that he would bring you out of darkness into his marvelous light: that if your distress proceeded from convictions for sin, it might terminate in the saving conversion of your soul to God, but if it arose merely from dejection of spirits, that you might be supported and come forth at last as silver purified seven times in the fire. You certainly have given too much way to the power of a temptation. It is your duty to resist the devil, and he will flee from you. He has told you that God will not have mercy upon such a sinner as you are; but he is a liar from the beginning. God says, "I will cleanse them from all their iniquities, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned and whereby they have transgressed against me." Jesus Christ says, that "he came to seek and to save that which was lost," and that "he will cast out none that come to God through him." Now which ought you to believe, God and Christ, or the devil? Is not God love? Did he not so love the world as to give his only begotten son, that

A LETTER FROM DRURY LACY.

whosoever believeth in him might not perish, but have everlasting life? Does not God assure us, that he has no pleasure in the death of a sinner, but had rather that he turn from his wicked way and live? Why then should you doubt of God's readiness to have mercy upon you, as well as upon any other sinner? Perhaps you are ready to say, "they are not so bad as I am." But I suppose God never pardoned a sinner who did not think himself worse than he would think you. Are you worse than Manasseh, whose heart the Lord humbled? Are you worse than Mary Magdalen, into whom seven devils had entered? Are you worse than Saul, who breathed out threatenings and slaughter against the disciples of the Lord, and who was a persecutor, a blasphemer and injurious? Supposing then that you never experienced religion, that you are yet in your sins and that you are under the condemnation of God's law, yet you have no reason to despair of God's mercy. Every child of God was once in the same condition. God has mercy upon none because they are good, neither does he condemn any because they are bad, if they come to the Lord Jesus Christ for salvation; and the greater sinners they are, the more is Christ honoured, and the riches of God's grace displayed in pardoning them. As a poor, helpless, condemned sinner, you are welcome to Christ. He says, "come unto me all ye that are weary and heavy laden, and I will give you rest." And you need not wait till your heart gets more tender and humble; you may come this very moment. Perhaps you will say, "I have never repented, and may a sinner come to Christ, who has never repented?" Yes, you must come to him with your hard heart, that he may take it away and give you a heart of flesh; for he is exalted to be a prince and a Saviour to give *repentance* and the remission of sins." Suppose you had experienced the severest repentance that ever a creature endured, it would not make you one grain more worthy of the favour of God, nor one grain more deserving the mercy of Jesus Christ. If you were to put any dependance in your repentance, you would certainly be rejected. I would by all means exhort you, not to satisfy yourself with any thing short of true religion. I would have you examine yourself about every grace of the holy Spirit; but I would not have you to distress yourself about marks that the scriptures do not point out as necessary. Many think that they must experience great degrees of sorrow and distress, and great degrees of comfort; and if their exercises do not equal the standard they have raised in their own opinion, they are ready to throw all away as nothing. But the truth is, that neither distress nor comfort constitutes the

true nature of religion. A christian does not always enjoy comfort—he may walk in darkness, and seem to have no light, while he trusts in the name of the Lord, and stays himself upon his God; that is, he knows all the time, that he has no other dependence for salvation, but the free mercy of God in the Lord Jesus Christ. You should not be anxious about the degrees of sorrow or joy you have felt, but should enquire whether God, as a holy, just, and merciful being, appears amiable? Whether you feel pleased that all things in heaven and earth are under his government, and desire that his will may be done on earth as it is in heaven? Do you want every body to love and serve him, and desire that all his creatures should adore and praise his name? Are you reconciled to his law? Can you say with the psalmist, “I esteem thy commandments concerning all things to be right, and I hate every false way;” or with Paul, “the law is holy, and the commandment is holy, and just and good, and I delight in the law of God after the inner man?” Can you say, that you would not have one single precept altered, that you approve the law that condemns every sin, and that it would not appear right, if it allowed one single transgression? Do you hate sin, every sin, and wish to have it cast out of your heart? Do you hate even the vain and foolish thoughts that lodge within you? Do you desire to have every thought brought into obedience to the law and will of Christ, and would such a temper of mind be esteemed one of the greatest blessings you could obtain? Do you wish and desire to be saved by Christ, to trust the merits of his atonement, and that he should have all the praise of your salvation? Would it be a pleasure to you, if you could live as much devoted to God, as you think the most pious person you know does? Are you determined, by God’s grace, to endeavor to cast your guilty soul upon the blood and merits of Christ, and if you perish, to try to perish pleading for mercy and pardon? If you can answer these questions in the affirmative, I think I can venture to assert, that you are “renewed in the spirit of your mind.” Such desires are not the production or temper of a natural heart. “You are born of God, and have put on the new man, which is renewed in knowledge, after the image of him that created him.” If you have these evidences, don’t be distressed because your exercises are not exactly like those you are acquainted with. “There are diversities of operations, but it is the same God which worketh all in all.” Your convictions may not have been so powerful as those of many others; but if they have been such as to wean your heart from the love of sin, and make you pray and long for

a deliverance from its power, every effect that the gospel requires has been produced; and you may patiently wait for every effect that God has promised. You may meet with some, who have had much more distinct and lively views of the plan of salvation, and of their interest in the Lord Jesus Christ, than you have ever enjoyed; but if you have had such views of him, as to make you desire him as the Lord your righteousness and strength, and you are willing to come to him and trust the salvation of your precious soul on his merits and blood, you need not be distressed on that account. Others may be enabled to tell you the very time and place of their conversion, when they were enabled to commit their souls to Jesus by Faith, and felt the love of God taking possession of their hearts. This is a great privilege and happiness to those who enjoy it, but it is not the privilege of all those who are God's dear children. The work of grace in many is very gradual, compared in scripture to "the shining light, which shineth more and more unto the perfect day." The sun may rise, and we not be able to know the very moment, because a cloud may obscure our sight. But if our eyes are opened, whenever he breaks from under the cloud, we see, and know it is the sun. Some of the most steady, humble, persevering christians I know, cannot tell the particular time when this change took place. They feel the wind blowing, and carrying them on towards heaven in their desires, but cannot tell when it first began to blow towards them. If you are seeking holiness, and the religion of Jesus appears precious to your heart, because it is right and reasonable to love God and obey the gospel of Christ; I would not have you to be distressed because you cannot tell when these dispositions were first implanted, but rejoice that God has bestowed them upon you at all. There was a time when you were a stranger to these things. You were blind, but now you see.—Don't dishonor the precious Saviour by thinking him unwilling to save you. He has laid down his life an offering for sin, and now stands with outstretched arms, ready to embrace your perishing soul. May he encourage your heart, support you under afflictions, cause Satan to flee before you, and make you more than conqueror through his own invaluable blood and merits.—I am with sincere affection and sympathizing heart, your friend and servant for Christ's sake.

DRURY LACY.

FOR THE VIRGINIA EVANGELICAL AND LITERARY MAGAZINE.

An Illustration of Mat. XIX. 28.

“ And Jesus said unto them, verily, I say unto you, that ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel.”

Altho' the gospel, more than any other writing in the world, is distinguished by its simplicity and perspicuity of style, yet the fact is, that a few passages have occasioned some difficulty, and a considerable diversity of opinion among criticks and commentators, in attempting to ascertain their meaning: Of these, the passage just recited is one.

There is a diversity of opinion respecting the meaning of the term *regeneration*; some making it refer to something past, or which, at least, had then commenced; others refering it to something future, and yet to commence. Editors of the Bible have intimated their opinion by the punctuation which they use; those embracing the former opinion, place the *comma* after regeneration, supposing the meaning to be, ye who, in the regeneration, have followed me &c. those embracing the latter opinion, place it after regeneration; whose meaning may be expressed by a different collocation of the words, thus.—“ When the Son of man shall sit in the throne of his glory, in the regeneration, ye shall sit,” &c. Most, if not all the editions of the Bible in common use, have the comma after regeneration. This is the punctuation adopted in Collins' edition, considered the most accurate ever published in this country. All the Stereotype plates belonging to the American Bible Society, which we have had an opportunity of examining, have the comma after regeneration. Griesbach has adopted a different method, placing it before this word. A set of stereotype plates for the New-Testament, the property of the Bible Society of Philadelphia, has the comma before this word. Annotators have the privilege, denied to mere editors of assigning reasons in support of their opinion. Among the latest commentators and criticks there is almost a universal concurrence in connecting the term regeneration with the subsequent part of the passage, making it refer to something future. This is the opinion of Doddridge, Campbell, Parkhurst, M·Night, Scott, Middleton, &c. who, in their notes on the passage, have given their reasons, vindicating this opinion.

Those who connect the word regeneration, with the preceding part of the passage, understand it in the same sense in which it is now generally understood, as meaning that

moral and radical change of character, by which we become *new creatures*; or as denoting that spiritual renovation, beginning with the preaching of John the Baptist, and ending with the life of the Saviour. Those who refer it to something future, are not agreed in their opinion. By some it is supposed to refer to the sublime scenes of the resurrection; when, from the ruins of the old, the Almighty Judge will call forth new heavens and a new earth; when the human body, springing from the dust, spiritual, incorruptible, immortal, shall be repossessed by the soul which left it at death; when the redeemed of the Lord shall rise to such an exaltation, and receive such accessions of joy; when, in short, all the works of deity will shine, in the view of holy and intelligent creatures, with a glory so much more resplendent than was ever conceived before, as to suggest the idea and awaken the glowing impression of a complete and entire RENOVATION. By others it is supposed to refer to the Ascension, and the day of Pentecost; when the church was regenerated, or renovated, as the word may be rendered, by new modelling her external mode of worship, form of government and discipline.

When this renovation is made to consist in the changes accompanying the resurrection, the Apostles have their thrones assigned them with the Son of man, sitting on the judgment seat, as his assessors. Those who suppose it refers to the changes effected immediately after the ascension, give them their thrones in the church on earth. This latter is the view which we have adopted, and which the following remarks are intended to illustrate and confirm.

The word *regeneration*, in this place, it is presumed, does not mean a change of heart. In this change, no man can follow the Saviour. He did no sin; of course could not feel that sense of guilt, those compunctions of conscience, those relentings of penitential sorrow which all those experience who are the subjects of this *work of the spirit*. The sense in which the Saviour generally used the words "follow me," will include the prominent features of the renewed heart. When he issued the command to Levi, and others, *follow thou me*; he certainly meant, with that sincerity and affection, peculiar to those who are born again. He would not, therefore, use a term to express a meaning, included in another term already used. It refers, then, to something future.

But not, we think, to the changes which shall accompany the resurrection. Admit that this earth and the visible heavens shall not be annihilated, but improved by passing through the fires of the conflagration; admit that, in that improved state, they will be a thousand times more glorious than they now

are, yet they will still be matter. The human body will, indeed, rise from the grave a spiritual, a glorious body; still it will be organized matter; incapable, of course, as is generally supposed, of thought, and certainly of religious affections. Admit that this new heaven and this new earth, and this spiritual body will shed around them a glory ten thousand times more resplendent than they now do, still it is nothing more than the glory of material objects; of course not calculated to excite, in the minds of intelligent beings, all those sublime and heavenly affections of which their natures are capable. We *admire* the exhibitions of wisdom and power; we not only admire, but also *love* the displays of moral greatness. The brightest glory in which mere matter can be arrayed, will be lost in the infinitely brighter and more majestic splendours of the cross of Christ, through which the moral perfections of Deity are manifested. The highest feelings of delight, in pure intelligent creatures, will be awakened by the touches of divine mercy. Let matter retain its glory; and let that glory produce its correspondent emotions; something more is wanting to complete our joy, by calling forth the best and highest affections of our nature. This is effected by the exhibition of the moral character of God: Matter is, therefore, always to be subservient to the exercise and display of the moral perfections of Deity. The attention which it claims, and the feelings which it awakens, are but of a secondary order. The great design of our Saviour's mission into this world, was, to explain and inculcate this principle—that moral and spiritual objects should be preferred to those which are material and temporal. This principle runs through the whole sacred volume. A departure from it is the bane of human nature. Its application brought to light a radical defect in the heart of the young man, whose case occasioned the remarks now under consideration. This it was which spoke through the lips of Peter—*Lo, we have left all, and have followed thee*. Would the Saviour, then, contradict this principle? Would he, when endeavouring to cheer and encourage the hearts of his apostles, direct them to expect their reward from that class of objects which they had relinquished for his sake, and agreeably to his instructions? Certainly not; especially if another class of objects, and another state of things can be found to which his words may be applied. This, if we mistake not, will be found in the church, immediately after the ascension. This application of the term *regeneration*, will be more consonant with the whole tenor of Scripture, and especially with the context.

We suppose that this regeneration is to be contemporaneous with the Saviour's taking possession of his throne of glory. But of this throne he took possession immediately on his ascension to heaven. *Then* was he exalted, by the right hand of God, to be a Prince and a Saviour; *then* was he received up into glory; *then* was he seated on the right hand of the majesty on high. The voice of inspiration has declared that it was *when*, that is, immediately after, or, as soon as, he ascended up on high that he gave gifts unto men. With these gifts, the church was so enriched as to appear entirely renovated. This was the *reformation*, mentioned in Heb. ix—10. The changes in which this renovation consisted are obvious to all attentive readers of the Bible.

Formerly, the people of God were required to worship by the observance of a long and mysterious succession of burdensome rites and ceremonies, from which they are now relieved; this handwriting of ordinances which was against them, which was contrary to them, is blotted out, and taken out of the way: Now, according to the simplest forms, they worship the Father in spirit and in truth. Formerly the church was confined to one family; now, the middle wall of partition is taken away; her gates are thrown open for the reception of all nations. Instead of the fat of rams and burning incense, the sacrifices of thanksgiving and praise are now offered to God from sincere hearts. Instead of the Levitical priesthood with their Urim and Thummim, the church, under her great Head, is now governed, instructed and edified by Apostles, Prophets, Evangelists, Pastors and Teachers. Formerly, the ecclesiastical and civil polity were inseparably blended together; now, the church assumes a new form, entirely distinct from the kingdoms of this world. The arrangements of the former dispensation were intended to answer only a temporary purpose, and having answered this purpose were then to vanish away and be entirely abolished; the arrangements under which the church now appears are alike adapted to all nations and to all ages, and shall remain unaltered to the end of the world. Now, especially, the Holy Spirit descends in his miraculous gifts on the officers and teachers of the Church, and on all the numbers, in greater degrees, of his illuminating and transforming influences.

Here, then, if we mistake not, is the *regeneration* to which the Saviour pointed forward the hopes and desires of his Apostles. The Church is renovated;* for the divine redeemer

*The application of the term *regeneration* to the visible church gives no support to the opinion that all who are received within her pale by baptism,

sits on the throne of his glory. Now may the church be emphatically said to arise and shine, for her light is come. Her glory consists, not in the splendour of temples, nor in the decoration of her priests, but in the faith, the zeal, the good works of her teachers and members; in the fitness of her means to diffuse through the world the knowledge of the true God, and of Jesus Christ, to improve the moral condition of man, to prepare trophies of mercy who will shine, with increasing lustre, when the brilliancy of material objects shall have faded away. From this improved state of the church even a throne itself will derive its chief dignity and importance; for he who is least in this kingdom of heaven, is greater than the greatest of the ancient prophets. In this renovation, therefore, we suppose, the Saviour encouraged his apostles to expect their thrones.

A throne is the symbol of royalty, and is here used, as it is in other places, as the emblem of dignity and authority. You shall sit on thrones; that is, you shall be raised to stations of honour, and be invested with authority which shall distinguish you from all others who either have belonged, or who shall hereafter belong to the church. By this authority you shall judge, that is govern, or rule,—for in this sense the verb *Κρίνω* is sometimes used—the twelve tribes of Israel; that is, the whole church; for in this sense the name Israel is frequently used in the New Testament: Especially in Gal. vi. xvi, Paul prays for peace, upon the Israel of God.

Such we find was the fact. The Apostles were distinguished from all others by the stations which they filled, and by the power and authority which they exercised. Moses had been a law-giver to the people of God, but his institutions were only temporary; the Apostles were authorized to prescribe that form of government, that discipline and that mode of worship which are to remain. Moses and the prophets wrought miracles, but they never conferred that power on others; this however was often done by the Apostles. They were, to the ends of the earth, the authorized witnesses of the resurrection of their divine master. They were the organs through whom the last communications of the will of God to man were given. They fixed the seal to the volume of inspiration—a seal on which is deeply engraven denunciations of eternal death to the man or angel who shall dare to diminish, or add to its authority. We search in vain, among all the legislators, the prophets and martyrs of the church for

are therefore regenerated. It denotes a renovated state of the Church; so does it also denote a renovation of moral character in those to whom it is applied, and of whom it may be, with propriety, affirmed.

thrones so exalted as those of the Apostles; for authority so great as that with which they were invested—an authority much more honourable and important than that of governing the literal descendants of Jacob. The true Israel of God, the whole church is subject to this authority. It was given them for the perfecting of the saints, for the edifying of the body of Christ. Obedience to them, is obedience to their exalted Head; for they spake as they were moved by his Spirit.

This exposition assumes it as a truth, that the Saviour intended a reward for his Apostles, by which they should be distinguished from all others; and therefore we have placed their thrones in this renovated state of the church. We are aware, however, that this differs from some commentators, deservedly of high reputation, who suppose this reward will be conferred at the day of final judgment.

The Son of man will indeed, then sit on the throne of his glory; but we are certainly justified in stating that he took possession of that throne immediately on his ascension to heaven. On that throne he sits, whether he saves his people, or destroys his enemies; whether he dispenses rewards or punishments; whether he governs or judges the world. The Apostles will indeed, as these commentators allege, be his assessors in the judgment; but in this they will not be distinguished from other followers of the Lamb. Their being assessors implies no more than that they will approve and consent to the decision of the Judge. To the justice and goodness of this decision every friend of the Redeemer will give his most cordial consent. Know ye not, said Paul to the Corinthians, that *the Saints shall judge the world?* and, *that we shall judge angels?* In this sense the Saints, collectively, shall judge, not only the twelve tribes, but the whole world. The Apostles will not, therefore be distinguished from others; for that which is common to the whole body, cannot distinguish one part of it from another.

That different degrees of happiness and glory will result from the decisions of that day, there can be no doubt; but this will depend on the fidelity and zeal with which the disciple has discharged the duties of that station in which it pleased the great Head of the church to place him. From this rule the Apostles themselves will not be exempted. If they are distinguished with greater glory than others, it will be according to this principle. The mere fact of their being Apostles, however it might distinguish them in the Church, could not authorize them to expect these rewards. Judas was an Apostle; but the application of this principle to the base infidelity of his heart will give him, at that day, a distinction of a very different character. The Apostleship itself was,

by their ascended Lord, committed to them in trust, for the improvement of which they were accountable. One who was not a whit behind the very chiefest Apostles has declared that *we, including himself, must all appear before the judgment seat of Christ.* Their conduct will be investigated, and their character, in all its features and lineaments, must appear. If they shine with discriminating glory, it will be in proportion to their holiness: It will be according to a rule which applies alike to all, whether they be officers or members of the church; whether they fill a conspicuous or obscure station. This rule furnishes to all the same motives, by assuring them that they will be rewarded, not according to the stations in which they are placed, but according to the zeal, the perseverance and diligence with which they labour in the service of their Master. Hence we are led to the same conclusion—that which is common to the whole, cannot distinguish one part from another.

And hence, a more general conclusion: That view of the passage which supposes that discriminating rewards are derived from material objects, however glorious, and thus prefers them to those which are moral and spiritual, cannot be the view which the Saviour intended to convey; and those rewards which are common to all, or which are distributed to all according to the same rule, cannot be the rewards, by the promise of which, the Divine Redeemer endeavored to confirm and animate his Apostles. That state of things, however, which better agrees with his own example, with his doctrine and with his language in this place, is found in the church; and those rewards which verify his promise, are found in the dignity and authority with which the Apostles, in the church, were invested. N. S.

For the Virginia Evangelical and Literary Magazine.

DOCTRINE AND ORDER OF THE WALDENSES.

MR. EDITOR,

I was greatly gratified to find in one of the numbers of your second volume, a reference to the WALDENSES, and a statement of their doctrine on a particular subject. I wish American Christians were more intimately acquainted with the character and the principles of those venerable witnesses for the truth, whom all Protestants concur in honouring, but whom few, alas! appear really to understand and imitate. Most of your readers probably know, that in their

confessions of faith and other writings drawn up long before the reformation, they speak of their creeds and usages, as having been handed down from father to son, for five hundred years. If this be so, they arose as early as the eighth or ninth century, when they are alledged to have resided chiefly in the Vallies of *Piedmont*. Afterwards they greatly multiplied; spread themselves extensively in *France, Switzerland, and Italy*; and under different names in different districts, continued their testimony in favour of evangelical truth for a number of centuries. All Protestant historians speak with the highest respect of these people, and generally concur in representing them as the purest part of the christian church for several ages;—or rather as constituting, for a long time the *true church*, as distinguished from the Papal Beast. It is certain that *Reinecius*, a learned writer of the thirteenth century, who once lived among the *Waldenses*; and belonged to their body, but afterwards apostatized to the church of Rome, and became their bitter persecutor, speaks concerning them in the following manner. “The *Waldenses* are more pernicious to
 “the Church of Rome than any other set of heretics, for
 “three reasons, viz. 1st. Because they are older than any
 “other sect. For some say they have been ever since the
 “time of *Sylvester*; others say from *the time of the Apostles*.
 “2nd’ly. Because they are more *extensively spread* than any
 “other sect; there being scarcely any country into which
 “they have not crept. 3dly. Because other sects are abomi-
 “nable to God for their blasphemies; but the *Waldenses* are
 “more pious than any other heretics; for they believe cor-
 “rectly concerning God; live justly before men; and receive
 “all the articles, of the creed; only they hate the church of
 “Rome.”

It is my purpose to present a few short extracts from the confessions of Faith of these people, dated at different times between the 12th and 16th centuries, and which they declare contain the doctrines received among them, and transmitted to them by their fathers. In making these extracts, my object is by no means to engage in controversy. I do not intend to inquire whether their opinions are right or wrong, scriptural or otherwise; but merely to state what they actually were. And surely the most unexceptionable testimony on this subject, is that which they themselves furnish in the authorised works of their own Ministers, and especially in their acknowledged publick Standards. I am aware that different denominations sometimes represent them very differently.—But there is a remarkable clearness and uniformity in the Confessions of Faith, and other symbolical works of those

churches. To these alone shall the appeal now be made. The work chiefly used as an authority in this paper, is that of the Rev'd. JOHN PAUL FERRIN, one of the Ministers of the Waldenses, and whose history of their sufferings, as well as of their *doctrine* and *order*, is well worthy of being in the hands of all who feel an interest in the Redeemer's kingdom. Concerning the *Trinity* and the *Person of the Redeemer*, they speak thus.

“ We do believe that there is one God, the Father, the Son, and the Holy Ghost.”

In an “ Ancient Catechism of the Waldenses for the instruction of their Youth,” the following questions and answers occur.

“ *Question.* Dost thou believe in the Holy Ghost?

“ *Answer.* Yes, I do believe. For the Holy Ghost proceeds from the Father and the Son, and is *one Person* of the *Trinity*; and according to the Divinity is equal to the Father and the Son.”

“ *Question.* Thou believest God the Father, God the Son, and God the Holy Ghost; thou hast, therefore, three Gods.”

“ *Answer.* I have not three; for although there are *three Persons*, yet, notwithstanding, there is but *one Essence*.”

In a “ Brief Exposition of the Apostle's Creed,” the following passage is found.

“ We believe in God the Father, Almighty, maker of heaven and earth, which God is *one Trinity*, as it is written *I. John v. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*”

Several other quotations, on the same points of doctrine, and equally explicit, might be selected, if it were proper to extend the limits of this paper.

The two following *Confessions* are inserted at large, because the several points to which the articles refer, are so connected together, that it is difficult to make detached quotations to any advantage.

FIRST CONFESSION.

1st. “ We believe and firmly maintain all that is contained in the twelve articles of the Symbol, commonly called the Apostles' Creed; and we regard as heretical whatever is inconsistent with the said twelve articles.”

2nd. “ We believe that there is one God, Father, Son and Holy Spirit.”

3rd. “ We acknowledge for sacred Canonical Scriptures the books of the Holy Bible.” (Here follows the title of each book, exactly according to our received Canon.)

4th. "The books above mentioned teach us that there is one God, almighty, unbounded in wisdom, and infinite in goodness, and who, in his goodness, has made all things.—For he created Adam after his own image and likeness; but through the enmity of the Devil, and his own disobedience, Adam fell; sin entered into the world; and we became transgressors in Adam, and by Adam."

5th. "That Christ had been promised to the Fathers, who received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself."

6th. "That at the time appointed of the Father, Christ was born; a time when iniquity every where abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners; but that He who is true might display his grace and mercy toward us."

7th. "That Christ is our life, and truth, and peace, and righteousness—our Shepherd and Advocate; our Sacrifice and Priest, who died for the salvation of all who should believe, and rose again for our justification."

8th. "And we also firmly believe that there is no other Mediator or Advocate with God the Father, but Jesus Christ: And as to the Virgin Mary, she was holy, humble and full of grace; and this we also believe concerning all other Saints, viz: that they are waiting in Heaven, for the resurrection of their bodies at the day of judgment."

9th. "We also believe, that, after this life, there are but two places,—one for those who are saved; the other for the damned, which two places we call Paradise and Hell; wholly denying the imaginary purgatory of Antichrist, invented in opposition to the truth."

10th. "Moreover, we have ever regarded all the inventions of men (in religion) as an unspeakable abomination before God; such as the festival days and vigils of saints, and what is called holy-water; the abstaining from flesh on certain days, and such like things; but, above all, the Masses."

11th. "We hold in abhorrence all human inventions, as proceeding from Anti-Christ, as producing trouble, and as prejudicial to spiritual liberty."

12th. "We consider the Sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms, when it can be done. Notwithstanding which we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them."

13th. "We acknowledge no Sacraments besides Baptism, and the Lord's Supper."

14th. "We honour the secular powers with subjection, obedience, promptitude, and payment."

ANOTHER CONFESSION.

1st. "We believe that there is but one God, who is a Spirit—the Creator of all things, the Father of all, who is above all, and through all, and in us all; and who is to be worshipped in Spirit and in truth;—upon whom we are continually dependent, and to whom we ascribe praise for our life, food, raiment, health, sickness, prosperity, and adversity. We love him as the source of all goodness; and reverence him as that sublime Being who searches the reins, and tries the hearts of the children of men."

2nd. "We believe that Jesus Christ is the Son and image of the Father;—that in Him all the fullness of the Godhead dwells; and that by him alone we know the Father. He is our Mediator and Advocate; nor is there any other name given under Heaven by which we can be saved.—In his name alone we call upon the Father, using no other prayers than those contained in the Holy Scriptures, or such as are, in substance, agreeable thereunto."

3rd. "We believe in the Holy Spirit as the comforter, proceeding from the Father, and from the Son; by whose inspiration we are taught to pray; being by Him renewed in the spirit of our minds; who creates us anew unto good works, and from whom we receive the knowledge of the truth."

4th. "We believe that there is one Holy Church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, or that shall be to the end thereof. Of this Church the Lord Jesus Christ is the Head; she is governed by his word, and guided by the Holy Spirit. In the Church it behoves all Christians to have fellowship. For her, He (Christ) prays incessantly; and His prayer for her is most acceptable to God, without which, indeed, there could be no salvation."

5th. "We hold that the Ministers of the Church ought to be unblamable both in life and doctrine; and if found otherwise, that they ought to be deposed from their office, and others substituted in their stead:—and that no person ought to presume to take that honour unto himself, but he who is called of God as was Aaron. That the duties of such are, to feed the flock of God, not for filthy lucre's sake, or as having dominion over God's heritage, but as being examples to the

flock, in word, in conversation, in charity, in faith, in chastity."

6th. "We acknowledge that kings, princes, and governors, are the appointed and established Ministers of God, whom we are bound to obey. For they bear the sword for the defence of the innocent, and the punishment of evil doers; for which reason we are bound to honour and pay them tribute. From this power and authority no man can exempt himself, as is manifest from the example of the Lord Jesus Christ, who voluntarily paid tribute, not taking upon himself any jurisdiction of temporal power."

7th. "We believe that, in the ordinance of Baptism the water is the visible and external sign, which represents to us that, which by virtue of God's invisible operation, is, within us, viz. the renovation of our minds, and the mortification of our members through Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life."

8th. "We hold that the Lord's Supper is a commemoration of, and thanksgiving for, the benefits which we have received by his sufferings and death; and that it is to be received in faith and love,—examining ourselves that so we may eat of that bread and drink of that cup, as it is written in the Holy Scriptures."

9th. "We maintain that marriage was instituted of God; that it is holy and honorable, and ought to be forbidden to none, provided there be no obstacle from the divine word."

10th. "We contend that all those in whom the fear of God dwells, will thereby be lead to please him, and to abound in the good works which God hath before ordained, that we should walk in them, which are love, joy, peace, patience, kindness, goodness, gentleness, sobriety, and the other good works enforced in the Holy Scriptures."

11th. "On the other hand, we confess that we consider it our duty to beware of false teachers, whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creatures, as well as to depart from the good works of the Gospel, and to regard the inventions of men."

12th. "We take the Old and the New Testament, for the rule of our life, and we agree with the general confession of faith contained in the Apostle's Creed."

On these *Confessions*, I shall, at present, offer no remarks. The intelligent reader will need none. They speak for themselves.

HISTORICUS.

(To be Continued.)

On the choice of Instructors of youth.

We have given abundant proof of the deep interest taken by us in the important business of education. It is a subject so connected with the vital interests of the country, that we cannot, for any length of time, lose sight of it. The course of study best calculated to exercise the understanding, and the course of discipline best adapted to train the affections, are worthy of most diligent and serious enquiry. To place a man in that condition, that he shall know his duty, and be disposed to discharge it with fidelity is the great business of education. In the progress of our work, we shall probably shew our opinion as to the manner in which this object can be happily accomplished. At present, we think it a duty to offer some remarks on the character of those to whom the business of education ought to be committed. That this is a subject deserving most serious attention, is obvious from the fact, that men who have the *knack* of communicating knowledge to the young, when thus employed, acquire a great ascendancy over the understandings of their pupils. A man of this sort will bring the mind and feelings of his scholars into daily intercourse with his own, and will make his views and sentiments theirs. He will communicate the tone of his moral principles to theirs, and in a great degree give the colouring to their character. It is not material in what branch of science the teacher is employed—it may be Mathematics, Natural History, Chemistry or Physiology—he has access to the minds of his students, he places them daily in contact with his own, and the effect, in a greater or less degree, is produced. Hence the necessity of selecting men, whose moral character is pure, and whose principles are uncontaminated. It is distressing to find that many parents make so little of this matter. Some choose a teacher, because he is *cheap*; others, because he is *popular*; and but few, we fear, because he is *pure*. We certainly would never dispense with necessary skill in an instructor: but we would not put children under a teacher to learn Mathematics, simply because he is a good Mathematician. We should doubtless require an exhibition, before the young, of a pure and exalted morality.

But we go farther than this. The present state of human learning and science is such, that it seems to us indispensable to enquire into the religious principles of the instructors of the young. We should not ask whether they are Baptists or Methodists, Presbyterians or Episcopalians. We disdain the narrow views of sectarism, and own as brethren all who love

the Lord Jesus Christ in sincerity. But in the enquiry proposed we must be allowed to put the question, whether the men offered to patronage and support are *Christians*.

We know indeed that some of our highly valued friends think differently from us on this subject. They certainly would employ a christian to teach religion and morals; but as for other things, they would employ a Chemist to teach Chemistry, an Astronomer to teach Astronomy and so of other branches of science. Now we grant most readily that religion does not qualify a man to be professor in any department of human learning; and we should demand as loudly as any, the requisite qualifications in the instructors of youth. But at the same time we should feel ourselves most imperiously required to look beyond them, or rather make it necessary that with them should be combined a serious regard to the peculiar doctrines of christianity. Our reasons will be submitted to the judgment of the reader.

We shall, in the first place, bring to recollection our preceding remarks respecting the intellectual intercourse carried on, every day, between the teacher and his pupils, and the influence thus exerted by the teacher on the taught. But on this we shall not dwell.

Our main argument is derived from the modern history of learning and science. A little attention will convince the reader that in the use made of various branches of human knowledge by different kinds of men, very different effects are produced. Philosophy, as employed by Bacon, Newton, Butler, Paley and others of their class is a handmaid to Christianity. She makes her mightiest efforts, and gains her highest honours; and comes and lays them all at the foot of the cross. Whereas when forced into the service of such men as Hume, Voltaire, Diderot and such as they, she carries on an unnatural and monstrous warfare against all that she is bound to reverence and sustain. During the last half century the most vigorous exertions have been made to detach philosophy entirely from the service of religion, and represent them as at irreconcilable variance. The zeal manifested by not a few in this unholy purpose, was worthy of a better cause. As Philanthropists we cannot but lament that such assiduity and labour so arduous could not be repaid by better recollections, than those which darken and afflict the last hours of men who have exerted the talents given by God, to destroy the best hopes of man. But so it is. They laboured to pull down and overthrow, and they received in themselves the reward that was meet. These efforts are discernable in every department almost of human knowledge. Suppose a man to be ap-

pointed professor of History. At first view, it might be supposed that nothing need be regarded, besides his acquaintance with the subject. But it is not so. He may have embraced a system of *Chronology* utterly at variance with that of the Bible, and in teaching the elements of his science may poison the minds of his unsuspecting pupils with infidelity. In the further discharge of his official duties, he may complete the work thus begun, by insinuating such objections to the received account of the propagation of Christianity in the world, as will raise prejudices never to be eradicated. Men, who have adopted the principles of Gibbon and Volney, would certainly be regarded as dangerous men in any institution, where it was *not* the professed design to inculcate unbelief.

Again, it might be imagined that the sublime science of Astronomy would, wherever taught subserve the interests of devotion. But the restless spirit of infidelity has been found here also, endeavouring to use the grandest discoveries of the human understanding, as arguments that the precious hopes of the gospel are chimerical. It would carry us too far to enter into particulars. We refer to a late, very popular publication of the celebrated Chalmers for a statement, and refutation of one of the objections to christianity, derived from this science. We could mention various others, brought forward in a very imposing form, and calculated to exert a powerful influence on the young and inconsiderate. But as we could not in this place bring forward the refutation, we shall not mention the objections.

It is worthwhile here to notice that the science of nature has been greatly aided by the application of Mathematics to various parts of this general study. This is true of Natural Philosophy and Astronomy. And one part of the business of the Mathematical teacher, is to assist his pupil in making this application. An opportunity is thus afforded him of bringing even this science, into a subservience to his unholy purposes. And if he has the zeal that has characterized some in modern times, he may leave those who are committed to his guidance, under the impression, that if mathematical calculations are true, some accounts given in the Bible must be false.

The science of *Geology* may afford another illustration of our argument. The earth has been explored, as well as the heavens for the purpose of finding objections to the truth of Scriptures. The zeal of infidelity has descended into mines, has dared the terrors of volcanoes, has dived into the ocean, has ransacked and examined every accessible part of the world for the purpose of proving that no reliance ought to be placed

on the revealed promises, no dread ought to be entertained of the threatenings of the Almighty. It is wonderful too with what *credulity unbelievers* receive every report; with what facility they admit every argument against Christianity, that will at all bear the title of *Philosophical*.

Again, the doctrines of *metaphysics* and of *physiology* have been strangely mingled together, and arguments have been derived from them that man is a mere piece of organized matter, necessarily moving according to fixed laws, irresponsible for his conduct, and in fact existing only in the present life. Indeed the highest delirium of *philosophical fanaticism* has been manifested on this subject. Some of the wildest of these enthusiasts seem to think, that they are just on the point of making such discoveries respecting the laws of animal organization, as will enable them to manufacture flesh and blood, which it will be no difficult matter to *stimulate into life* by means of *galvanism*. Some late physiological speculations that we have seen, surpass any thing ever heard of, except what takes place in the paradise of Mohammed. *There*, as we are assured on the authority of him whose religion has lately been so highly commended by some of our *eastern brethren*, true believers need only desire to have issue, and forthwith children are born, and brought up to maturity in three hours! Our modern physiologists, and metaphysical materialists, although they allow of great latitude in matters of this sort, are by no means a match for the Turks in paradise yet—It is in sober sadness that we write these things. We do deeply lament, that a science, so well calculated to excite admiration of the divine wisdom, and the deepest feelings of veneration towards our adorable Maker, should be so perverted as to subserve the darkest purposes of modern infidelity. But so it is—and now nothing is more common than to hear the merest smatterers in physiological learning, teaching that *life is a forced state*—that is, that life, with all its results, sense, motion, intelligence, is the effect of stimuli acting on organized animal matter. And they would have us to believe that at length, when *excitability* fails, man with all his longings after immortality, and hopes of future bliss sinks into his kindred earth to rise no more.

But it deserves remark, that Infidelity, intent on the utter extinction of man's best hopes, is found polluting not only the springs of philosophy, but that stream of learning which has come down to us from ancient times. It ascends to the sources of sacred literature, and employs criticism in Hebrew and Greek for the purpose of nullifying the prophecies and promises recorded in the Bible, and undermining that found-

ation on which the truly pious have rested with security and comfort in every age. Defeated in various attempts to disprove the truth of the Scriptures, its effort in the present day is to take from the Bible its peculiar truths; to put aside every thing that renders it adapted to the condition of an awakened sinner; and make it little better than an accommodating system of morality.

We appeal to the history of learning and science for the confirmation of these remarks.—To adduce the evidence in support of them, would require a volume. This, however, is unnecessary. No one acquainted with the subject will venture to contradict our statement, and annex his name.

It ought to be observed, however, that christians have laboured in the same fields. They have gone back to the sources of old literature; they have sought the recesses of nature; and have shown that *sound learning* and *true Philosophy*, bear decided testimony to the truth of revelation. We never fear the result when men can only be persuaded candidly to examine the writings both of Christians and infidels, and to judge according to evidence. But this is what the young in general will not do. Very often they are not capable of a full investigation. Besides, they are willing enough to cast off the restraints of religion and give themselves up to the indulgence of the passions. And any system that will favour their inclinations, requires but little support from evidence. They will embrace it because it suits them. Hence the necessity of prudence, caution and firmness, in conducting their minds, and giving the necessary training to their moral principles.

The representation just given shows that the zeal of infidelity is active and unwearied. It aims at nothing less than the extinction of Christianity; and expects to accomplish this work of destruction, by infusing its poison into the minds of the young. It is wily and insidious—In public speaks often and with seeming reverence of “our holy religion”—Forbears openly to attack the Bible.—But indirectly, in a system of Astronomy, or treatise on Geology, in Lectures on the Philosophy of Human Nature, or Historical Disquisitions, it opposes the precious truths of Revelation, and undermines the immortal hopes of man.

Hence, we draw the conclusion, that parents and guardians of youth, ought to be exceedingly cautious to what manner of persons they intrust the all important business of training their children. Hence too, is obvious the error of those who think that the only reasonable enquiry respecting professors of the various branches of human knowledge

is, are they skilful? In the present state of the republic of letters, we ought to know more than this. We ought to be informed whether they believe the truth of christianity, and are prepared to unfold to the young the science of nature, and lead them with devout affections and adoring thoughts to the God of nature: whether they are disposed to indicate, in the course of their instructions, the numerous and powerful analogies which exist between nature and revealed truth: or at the very least, whether they will leave the minds of their pupils entirely free from prejudices, and of course ready to receive the impressions which the pure religion of our Lord and Saviour Jesus Christ, is calculated to make on the heart.

We entreat our countrymen to look to this most important subject; to study the history of learning and science; to be awake to the danger at present attending a course of education; and see to it, that the fountains of knowledge which are opening in our country, be kept from the poison of infidelity. The well being of the state, and the best interests of our citizens depend on the exercise of due caution and vigilance. Especially do we call on christians of *every denomination* to attend to this thing. Let them forget their petty distinctions, lay aside their jealousies, and so unite as to make the weight and influence of christianity to be felt.

There is one idea more, which we wish to present. There is among illiterate christians, a prejudice against learning and philosophy. This is so much the case that the very terms are associated in their minds with misbelief and infidelity. Hence, their unwillingness that the resources of the state should be appropriated to the support of schools, and the opposition of many to the noble schemes of public improvement that have for some time been going on among us. Should public education be so conducted as give countenance to their mistakes, this opposition will be exasperated. Many who now are decided and active friends, will become decided and energetic enemies. Because, much as they love philosophy, devoted as they are to the interests of literature, they value *religion* much more; and they cannot give up their high and holy hopes and heavenly consolations to gratify the vanity of human learning. True philosophy and sound learning they believe to be friendly to their dearest interests—But the empiricism of *philosophistical speculation*, the quackery and dogmatism of physiological metaphysics, the dark and deadly conclusions of modern misbelievers, they cannot support, they must oppose.

A Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church: And of the General Association of Connecticut, New-Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year.

THE Church is the house of the living God. For this Church Christ died: in this church God dwells. It was erected to be a lasting monument of the richness of his grace and the greatness of his power. Its preservation is the dearest care of providence, its increase is the riches of the world, and its final consummation shall be the wonder and the praise of heaven. The presence of this Church is the best safeguard of nations, and its growth and stability the surest pledge of their prosperity and strength. It has pleased God to place an important section of this his Church in our favoured land; and whether as christians or as patriots we have a deep concern in whatever affects its welfare.

Of the Church of God in these United States, that portion under the care of the General Assembly, constitutes a large, and in every point of view, a highly important part. Extending already over almost every portion of the Union, and going on to increase with a rapidity continually augmenting, it presents to the contemplative mind a spectacle of the deepest interest, and to the Christian heart an object of the most solemn and solicitous regard.

From the general view of the state of our Church presented to the Assembly at its present meeting, we perceive that the numbers within its communion are increasing daily. Entire Churches, and that in large numbers, are yearly added to those already formed; while, at the same time, these latter have in some cases more than doubled their members within a single year. We are gratified to observe a growing attachment to Presbyterian Church government: and we rejoice to believe that this has been produced by the benign influence of that form of government on the preservation of order and peace, and its happy adaptation to the genius and habits of the American people. The evidences of ministerial fidelity and zeal exhibited by the state of our congregations generally, afford an encouraging ground of hope for the interests of truth and righteousness throughout our land. But what greatly strengthens that hope, and gives it the aspect of moral certainty, is the deep and general conviction which begins to pervade the church on the subject of

ministerial education. Christians are at last awakened to that vital interest of gospel truth, the providing and perpetuating in the Church (so far as this belongs to human means) of a well furnished and able ministry. Societies with this design are formed, or forming, in every part of our connection: the hand of encouragement begins to be extended to youthful piety and ardour; and many a mind of genius and power which would have been utterly lost to the church's service is now rescued from ignorance and obscurity, and rapidly fitting for the most important stations in her public weal. Our Seminary at Princeton has numbered within the past year seventy students, and many more are in training throughout the church with an ultimate view of entering the Seminary. That invaluable school of sacred learning exhibits whatever of piety and of promise its most ardent friends could reasonably expect, and the students who have gone forth from it have already proved blessings to the church.—The Education Society in the western Presbyteries of New York, and the General Board of Education organized under the inspection of the General Assembly, have eminently contributed to the furtherance of this sacred cause: while the outpouring of the Holy Spirit on more than one of our Colleges gives cheering evidence that it is a cause which receives the notice and enjoys the smiles of Zion's King. In Union College from twenty-five to thirty students have within the year become the hopeful subjects of converting grace: In the college of Athens, in Ohio, twelve have been added to the number before pious, making that number upwards of thirty: Hamilton College contains fifty young men who are supposed by its president to be religiously impressed: and we are happy to learn from our Eastern brethren, that Dartmouth college exhibits much seriousness, and that in Williams college more than half of the entire number of its members are preparing to enter on the theological studies. Among this extensive corps of the future servants of the Cross, let us not forget about thirty students in the Mission School at Cornwall, in Connecticut, and seven in the African School at Percipany, in New-Jersey: the former are children of various heathen countries, the gift of a very marked and affecting providence to the Christians of America, and are destined to return to the shores and to the forests from which they wandered, richly laden with good for their native land; the latter are descendants of Africa, and hope one day, to bring to their much injured Mother, with the tears and confessions of America, her offering of recompense in the gospel of the Son of God.

But beside education directly ministerial, the Assembly are rejoiced to observe that religious instruction in general continues to be increasingly provided for the youth of the Church. Bible classes are multiplying, and can never multiply too much; while Sabbath schools, one of the happiest inventions of the age, are every where extending their benign effects both on the teachers and the taught. New York contains nearly eighty of these schools, and educates about nine thousand scholars; Philadelphia about fourteen thousand, Baltimore above eight thousand, and other cities in proportion. Nor can we forbear to mention, that within one of our Presbyteries the opportunity for the reception of religious instruction, afforded by these little nurseries of truth, has been embraced by many members of the Romish communion, who were prohibited from entering a Protestant place of worship.

That spirit of multiform benevolence which so eminently marks the present era throughout Christendom has, of late, addressed its compassionate regard to the condition of our Seamen. Not only have tracts and bibles been distributed in numbers among our shipping, but places of worship have been opened in our Atlantic cities expressly for the use of sailors and their families. The result has been gratifying beyond the most sanguine hope. Not only have that too long neglected class of men shewn themselves sensible of this mark of christian remembrance, and willing to attend on public ordinance (a privilege from which they thought themselves in a great measure excluded by their dress and appearance,) but they have listened with deep earnestness to the word preached to them; tears have flowed over their hardy cheeks, and hearts which no hardships could move, nor storms appal, have been broken and melted under the Gospel's gentle voice. The gratitude and affection they manifest toward their religious teachers, and the solicitude they evince for farther instruction, and for an interest in the prayers of Christian people, are truly affecting, and pungently rebuke the lukewarmness and apathy of those better taught and more highly favoured. The effect upon their moral habits is immediate and striking, and has drawn expressions of the utmost astonishment from their former employers. The Assembly would suggest whether these men might not be made of essential use in the diffusion of the Scriptures, and the furtherance of the Missionary cause.

The Missionary spirit is another distinguishing characteristic of the age. Dissolving the worst rigours of sectarian bigotry, the spirit of missions, which is emphatically the

spirit of heaven, has directed toward the miseries of perishing millions, that zeal which had been worse than wasting itself in contests between the members of Christ. The Assembly witnessed with exultation the triumph of this spirit in the formation, three years since, of the United Foreign Missionary Society; and they now rejoice in being able to state that the exertions of that Society, have, at length produced a mission, which, from the marked circumstances of Providence in preparing its way, the spirit of devoted zeal which distinguishes its members, and the abundant prayers and offerings of God's people which have thus far accompanied its steps, bids fair for accomplishing the greatest and the happiest effects. A mission family consisting of seventeen adults and four children, and containing two ordained ministers, a physician, and a number of pious persons acquainted with agriculture and the mechanic arts, have taken their departure for the Arkansaw River, with the design of forming a permanent missionary establishment among the Osage tribe of Indians. The Chiefs of the tribe approve and invite the mission, and the paternal smiles of our general government have encouraged a design so directly calculated to promote their civilization and moral improvement.

But while regarding on one hand the much injured Aborigines of our own land, the Church has not been unmindful, on the other, of a race among us who have a claim no less imperious to our compassion and our prayers. The Colonization Society have at length enjoyed a long wished for gratification of seeing a ship depart from the American coast, bearing to Africa a company of her descendants, enlightened and free, and destined, as they hope, to provide upon her benighted shores a sanctuary both for liberty and for truth. The ship was sent out by government and accompanied by an armed vessel for her protection. She has safely reached Sierra Leone, on her way to Sherbro, which is contemplated as the site of the proposed colony. The Assembly, while contemplating these efforts abroad, think it right to add that the condition of slaves in several districts of our own country is not without circumstances which in some measure relieve the picture of their general condition. Their religious education is in some cases assiduously attended to; they worship in the family of christian masters; and numbers of them give the clearest evidence of being christians themselves. Some of our southern churches contain in their communion three and some four hundred slaves.

The cause of Domestic missions continues to receive that assiduous attention which its importance to our country so

imperiously demands. The settlements on our extended frontier, and the destitute parts of our country in general, have received a large amount of missionary labour. Yet it is with equal pain and surprise the assembly are compelled to state, that although the field for such labours has, during the year, been widely extended, the funds of the Board, instead of a proportionate increase, have experienced an alarming declension—in so much that a less amount by one fifth of missionary service must be distributed this year than was the last. They regret that the plan proposed by the last assembly for the formation of societies auxiliary to the Board, has operated in a manner very different from what was contemplated; and they earnestly exhort the Presbyteries which have taken this auxiliary form, to use their most assiduous efforts that the collections for the general fund of the Board shall not be impaired by that arrangement.

We now turn to a subject which awakes the liveliest emotion in every christian bosom, the subject of religious revivals. If religion be, as it doubtless is, the highest interest and best happiness of man, the extension of its influence and the augmentation of its power must constitute the most invaluable of all human blessings. The enemy of genuine revivals of religion cannot be the friend of man, and has little reason to account himself the child of God. It is with gratitude and heart-felt joy the Assembly are enabled to declare, that on this subject, the past has been a year of signal and almost unprecedented mercy. So extensive, indeed, is the general region, and so multiplied the peculiar spots in it, which have felt this blessing that we are at a loss to particularise. Between seventy and eighty churches are mentioned individually in the reports of their respective Presbyteries as having been visited with special seasons of refreshing from the presence of God. The most copious of these effusions of the spirit have been experienced within the bounds of the Presbyteries of Onondaga, Oneida, Otsego, Albany, North River, Hudson, Jersey and Grand River. Of the congregations within these portions of the church, those which appear to have been the most eminently blessed are those of Homer and Smithfield, in the Presbytery of Onondaga; Geneva in the Presbytery of Geneva; Utica, Whitesboro' New Hartford and Clinton in the Presbytery of Oneida; Cooperstown, Sherburne and Pleasant Valley in the Presbytery of Otsego; Stillwater, Malta, Ballstown, Galway, Schenectady and Amsterdam, in that of Albany; Pleasant Valley and Marlboro, in the Presbytery of North River; Hopewell in the Presbytery of Hudson; Elizabethtown in Jersey Presbytery;

and Jamestown and Ellicott in the Presbytery of Erie. While in the Presbytery of Grand River, no less than fifteen contiguous towns have felt these quickening visitations of the Spirit of God. In some of the congregations enumerated, above one hundred members have been added at a single communion.

The general characteristics which seem to have marked these revivals of religion, are a deep and solemn stillness—pungent and humbling convictions of sin—an insatiable thirst for social religious exercises—a spirit of importunate and persevering prayer—an ardent concern for the welfare of others—and a general zeal for the cause of truth and the interests of religion. The blessing has fallen on persons of all ages and all conditions; nor has it been confined to those of any one religious denomination. The advocates of error, as well as the slaves of vice, have felt its power and demonstrated its effects; the Universalist has abandoned his fallacious dependance; the Socinian has owned the divinity of Jesus Christ; the Deist has bowed to the inspiration of the Bible; and even the avowed and hardened Atheist has fallen before the throne of God. Strifes and animosities have suddenly disappeared: Drunkards and gamblers have been effectually reformed; and many of the abandoned and profane converted into blessings and ornaments of society. These glorious displays of grace and power have for the most part had this general impress of Jehovah's work, that their beginnings have been small and seemingly insignificant. An obscure prayer meeting, thinly attended by some of the humblest and poorest of the Lord's people, or a small and forgotten country school, has often been chosen as the theatre on which the operations of his Spirit have been first perceived: while, in other cases, the meeting of parents with their baptized children, has been honoured of God for the pouring out of his richest blessing upon both. In some of the churches days of fasting and prayer have been observed for the express purpose of seeking a revival; and in many instances, such seasons of ardent and united supplication have at length received an evident answer from on high.

The spirit of active and inventive benevolence, a benevolence which seems to seek and to watch for new forms of human want or suffering, only that it may meet them with new forms of pity and aid, continues to mark the period in which we live, and, notwithstanding the pressure of the times, in a very honourable degree to characterize our beloved and happy land. Female hearts and hands take, as heretofore, a prominent share in all these works of love. So

many indeed are the associations throughout our country for humane and pious purposes of every form, that charity, where it has but a solitary offering, is almost bewildered in its choice. Among the institutions of this kind to which the past year has given birth, the assembly notice with pleasure the establishment of a school lately formed in Philadelphia and which is now the third in our country, for the education of the Deaf and Dumb.

The Bible cause is flourishing. The late annual meeting of the American Bible Society presented a report which is calculated to gladden the heart of every believer. That noble institution continues increasingly to unite the affection and concentrate the efforts of christians of every name, and to evince the same spirit of enlarged philanthropy and of vigorous enterprise which so gloriously distinguish the parent society in Britain. May its means become as great as its plans are extensive, and its efforts like its wishes know no bounds but the limits of the world.

From the communications made by delegates from the General Associations of Massachusetts, Connecticut and New Hampshire, and the general Convention of Vermont, the Assembly are happy to learn that the Redeemer's cause continues to flourish among our eastern brethren. Many of the churches in their respective connexions have been visited with the special influences of the Holy Spirit. The Theological Seminary at Andover is represented as in a flourishing condition, and the spirit of christian benevolence as increasing.

In closing this report the Assembly congratulate the churches on the increasing proofs of the divine goodness which have been experienced through the last year; they are not indeed without many reasons for humiliation; especially in the prevalence of intemperance in some of the districts of our country, and the prevalence of lukewarmness in others; but tho' human sinfulness be but too conspicuous, divine mercy is paramount throughout the scene. Yet, while they cannot but turn an eye of serene satisfaction on the growing strength and spiritual prosperity of that religious society over which they preside, they earnestly deprecate that strength should tempt us to presumption, or prosperity to pride. The extent of our communion, while it necessarily increases our influence as a body, exposes us to many countervailing evils. If the demon of party should ever haunt our councils; if sectional jealousies should hereafter arise to divide our strength; if, in wordy contests about what the gospel is, we should forget the charity and lose the influence of the gospel itself; or

if, in seeking charity we sacrifice truth;—this church, great, and wide and flourishing as it is, may become a great and a wide desolation, a spiritual ruin; wasted by error and dilapidated by decay, our children may have to lift up their hands over its departed glory and exclaim, “Alas, that great city!” That this melancholy fate (a fate which has already passed on many a church as confident of perpetuity as we can be) shall never be the lot of the Presbyterian church in these United States, the Assembly confidently hope; but their hope rests not on men but on God. The period of the world, the voice of prophecy, the aspects of providence, the relative situation of our country, all seem unitedly to point to a future glory of Zion upon our shores; yet in the soul-cheering prospect, let us not forget present duty, nor lose sight of our absolute dependence upon God; but with meek hope and chastened joy, let us watch, let us labour, but above all let us pray.

Published by order of the General Assembly,

Attest,

WILLIAM NEIL, Stated Clerk.

Philadelphia, May 1820.

The General Assembly of the Presbyterian Church in the United States to the Churches and Congregations under their care send Christian salutation, and wish all grace and peace in the Lord.

BELoved BRETHREN,

We are called to address you on a matter of immediate and vital concern to us all. The Assembly trust that among the friends of the Presbyterian Church there prevails but one sentiment respecting the importance and necessity of ministerial education, and but one feeling, a feeling of deep and anxious regard, for those schools of sacred learning which the goodness of God has raised up in the midst of us. To argue, at this period of the world, and under the existing degree of religious light in this country, the question respecting the utility of such seminaries would be worse than idle. You have not only seen the truth on this subject, but have felt it, and not only felt, but acted. You have erected, and to some extent endowed, a THEOLOGICAL SCHOOL of the highest character. Many amiable youth have already received, either in whole or in part, their ministerial preparation

within its walls. The destitute churches from every part of our country have looked toward it with anxious expectation, nor have they looked in vain: of those youth a large number have already gone forth, and are at this hour surrounded with flocks rejoicing in their gifts, and rapidly growing under their labours. For those who are still under instruction, other flocks are waiting; while other youth are rising up to succeed to their place in the Seminary, and in their turn go forth to gladden yet other flocks of our God. Brethren, this is a fair and beautiful sight; and none can contemplate it with indifference who love America, and believe that God's presence and favour are her most effectual shield. But this sight is not likely long to be enjoyed. The active funds of the institution are more than exhausted—they are upwards of a thousand dollars in arrears. The Directors have had to borrow money to pay the current salary of the Professors. Such a state of things cannot, of course, continue: and after all our fair prospects and fond anticipations, the Assembly will have to give up this child of their hopes and of their prayers to die for want. From such a sight they turn away as Hagar did. But there is no remedy: die it must, and that speedily, unless some immediate and effectual hand interpose to save it. It seems hard, indeed, that a Church containing a hundred thousand members in full communion, and embodying a mass of intelligence, influence, and wealth such as is not easily paralleled, should stand by, and suffer to perish before its eyes an institution that contains the vital interests of its perpetuity and strength. Yet such appears to be the fact. Individual munificence has, indeed, been displayed, and has erected to itself lasting monuments in the hearts of those who watch and pray over the prospects of this seminary; but a great and permanent establishment, of common interest and of common utility, is not to look to individual munificence, but to public contribution, for its support. When that school was founded, it was asked, where are your funds? and it was confidently answered, "in the hearts of our people."—Should the question be now repeated by those who learn the state of its treasury, what could the Assembly answer?

Brethren, we look round with anxious emotion. Our country is in a course of population such as the world never witnessed till this hour. Extensive tracts but yesterday without an inhabitant, to day are teeming with multitudes, and filled with rising villages and towns. Where a ministry can be supplied to them, these settlements form Churches, with no less rapidity than they multiply civil establishments. Entire Synods have thus been created to our Church within a few

years. But if the sources from whence that ministry should proceed, dry up; if the vast regions of the west are suffered to remain destitute of the ordinance of a preached gospel, and the millions of its youth to grow up without the influence of the Bible: what must be the consequence, we do not say, to those immortal souls, nor even to the cause of Christ's truth, but to the morals of human society, and to the continuance of our civil liberty? With all the seminaries of all the churches in full and vigorous operation, this march of population far outstrips the efforts at supply. Is it then a time to shut up such a Seminary as that at Princeton? a Seminary that has been instructing during the past year not less than seventy of our future ministry? Other denominations are founding schools and endowing them—shall the Presbyterian Church choose such an hour to abandon theirs? It will be asked has not Princeton Seminary a permanent fund? It has; but the proceeds of that fund do not meet one fourth of its current expenses. The churches therefore have this alternative now presented to them—either to say to the Board, dismiss your students, discharge your professors, and shut your seminary doors—or to furnish the means of continuing the school.—Can any friend to Jesus Christ, any lover of the doctrines of grace, any well wisher to the cause of religion and morals in our country, pause long on such an alternative? Beloved brethren what is our hold upon this gospel of Christ? Must it necessarily continue in our land? Has it never been lost out of other lands? Look round the Mediterranean sea and find a single region that was not once filled with the churches of Jesus Christ, and where are those churches and what are those regions now? Will all our youth be christians of course? Is it of course that our churches should continue, that our ministry should multiply, that the gospel should be possessed and enjoyed, and that all the effects of the gospel should continue to fill our land and flow down to our posterity? Or rather, is not the reverse of all this a matter of course? and can any thing prevent it but an immediate and a large supply of ministerial labour, ability and zeal? Faith comes by hearing: and hearing by the word of God; but how shall they hear without a preacher? and how shall they preach except they be sent?

The Assembly in urging these considerations turn especially to those who are already in the ministry. You, brethren, understand this case: you know the truth of all we have said, and how much more might be said with equal truth. Can you be indifferent in this matter? Will you not bring it distinctly before your people? Have you so little influence in your

flocks that you cannot induce even the *communicants of the church* to become responsible for *twenty five cents each for five years?* will you not put into their hands a *subscription paper* to this effect, and see that the amount is collected? This single measure, carried throughout our churches, would put an end at once to all pecuniary difficulties. The seminary would lift its head—the hearts of its conductors would revive, their hands would be strong, and every interest which depends on its continuance would be at once secured. And are there no considerations of sufficient force to induce the pledged and sworn servants of Jesus Christ to do as much as this for his gospel's sake? Have you reminded them of what themselves owe to that gospel? Have you pressed upon them the command of our master “to commit his truth to faithful men who shall be able to teach it,” a command we cannot fulfil unless they put the means within our power? Have you pleaded with them the cause of their children, and their children's children? Have you set before their eyes the hour of death and the solemnity of judgment, and asked them how they can answer it to Jesus Christ, to let his truth perish in their hands and die before their eyes? If you have not done this, you have not yet fulfilled your duty to God and to the Church: and if you will do it, the Assembly can never be brought to believe that you will plead in vain. They will not, they cannot believe that while the hands that were pierced are stretched out with a request for such an offering, a Christian can be found in all our bounds who will refuse his Lord.

Signed by order of the General Assembly,

JOHN M·DOWELL, *Moderator.*

PHILADELPHIA, May 1820.

The General Assembly to the Churches under their care.

Whereas it is the duty of all men to acknowledge God in all the dispensations of his providence, and it is peculiarly incumbent on Christians to observe the ways of divine goodness, and the dealings of God to his Church: *Whereas*, in the present mixed state of things, wherein mercies and judgments are mysteriously mingled in the administrations of Providence, there is, in the most afflictive circumstances, much cause for thanksgiving and praise: and in the highest prosperity much reason for humiliation and mourning: And, *Whereas*, in the present day there are many remarkable traits in the character of Divine Providence calling for particular

observation, and many events in the church that may well engage the most serious attention of every christian; especially as it has pleased God to visit our country with great and unexampled pecuniary embarrassments, deeply affecting the condition of all classes of persons, and the interests of the various institutions of pious benevolence among us; and at the same time to fill our land with abundance of food for man and beast; as it has also pleased him to pour out of his Holy Spirit on many parts of Zion, and to cause, as we hope, a great ingathering of souls, and yet to leave many parts unvisited, to allow divisions and jealousies still to prevail among the professed disciples of the Lord:

Therefore it is recommended to all the Churches under our care to set apart the *last Thursday in August next*, as a day of *Humiliation, Thanksgiving and Prayer*, particularly to observe the ways of Providence and the dispensations of grace, to abstain from all unnecessary labour and worldly care on that day, to assemble in their places of worship, and with united heart and voice to render thanksgiving to Almighty God for the blessings of his providence, and for the effusion of his Holy Spirit. And also, to humble themselves before him for their sins, to beseech him to overrule the dispensations of his Providence for his own Glory, the good of the Church, and the prosperity of our common country; and to plead with him that he may visit his Church in the fulness of his mercy, may heal all divisions, remove every cause of offence, banish all error, and so give efficacy to the word of truth, that every where Christians may be edified and strengthened, may walk together in love, and in all things adorn the doctrine of our Saviour; and that those who are afar off may be brought nigh by the Blood of Christ, and the whole earth be filled with the knowledge of God.

Signed by order of the General Assembly,

JOHN M. DOWELL, *Moderator.*

PHILADELPHIA, June 1, 1820.

[Religious Intelligence pours in on us at present from all parts in such a way, that we think it advisable to fill most of our pages with the interesting matters of this kind, that present themselves. We have determined to defer several articles, and present our readers with the reports which various societies have made of their transactions through the year. The Third annual report of the United Foreign Missionary Society, claims, and will receive the attention of every reader.]

The third Report of the United Foreign Missionary Society, presented at the Annual Meeting, held in the City of New York, on Wednesday, May 10, 1820.

Two communications have been received since the last Annual Report, from the Rev. Josiah Pratt, Secretary of the Church Missionary Society in London.

The first was connected with the donation of a case of books and pamphlets, received per ship Washington, together with a donation in money, from an anonymous individual, and which will be noticed in the Treasurer's account. The second was connected with a package of books and pamphlets, forwarded through Mr. Eastburn, of this city.

For the repeated and very kind attentions of that Society, we take this opportunity to express our most grateful thanks.

A communication has been laid before the Managers, by an agent of the Society in Scotland, for propagating Christian knowledge. On the inquiry, whether this Society would be willing to co-operate with that body in christianizing the Indians, it was resolved, that the Board receive this overture with much satisfaction, and will be happy to act in concert with that venerable Society. They also engaged to collect information on Indian affairs, to be transmitted to the Society aforesaid, and directed their Secretary to open a correspondence with the Scotch Board.

A letter has been received from Mrs. Mary Brooks, announcing that a Female Society, auxiliary to the United Foreign Missionary Society, has been recently organized in Warwick, county of Orange, and state of New-York.

A similar letter has been received from Mrs. Sarah F. Boyd, of Northumberland, Pennsylvania, announcing tha

a Female Auxiliary Society has been formed in that town. And by information just received from our agent, the Rev. Robert F. N. Smith we have learned that a similar institution has been organized at Sunbury in that state.

We announced in our last report, the appointment of Messrs. Epaphras Chapman, and Job P. Vinall, as agents, to visit the Missouri Territory, to examine the state of the different Indian tribes, and to select suitable ground for Missionary stations. Having been regularly licensed to preach the Gospel, received their instructions, and made other necessary preparations for their journey, they left their friends at Princeton, on the 5th of May, 1819, and encouraged by the prayers of their fellow students, and the parting benediction of their former instructors, went on their way rejoicing. During their stay in Philadelphia, they had an interesting interview with Peter S. Duponceau, Esq. corresponding secretary of the American Historical and Philosophical Society of that city, who encouraged them very much. He kindly offered to assist our Missionaries in acquiring a knowledge of the language and customs of the natives—and if this Society should be desirous of publishing any manuscripts on Indian languages, in possession of the Historical Society aforesaid, engaged to translate them, and to superintend and correct the press. He also advised them to visit, confer with, and profit by the experience of the united brethren at Bethlehem, in Indian missions. Our Missionaries were treated with much hospitality in all their way to the seat of government. At Washington they were kindly received by the officers of government, and were much indebted for the exertions, in their behalf, of Thomas L. McKinney, Esq. agent of Indian affairs, and Joseph Nourse, Esq. register of the Treasury. From the Secretaries of State and War, they obtained letters with the public seals, recommending them to the special favour and protection of all officers of government, wherever they might sojourn. Colonel McKinney also addressed letters of introduction to all the agents and factors among the Indians, wherever there was a prospect that they might travel, commending our Missionaries to their care, urging them to promote the great work in which they were engaged, to furnish interpreters and guides, and to exert all their influence with the Indians to facilitate the objects of the Mission.

To these documents they were very much indebted for the successful prosecution of their journey.

From Washington they proceeded through the western part of Virginia, and eastern part of Tennessee, directly to

Brainard, a Missionary station of the American Board of Commissioners for Foreign Missions, situated on the south side of Chickawangah River, a branch of the Tennessee. By the people between Washington and Brainard, they were generally well received. A few appeared to regard the Missionary cause with great interest, confidently anticipated the success of our agents, and firmly believed that the Lord was now appearing gloriously to build up Zion. A larger number doubted whether the Indians would ever be converted; and many appeared to cherish, from the recollection of former sufferings of themselves and relatives in Indian wars, the most inveterate prejudices, not only against the Indians, but also against all those who were disposed to show them any favour. Our agents exerted themselves, in passing through the states, to communicate as much Missionary information as possible—to remove the prejudices of the people—to awaken in them a Missionary spirit—and to prepare them for contributing, at some future period, to the Missionary cause. In a great number of places in the valley of Virginia, and East Tennessee, they were promised by the friends of religion, that they would attempt to form Auxiliary Societies, assist in civilizing the Indians, and join with us in sending them the Gospel.

Our Missionaries were received, at the agency of the Cherokee nation, with particular attention and respect, by Col. Meigs, the United States agent, and by his Excellency the Governor of Tennessee.

The Governor addressed a letter in their behalf to the principal men among the Cherokees, on the Arkansas. Colonel Meigs also wrote to the chiefs of the Cherokee nation, in that territory. After informing them of the character and design of our Missionaries, he observed—"These good men will be glad to be instruments, under the guidance of the Great Spirit, in carrying into effect the object of their honourable Society; it is not doubted by me, but that you will receive these Ministers as, indeed, your loving brothers, because you have already tasted, in a small degree, of what is now offered you. Your favourable answer will cheer their hearts, and enable them to make a pleasing report to those great and good men who sent these young Ministers to see you. Your good disposition, and good sense, will enable you to consider the value of what is proposed to you, and to give them a proper answer—and, may the Great Spirit direct and keep you and your children."

In a letter from the same agent, to Governor Clarke, who then controlled the whole country through which our Mission-

aries were to pass—after an affectionate introduction, explaining the nature of their errand, and the advantage they were hoping to derive from the information and advice which he could communicate—adverting to the views of our Society, and the success of the Missionaries at Brainard, he observed—“ This plan promises more than has yet been done by our ancestors in this country. To consider industry as one of the moral virtues, and, as especially enjoined on man by the Creator, will be a sentiment inculcated by the teachers. If idleness can be banished, vice will go with it, and will be succeeded by industry; and the moral virtues, and civilization will be attained.” As strangers to the immense wilderness of the western country, they were commended to his friendly aid, and especially for advice on access to the Osage and Caddoo tribes of Indians. Letters of similar import were also addressed, by that gentleman, to Major Lewis, agent of the Arkansas Cherokees, and to Captain Charles Reese, formerly one of the great warriors of the nation, now a humble Christian, and an industrious farmer. On their journey they were accompanied by Captain John Brown, brother of the celebrated Catharine Brown; and by Captain John Miller, the United States Interpreter, entirely at the expense of the government. On their arrival at Brainard they were received by the Missionaries with inexpressible joy. “ Few scenes,” said one of our agents, “ ever afforded me so much happiness as I witnessed there.”

No pains were spared in affording them assistance, and forwarding the accomplishment of their object. From that place our agents addressed a letter to this Board, giving a general account of the rules for the government of that station, and communicating the plan of building for a new establishment, which has been seen and approved of by the President of the United States. *They have adopted* at Brainard, and have successfully used the Lancasterian plan of instruction. The details received of the manner in which the children are employed is exceedingly interesting. Dividing their time between study, useful labour, and innocent recreation, they are always employed. And the habitual exercise of singing hymns in praise of the Redeemer, was, to use the language of one of our Missionaries—like bringing down Heaven upon earth.

Before and after Divine Service, on the Sabbath, they attend to catechetical instruction, and spend the remainder of the day in reading and singing. They generally commit a hymn to memory, with its tune, on each Sabbath, and in this way have a vast number of English hymns continually at

command; and they have lately composed many hymns in the Cherokee language, which they eagerly learn, and frequently sing, especially when they go home on a visit—and with these their people at home are very much pleased and instructed. Religious instruction thus coming to them with the charms of music, and from the lips of their dear little ones, produces an effect upon their minds, more lasting and profitable, than if communicated in any other way which has as yet been devised. The aged people say—“Now, this is good talk—it resembles the talk which the old people used to make to us when we were small children—but alas! the wicked white people, who have come among us, have rooted it out of our nation. We are glad that the Great Spirit has sent these good Missionaries to bring it back again to us.” The *Missionaries* at Brainard have found it necessary to afford board and tuition, for the present, free of expense; but have advised, where parents are able, that they be required to clothe their children themselves.

The *Arkansas* Indians having lost their principal chief, and being, in consequence of it, in some disorder, our Missionaries were apprehensive that they might fail of success.

They received every assistance, however, not only from their brethren at Brainard, but from the excellent Mr. Gambold and his wife, as well as from individual chiefs, and from collections of chiefs in the old nation.

They received an excellent letter from Mr. Charles Hicks, the most influential chief in the old nation, addressed to the beloved man or king, and his warriors at Arkansas. After introducing our Missionaries in the most impressive and affectionate manner, pointing out the Society by whom they were sent, the object of their journey, and the advantages to be derived from the education of their children in religion, in letters, and in the arts of civilized life—having exhibited the nations of red people, from adherence to their ancient habits, as so melting away before the whites, that in some instances nothing was left of them but the national name, he observed—“You may think it very strange for men to go so far to instruct your children, and yet ask nothing for their trouble. I will tell you—that the Son of our common Father above has commanded his believers to go and make his will known to all people who are ignorant of it—and in love to his revealed will are they come to you, to ask your consent to instruct your children, that they may be raised to their future prosperity. My friend, we know of no nations of red people who have gone so far to instruct the ignorant—it is, therefore, in perfect obedience to the mandate from above, that

has brought forth great numbers of our elder brothers, among the different nations of red people, to instruct them to be as happy and prosperous as themselves." This letter was closed with describing their experience of the character and conduct of the Brainard Missionaries. "We have found them," said he, "to be our true friends, for they are friends to all mankind. You will find that to be true which I have told you." This letter was accompanied by one from a young chief, by the name of Ross, addressed to one of the principal chiefs at the Arkansas, replete with argument and good sense, and which is supposed to have had great influence.

We left Brainard, said the Missionaries, that storehouse of human happiness, with peculiar emotions, after having united with the Mission family in prayer. A brother, who had accompanied them in all their visits, and had been indefatigable in his exertions to help them, went with them a considerable distance, and in parting they again united in prayer in the woods.

From *Brainard* our Missionaries proceeded to Fort Deposit, where they were detained two days to hold a talk with six or eight of the most respectable chiefs, who intended going to the Arkansas in the fall. The talk addressed by them to their friends on the Arkansas, was dated June 23d, 1819, and is as follows:—

"Friends and Brothers—We have had the pleasure to have Messrs. Chapman and Vinall, Missionaries from New-York, with us for two days. They have come a great way. We approve of their object. We wish our children to be educated, and we are much pleased to know that they, as well as the good men that have sent them to us, are thus disposed to do good to our children. We feel the want of those things which they will teach our children, and which we are sensible will prove beneficial to them. They come well recommended.—They have recommendations from the Department of War, and also from the Department of State, and from the honourable Society which have sent them. We do, therefore, request all those chiefs who are now in the Arkansas country to receive these Missionaries kindly, as our friends and brothers, and render them all the assistance in their power in establishing schools among the Cherokees, and in endeavouring to establish schools among the neighbouring tribes. And let us manifest, said they, by our conduct, that the Cherokees are not behind any other red people in acknowledging the endeavours of good white men, to raise our youth to equal privileges with those of any of the nations of the earth." This talk was signed by the beloved man or king, and by twenty-three warriors.—(*Concluded in our next.*)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

PROCEEDINGS OF THE SEVENTH ANNUAL MEETING OF THE BIBLE SOCIETY OF VIRGINIA.

At a General Meeting of the Bible Society of Virginia, held at the first Presbyterian Church in the City of Richmond, on Tuesday the 4th day of April, 1820.

On motion of the Rev. John D. Blair,

The Right Rev'd RICHARD CHANNING MOORE was requested to act as Chairman.

JOHN G. BLAIR was appointed Secretary to the meeting, which was opened with a Hymn and Prayer, by the Rev. *Jesse H. Turner*, and a Sermon, appropriate to the occasion, by the Rev. *John H. Rice*.

The Seventh Annual Report of the Managers, and also a report and Statement of the Treasurer's accounts, from March the 31st, 1819, to March the 31st, 1820, were read by the Recording Secretary--All of which were approved and passed by this meeting.

The Recording Secretary also read, by request, a few interesting extracts from the third Annual Report of the American Bible Society.

On motion of the Rev'd John H. Rice,

It was resolved, that a committee of three members be appointed, to cause to be printed, in the pamphlet form, 500 copies of the Seventh Annual Report of the Managers, and the Report and Statement of the Treasurer, together with such extracts from the third Annual Report of the American Bible Society, as they may think most appropriate.

In pursuance whereof, the Chairman appointed the Rev. John D. Blair, the Rev. John H. Rice, and Mr. William Munford, as the said committee.

The Treasurer reported the further sum of one hundred and twenty

seven dollars, received from the Female Bible Society of Richmond, since his Account was rendered.

On motion of the Rev. Mr. Rice, *Resolved unanimously*, That the thanks of this Society be presented to the Female Bible Society of Richmond, for their zeal and activity in collecting, and contributing funds, in aid of this Institution.

The Society then proceeded to the election of twenty-four Managers for the ensuing year, whereupon, the following gentlemen were appointed.

The Rev. John D. Blair, President; the Right Rev. Richard Channing Moore, the Rev. Jesse H. Turner, the Rev. John Bryce, and Mr. Robert Greenhow, Vice Presidents; the Rev. John H. Rice, Corresponding Secretary; William Munford, Recording Secretary; Matthew H. Rice, Treasurer; and Robert Pollard, John G. Gamble, William Fenwick, John Parkhill, George Watt, Fleming James, William Rowlett, John Lee, John G. Blair, George Hutchison, James A. Oswald, David I. Burr, John N. Gordon, Asa Otis, David Roper, and William Mayo, additional managers.

On motion of Mr. Munford,

Resolved, That the Editors of the Evangelical Magazine, and of the Richmond Enquirer, be requested, each, to insert the proceedings of this meeting, together with the Managers' and Treasurer's Reports, and Statement, once in their respective publications.

Resolved, That the thanks of this meeting be presented to the Ministers of the Gospel, who have officiated, in the performance of divine service, on this occasion.

Resolved, That the thanks of this meeting be presented to the Right Rev. R. C. Moore, for his services, as their Chairman.

And then the meeting adjourned, with prayer, by the Rev. John D. Blair

RICHARD C. MOORE, *Chairman.*

Teste,

JOHN G. BLAIR, *Secretary.*

Seventh Annual Report of the Managers of the Bible Society of Virginia.

In compliance with the requisition of the Constitution of the Bible Society of Virginia, the Managers now report to the General Meeting, the present state of the institution, with an account of their proceedings and expenditures, during the last year.

The whole number of Bibles and Testaments, distributed since the Society has been in operation, amounted, on the 31st March, 1819, to

	7,611
The distributions since, have been as follows:	
Bibles, sold at prime cost,	146
.. Given to the poor,	475
Testaments, sold at prime cost,	222
.. Given to the poor,	482
	1,325

The number distributed since the organization of the Society, is therefore

	8,936
The balance in the Treasurer's hands, March 31st, 1819, was	\$ 517 69
The Cash received by him, since that day, to March 31, 1820, amounted to	582 21
	\$ 1,099 90

The disbursements for books, and contingent expenses, amounted, in the same time, to

	1,321 25
It appears, therefore, that the Treasurer is in advance for the Society, to the amount of	\$ 221 45

A copy of this account, examined and settled, by a Committee appointed for that purpose, is annexed to

this Report, and will be read to the meeting

The Managers regret exceedingly that, for some time past, the collections from members, and contributions from other sources have been so scanty, and the number of new subscribers so small - but the deficiency is, chiefly, to be attributed to the unexampled pecuniary difficulties of the times. If, however, the present unfavorable state of affairs may justly be ascribed, in any degree, to want of industry in the managers, or to lukewarmness among those who profess to be lovers of the Lord Jesus Christ, it is incumbent on us all, to acknowledge, with deep contrition, this deplorable remissness, and endeavour, by activity and zeal for the future, to make all the amends in our power. If, indeed, we have "left our first love," and unfortunately sunk into a state of apathy and indifference, let us speedily "repent and do our first works," lest our heavenly master "come unto us quickly and remove our candlestick out of his place." The managers, however, have not been inattentive to the duties of their office, since the last annual meeting. In obedience to a resolution then adopted, they have established, at Rocketts, a Depository of Bibles and Testaments, under the care of Mr. Richard Denny, junior, (who kindly offered his Store for that purpose,) authorising and requesting him, upon the order of any manager, or at his own discretion, to distribute them among seamen or other persons, *gratuitously*, or to sell them at prime cost. The number of Books there deposited, was one hundred Bibles and fifty Testaments; but only five Bibles have hitherto been distributed by Mr. Denny.

It being stated to the Board, that Mr John Potts. of Manchester, was willing to undertake, as agent for this Society. the distribution of Bibles and Testaments from his Store in that place, the Managers determined to establish also a depository, confided to his agency, under similar regulations with that at Rocketts.— One hundred Bibles and one hundred Testaments were entrusted to

him, and with particular pleasure we inform the meeting, that Mr. Potts has distributed, in the course of the year, forty-nine Bibles and fifty-seven Testaments.

In July last, it appearing to the Board, that the demand for Bibles and Testaments, in Richmond and its vicinity, had greatly increased, and that the funds of this Society, within its immediate control, were not sufficient to enable them to furnish the money to procure a necessary supply, a resolution was adopted for purchasing, on credit, from the American Bible Society, 500 Bibles and 500 Testaments; in pursuance whereof, 200 Bibles and 500 Testaments were obtained—the price of which, amounting to \$339 61, was directed to be paid, when the Treasurer should have the means in his possession. The debt so contracted, was discharged by the advance made as aforesaid, by the Treasurer; which should be considered an additional stimulus to the exertions of every member, to give new life and activity to the resources of this Institution.

The Board in November last, resolved, that the several Ministers of the Gospel in this City, and in Manchester, be requested to endeavour to make collections of money in their respective congregations, in aid of the funds of this Society. The sum received by the Treasurer, in conformity with this request, amounted to 102 dollars and 47 cents. But while, in consequence of the extraordinary embarrassments of our citizens, or other circumstances equally to be lamented, the Bible Society of Virginia seems to languish, the Managers are highly gratified at being able to announce, that the progress of the great cause of Bible Societies generally, appears to be as encouraging as can reasonably be expected.

The third Annual Report of the Managers of the American Bible Society (to which this is one of the numerous auxiliary institutions) is herewith submitted to the meeting, as containing all the information concerning this very important subject, which it is in the power of your ma-

nagers to furnish. In listening to that interesting document, (if such be your pleasure) you will rejoice to hear of the success of the truly glorious work of benevolence, in our own country, in Great Britain, in Russia, and almost in every part of the habitable Globe. The time appears indeed to have come, when the omnipotent Saviour is riding forth, “conquering and to conquer,” when the Father is about to give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. Let us, with rapture, hail his approach, and enlist under his banner as faithful soldiers, remembering that “he that warreth, ought not to entangle himself with the things of this life.”

When we consider the sublime object of evangelizing the world, for which the Bible Societies are instituted; the glorious effects to be produced, by supplying the poor in every clime, with the bread of life; by opening the eyes of the blind, and guiding their feet with the lamp of divine truth, in the way in which they should go; by delivering the heathen from their cruel and impure superstitions; by uniting Christians of every denomination in the bands of peace and brotherly love, and hastening on the happy time when all shall know the Lord from the greatest even to the least, our hearts must burn within us, and all our faculties should be devoted to the universal dissemination and fulfilment of the Scriptures. No exertions or sacrifices should be considered too great, in a cause involving all that is dear and precious to the soul of a Christian philanthropist—A cold and careless service ought surely not be rendered by those who, in subscribing to a BIBLE SOCIETY, have virtually undertaken to labour in the vineyard of the Lord. True it is, that the work being his, will assuredly be accomplished in his own time, whether *we*, of this generation, contribute our endeavours to accelerate its completion, or not—but as men are his instruments, let not the shame be ours of leaving this glorious work to the fidelity and activity of others;

let us be ambitious of the honourable distinction of promoting the prosperity of his holy Church universal, of enjoying the gratifying thought that multitudes may be indebted to us for the salvation of their souls.

The vast, the infinite importance of the last mentioned motive, must be deeply impressed on our minds, when we reflect on the solemn truth, repeatedly declared in the word of God, that "there is none other name under heaven given among men whereby we can be saved," but that of JESUS CHRIST—when we look, with an eye of pity, on the miserable state of the heathen throughout the world, and of thousands of the poor and ignorant in every christian land, who, destitute of the means of salvation, are almost as wretched as the heathen. The deplorable state of the world "lying in sin and wickedness," when duly considered, must awaken every compassionate and generous feeling in our hearts, and excite us to renovated energy and ardour, to accomplish the designs of the gracious Saviour, "who wills that all men should come to the knowledge of the truth, and be saved through him." Engaged in his service, we cannot but feel, with the Apostle Paul, that "it is good to be zealously affected in a good thing"—that while any thing remains to be done for the salvation of our fellow sinners, no christian ought to think his object attained; and that none should remit their exertions to propagate the Gospel, until the day of millennial felicity shall have arrived, when the kingdom of God shall universally prevail, and his will be done on earth as it is in heaven—The coming of this happy time may He in his mercy hasten, for Jesus Christ's sake. Amen.

*Richard C. Moore,
John D. Blair,
D. I. Burr.*

SIXTH ANNUAL REPORT
*Of the Bible Society of Lynchburg—
read before the Society at its Annual Meeting, June 5th, 1820.*

The Board of Managers having finished their term of service, beg

leave to report the transactions of the last year, and exhibit a general view of what has been done by this Society since its commencement.

This Society consists of 108 members, of whom, three have become members for life, by the contribution of 30 dollars each; the remainder are annual contributors.

On the 1st of March 1819, the date of the last Annual Meeting, there was on hand, as per Treasurer's Account, the sum of \$318 63

Received since from annual contributors	313 30
A donation from a friend to the Society	30 00
From Mrs. Bruce, to constitute her a member for life	30 00
A donation from the Hat Creek Baptist Association	46 00
A donation from the Concord Baptist Association	\$23 58
and for the purchase of books	\$4 47, 28 03
By the sale of books during the year	42 17½

Amounting to \$813 85½

In the month of March 1819, immediately after the last Annual Meeting 600 dollars were forwarded to the Treasurer of the American Bible Society, for which we received in part 100 Bibles and 100 New Testaments, amounting, with charges, to \$127 65.

In March 1820, the additional sum of 50 dollars was transmitted to the Treasurer of the American Bible Society.—An order of the same date was made for the purchase of 150 Bibles and 150 New Testaments, which was executed, and which amounted to \$194 50: leaving a balance of \$327 85, a donation to the National Society.

The number of Bibles and Testaments purchased by this Society since its organization, is 1168. The number distributed in the same period is 873.

On the last anniversary of the Society, there were in the Depository 54 Bibles and 66 N. Testaments. The number of books distributed since

that date is 162 Bibles and 163 New Testaments, making a total of 325.

At this date there are in the Depository and in the hands of the Managers, 142 Bibles and 153 New Testaments.

Since the commencement of this Society there have been received into the Treasury \$1788 24, of which \$1664 40 have been expended.

Such, Brethren, is a succinct statement of the transactions of this Society. In surrendering their trust into the hands of their constituents, the Managers cannot but hope that the blessing of God has already attended their exertions; and they fervently implore his smiles on the future operations of this Society.

It is with mingled emotions of joy and gratitude that we contemplate the widely extending prosperity of the Bible cause, both at home and abroad—In America and Europe—in Asia, and even in Africa. Since our last Anniversary, (a period of unparalleled pecuniary embarrassment throughout the whole commercial world,) Bible Societies have had a degree of success, far beyond the trembling anticipations of their supporters and friends, as will appear from the following extracts, which we beg leave to read.

[Omitted.]

From all which it appears to the Managers, that there is much cause for gratitude to Almighty God, for what he has accomplished through the instrumentality of Bible Societies; and of renewed exertions in dispensing this heavenly charity to the many millions of our fellow men, who are in darkness, without God or his word, and consequently without hope in the world.—The cause in which we are engaged is a good one. The distribution of the Scriptures is a duty of indispensable obligation. In this work we may confidently expect the blessing of God; and from such exertions we may anticipate the noblest results,

Respectfully submitted,

Wm. S. REID,
JOHN VICTOR,
SAMUEL NOWLIN,
JOHN C. REID,

} Committee.

ANNIVERSARIES.

American Bible Society.

The fourth anniversary meeting of this society took place at the City Hotel, N. York, on Thursday the 11th inst. The Hon. Elias Boudinot, LL.D. the venerable president of the society, took the chair at 10 o'clock, when the exercises of the day were commenced by the Rev. Dr. Richards of Newark, who read the eighty-ninth Psalm. A brief and appropriate address of the president was then read by the Rev. John B. Romeyn, D. D.; the Annual Report was read by the Rev. James Milnor, D. D. rector of St. Georges' Church in this city and secretary for domestic correspondence. The usual motions were made, and addresses of an unusually interesting character delivered by the Hon. John Cotton Smith, late Governor of Connecticut; the Rev. Thomas Lyell, rector of Christ Church, in this city; the Rev. Thomas Baldwin, D. D. minister of the first Baptist Church in Boston; the Rev. Abel McEwen, pastor of the Presbyterian Church in New-London; the Rev. Arthur Stansbury, of Albany; the Rev. Lyman Beecher, D. D. pastor of the Church of Christ in Litchfield, Con.; the Hon. Roger Minot Sherman, of Con. and the Rev. Edward D. Griffin, D. D. of Newark.

It is no disparagement to former occasions to say, that this anniversary was more deeply interesting than any preceding one. The speakers seemed to break through the restraints of formality, and to feel the influence of a pious enthusiasm, which they communicated to the assembly; and we felt assured, that we were participating with speakers and with hearers in a delightful communion of sentiment and feeling. It was no parade of eloquence which we admired;—nor are we making it our present business to applaud the talent and the genius which may have been displayed. It was the exhibition of deep and solemn feeling; of earnest engagedness in the best cause—for the weightiest reasons; it was the *eloquence of the age of benevolence* which affected us; such as has

long delighted and thrilled the annual meeting of the British and Foreign Bible Society, and many other Christian institutions in Great Britain. We rejoice in its appearance in its real excellence, in the annual meeting of the American Bible Society. May it continue from year to year to animate and influence its members, and may thousands meet to com-mingle the noblest sentiments and the holiest feelings; to become, by communion of hearts, encouraged and strengthened for every sacrifice and every effort.

We are aware that many excellent people have felt a dislike to these anniversary celebrations; as savouring too much of unchristian display. And if they are occasions in which parade is the great feature, they are utterly inconsistent with the cause they profess to serve, and a foul disgrace to those who present themselves for public admiration. But, though there may, in this, as in all good things on earth, be evil mingled with the good, we feel sure, that public anniversaries, where communion of feeling is promoted by free and familiar speeches, are not deserving of any peculiar imputation of evil; and that they may be made productive of excellent consequences. Indeed we are well informed by those who have witnessed the anniversaries of the great institutions in Britain, which we believe are the finest spectacles that the British metropolis presents to the benevolent traveller, that all the prejudice which they have previously entertained against those meetings, as mere matters of parade, has been immediately removed, when they have seen the exhibition of pious enthusiasm which has appeared to animate the speakers, and when all have seemed to mingle in one common sentiment of zeal, and in one common expression of hearty approbation. If we were to take the liberty to state what it is which has in particular put us behind British Christians in the works of benevolence, in which we have been too sluggishly engaged, it is, that we have wanted that glow of feeling which has been

promoted among them by their joyful anniversaries. When one first perceives its operations, or reads an account of them, he may consider it only as a momentary and occasional excitement; but when he sees it continuing unabated from year to year, he can hardly fail to discover in it a portion of that spirit which actuated HIM who is represented as saying, "The zeal of thine house hath eaten me up."

We know no sublimer subjects of real eloquence than the exertions, and designs, and prospects, which the present day presents, nor a nobler field than the annual meeting of a society engaged in spreading abroad among all the tribes of men, a revelation from God their Maker.— We know not a sublimer spectacle than is presented when a speaker pours forth his whole soul in favour of the Bible, and unites every heart in benevolent desires and benevolent determinations. An effect like this, we cannot but feel, was produced by the exercises of the anniversary of the American Bible Society.

With intense gratification did its members sympathize in the feelings and sentiments of the speakers, while they fully exhibited the motives and encouragements to perseverance in their efforts. And was there one mind that did not unite in the general sentiment of love, hope, and faith, with which the silent assembly seemed to receive those sure words of prophecy which closed the solemn exercise, describing, in the most heavenly strain, that glorious consummation which a dispersed Bible will produce, "The wolf also shall dwell with the lamb, the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together: they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea?"

New York Sunday School Union Society.

The Anniversary of the New York Sunday School Union Society was held on Tuesday the 9th of May. Agreeably to the previous arrange-

ment, the children, to the number of 2500, were assembled before the City Hall at three o'clock P. M. Drawn up in order in the different walks in the Park, they presented to the eye of the philanthropist the most interesting spectacle. At half past three, preceded by the President and Managers, the children moved in procession up Broadway to the Circus. This large building, so admirably suited to the purpose, was crowded to excess. The scholars being arranged below, and the audience filling the galleries, presented to the Managers a sight sufficient to reward their past exertions, and to animate them to proceed with increased ardour in their labours.

The meeting was opened by the Rev. Mr. Chase, in an address to the throne of grace for the divine blessing on the institution: a hymn was then sung in the most exact harmony by the children, which drew tears from many eyes. They were addressed in a very able manner, by the Rev. Dr. Beecher, of Litchfield, Con. Another hymn was then sung, and a prayer offered up by the Rev. John Stanford, when the children were dismissed, each receiving an orange as they retired.

The meeting was attended by several clergymen, and other strangers from different parts of the Union, who seemed highly gratified on this interesting occasion. The good order of the scholars; their strict attention to the slightest hints from the teachers; the neatness of their persons, and their good behaviour throughout, form the best eulogium we can give to the system and its pious superintendents and teachers.

In the evening of the same day, the society met at the Methodist Church, in John-Street. The chair was taken by Richard Varick, Esq. the President. The meeting was opened with prayer by the Rev. Mr. Scranton. The Report of the managers for the past year, was then read by Messrs. Perit and Eastburn. This interesting document was listened to with the deepest attention, by an unusually large audience. It exhibited the great benefits of Sun-

day School instruction in the decrease of crime, and the consequent increase of moral conduct in this large city. About 3500 are taught in this Union alone. The Female Union, with others, who act alone, make an aggregate of about 9000 under instruction on the Lord's day.

The several motions to accept and to print the Report, and also to return the thanks of the society to the superintendents and teachers, for their steady and persevering attention to their arduous duties, were made and seconded by the Rev. Messrs. Knox, Malcolm, and Morris, and by H. Ketcham, Esq. R. Sedgwick, Esq. and Mr. James Eastburn. Each of these gentlemen addressed the meeting in very animated and appropriate language, and which seemed to meet with kindred emotions in all who heard them.

Upon the whole this has been the most interesting anniversary which we have witnessed of this society. We trust their hands will be strengthened and their hearts encouraged to proceed in this blessed work, until ignorance shall find no retreat, nor vice a lurking place, in our populous city.

PALESTINE MISSION.

Letter from the Rev. Pliny Fisk, of the Palestine Mission, to one of the Editors of the Missionary, dated

SMYRNA, JAN. 20, 1820.

Rev. and Dear Sir,

It gives me much pleasure to address you from this city. After wishing and praying for it many years, I enjoy the privilege of entering Asia, of standing on ground where the gospel once triumphed gloriously, of seeing before me an immense field for missionary labour, and a soul cheering prospect of entering into it with success—You know already, without doubt, the circumstances of my embarkation with my colleague, Mr. Parsons, for this place. We were 50 days from Boston to Malta, 17 at Malta, 6 from Malta to this place, and arrived here the 15th instant. We both enjoy good health, and look at the work

before us with pleasure, and with gratitude to God our Saviour for calling us to this work, and giving us so many tokens of his approbation, and so many encouraging prospects.— True, indeed, a dark, heavy cloud hangs over all western Asia, but when the Sun of righteousness sheds down his rays here, the darkness and the clouds will vanish. From a number of intelligent gentlemen at Malta, and at this place, who have by travelling, by correspondence and by personal intercourse with different sorts of men, gained much knowledge of the country, we receive much encouraging intelligence— There have not been, as yet, any mighty changes, any religious revolutions, any *Pentecost seasons*, but there is much reason to hope, that some auspicious movements are commencing, some principles beginning to operate, which will at no distant period produce a crisis of no small importance, and bring to pass events in the highest degree salutary to the literary and religious interests of these ignorant and superstitious millions. The energies of Popery are unquestionably wasting away very rapidly, and there is some reason to hope, the same is true of Mahometanism. In the Greek church, knowledge and religion, there is reason to think, are rapidly increasing. Dr Naveli, a Roman Catholic, with whom we became acquainted at Malta, a man of learning, of talents, and of extensive influence, appears to be also, a man of unfeigned piety, and has been, for some years, very zealously engaged in circulating Bibles, and has published several Tracts, on the importance of studying the scriptures and on other subjects, selected from Chrysostom and other Fathers. He is very sanguine in his expectations of success in all such efforts, and you can hardly conceive how much he is gratified when Missionaries come into these regions. I spoke of him as a Roman Catholic. He is so, however, in name, rather than in principle. You will join me in praying, that many in that communion may soon become such men. At some future day I hope to be able to com-

municate more *facts*, than I can at present. Will you spare a few moments to write me? I am anxious to hear from your region. You probably sent "The Missionary" to Boston regularly, but I received only about half the numbers. The circulation of it in Georgia, must do vast good. Will you send me a number now and then, which, you think, will interest me most? I wrote to Brother G. just before sailing, and intended writing to you, but did not find time.

Our future course is not yet fully determined. We shall remain awhile in this vicinity before going to Judea. Brother Parsons joins me in love to you, and to our friends at Mount Zion.

Pray for us that the word of the Lord may have free course and be glorified. For a great and effectual door is open unto us, and there *are many adversaries*. With esteem and affection, I am your brother in the gospel.

PLINY FISK.

From the Christian Watchman.

—
THE HOUR OF PRAYER.
—

There is an hour to sinners given,
When Hope with her celestial fire,
Imparts an antepast of heaven—
It is the silent hour of prayer.

That sweetest hour, when at his feet,
Who pardons all my guilt I fall;
And in some lone and loved retreat,
Converse with Christ, my All in All.

That blissful hour when he appears,
With looks of love and smiles of peace;
And softly wipes away my tears,
And bids the storm of sorrow cease.

O not for worlds would I give o'er,
The tranquil pleasures of that hour;
For then on wings of faith I soar—
Sustain'd by an Almighty Power.

G.