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THEOLOGY—*Critical.*

Explanation of a difficulty occurring in Luke ii. 2.

IT was the general opinion of the ancient Jews, founded on the prophecies, that the Messiah should be born in Bethlehem. Mary the mother of our Lord, and Joseph her husband, however, resided in Galilee. To shew how, under the direction of Providence, these two persons were induced to leave Nazareth and go to Bethlehem in the land of Judea, *at the critical time*, Luke makes the following statement.

“And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

“(*And this taxing was first made when Cyrenius was governor of Syria.*)

“And all went to be taxed, every one into his own city.

“And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

“To be taxed with Mary his espoused wife, being great with child.”

But here occurs a great difficulty.—Cyrenius was not governor of Syria until ten or twelve years after the birth of Christ. How then could this taxing have been made before he was born, and occasion the journey from Nazareth to Bethlehem mentioned by Luke?

The following explanation given by Hales in his *New Analysis of Ancient Chronology* is perhaps the best that has been made. We submit it to our readers.

“About the birth of *John the Baptist*, *Augustus Cæsar* issued a decree, that all the land [of *Judea* and *Galilee*, under *Herod's* dominion] should be enrolled, [preparatory to a census, assessment, or taxing.] *Luke* ii. 1. The occasion of this decree may be thus collected from *Josephus*.

“In the latter end of *Herod's* reign, some time before he put his sons *Alexander* and *Aristobulus* to death, he had a quarrel with *Obodas*, king of *Arabia*, and *Syllæus*, his prime minister. He had lent *Obodas* sixty talents, for a limited time, and was disappointed of the stipulated payment; and *Syllæus* had harboured some banditti, who had fled to him for shelter, from *Herod's* province of *Trachonitis*, having been offended with *Herod* for refusing to let his sister *Salome* marry him, as her third husband, some time before. *Herod* complained of both these wrongs to the Roman presidents of *Syria*, *Saturninus*, and *Volumnius*, who decreed that the money should be repaid to *Herod* in a month's time, and the banditti that should be found in *Arabia* given up to him.

“Before the expiration of the month, *Syllæus* went to *Rome*, without troubling himself about the performance. *Herod*, therefore, by the permission of *Saturninus* and *Volumnius*, marched an army into *Arabia*, to redress himself; defeated the banditti, and also a party of *Arabs*, under *Nasebus*, who came to their assistance, in which *Nasebus* and about five and twenty of his men, were killed.

“Intelligence of these proceedings having quickly reached *Rome*, *Syllæus* made his complaint to the emperor, drest in mourning, alledging that *Herod* had destroyed *Nasebus*, with 2500 of the chief of the *Arabs*, and plundered the country. Provoked at this, *Augustus* only enquired of his own, and *Herod's* friends who were then at *Rome*, whether *Herod* had marched an army into *Arabia*? And when they could not deny the fact, without further enquiry why he had done so, or for what provocation, the emperor wrote *Herod* a very angry letter, of which the substance was, that “having hitherto treated him as a friend, he would now treat him as a subject.” And when *Herod* sent an embassy to clear himself, the emperor repeatedly refused to hear them, and so *Herod* was forced to submit to all the injuries (*παρανομίας*) offered to him. *Ant.* xvi. 9.

“The chief of these was the degrading his kingdom to a *Roman* province. For soon after, *Josephus* incidentally men-

tions, that "the whole nation of the *Jews* took an oath of fidelity to *Cæsar* and the *king* jointly, except six thousand of the *Pharisees*, who, through their hostility to the *regal* government, refused to take it, and were fined for their refusal by the king; but that the wife of his brother, *Pheroras*, paid the fine for them." Ant. xvii. 2, 6. This was shortly before the death of *Pheroras*, and coincides therefore with the time of this decree of enrollment; and the oath was administered at the same time, according to the usage of the *Roman Census*, in which a return of persons, ages, and properties, was required to be made upon oath, under penalty of confiscation of the goods of the delinquents, as we learn from *Ulpian*. And the reason for registering ages was, that among the *Syrians*, males from fourteen years of age, and females from twelve, until their sixty-fifth year, were subject to a capitation, or poll-tax, by the *Roman* law. This was *two drachmas* a head, half a stater, or about fifteen pence of our currency. See the case of *OUR LORD* and *Peter* afterwards, where "a stater," the amount of both, was procured by a miracle, Matt. xvii. 24—27.

"*Cyrenius*, a Roman senator and procurator, or collector of the emperor's revenue, was employed to make the enrollment. This we learn from the joint testimony of *Justin Martyr*, *Julian* the apostate, and *Eusebius*; when *Saturninus* was president of *Syria*, to whom it is attributed by *Tertullian*, and in the thirty-third year of *Herod's* reign, or B. C. 5, the year of *Christ's* birth, according to *Eusebius*.

"*Cyrenius*, whom *Tacitus* calls *Quirinius*, and describes as *impiger militiæ et acribus ministeriis*, "an active soldier and a rigid commissioner," was well qualified for an employment so odious to *Herod*, and his subjects; and probably came to execute the decree with an armed force. Without delay, therefore, "all (the inhabitants) went to be enrolled (*απογραφεσθαι*) each to his own city. And *Joseph* also went up out of *Galilee*, from the city of *Nazareth*, into *Judea*, to *Bethlehem*, *David's* city, (because he was of the house and lineage of *David*) to enroll himself (*απογραφασθαι*) with *Mary*, his betrothed wife, being great with child. And it came to pass, while they were there, the days of her delivery were accomplished, and she bore her first-born son, and swathed him, and laid him in a manger, because there was no room for them in the inn," Luke ii. 3—7.

"By the wary policy of *Roman* jurisprudence, to prevent insurrections, and to expedite the business, all were required to repair to their own cities. Even in *Italy*, the consular

edict commanded the *Latin* citizens "not to be enrolled at *Rome*, but all in their own cities." And this precaution was still more necessary in turbulent provinces, like *Judea* and *Galilee*. And the decree was peremptory, and admitted of no delay. *Joseph* therefore, was obliged to go with *Mary*, notwithstanding her advanced state of pregnancy, to his family town, *Bethlehem*, where the SAVIOUR OF THE WORLD was born in a *stable*, and laid in a *manger*!

"Thus did "the fierceness of man," or the anger of *Augustus* towards *Herod*, "turn to the praise of God," and to the fulfilment of prophecy, that CHRIST should be born at *Bethlehem*, (*Micah* v. 2.) so far from his mother's residence; and that as *SHILOH* (the *APOSTLE*) he should come into the world when "the sceptre had departed from *Judah*," (*Gen.* xlix. 10.) for *Judea* was made a *Roman* province by the introduction of a *Roman* enrollment therein. *Julian*, the apostate, unwittingly objected this to CHRIST's claim:

"This JESUS, proclaimed by you [*Christians*] was one of *Cæsar's* subjects. If ye disbelieve, I will prove it presently; or rather let it be told now; ye say then yourselves that he was enrolled, with his father and mother, in the time of *Cyrenius*."

"At the present juncture, however, the *Census* proceeded no farther than the first act of the enrollment of *persons* in the *Roman Registers*, (called *tabulæ* in *Latin*, and *απογραφαι* in *Greek*.) And to these registers *Tertullian*, and the early *Fathers*, often appeal for evidence of the lineal descent of JESUS from *David*, as foretold of CHRIST. For *Herod* sent his trusty minister, *Nicholas* of *Damascus*, to *Rome*; who, by his address and presents, found means to undeceive and mollify the emperor, by stating the matter truly. *Augustus*, therefore, was reconciled to *Herod*, and stopped the assessment or taxing (*αποτιμησις* or *απογραφη*), and punished *Syllæus* with death, for this and other misdemeanors, as we collect from *Josephus*, *Ant.* xvi. 9, 4, x. 8, 9.

"Although the *Census* was now suspended, it was afterwards carried into effect, upon the deposal and banishment of *Archelaus*, the son and successor of *Herod*, for mal-administration, by *Augustus*, upon the complaint of the *Jews*, weary of the tyranny of *Herod's* family, and requesting that *Judea* might be made a *Roman* province. Upon that occasion, the trusty *Cyrenius* was sent again, as president of *Syria*, with an armed force, to confiscate the property of *Archelaus*, and to complete the *Census*; which was submitted to by the nation, now, without hesitation, as formerly they

had submitted to the enrollment, principally by the advice and authority of *Joazar*, the high priest, whose sister, the second *Mariamne*, *Herod* had married, some time before his appointment. *Joazar*, indeed, was deposed on *Herod's* death, by *Archelaus*, as inimical to his interest; and therefore, he again recommended the measure of the *assessment*, with a view, perhaps, to his own restoration, in which he was not disappointed, for *Cyrenius* made him high priest again; though soon after he was obliged to depose him, on account of the odium he had incurred, as a partizan of the *Romans*, when the insurrection of *Judas of Galilee* broke out, in "the days of the taxing," Acts v. 37, in which, though "*Judas* was slain, and his adherents dispersed," of whom the chief was *Sadok*, a Pharisee, yet his principles took root among "the zealots," as they called themselves; namely, that payment of tribute to the *Romans*, was downright *slavery*, and *unlawful* in itself, as repugnant to the theocracy, since God was their only king. Hence, the doubt expressed by the tax gatherers in *Galilee*, whether *JESUS*, as the reputed *CHRIST*, or true king of *Israel*, would pay the *Roman* tax; which he did, by a miracle; and the insidious question proposed to *CHRIST* afterwards, by the *Pharisees* and *Herodians* conjointly, "whether it was lawful, or not, to pay tribute to *Cæsar*?" which he evaded with such admirable address, and retorted on the *hypocritical* proposers.

"The establishment of the *assessment*, or *taxing*, afterwards, which was necessary to complete the *Roman Census*, when *Archelaus* was deposed and banished, and his property confiscated, is stated by the Evangelist in the following parenthetical remark, which may be more correctly written, and rendered thus:

(Αὕτη ἡ απογραφὴ πρώτη ἐγένετο ἡγεμονευόντος τῆς Συρίας Κυρηνῆ.)

("The *taxing* itself was first made while *Cyrenius* was president of *Syria*.")

In all the printed editions the first word is aspirated, *αὕτη*, "this," as if it were the feminine of ἕστῃ. But this materially injures the sense, as if the *enrollment* decreed in the first verse, was the same as *this taxing* in the second; whereas there was an interval of eleven years, as we have seen, between the two. But in the most ancient manuscripts, written in uncials, or in capitals, without points or accents, the word is ambiguous; and may also be unaspirated, *αυτη*, "self," the feminine of *αυτος*. And both occur together in

this same chapter, where the Evangelist, speaking of *Anna* the prophetess, says *καὶ αὐτὴ, αὐτὴ τῆ ὥρᾳ ἐπιζῶσα*, “And *this* [woman] coming in *at the instant itself*,” or at “*the self same hour*,” &c. Luke ii. 38, where the phraseology is precisely the same; and repeatedly occurs elsewhere.

The ordinal *πρωτῆ*, “*first*,” is here understood adverbially, and connected with the verb *ἐγένετο*, “*was made*,” or “*took effect*” signifying that the taxing itself *first took effect*, or was carried into execution, under the presidency of *Cyrenius*, or *Quirinius*; which had been suspended from the time of his procuratorship.

By this easy and obvious emendation and construction, the Evangelist is critically reconciled with the varying accounts of *Josephus*, *Justin Martyr*, and *Tertullian*; and an *historical* difficulty, satisfactorily solved, which has hitherto set criticism at defiance. See *Lardner's* elaborate dissertation on the subject, considerably longer than *Luke's* whole Gospel, which offers only a choice of difficulties to the reader. Vol. I. p. 241—329.

THEOLOGY.—PRACTICAL.

For the Evangelical and Literary Magazine.

CONSISTENT CHRISTIANITY.

MR. EDITOR,

My time is chiefly employed at present in pastoral visits to the people of my large and scattered congregation. If the elder of the district finds it convenient, he goes with me, and we spend about an hour at every house. In families where religion is not professed, we use exhortation and prayer.—But our principal business is with those who profess to be Christians, and who are in the communion of the church; and it is among them that we find scenes the most interesting, sometimes pleasant, and sometimes much the reverse. Our object is to inquire how domestic piety flourishes, and to promote attention to its duties; such as the daily worship of God in the family, morning and evening; the sanctification of the Sabbath; and the instruction and training of children in the way which leads to heaven. Our hearts rejoice when we discover parents resembling good old Joshua, steadfastly re-

solved that "as for them, and," (so far as in them lies,) "their households also, they will serve the Lord;" and in conformity with such resolution, walking, like Zacharias and Elizabeth, "in all the commandments and ordinances of the Lord blameless." Here the fireside altar of supplication and praise is frequented, not as an irksome task, but as a sacred pleasure, both at the rising of the sun, and at the coming of the shades of night. Here the day which God has set apart for himself is hailed with delight, accounted honourable, and kept holy indeed. The younger members of the little society manifest, by their knowledge and their lovely deportment, that they are "brought up in the nurture and admonition of the Lord;" and we see them from time to time, one and another, publicly joining themselves to the body of his people in his sanctuary. In such a house as this we enjoy an antepast of heaven. But alas, presently we arrive at another of a very different description: The heads of it are called Christians. They take their seats three times a year at the Redeemer's table, avowing before angels and men that he is their Saviour, their Master, and their Pattern in all righteousness. Their little ones too have been dedicated to God in baptism, with all apparent solemnity. Yet here the sabbath is only distinguished from other days by a cessation from hard labour, and an additional indulgence of slumber; except so much of it as is taken up in going to church. Receiving the visits of idle neighbours, and rambling about for recreation in the fields or the woods, are not deemed much amiss. The children are left to learn the catechism at school, if a lazy, ungodly teacher can be prevailed with to make them commit it to memory. And as to the indispensable duty, as our church calls it, of family worship, it is utterly neglected, either on the most frivolous pretences, or on no pretence at all. In such cases, if we hear of no gross, out-breaking immoralities, which would bring the most emphatic disgrace upon the Christian name, still we have to lament a deep destitution of that spirit of Christianity which should visibly characterize all its professors. These things have impressed strongly upon my mind a favourite idea of the excellent *Hannah More*; I mean that of consistency in religion. The Apostle Paul expresses it yet better in that beautiful injunction, "let your conversation," (by which he means the whole course of our conduct,) "be as it becometh the gospel of Christ." Allow me, sir, to present to your readers a few reflections on this subject.

There are some doctrines of our religion too profound for us to fathom. What God is pleased to tell us of the mysteries which are involved in his nature, and in the plan of our redemption, we are to believe simply on his authority, and are bound to adore where we cannot fully comprehend. Similar things are frequently occurring in the administration of his providential kingdom. We cannot discern why he brings about, or suffers to be brought about, many strange events which pass before our eyes; yet we are to rely upon it without wavering that he orders all things according to his infinite wisdom, and that "justice and judgment are the habitation of his throne." But in matters of a practical nature, level to our understandings, he condescends to appeal to our own impressions of what is right and proper. The passage which I have quoted from the Apostle is an instance of this, and richly deserves our serious and habitual consideration. I think I hear him say, brethren, the gospel of Jesus Christ has been made known to you; the precious tidings of his salvation have been sounded in your ears. You profess to have received the glorious message with your whole hearts, and to be disciples and followers of this Saviour. Let me then beseech and urge you to consult your own good sense as to the method of living which naturally corresponds to the gospel; and let it be your supreme care to be found conforming in all things to its genius and its precepts. Can that man possess the feelings of a Christian who makes light of such an appeal?

Let us take a summary view of the gospel of Christ, and then see what kind of life is suitable to that faith in it and subjection to it which we profess.

The gospel we may pronounce to be the revelation of divine mercy to mankind. It every where pre-supposes, what indeed is abundantly demonstrated even without the testimony of the bible, that we are a race of apostate, rebellious sinners in the sight of God. We have transgressed his laws, incurred his condemnation, and stand exposed, without defence, to the infliction of his righteous and intolerable vengeance. So helpless is our state, so entire our depravity, that we are incapable of ourselves, so much as to ask the clemency of our Judge with the least emotion of genuine penitential sorrow. And I add that no man ever receives that clemency to good purpose but under the heart-felt conviction that such are truly his guilty, lost, and helpless circumstances. Now the purport of the gospel is that the eternal God, compassionating our ruin, has given his dear and only Son, "the brightness of his glory, and the express image of his person," to assume

our nature, to obey, to suffer, and to die in agonies, in our stead; that by offering up his soul and body as a sacrifice for us to divine justice, he might reconcile us to God, "redeeming us from all iniquity, and purifying unto himself a peculiar people, zealous of good works." Hence the gospel is denominated "the grace of God which brings salvation, and teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Every thing proclaims that it is a holy institution, designed to save us from sin as well as from the wrath to come. Take another striking account of it in the language of the great Apostle. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here is the whole gracious system unfolded in a small compass. Our works can merit nothing with God, and our boasting is forever excluded. "The Lamb of God takes away our sin," and "delivers us from the curse of the law." Yet we must become holy; this is as necessary to our peace and our enjoyment of God as that we be forgiven and justified. He who "loved us, and gave himself for us," has secured both these parts of our salvation. Accordingly the Holy Spirit, whose special office it is to apply the purchased redemption, brings it home to our bosoms in all its fulness, in all its adaptation to our necessities. By his unsearchable but almighty agency, we are convinced of our sins, and made to loathe ourselves on account of them; we learn to "hunger and thirst after righteousness," as well as exemption from punishment; we discover both these rich blessings treasured up in the Lord Jesus Christ, and freely offered to our acceptance; and we are sweetly drawn and enabled to commit ourselves and all our eternal interests to the hands of the Son of God. By him we approach God as our Father and our Friend, in the spirit of adoption and unlimited devotion. Such is the gospel; and such only is that reception of it, which, by divine appointment, constitutes the character and standing of a real Christian. The imagination of man never started a wilder fiction than that of a Saviour from hell who is not a Saviour from the dominion of sin:—nor does the wickedness of man, in any other instance so outrageously insult and offend God, as when we dare to ascribe such a character to his spotless and beloved Son. This tremendous impiety is the abhorrence of every one who embraces the gospel in truth, and learns

from it experimentally that the Lord is merciful. Such a disciple, while he gazes with astonishment at the scheme of infinite love and wisdom, and rejoices in being snatched from the brink of bottomless perdition, will of course give himself up, with all his faculties, to glorify God, and testify gratitude to his Saviour, by running henceforth in the path of new and holy obedience.

What, then, should be the characteristics of our obedience, in order that it may be such as becomes the gospel of Christ? Two things occur in answer to this question; we must obey the commandments of God, his law in the hands of our Redeemer, with fervent zeal; and, so far as we can know what his commandments are, we must obey them universally. "I speak as unto wise men," to those who profess to have been taught the wisdom which comes from above; "judge ye what I say."

Declaring as we do, every time that we approach our Master's sacred table, that we mourn for our sins by which we have pierced him, and that we will, by his grace, crucify and exterminate them; is it fit, is it decorous, that we go away forgetting our vows, and indulging a remiss and lukewarm temper in this great concern? Shall we parley with temptation? Shall we study our ease, and indulge our sloth, in running the heavenly race set before us? Shall we yield to fear or shame in the great work of adorning our profession in the midst of a hostile world? Shall our religious services languish and droop, like the speech and the action of a man who is more than half asleep? Ah, Christians! It was not in this wretched style that your indefatigable, suffering Redeemer wrought out your salvation. It is not in this way that your life can square with his love; and with his call upon you to follow him, not like reluctant slaves, but like brethren rescued from hell by his blood, and journeying to his high abode under the impulse of inexpressible gratitude. I doubt not that the most zealous Christian upon earth, whoever he may be, daily laments the weakness of his zeal, and its great disproportion to his obligations. Yet, on the other hand, if our obedience be an unfelt formality; if we satisfy ourselves with words of prayer and thanksgiving while our hearts do not rise to God; if we strive to twist his commandments to a coincidence with our groveling fancy, instead of surrendering our whole souls to their direction and control; and especially if we feel no inward grief and disturbance on account of this vile burlesque of Christian practice, but boast of it as our liberty under the grace of the gospel; an awful presumption lies against us

that we are deceiving ourselves, and that our entire religious profession is a wilful and an impious mockery. "O how love I thy law!" exclaims an ancient saint; "it is my meditation all the day. Depart from me, ye evil-doers; for I will keep the commandments of my God." The same spirit exhibits itself in the Apostle Paul. "The love of Christ," says he, "constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again:" Hear the same Apostle once more upon the point in hand. "Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Nobly said, heroic soldier of the cross! And nobly did thy life illustrate the declaration. Here is the spirit, my fellow Christians, by which we ought all, and at all times, to be animated. Away with our sluggishness! Our God has much work for us to do; and we should esteem it our honour as well as our duty to be largely instrumental in the accomplishment of his kind purposes towards our miserable world. May we ever serve him with that alacrity, that unquenchable ardour, which the gospel is so well calculated to inspire!

Equally necessary is it that our obedience bear upon it the character of universality. Every sin is an abomination in the eye of God; every instance of holiness is his delight. He commands all that we are to perform; and we are under no obligation to avoid any thing but in consequence of his prohibitions. And therefore the inference is inevitable, that if we allow ourselves to live in the neglect of any known duty, or in the indulgence of any known transgression, we do not act, even in cases of seeming obedience, from a sincere love to his laws and regard to his authority. And where then is our religious principle? What says the Psalmist on the extent of that obedience which is required of us? "Then shall I not be ashamed, when I have respect unto all thy commandments. I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." It is perfectly needless to multiply quotations in proof of a proposition inscribed on every page of the bible. The ancient servants of God intimate no reserve in their dedication of themselves to him; and appear never to think for a moment of picking and culling such of his injunctions as they will choose to reverence. All

the manifestations of his will they receive with humble submission; and make them practically "a lamp to their feet, and a light to their path," as they travel through this dark and ensnaring world. But we must look at the contrast of this charming picture. I have in my mind's eye—and the thought of it distresses my very soul,—some professors of religion who take quite another course. Let us imagine one of these expressing in soliloquy the sentiments and maxims of the whole unhappy brotherhood. "I will hold my standing and claim my privileges in the church; for it is creditable to do so, and wo to the man who questions my right. Particularly, my children must not grow up unchristened, (he means, unbaptized,) like the heathen. I will contend stoutly for my creed; which, I think, encourages me to hope for heaven without any troublesome doings or observances on my part. I am for no covenant of works, but trust entirely in the mercy of God. Moreover, this comfortable creed of mine is that of my dear old forefathers who are dead and gone, and therefore must be the best of all possible creeds.—I will pay my minister's stipends, like an honourable man, so long as he lets me go my own way, and enjoy my privileges, without interruption. I will attend public worship duly and gravely; it looks decent; and affords a good opportunity, besides, to see the neighbours, and talk with them about our small matters of business. As to reading the bible and praying to God punctually in secret, I have not time for these duties. Family worship, too, though a very right thing, is so grievous a cross that I cannot take it up. One day or other, perhaps I may; and I hope to become more fitted for it and inclined to it by putting it off some half a dozen years. I will abstain from all drunkenness, except now and then a glass extraordinary when I meet a merry friend or two; and from all lewdness, except the repetition of a good smutty joke. I will not curse nor swear profanely, unless when something puts me into a tiff of passion; and in that case it is surely at most but a trifle. To tie up my thoughts and my tongue through the tedious hours of the sabbath, is a burden not to be borne, and I will not attempt nor pretend to bear it. I must make the schoolmaster teach my children the catechism, or teach them it myself. Either way, it is a fatiguing task; and it is all that I can do with them in bringing them up religiously; the minister must do the rest. I have a great many bargains to make; and every body is doing the best he can for himself. If I do not take the advantage offered me by my neighbour's ignorance or necessities, another will. And in

short, a compliance with what they call a golden rule, of "doing to others as you would have them do to you," is altogether outlandish, visionary, and impracticable." But I am sick of pursuing this hateful delineation. Ye faithful souls, who prize your Master's smile and the testimony of an approving conscience above all earthly wealth and grandeur, what say you to such a grossly perverted and misnamed Christianity as this? Methinks I see indignation flashing from your eyes, and hear you cry with fervour, "what! shall we sin, because we are not under the law, but under grace? God forbid!" You repeat with me that our obedience to God must be universal; and that he who lives in the habit of any one known sin whatever has no scriptural evidence that he is a child of God. Should one of these antinomians ask, as they sometimes do with an impudent air, are we not all imperfect? Do not the best of Christians acknowledge it? We may readily answer yes, but not in the sense which the querist intends. The fact is that the true servant of God obeys his commands without exception; and yet justly owns that his obedience is in every individual instance far short of perfection. For my part, I fear that those who do not see the truth of both these assertions, and their consistency with each other, have taken very few steps as yet in the path of pure and undefiled religion.

If the reader goes cordially with me in the remarks which I have made, he will adopt and apply the word of God, and not his own wayward fancies, nor the counsels of a corrupt world, for the regulation of all his affections and all his conduct. That holy volume he will study diligently and meekly; looking up to the Spirit who inspired it for sure light and direction. And he will not look up in vain. *A sinner saved by grace* will be his motto, deeply engraven on his heart. Such an one can no more think of living to God, and making his way to heaven, without constant faith, vigilance, prayer, and self-denial, than he can think of living in this world without vital air and nourishing food. With God, therefore, to whose friendship he is admitted, notwithstanding all his imperfections, through the Lord Jesus Christ, his religion begins and advances from day to day. To the glory of God he consecrates all his time, his talents, and his influence. The Zion of God, for which the Saviour died, is precious in the Christian's regard; and he seeks its extension and prosperity with warm and active desires. Its ordinances are to him privileges indeed; seals of his Father's love, and earnest of the promised inheritance which shall never fade away. While he longs

and prays for the conversion of all people, he labours especially to bring his own beloved family home to the fold of the good shepherd; knowing that their salvation is ten thousand times more important than all earthly accomplishments and possessions. In his dealings with his fellow-men, he is rigidly just and upright; willing rather to suffer the greatest losses than to get either much or little in the way of unrighteous gain; and restless, if he has wronged any one, until he makes, if possible, the fullest restitution. But the disciple of Christ crucified does not stop at the line of bare justice. He "devises liberal things;" and loves to practice, as God enables him, the sublime virtues of generosity, kindness, and mercy. Assailed by injuries, his triumph consists not in avenging but in forgiving them. Renouncing the pomps and vanities of the world, he "sets his affection on things above;" and steadily moves onward in his pilgrimage to the land of immortal glory. Every thing that tends to hinder his progress he shuns with care; and values other things in proportion as they draw him toward God and qualify him for heaven.

Here is a sketch of what I understand by a consistent Christian, one whose "conversation is as it becometh the gospel of Christ." And blessed be God, it is a character which may be, and is, by the grace of his Holy Spirit, in some good measure realized. Such Christians there are dispersed abroad in wilderness of our world. O that all were such who assume and bear the Christian name.

MELANCTHON.

For the Evangelical and Literary Magazine.

THE INCARNATION.

REFLECTIONS FOR CHRISTMAS.

THE world is governed by a wise, but mysterious providence. All occurrences were foreseen and arranged, and occupy their proper places in the grand scheme of the universe; but all are not equally important. Neither are those always of the greatest consequence, which appear to be the most momentous in the eyes of men. When one tyrant supplants another—when a nation changes its form of government, or when a victorious army spreads desolation through

the neighbouring countries, the world is filled with the rumour of these events; and all men stand aghast with astonishment, and anxiously wait to see *what the end of these things will be*. The politician profoundly meditates on their causes, and tests his principles, by the occurrences which he sees passing before his eyes. The historian, prepares his pen, to hand them down, in a connected series, to latest posterity; and the poet, in colours more durable than those which the mineral, or vegetable kingdom furnishes, endeavours to exhibit the full portrait of the principal actors in these interesting scenes. But at the same time, there may be events occurring, of far greater importance, in God's government of the world, which attract the attention of nobody—which politicians, historians and poets, overlook, as beneath their notice, because they see not their important connexions and consequences. Of how little consequence, is it, to us, that Cæsar filled the West, and Pompey the East, with his victories? That the former, overthrew the latter, and the established government of his country at the same time? that Augustus swayed his sceptre over the whole world? or that the family of the Herods obtained the dominion of Judea? But how interesting to know, that in the remote province of Galilee, in the obscure village of Nazareth,—of the royal line of David, there was a woman, whose name was *Mary*? A woman, selected from all the tribes of the earth, from all the daughters of Israel, from all the virgins of Judah, and from all the fair sisters of the house of David, to be the mother of our Lord! O happy virgin! Highly favoured of the Lord! Thou art blessed among women! All nations and generations shall call thee blessed! None of the natural sons or daughters of Adam was ever thus honoured. Eve our mother thought that this honour was destined for her. When she brought forth her first born son, she exclaimed “I have gotten a man, *the Lord*,” but behold it was a murderer, that she embraced, instead of the Messiah. Every pious woman, we may suppose, wished and perhaps hoped, to become the mother, of that *seed*, who was to bruise the serpent's head. But the event was long deferred, and was reserved, to be the peculiar privilege of *Mary*.

If we may be permitted, to indulge our imagination, in conjecturing, what were the dispositions of her mind, and what the virtuous feelings of her heart, we may suppose, that she was as near perfection, as any of the human race, ever was. But although, the honour of being the mother of Christ was great, yet it required much self-denial and a high degree of lively faith in this pure virgin, to expose herself to

all the obloquy, and danger, which attended her peculiar situation. There is no sacrifice, more dear or difficult, than that of female reputation. Many women, who possess nice and delicate feelings, would much rather lose their lives, than bring any stain upon their characters, even if they could retain the consciousness of the most perfect innocence. Any blot can more easily be obliterated, than that which affects the honour of the female character. But God in his wisdom had provided against the infamy to which this holy woman was exposed. He had so ordered matters, that she was espoused to a good and virtuous man, before the messenger of God had announced to her, that she should be the mother of Jesus. But here, her faith had a new, and apparently, a greater difficulty to encounter. It was death, by the Mosaic law, for an espoused woman, to be found pregnant. Her situation was now too visible to admit of concealment, if she had wished it. What then must have been her sensations, upon meeting with her betrothed husband? And what must have been his chagrin, disappointment, and jealousy, when he saw the condition of one who he had supposed, was a pure and holy virgin? Most men would have been for letting the law have its most rigorous course, upon one, who appeared to be the most faithless of the frail daughters of Eve. But Joseph was a man of a merciful disposition. He did not think it necessary, as a private man, to prosecute an unfortunate delinquent, with all the severity, which even the law of God authorised. This does not imply any reflexion upon the equity of the law; it is not necessary that the best law should have in every instance, a rigorous execution. It will no doubt be acceptable to God, that mercy should sometimes interpose, and save the unhappy offender, where it can be done, without weakening the authority of the law. Joseph had revolved this matter in his mind, and had taken his resolution. He could not reconcile it to himself, to have any connexion, with a person who appeared evidently to him, to be an adulteress; but at the same time, he resolved that he would not expose her to public shame, and to a cruel death, by calling for the execution of the law provided in that case. A middle course appeared to him preferable, and he was thinking about putting her away in a private manner, when, *The angel of the Lord appeared unto him in a dream, saying Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS, for he shall save his people from their sins.* Then Joseph being raised

from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not until she had brought forth her first born son, and he called his name JESUS. Thus wonderfully did the Lord provide for the comfort and reputation of the mother of our Saviour, and not only for her, but for him; for he needed such a foster-father, as Joseph, to assist his mother in protecting and cherishing him in his infancy. The secret seems to have remained with them, and was unknown to any, except to Elizabeth the wife of Zacharias, the mother of John. Gabriel informed Mary of the situation of her cousin, and she soon paid her a visit, but when Mary entered the house, Elizabeth was filled with the Holy Ghost, and clearly understood all that had happened. For she immediately spake out with a loud voice, and said, *blessed art thou among women and blessed is the fruit of thy womb, and whence is this to me, that the mother of my Lord, should come to me?* We may guess, but we cannot fully conceive, what sweet, and heavenly intercourse, these holy and highly favoured women, had together. Two purer souls, perhaps never met upon earth, and perhaps no two of God's people were ever more highly favoured. They were about soon to be *mothers in Israel* of a truth. The one had assurance that she should be the mother of a great prophet, who was to come in *the power and spirit of Elias*, and who was to be an eminent preacher of righteousness, and to be the blessed instrument, *of turning many of the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.* The other, had the most indubitable evidence, that she would soon become the mother of the long expected Messiah—the branch of Jesse, Immanuel—The Lord Jesus Christ, *God over all, blessed forever more.* We may suppose, that Mary during the whole period of her gestation, was filled with the sweetest peace, the most delightful serenity, the most ecstatic joy, the most sublime and ineffable anticipations of heaven. I cannot doubt, but that the Holy Ghost shed continually upon her, a pure, and beatifying influence. I perceive clear evidence of the elevated, and happy frame of her spirit, in the words she uttered, upon hearing the salutations of Elizabeth “*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.*” For three months, did Mary continue her visit. O, what a guest, had now Zacharias and his wife the opportunity of entertaining! It is probable, that Mary chose this, as a suitable place of retirement, to avoid the scrutiny, and observation, of a censorious world,

for it seems entirely probable, that this visit was paid, before Joseph took her home to his own house.

Well, the important day drew nigh, when the Saviour should be born. But Nazareth was not the place foretold, Bethlehem was clearly designated, as the native city of Immanuel. This was the city of David, and lay a few miles from Jerusalem to the South East. This was known to the Priests and Scribes to be the predicted spot, for Herod applied to them to know, and they recited to him the prophecy. *And thou Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel.* But, how shall Mary come thither? Nazareth is very remote, and probably she has neither kindred nor acquaintance there. The Lord provides for the fulfilment of his own predictions. Ten thousand agents shall be set to work if necessary. The Roman Emperor is as much at his command, as any other, and he uses his instrumentality, whilst *he* is pursuing his own petty affairs. Cæsar Augustus issued his decree for taxing the world, and this carries Joseph to Bethlehem, for every one was obliged, it seems, to repair to his own proper city. Mary will not be left behind. She knew that her time was near at hand, and that Bethlehem was the spot in which the Messiah was to be born. She therefore saw the hand of God in this arbitrary decree of Cæsar; and although, in no very good condition for travelling, she makes no delay, but goes with her espoused husband to the place which was to be forever memorable by a Saviour's birth. Well, the strangers arrive—what sort of a reception do they find? The town is full of people—The Inn is crowded with guests, and we may suppose that Joseph did not appear in such state, as to attract any particular attention. He was but a plain man, a carpenter by trade, and besides very poor. We need not be surprised therefore, that these worthy people could not procure any lodging in the Inn. They did not complain of this, for the Inn was full already: they therefore took up their lodging in a stable. We may think that Mary's apparent situation ought to have induced the people to have yielded a room to her, and not to have driven a poor pregnant woman to take up her abode in a stable with the cattle; but human nature was then much as it is now. Nothing is to be expected from people at large, and especially from those who frequent public places, but a regard to their own interest and accommodation. Persons are treated according to the shew and parade which they make. A detestable villain is often received with attention and complais-

ance, because he dresses in fine clothes, and rides in a fine carriage, while the modest and virtuous man is treated with neglect or contempt, because he is poor. But God intended by this event, to throw shame on worldly grandeur, to stain the pride of man's glory.—He would not permit his son to be born in a palace, nor in an elegant apartment, nor dine in a common Inn, but he selects a stable and a manger, for the birth-place of the king of kings. Blush ye proud and luxurious mortals, and be eternally confounded with shame, for ye have no part with the lowly Jesus. *There was no room for them in the Inn.* It is a trite remark, that Inns, until this day, are not very ready to receive the Saviour. Even the imperfect members of Christ, often find poor entertainment at such houses. If any man wish to see the Christian world in its most discouraging aspect, let him go to public houses, and attend to the language and conduct of those who claim the world as their possession. A child of God, had often better be with his Lord in a stable, than in a sumptuous house, where he hears his Saviour blasphemed and his God dishonoured; and sees iniquity ride triumphant, without disguise. Let us not regret therefore, that Jesus was born in a stable; nor that men paid little attention to his parents. God was near to them. The heavenly hosts were attentive to the event of this propitious hour. Wise men from a far country were on their way to hail the infant Redeemer, and Herod, and all his court, were in consternation upon the occasion. Yea, Satan himself trembled on his throne, and his dark dominion tottered to its base. The shepherds who were watching their flocks in the field, beheld an unusual light and glory advancing towards them, and were struck with religious dread:—but soon their fears were dispelled by an angelic voice, which accosted them with the cheering words, *“Fear not, for behold I bring you glad tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Saviour which is Christ the Lord, and suddenly there was with the angel, a multitude of the heavenly host praising God, and saying, glory to God in the highest, and on earth peace, good will towards men.* God regards no man for his wealth, or on account of his high station, or for the sake of the trappings of worldly grandeur. He is no respecter of men's persons. In his view, the king on his throne, sinks to a level with his lowest subject. Genuine piety, is by him as fully appreciated, when found in a cottage as when it stands connected with princely or priestly robes. There were many great men in the world at this

time,—powerful princes, wealthy grandees and learned philosophers, but to none of them was the angel sent to announce this extraordinary event. Neither the high priest nor sanhedrim of the Jews, nor any of their celebrated Rabbis, and Doctors of law, were honored with the first sight of the infant Saviour: but to humble shepherds, who were watching their flocks in the open field, was this good news announced—to them did the angel appear, and in their hearing was sung by a celestial choir, with heavenly music, the song of praise, which has been already repeated. When the angels were gone away from them to heaven, *the Shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.* These honest men of simple life, enjoyed the privilege first after his parents, of gazing upon that lovely child, the babe of Bethlehem, the Son of God, the Saviour of the world. Let pious poverty be encouraged to look up. Your Saviour has consecrated and blessed the condition of the humble poor. Your bed is hard, your fare is coarse, your clothing mean—but behold your Saviour God lies in a manger! In a stable he drew his first breath. Complain no more—Fellowship with Christ in suffering is the highest honor.

Solitary Musings in a Church Yard in Philadelphia, A. D. 1808.

NOT many weeks ago, I spent the interval of public worship in a church yard. After wandering about for some time among the tombs, and reading the inscriptions which friendship had engraved to the memory of the dead; I seated myself under the shade of a venerable willow, and gave myself up to melancholy musings on the frailty and mortality of man. These thoughts which were at first general, and not sufficiently interesting, to rouse the mind from its torpidness, became personal, and very impressive, by the following circumstance. I perceived, by casting my eyes around, that the very spot on which I was then seated*, would probably be the place in which my body would be deposited; where, by the usual process of corruption, it would return to original

*The spot here referred to is now occupied by the body of the venerable Dr. Hoge.

dust, and where it would remain, until it should be awakened by the sound of the Archangel's voice. I surveyed this small portion of earth with an interest and concern, which I never before felt in the view of any inanimate object. "Under these clods, said I to myself, shalt thou lie. With this dust shall my body in a short time be mingled. Without sensation, without the least degree of active power even as much as would be sufficient to repel the worms, shalt thou lie imprisoned in this narrow cell." Whilst with melancholy and fixed attention I gazed upon the ground beneath my feet, I observed that several small insects had already taken up their abode in the dust before me. The words of Job came forcibly into my mind. "*I said unto corruption, thou art my father; to the worm, thou art my mother and my sister.* Job vii. 14.

The longer I meditated on the grave, the more gloomy did the destined mansion appear—my spirits sunk, and my soul was overwhelmed with melancholy; until the pleasing doctrine of the resurrection occurred to my thoughts, and revived my desponding mind. Then I looked upon the dreary mansion with boldness, and felt a degree of triumph whilst these other words of Job were recollected, Job. xiv. 26. "*And though after my skin, the worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another.*" The prospect of a resurrection to life filled me with a pleasure which I cannot well describe. I despised death, and bid defiance to corruption. But my joy was like the vivid flash of lightning upon the face of a dark cloud. A single thought threw me into painful consternation. "Suppose that you should be mistaken in your hopes, and that instead of being raised to everlasting life, you should rise to everlasting shame and contempt?" For a moment I dwelt upon the idea, and imagined what my situation would be at the resurrection day, if this supposition should be realized; but the impression was too painful to be borne. I shrunk with horror from the contemplation of a scene so replete with misery and despair. I exclaimed; O! is there no method of arriving at complete certainty on this infinitely important subject! A transient consideration of several passages of scripture afforded some relief to my anxious mind. I remembered that it was written "Give all diligence to make your calling and election sure." I instantly resolved that no exertion should be wanting on my part to secure eternal life. But whilst I was thinking upon the means necessary to be used, to accomplish this all-important object, another thought came suddenly across my mind, which threw me back into tortur-

ing perplexity. It was this, "Your future destiny is immutably fixed. If you are to be eternally miserable nothing can change the irreversible decree which has determined it." I attempted to obtain relief from the painful perturbation which this thought produced, by taking refuge in the opinion that the future condition of men was not predestinated; that although future events were foreknown to God, yet that there was no purpose, or decree, by which they were made immutably certain: but a little reflection soon convinced me that this was a fallacious source of relief. For if my future condition be certainly foreknown, the event must be unchangeably fixed. Foreknowledge it is granted does not cause this certainty but it supposes it, and could not exist without it. If an event may occur contrary to foreknowledge, the inevitable inference would be, that the percipient being was mistaken, and really did not know what would happen. But if the event must correspond with the foreknowledge of God, then it is as immutably fixed as if it had been predestinated. There may be a difference in the views which these two opinions give us of the character and government of God, but as far as relates to the possibility of producing an alteration by our exertions, in the events which will occur, they amount to the very same thing. In the next place I turned my thoughts for a moment to the opinion that my future condition was unknown even to the Deity, but my mind quickly recoiled from the consideration of an opinion so fraught with impiety. I found I was leaping for relief into the dark gulph of atheism, which has neither bottom nor shore: for if the Deity be unacquainted with future events, it is impossible that he should have any plan for the government of the universe. Events may occur which are altogether unexpected by him, and which of course may entirely disconcert his measures. It would lead to the opinion that the ever blessed God was like his frail creatures, subject to the most anxious suspense on account of his uncertainty respecting what might take place. But it is unnecessary to pursue this blasphemous idea any farther.—To deny the certain foreknowledge of God is to deny that there is any God. Without the attribute of omniscience, he would cease to be perfect, and would not be a proper object of supreme adoration, nor could we place unlimited confidence in him.

I began now to think that the difficulty which gave me so much uneasiness could not be removed; but it occurred to me that it might proceed altogether from the weakness of my understanding; that the subject was too profound to be fathom-

ed by the line of human intellect; or at least by a mind of such limited views and narrow comprehension as mine. I determined, therefore, to withdraw my thoughts from the fruitless labour of investigating an incomprehensible subject; and to confine my ideas to principles more level to my capacity, and more within the grasp of distinct conception. I recollected that the same difficulty existed with regard to all the common affairs of this life, as well as the life to come; and yet men proceeded in their usual pursuits without any obstruction. The use and application of the appropriate means accomplished the desired object. No man was deterred from planting or sowing in consequence of his belief of the certainty of future events.

I concluded therefore, that whatever difficulty there might be in speculation, with respect to this matter, there would *in fact* be none, provided I sincerely used those means of salvation which God in his word had pointed out. And that although the destiny of man was fixed in the view and purpose of God, yet not independently of the proper means to bring it about, and therefore that this doctrine ought not to discourage the use of means, but ought to furnish the strongest motives, for earnest engagedness in using them diligently and properly. It is the indissoluble connection betwixt the means and the end, which renders the latter certain. If there existed no such connection and no such consequent certainty, then would it be a hopeless thing to make use of exertions.

With these thoughts and conclusions I felt satisfied, altho' I was still conscious, that there was something incomprehensible, to my mind, in the subject.

I then renewed my resolution, to apply myself to the earnest unremitted pursuit of salvation, and felt the pleasing hope return, that by the blessing of God, my exertions would be crowned with success. I began to anticipate with pleasure the resurrection of my body from the sleep of death.

I began now to view the spot on which I was seated with awe and veneration. I attempted to imagine the circumstances in which I should be placed when I should start from the tomb, and open my eyes upon the descending judge. It seemed impossible that I should be free from surprise and dread, when all nature would be thrown into the convulsive struggle of dissolution, and when the glory of heaven should come down upon earth. But I could readily suppose, that if my judge should smile upon me, and speak comfortably to me, my consternation and dread would soon be succeeded by ecstatic joy, and rapture.

I looked around among the adjacent tombs to see what company I was likely to have on that interesting moment; for so prone are we to transfer the feelings of the present state to every other, that I thought it would be a pleasure to have a known friend standing by my side at this awful crisis. But although human bodies lay contiguously all around, and even tier upon tier in double ranks, waiting for the last trumpet to sound, yet I knew them not. In what character and state they left this life, and with what bodies they should rise, I was totally ignorant. I saw indeed very near to me a grave-stone which indicated that an infant of a few days, lay buried there. I was rather perplexed than comforted by considering the case of this infant.

My perplexity did not arise from an apprehension that for want of baptism, or from any other cause it would by the judge of all the earth be doomed to everlasting torments. I can go far in believing mysterious and awful doctrines upon the clear testimony of God in his word; but in cases where his word is silent, and in which it is natural and lawful to indulge conjecture, I will forever adopt that sentiment which represents the Supreme Being in the most amiable point of light. I am free therefore to declare, that I entertain no apprehension that infants who die before they do in their own persons, good or evil, will be made eternally miserable. But what course will be pursued with respect to them I know not. We read that the judgment will be regulated according to the deeds done in the body, but these have no deeds done in their body to answer for. Therefore there must be a difference in this respect between them and others. Besides, in what state of ignorance or improvement may we suppose them to rise? Will intellectual maturity be granted to them in an instant? Or shall we suppose that the soul is in a state of training in the intermediate duration betwixt, death and judgment; and that it will return to the body furnished with ideas and attainments acquired without its help? This supposition will answer well enough for those who shall have been long dead, but not for them who shall be found alive on the earth. But why perplex ourselves with needless difficulties? *The Judge of all the earth will do right*; and he has power to do what we know nothing of. Pious parents who have lost children, may rest in the assured hope, that *they shall go to them*. And with respect to every thing else, I find more in the declaration of our Saviour, “*for of such is the kingdom of heaven*” than in all the vain notions of my own mind, or the reasonings of other men.

But it was not long before I observed near to me, the tomb of a pious* minister of the gospel, who had in former years, been my instructor, my guide, and my friend. I had often heard his voice from the pulpit, as if it had been the voice of an angel. For whatever he might have been to others, a messenger he was from God to me. By his conversation, I had been relieved and comforted when involved in great darkness, and inclosed with difficulties. I now recollected, (as if I had seen him present,) his solemn countenance and piercing eye. His voice *toned* by the awful impression of eternal realities on his own heart, seemed to resound in my ears.— His very attitude and smile, and usual garb, were all painted on my fancy. If I had been allowed to select from all the persons whom I ever saw, a companion for this tremendous day, none would have been chosen with greater predilection than this very person. But the doubt occurred, “Shall we know each other then?” The change no doubt will be very great which the bodies of Saints will undergo; “*this mortal will put on immortality,*” And that which was sown an “earthly” will rise up a “celestial body;” but still I must believe, old friends will, without difficulty, recognise one another. If there should be no external marks of the identity of person, yet mutual intercourse and conversation, will enable us to ascertain, whether those with whom we converse, were our inmates and friends on earth. But with respect to this venerable servant of God, I thought I should possess this advantage that I should see him come forth from his tomb, and however transformed by the assumption of a glorious body, and celestial raiment, I could not be mistaken in *him*. These musings were soon checked by the consideration that my Saviour and my Judge (if indeed I should be found in his book of life) would occupy all my thoughts, and absorb all my attention. O what an interesting, pleasing, awful scene will the light of this day exhibit to every believer. “O Jesus! thou Son of God and Saviour of the World to whom also the judgment is committed, look down with mercy upon me, and prepare me for thy second advent. *Amen.*”

* John B. Smith, D.D. *Edit.*

For the Evangelical and Literary Magazine.

A FEATURE OF EVANGELICAL MORALITY.

WHETHER men care for religion and eternity or not, there is a very general agreement in the necessity of observing good rules of moral conduct. Without morals, how are individual health, credit, and peace to be secured? What would become of domestic harmony and quiet? And how could the great system of social life be carried on so as tolerably to answer the ends for which it is instituted? Particularly, how can our republican liberty be preserved, if passion is extensively suffered to snatch the reins out of the hands of reason, and all restraints upon the irregular propensities of the human heart are scouted and given to the winds?

We may assert, without fear of contradiction, that the religion of the New Testament takes under its patronage all those great precepts of morality which are needful to regulate our practice, and enforces them by sanctions the most impressive and commanding. The universality of the range of the Christian code, the high and spiritual purity which it enjoins, and the weight of the retributions which it sets before our view, can never be too often nor too earnestly delineated.

But there is one trait of the scheme of right conduct exhibited in the gospel which has not, in my opinion, been brought forward and dwelt upon with the frequency which it justly demands:—I mean the fact that our moral legislator and judge is the Lord Jesus Christ our Redeemer. While he delivers us, by his vicarious obedience and sufferings, from the guilt of our sins and the condemnation to which they have exposed us, he takes the holy law of God into his own hand for the direction of our lives, and becomes the immediate master of our affections and our actions. This truth is every where inculcated in our sacred writings, and made the discriminating motive of our warfare against all the powers of temptation and depravity. It seems unnecessary to make a laboured proof of a point so evident to all who are acquainted with the pages of the inspired volume. Here we are told that “we are not our own, but are bought with a price,” even the precious blood of Christ; and *therefore* we are required to “glorify God in our bodies and our spirits which are God’s.” Our Saviour is said to have “given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

“The grace of God, which bringeth salvation, teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” And the great Apostle Paul, accounting for that zeal in the cause of righteousness which astonished many of his contemporaries, refers emphatically to this very principle. “The love of Christ, says he, constraineth us; because we thus judge, that if one died for all, then were all dead:—and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.” Yea, such peculiar energy do these inspired writers appear to ascribe to this principle, that though they neither despise nor neglect any topic of legitimate arguments in favour of holiness, they manifestly subordinate all others to this, and hardly ever lay down even any particular branch of duty without annexing a heart-felt reference to the doctrine of our redemption by Jesus Christ.

Now I say that this is not an arbitrary appointment of Heaven, but one full of wisdom, and happily adapted to the constitution of our nature. Moral rules of uprightness and benevolence we must obey, rules which call upon us for self-denial, and habitual opposition to the allurements of sin, and the inward proneness of our hearts to go astray from the paths of rectitude. How is this mighty task to be accomplished? Not at all, as Christians believe, without the almighty grace of the Holy Spirit; that grace which those who are too haughty to submit to the gospel universally treat with contempt. But our present question relates to the means or motives best suited for the purpose in hand. If we abandon this heart-subduing impression of redeeming love, what are to be our substitutes for it? The laws of honour are partial and fluctuating; and their operation, so far as they do operate, rests upon the observance and opinion of the surrounding world. If the temptation to a secret crime be very powerful, if the hope be strong that men will never penetrate that secrecy; are these boasted laws of honour likely to form a sufficient barrier against the inroads of passion? But reason, it is supposed, by some, will be all-prevailing in behalf of virtue? Alas, do we not see and feel its inefficacy every day? Mere intellectual conviction of what is right and obligatory, or the mere knowledge of our duty, is a thing too abstract, too cold, too feeble, to resist and overcome the current of our forbidden appetites and desires. The love of Christ in dying for us on the cross is a motive inexpressibly more touching and energetic. Even all the sa-

lutory apprehensions of reward or punishment in a future, distant world must yield the palm to this evangelical motive. The Christian is called to fight the good fight of conformity to the laws of righteousness, not only because it is reasonable and truly honourable to do so, or because an awful, holy God requires it of him, or because very important consequences beyond the grave depend upon his compliance; but especially because it is the will of his Saviour, and will be received with approbation by the Son of God who gave his soul a ransom that we might be rescued from hell, and made heirs of immortal bliss and glory, the purchase of his agonies. The language of a hearty disciple of Christ must be, how shall I testify my gratitude to the adorable Son of God, who loved me, a daring rebel, with such love as struck all heaven with amazement, came down to this wretched earth to seek my lost soul, groaned, bled, and expired on the accursed tree under the burden of my transgressions, lives to intercede for me in the court above, and has called me to partake of all the blessings which infinite wisdom could devise, and infinite love bestow? If we simply look at the fitness of means to the ends intended to be produced by them, we may challenge the ingenuity of man to name any weapon which can be compared in its structure and temper with this, for effectual execution in the mighty conflict of virtue with iniquity. The doctrine of the cross is at once the foundation of all our warrantable hopes of peace with God, and the grand instrument of our progress to moral perfection in this scene of unintermitting trial. And the experience of Christians accords with this representation of things so clearly and strongly as to form a conclusive proof of its correctness. In the hour of pressing temptation to evil; when reason would be silenced amidst the importunate clamours of wrong inclination; when the dim visions of eternity would retreat far behind the seductive picture of present but prohibited enjoyment; in such an hour the conscious impression of a Saviour's mercy will render the struggling soldier victorious over his enemies. How can I yield, he will say, to this abominable thing which pierced my compassionate Lord to the heart? How can I bear, for the sake of a little, momentary, guilty gratification, to displease and wound that Jesus who interposed his blood to rescue me from such ruinous evils as this? His eye is upon me, his grace ready to help me; and methinks I hear him say, "if thou lovest me, keep my commandments." O my Redeemer, thy love is shed abroad in my heart; I feel that "I

can do all things through thee who strengthenest me," and cheerest my soul with the smiles of thy face.

The proposition which I have attempted to illustrate has abundant analogies in the common affairs of life. How differently do we render the service of love and gratitude to a dear friend or benefactor, from the manner in which we obey the general directions of reason merely! So exquisitely is the gospel adapted to subdue us to God, to carry on and complete the vast concern of our salvation. Should any one ask me for the most ready and efficacious means to live a holy life in this world of corruption and enchantment, I would not scruple to say, dwell much, in the attitude of faith and prayer, at the foot of our Immanuel's cross. Think much of him who loved thee and gave himself for thee; so shalt thou find thyself dying more and more unto sin, and rising more and more unto that righteousness and purity in which the glory of the Saviour himself consists. His love shall bear thee above the waves of temptation, and land thee safely in the haven of eternal rest.

Certain it is that, in a land of evangelical light, the man who is too proud to be "under law to Christ," and will not give to his moral obedience the shape of subjection and devotion to him who was crucified on Calvary that we might be saved from destruction, shall never inherit the kingdom which he is gone to prepare for his humble disciples.

MELANCTHON.

[The following little Tract has just been received from a valuable correspondent in Liverpool. We insert it that our countrymen may see how the pious on the other side of the Atlantic write about the subject on which they here treat.]

A WORD FOR THE BIBLE;

AN ADDRESS

From a Minister to his Parishioners.

DEARLY BELOVED,

AWFUL is the woe denounced against the Spiritual Watchman, who shall neglect, in the hour of danger, to blow the trumpet, and give the people warning; even "the blood of him, to whom he giveth not warning, shall be required at the Watchman's hand." Remembering then His word,

who shall judge us in the last day, and fearful of incurring the blood-guiltiness of souls, I bid you in the most solemn manner to beware of those, who lie in wait to deceive in the present day: who are diligently bent on ruining the present peace, and the future prospects of mankind; who despise dominion, speak evil of dignities, and promise men liberty, while they themselves are the servants of corruption.

It is true, this is the land of Bibles, and the age in which we are privileged to behold a remarkable revival of true religion: day after day the heart is gladdened with intelligence, that the Word of God has free course and is glorified; that the Church at home is widening her cords and strengthening her stakes; and that Christ is becoming a light to lighten the Gentiles, and the glory of his people Israel.

But it is likewise awfully true, that this is a day of Rebuke and Blasphemy, in which bold bad men have arisen, speaking perverse things, even denying the Lord, who bought them; men who would cast down both the Altar and the Throne; would rob the Christian of his Charter, and strip him of his hope, his help, his heaven.

Sincerely do I wish that I may be bringing strange things to your ears, in telling you of these false teachers and their pernicious ways: I could hope, that you are still uncorrupted by their word, which eateth as doth a canker:—but yet I dare not, with the woe recorded, sounding in my ears, forbear to lift up my warning voice.

Oh, my people should evil men and seducers come amongst you, and seek to turn you away from the Truth, pray for grace, that you may stand fast in the Lord: that, being grounded and settled in the faith, you may not be moved away from the hope of the Gospel.—Nay, more, I would urge you to contend earnestly for the Faith once delivered to the Saints, and be ready to give, to every one that asketh you, a reason for the hope that is in you.

Tell them, you are resolved, by the help of God, to hold on in the good old way, which so many wise and holy men have trodden before you: Patriarchs, Prophets, Apostles, Saints: they could find no other road that leadeth to life, save the strait gate and the narrow way of Scripture; and having counted the cost, they strove and agonized to enter in thereat.

Tell them that you cannot part with your Bible; that it is your food, your sword, and your solace: that it contains words whereby a man may be saved; that it is a lantern unto your feet, and a light unto your paths: nay, that they

themselves confirm the truth of the Bible, which declares, "there shall come mockers in this last time, walking after their own ungodly lusts."

Tell them you can own no other than a covenant-God, who while he is of purer eyes than to behold iniquity, hath sworn that he hath no pleasure in the death of him that dieth; and hath found out a wonderful method of reconciling the world unto himself, through the blood of the Cross; by which he can be just, and yet the justifier of him that believeth in Jesus.

Tell them, your absolute need of Jesus Christ, his Son: that as sinners you are utterly undone without such a Saviour; one who is not less able than he is willing to save to the uttermost all that come to God by him: in whose blood there is a fountain opened for sin and for uncleanness: yea, so essential is this Saviour to you, that you are ready, in comparison, to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

Tell them, that you can do nothing effectual without the aid of God the Holy Ghost: that he helpeth your infirmities, and teaches you what you should pray for as you ought; that you need his daily grace as much as you need your daily bread: that he takes of the things of Jesus and shews them unto you; and that he intercedes *in* you and *with* you upon earth; while the Son of God intercedes *for* you in heaven.

Tell them, that each person in the Blessed Trinity sustains a part you cannot dispense with, in the great work of Salvation: the Son redeems, the Father forgives, the Spirit sanctifies: and that when you can cry with a feeling of adoption, Abba Father! you rejoice with joy unspeakable and full of glory.

Tell them, that this is the Salvation, which the goodly fellowship of the Prophets foretold, which the glorious company of the Apostles preached, and the noble army of Martyrs sealed with their blood.

Tell them of *Stephen*, calmly breathing out his soul under a shower of stones, and praying for his murderers amidst their scoffs and insults: "Lord Jesus receive my spirit!—Lord, lay not this sin to their charge."

Tell them of *Ignatius*, who met the wild beasts let loose to devour him, without dismay, joyfully crying, "Now, indeed, I begin to be a disciple; I weigh neither visible or invisible things, in comparison of an interest in Jesus Christ."

Tell them of good old *Polycarp*, who when he was solicited to reproach Christ and save his life, nobly replied; “Eighty and six years have I served Christ, who has never deserted nor injured me: how then can I blaspheme my King and Saviour.”

Tell them, in later times, of *Ridley*, and *Latimer* and *Cranmer*, bishops of our own land, who yielded their bodies to be burned for the truth, as it is in Jesus, rejoicing that they were counted worthy to suffer for his name.

Tell them, with the great *Lord Bacon*, “There never was found in any age of the world, either religion, or law, or discipline, that did so highly exalt the public good as the Christian faith.”

Tell them, with the celebrated *Boyle*, “The Bible is a matchless volume. It is impossible we can study it too much or esteem it too highly.

Tell them with the incomparable *Newton*, “We account the Scriptures of God the most sublime philosophy.”

Tell them with *Milton*, we are of opinion, “There are no songs to be compared with the songs of Zion.”

Tell them with *Locke*, that profound reasoner, “The Gospel has God for its author, Salvation for its end,—and Truth, without any mixture of error, for its matter.”

Tell them, with the justly renowned *Selden*, “There is no book in the universe, upon which we can rest our souls, in a dying moment, but the Bible.”

And tell them too, that the Bible, which these great men believed and loved, is equally the poor man’s friend: and hence the benevolent wish of our late venerable King, who loved his subjects and loved the Scripture,—“I wish that every poor boy in my dominions might be able to read the Bible!”

For, believe me, wherever the Word of God is received in the love of it, in whatever station of life it be, whether a palace or a poor-house, there it will uniformly produce the same gracious fruits; “a humble and contented mind,—a kind and forgiving disposition,—a tender conscience,—a holy life,—and usually, a happy death.”

In proof of this, let me, in conclusion, adduce two striking instances from very opposite spheres of life, to shew, how suitable is the Salvation of the Gospel to every rank and every circumstance.

Such then was the blessed influence of Divine Truth on one, almost the most forlorn of the human race, to whom Providence once guided my footsteps in a foreign country:

an old, deserted, and dying Negro. Having relieved the pressing wants of the body, I was led to talk to him about his soul; and I bade him in his sufferings look to Jesus, who had suffered so much to redeem us from everlasting woe.— While I was speaking of the Saviour, the poor creature wept like a child, but they were not tears of bitterness; a ray of cheerfulness seemed to beam through them: they were those tears, which are apt to flow when others speak kindly of those we love. Taking me tenderly by the hand, he pressed it to his lips, and said in his broken dialect, “Tankee, my good Massa; tankee more for this: Jesus is my Saviour and my God; him keep me in all my sickness; and Jesus make me no fear death.”

Such too was its blessed influence upon the mind of a dear lamented youth, born to move in a high sphere of life, and heir to brilliant worldly prospects—who sojourned for a while amongst us, while it was my province to watch over his early education. Rare was his talent, and still rarer his integrity, and long will the bosom throb, and the tear fall, at the recollection of the bright promise, on which the tomb so early closed. Short however as was his earthly career, he did not live in vain, as he lived to realize religion; to avow before his departure his entire reliance on the merits of Jesus Christ for salvation; placing no dependence on the purity of his own life; but looking simply to Christ, and to him crucified. All his hopes were founded on this rock, and he found it a rock in his time of need. Supported and cheered by this all-sufficient Saviour, he was enabled to resign all his bright hopes in life—to give up the world without a sigh, and profess himself willing to die and go to Christ. In the pining hour of sickness, and in the near approach of death, he addressed these memorable words to me, whose salvation he anxiously sought to promote—words, which I pray may be engraven on our hearts, and realized in our experience:—
**“ READ THE BIBLE: IT IS THE BIBLE TO WHICH I WOULD
 “ DIRECT YOUR ATTENTION: ALL MY SUPPORT IS DERIVED
 “ FROM THAT HOLY BOOK.”**

I remain, Dearly Beloved,
 Your affectionate Minister, and Servant in Christ,
E. W.

REVIEW.

Memoir of the Rev. Henry Martyn, B. D., late fellow of St. John's College, Cambridge, and Chaplain to the Honourable East India Company. By John Sargent junr. First American edition. Boston. Samuel T. Armstrong. 1820. pp. 472. price \$2 25.

THE Church of the Lord Jesus Christ has, in every age, produced the finest examples of moral sublimity, that have ever been exhibited to the world. This remark might be illustrated by instances derived from the ecclesiastical history of nearly nineteen centuries, recording as it does, a long series of illustrious names from the days of Paul and his fellow Apostles to the present day of missionary self-denial and zeal. It is the example and the grace of that Saviour, who came to seek and to save the lost; who, while he sojourned among men, went about doing good; and who at last laid down his life a ransom for many, that has moulded and matured these characters of high excellence and heavenly beauty. The work before us opens with a remark, borrowed from Pascal, so appropriate that we cannot deny ourselves the pleasure of quoting it.

“It has been well observed, by one* who took a profound view of human nature, that there are three very different orbits in which great men move and shine, and that each sphere of greatness has its respective admirers. There are those who as heroes fill the world with their exploits; they are greeted by the acclamations of the multitude; they are ennobled whilst living, and their names descend with lustre to posterity. Others there are who, by the brilliancy of their imagination, or the vigor of their intellect, attain to honor of a purer and a higher kind; the fame of these is confined to a more select number; all have not a discriminating sense of their merit. A third description there is, distinct from both the former, and far more exalted than either; whose excellence consists in a renunciation of themselves, and a compassionate love for mankind. In this order the Saviour of the world was pleased to appear, and those persons obtain the highest rank in it, who, by his grace, are enabled most closely to imitate his example.” pp. 13, 14.

It may be proper to apprise the reader, that the principal part of the work of which an account is now to be given, has

* Pascal.

been derived from Mr. Martyn's own journals. Of these annals of his own life his biographer has made good use; and has thus exhibited Mr. M. to us, as he was accustomed, in the honesty of his heart, to exhibit himself to himself. This gives absolute authenticity and deep interest to the work.

HENRY MARTYN was born at Truro, in the county of Cornwall, on the 18th of February 1781. In common with the rest of his family, he had a weakly constitution. His father, John Martyn, originally occupied the humble station of labourer in the mines, near Gwenap. A most laudable custom among the miners, enabled him to better his circumstances. They work and rest alternately every four hours. These periods of relaxation from bodily labour, are devoted to mental improvement. John Martyn employed them so well as to acquire a complete knowledge of Arithmetic, and some acquaintance also with the Mathematics. These attainments, thus made, induced Mr. Daniel, a merchant in Truro, to take him into his office, where he lived as chief clerk, and enjoyed 'considerably more than a competency.'

Henry Martyn, when between seven and eight years of age, was placed by his father at a grammar school in that town under the care of the Rev. Dr. Cardew, a man of learning and talents. His progress in learning exceeded that of his school fellows in general; and was not the most rapid, only because he was not the most industrious. His temper was lively and cheerful. But he had a natural softness of spirit, and an inferiority of bodily strength, which kept him apart from the sports of his companions, and exposed him to ridicule and oppression from them. Assistance in his lessons, and deliverance from his oppressors were met by little Henry with the most lively gratitude.

He remained at this school, until he was between fourteen and fifteen years of age, and then offered for a scholarship, which was vacant in Corpus Christi College, Oxford. His examination was creditable, but his application was without success. Mr. Martyn afterwards recorded this disappointment as a signal and gracious interposition of providence. From Oxford he returned to his father's; and continued to attend Dr. Cardew's school two years longer. At the end of which period he was led to direct his views towards the university of Cambridge. He commenced residence in Oct. 1797, "and began his mathematical pursuits, by attempting to commit *Euclid's Elements* to memory!" And yet afterwards, as we shall see, he attained the highest academical honours.

His character at college was without reproach, and his deportment amiable; his application to study was exemplary, and his talents greater than ordinary, but he had no true knowledge of religion. A student of an age more advanced than his, who had been his friend, at the grammar school, and continued to be his friend at college, on one occasion attempted to persuade him, that he ought to attend to reading not for the praise of men, but for the glory of God. On this he observes, "This seemed *strange* to me, but *reasonable*. I resolved, therefore, to maintain this opinion thenceforth; but never designed, that I remember, that it should affect my conduct." "What a decisive mark this, says his biographer, of an unrenewed mind?—What an affecting proof that light may break in on the understanding, whilst there is not so much as the dawn of it on the heart!"

Henry Martyn had not only a pious friend at college, a blessing of unspeakable importance, but he had likewise a sister at home of a most meek, heavenly, and affectionate spirit. Both in the seat of learning, then, and at the house of his father a lively interest was taken in his spiritual welfare. It was however severe affliction, occasioned by the death of his father, that was made use of to give a decidedly religious cast to his character. Thus he himself speaks of this most important event in his life.

"At the examination at Christmas 1799," he writes, "I was first, and the account of it pleased my father prodigiously, who I was told was in great health and spirits. What was then my consternation, when, in January, I received from my brother an account of his death! But while I mourned the loss of an earthly parent the angels in heaven were rejoicing at my being so soon to find an heavenly one. As I had no taste at this time for my usual studies, I took up my Bible, thinking that the consideration of religion was rather suitable to this solemn time; nevertheless I often took up other books to engage my attention, and should have continued to do so, had not * * * advised me to make this time an occasion of serious reflection. I began with the Acts, as being the most amusing; and, whilst I was entertained with the narrative, I found myself insensibly led to inquire more attentively into the doctrine of the Apostles. It corresponded nearly enough, with the few notions I had received in my early youth. I believe on the first night after, I began to pray from a precomposed form, in which I thanked God, in general for having sent Christ into the world. But though I prayed for pardon, I had little sense of my own sinfulness: nevertheless I began to consider myself as a religious man. The first time I went to chapel, I saw, with some degree of surprise at my former inattention, that, in the Magnificat, there was a great degree of joy expressed at the coming of Christ, which I thought but reasonable. * * * had lent me Doddridge's *Rise and Progress*. The first part of which I could not bear to read, because it appeared to make religion consist too much in humiliation; and my proud and wicked heart would not bear to be brought down into the dust. And * * *, to whom I mentioned the gloom which I felt, after reading the first part of Doddridge, reprobated it strongly—Alas! did

he think that we can go along the way that leadeth unto life, without entering in at 'the straight gate!'" pp. 23, 24, 25.

Pursuing his studies with unwearied assiduity, Mr. M. was again first upon the list at the college examination. But his honours and the studies by which he gained them did not take off his mind from "that one thing which is needful." The chief cause of this stability of religious principle was his attendance on the ministry of the Rev. Mr. Simeon. This gentleman has for a long time, been a preacher in Trinity Church, Cambridge. And perhaps has been more eminently useful in promoting evangelical religion in the Church of England than any man of his age. He is known in this country as the author of "Skeletons of Sermons," a work which, perhaps, will do much good in a church where the majority of preachers are in the habit of reading sermons made to their hands. But it does not suit us. Be this as it may; Mr. Simeon is a man, who deserves the love and veneration, of all who love the cause of Christ.

In 1801, Mr. M. stood for a degree in the university, and on account of his *superiority in the mathematics*, obtained the *highest academical honour*. It is worthy of remark that in the agitation natural to a young man, about to undergo an examination for a degree, he looked to religion for tranquillity and composure. It is no small thing for a youth of twenty to gain the highest honour for mathematical knowledge in Cambridge. Yet Mr. M. says, "I obtained my highest wishes, but was surprised to find I had grasped a shadow." But although he thus expresses himself, there is singular propriety in the latter part of the following passage.

Having thus attained that station of remarkable merit and eminence, upon which his eye from the first had been fixed, and for which he had toiled with such astonishing diligence, as to be designated in his college as "the man who had not lost an hour," and having received likewise the first of two prizes given annually to the best proficient in Mathematics, amongst those bachelors who have just taken their degree,—in the month of March, Henry again visited Cornwall, where, amidst the joyful greetings of all his friends, on account of his honourary rewards, his youngest sister was alone dejected, not witnessing in him that progress in Christian knowledge which she had been fondly led to anticipate. Nor ought we to attribute this wholly to that ardency of affection which might dispose her to indulge in sanguine and somewhat unreasonable expectations.

Those who know what human nature is, even after it may have been renewed by the Spirit of God, will not deny that it is more than possible that his zeal may have somewhat relaxed in the bright sunshine of academical honour: and certain it is that his standard of duty, though superior to that of the world, was at this time far from reaching that degree of eleva-

tion which it afterwards attained. Who can wonder, then, that a person tremblingly alive to his best interests, should be not wholly free from apprehension, and should be continually urging on his conscience the solemn sanctions of the Gospel, entreating him to *aim at* nothing less than Christian perfection. pp. 31, 32.

Men intensely engaged in study, even the study of the Bible, have very great need of care and watchfulness, lest their knowledge should be enlarged at the expense of their piety.—Some of the greatest biblical critics that the world has ever seen, have been most sadly ignorant of the true character of the religion taught in the Bible. They have learned to approach the most awful subjects, and to discuss passages containing the most affecting doctrines, with as much indifference as is felt by common men when engaging in the most ordinary operations of every day life. We say this, not to discourage study, but to superinduce caution. And we think it right to add, that the same effect *may* be produced by the study of practical religion. When men eagerly enquire what the Bible teaches, that they may know what duties are to be enjoined on others, without making any application to themselves; when the object of study is to qualify themselves for maintaining a peculiar system against all opponents, they are in equal danger. The result of the whole is, that, in whatever pursuit engaged, whether head, or heart, or hand is employed, we need continual supplies of grace, and must exercise constant watchfulness.

On returning to Cambridge, Mr. Martyn made most excellent use of his time and the privileges afforded there, and appears to have made great progress in true piety. His letters written at this period, show a soberness and maturity of mind mingled with a fervour of religious zeal, highly edifying and delightful. We wish that it were in our power to make large extracts; but it is not. Mr. M., it appears, was active in his endeavours to do good. He tells us on one occasion of his having visited a family in affliction. They had lived in pleasure, and gone to the extent of their income; the father was dying, and the wife and children expecting, with the bereavement, to be left perfectly destitute. The wife was wringing her hands in agony, alternately crying, ‘O pray for his soul,’ and bemoaning her own wretchedness. ‘It was in vain to point to heaven; the heart distracted and overwhelmed with worldly sorrow, finds it hard to look to God.’ The daughters were removed to another house, because, from the violence of their grief, they incommoded the sick man. Mr. Martyn in deepest sympathy called to see them, and

found them cheerful! A *Gownsmen* was reading a play to them!! Such are the votaries of dissipation! Mr. M. gave the young gentleman a rebuke, that he afterwards acknowledged when writing to his sister, to be intemperate: but it was blessed, and the thoughtless youth was afterwards a fellow labourer with Mr. Martyn in India.

Mr. M's intercourse with Mr. Simeon was a great help in his christian progress, and was the occasion of his devoting himself to the work of the ministry. He had intended to apply to the law, chiefly, he says, 'because he could not consent to be poor for Christ's sake.' But he now resolved to sacrifice every worldly interest to the honour of that Saviour, to whom he had committed his immortal concerns.—His vacations were spent among his relations; at other times he was at College, where new honours were every year heaped on him. It was there that, by the example of such men as our David Brainerd, and Dr. Carey the distinguished Baptist missionary, he was determined to devote his life to the service of the heathen in India. This was a heroic resolution. It was more than heroic. The hero endangers or sacrifices life for glory. If he lives, he expects to hear the shout of applause; if he dies, his name will go down to future ages on the page of the historian and in the song of the poet. Martyn hoped for neither wealth nor fame. He expected opposition and derision at home; and toil in obscurity, amidst ignorance and profligacy abroad. And for this he chose to leave country, and friends, the seats of learning and the temples of his God. But he loved his Saviour and the souls of his fellow men. It was love that constrained him. Hear how he expresses himself in the journal that he kept of his own private thoughts.

"I was under disquiet at the prospect of my future work, encompassed with difficulties, but I trusted I was under the guidance of infinite wisdom, and on that I could rest." " * * *, who had returned from a mission, observed that the crosses to be endured were far greater than can be conceived: but 'none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy.'—'Had some disheartening thoughts at night, at the prospect of being stripped of every earthly comfort; but who is it that maketh my comforts to be a source of enjoyment? Cannot the same make cold and hunger and nakedness and peril to be a train of ministering angels, conducting me to glory?'—'O my soul, compare thyself with St. Paul, and with the example and precepts of the Lord Jesus Christ. Was it not his meat and drink to do the will of his heavenly Father?' p. 48.

That Mr. M. amidst all his zeal was a sober thinker, entirely free from all fanaticism, will appear from the next quotation.

“Respecting what is called the experience of Christians, it is certain we have no reason from the mere contemplation of the operations of our own minds, to ascribe them to an extrinsic agent, because they arise from their proper causes, and are directed to their proper ends. The truth or falsehood of pretences to the experience of divine agency, must depend on the truth or falsehood of Scripture: that warrants us sufficiently—for it informs us, that it is ‘God that worketh in us both to will and to do, of his good pleasure;’ which passage, while it asserts the reality of God’s influence, points out also the manner of his acting, for he works in us to will before he works in us to do. This effectually guards against *fanaticism*, for no one will pretend he ever put his finger on those mysterious springs that move the will or knows what they be; and therefore he cannot say, *now* God is exerting his influence. He may reasonably indeed and ought to ascribe every good thought to God: but still every good thing in him is but the effect of something preceding his first perception, therefore is posterior to the moving cause, which must hence be forever concealed from the immediate knowledge of man.” pp. 49, 50.

We must indulge in another brief quotation, for the purpose of showing the extraordinary self-watchfulness and humility of this young christian.

“I found a want of the presence of God from the fear of having acted against the suggestion of conscience, in indulging myself with reading the amusing account of Dr. Vanderkemp, instead of applying to the severer studies of the morning. God be merciful to me a sinner! May grace abound, where sin has abounded much! May I cheerfully and joyfully resign my ease and life in the service of Jesus, to whom I owe so much! May it be sweet to me to proclaim to sinners like myself the blessed efficacy of my Saviour’s blood! May he make me faithful unto death! The greatest enemy I dread is the pride of my own heart! Through pride reigning, I should forget to know a broken spirit: then would come on unbelief—weakness—apostacy.” “If it is a mercy that I am out of hell, what account should I make of the glorious work of the ministry to which I am to be called, who am not worthy to trodden under foot of men.” p. 65.

In October 1803, he was ordained a deacon according to the rites of the Church of England; and undertook the office of curate to Mr. Simeon. The earnestness of his preaching is expressed by his biographer, in the well known lines,

I’d preach, as though I ne’er should preach again;
I’d preach as dying, unto dying men.

(To be concluded in our next.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

MR. CONNOR'S TRAVELS IN WESTERN ASIA.

It is among the most interesting characteristics of the present times, that men of intelligence, piety, and Christian zeal, are employed to travel in different parts of the world, with a view to collect necessary information and circulate the Scriptures, preparatory to the preaching of the Gospel by missionaries.

MR. CONNOR sailed from Constantinople, Oct. 31, 1819, and, having touched at Smyrna, and tarried there a fortnight, sailed Nov. 28th for Canea, in the island of Candia, where he arrived Dec. 5th. He was kindly received by the Bishop of Canea, and the Greeks generally, who expressed their warmest approbation of the tracts he gave them, and of the operation of the Bible Society.

At this place, Mr. C. established a depot for the Scriptures; the Bishops engaging to exhort the priests, in their dioceses, to make inquiry, as to the number of Testaments necessary to supply *one to each family*. The Bishops will superintend the sale and distribution; and those, who are too poor to purchase, are to receive a copy gratis. Mr. C. wrote to the eleven Bishops of the island, and to the Archbishop, who was then at Constantinople, requesting his aid.

From Candia, Mr. Connor sailed for Rhodes, and reached that island Dec. 28th. He immediately sent an introductory letter, some Greek Tracts, and a plan for the circulation of the Scriptures, to the Archbishop, who received him in the most friendly manner, and promised to promote

the cause in Rhodes to the utmost of his power.

From Rhodes he went to Larnica in Cyprus, where he landed Jan. 24th. Here also the Archbishop received him in the kindest manner, allotted him apartments in the palace, and seemed highly gratified with the Tracts and Greek Testaments, of which he requested 400, and promised to use his influence for their speedy distribution. He also gave Mr. C. introductory letters to the Patriarch of Antioch, and to the agents of the Patriarch of Jerusalem. This island contains 40,000 Greeks, and 14,000 Turks, and has 40 Greek monasteries, with about 300 Monks, and two Catholic convents, with six fathers.

Mr. C. next directed his course to *Beirout*, where he landed Feb. 13th. Here he unexpectedly found the Archbishop of Jerusalem, who had just then arrived from Europe. His convent is on Mount Lebanon. The population of *Beirout* is 10,000, of which number 3,000 are Turks, and the remainder Christians.—

On the 16th he left *Beirout* for *Saïde*, (nearly on the site of the ancient *Sidon*,) which he reached the same day. As no English consul resided here, nor any ecclesiastical dignitary, the principal physician in the place, Mr. Bertrand, of French extraction, readily undertook to promote the circulation of Bibles and tracts to the utmost of his power.

Leaving *Saïde*, Mr. C. went the same day, Feb. 18th, to *Sour*, (the ancient Tyre.) The Greek Archbishop offered his assistance, and will endeavour to supply his flock with Bibles, which he is to receive from Mr. Bertrand, who is to have a large

depository of them for the purpose of a wide distribution.

At *Acre*, where he arrived Feb. 21st, Mr. C. engaged the English consul, to circulate the Arabic and Hebrew Scriptures. Here are about 10,000 souls, of whom nearly 3,000 are Turks, and the others Christians.

Passing through the villages and towns of Nazareth, Napolose, Genin, and the fine plain of Esdraelon, he reached Jaffa, March 2d. Here he was received by the consul, Signor Damiani, who kindly entertained him. This man engages to take part in the work, and through his hands the Scriptures will necessarily pass to Jerusalem.

Here let it be noticed, that a safe communication is thus opened between Malta and Jerusalem. Vessels from Egypt are continually arriving in the port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem is carried on briskly and easily.

Mr. Connor visited Rama, (the ancient Arimathea,) whose population is about 7,000.

At Jerusalem, where he arrived March 6th, Procopius, the chief agent of the Patriarch, engaged to keep, in his convent, a depot of the Scriptures for the Greek Christians at Jerusalem; another of the Scriptures in various languages for the pilgrims, who visit Jerusalem, and promised to give them notice of his having these in his possession. Procopius said to Mr. Connor, "Send me the books, and I shall immediately begin; and when I shall have furnished the Patriarchate with the Scriptures, I will circulate them elsewhere." A majority of the pilgrims, who visit Jerusalem, are Greeks. There are about 20,000 Christians subject to its Patriarch.

There are great dissensions, however, among the different bodies of Christians in Jerusalem. On this subject Mr. Connor says, "Of that city, whose very name is Peace, and whose peaceful state should be the figure of the Church's unity on earth, and of its rest in heaven,—of that

city the Christian traveller is compelled to say,—If there be a spot in the world, where the spirit of religious contention burns with greater fury than in any other, that spot is Jerusalem! The occupation of the holy places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their authorized versions. When, therefore, the real value of Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation."

The number of pilgrims, who visited Jerusalem at the passover in 1820, were as follows:—Greeks 1,600, Armenians 1,300, Copts 150, Catholics 50, Syrians 30, and one Abyssinian; total 3,131.

Mr. Connor visited the river Jordan, in company with more than 2,000 pilgrims. They made one encampment on the plains of Jericho; and the next morning, before sunrise, stood on the banks of the river, where the pilgrims bathed. The stream is but about 60 feet wide, and not deep. In two hours and a half, Mr. C. and his party travelled to the Dead Sea, and returned to Jericho, through the fertile part of the plain. We insert entire the

Remarks on Jerusalem.

JERUSALEM is a considerable place. The most beautiful building within its wall is the Mosque of Omar, which stands on the site of Solomon's temple. The Turks have a singular reverence for this Mosque; and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the valley

of Jehosaphat, by the fountains of Siloah; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The Mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted, here and there, with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots: but not so in Judea. The breath of Jehovah's wrath seems in a peculiar manner to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once *flowing with milk and honey!*

Often as I have contemplated Jerusalem, have the words of the Prophet escaped my lips—when I have felt the strains of Jeremiah to be beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred “Lamentations!”—*How doth the City sit solitary, that was full of people! how is she become as a widow! She, that was great among the nations, and princess among the provinces, how is she become tributary!—How hath the Lord covered the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!*

Bethlehem.

I have spent a day or two in Bethlehem and its neighbourhood. Under the Latin Convent at Bethlehem, they show three altars, said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They alone, of all Christians subject to the Turks, are permitted to wear the White Turban and to carry arms. They are fine

men; and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of democracy; and their Chiefs are elected from among themselves.—The Bethlemites are perpetually at war with the Turks of Hebron.

From Jerusalem Mr. C. returned to Sour and Saide, through the luxuriant plain of Sharon, and by the foot of mount Carmel. He next visited mount Lebanon, on a part of which the Druses, a singular religious sect, have their capital. The following account of these people will be interesting.

State of the Druses.

The number of the Druses may be about 70,000. Of these 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the “Akkals,” or *intelligent*; and that of the “Djahels,” or *ignorant*.

The Akkals, in number about 10,000, form the Sacred Order; and are distinguishable by their white turbans, the emblem of purity. Every Thursday Evening, the Akkals assemble together in their Oratories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane; their wives are permitted to be present: if any of the uninitiated dare to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a village called El Mutna.—The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained by any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order.

At the funeral of an Akkal, the principal of the Priests, who happened to be present, demands of the bystanders their testimony of the conduct of the deceased during his life; if their testimony be favorable, he addresses the deceased with the words—"God be merciful to thee!" if otherwise, the address is omitted.—The funerals of the Akkals, as well as those of the other Druses, are always very numerous attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahomedans.—On these occasions, they enter the Mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahomet as impostors; and cherish an equal dislike to Christians and Turks. They believe that the deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the "Black Stone."

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence; if his conduct has been fair and honourable, his soul, at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life. If, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions and shine by their virtues in their career through life, will, as the highest recompence of their merits, pass, after death, into the bodies of Chinese Druses.

I inquired of Mr. Bertrand, if it was true that the Druses worshipped a calf; he said that he had questioned many of them about it, and they all denied it; "Do you suppose," they asked, "that we would worship, as our God, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?"

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the children, is the Koran. In some villages, where the only schools are those of the Christians, the Druses send their children thither where they are taught to read the Psalms of David.

I had been told that there was a great number of Christians among the Druses; this, however, I find is not the case. The Emir Bechir with his family and some of the other nobles of the nation have received baptism, have their children baptized, have chapels in their houses, and hear mass every Sunday. The rest of the natives are hostile to the Christians.

The Syrian Archbishop, who visited England in 1819, has been elevated to the Patriarchate since his return. Mr. C. visited him, at his convent, which is called Der el Sharfi. He received the visit with the utmost kindness, and regretted the accident which had befallen the printing press, which he procured in London. In a neighbouring convent there is an Arabic printing press, which is employed very moderately, and will send out but a few books into the surrounding country.

At Damascus Mr. C. called on the Patriarch of Antioch. He was delighted with the operations of the Bible Society, and despatched letters to all the archbishops and bishops, urging them to promote its objects. Taking the best route to Aleppo, Mr. C. pursued his great designs there, and found that copies of the Scriptures could be sold there in the Hebrew, Syriac, Greek, Turkish,

and French languages. The Christian part of the population of Aleppo is about 30,000, consisting of several different sects.

The Arabic edition of the Scriptures, which is now printing in Great Britain, will be gladly received in Syria. Mr. C. found it to be universally intelligible.

The journey, of which we have given an outline, seems to have opened channels for the free circulation of the Scriptures in the most interesting parts of Western Asia.—Many copies will also be carried by pilgrims, who annually visit Jerusalem, into far remote regions of the east.

PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons to the Corresponding Secretary.

Scio, June 7, 1820.

Rev. and Dear Sir,

A letter from Mr. Vanlennep has just informed us, that the brig *Minerva* of N. York is now at Smyrna, and will sail soon for the U. States. We had cherished some hope, that the next arrivals from America would bring us letters. We are disappointed in this, but are glad of another opportunity to write. Our last communications were forwarded in March by the brig *Messenger*.

We remained in Smyrna 'till the first of May, and then took passage for this island. We came in company with several Greek merchants, whose friendly attentions were very serviceable to us on our arrival here. Mr. Bambas, (as the Greeks pronounce it *Vamvas*,) who is the principal instructor in the Greek Academy, or, as it is sometimes called, the College, and to whom we had letters from Mr. Jowett and Mr. Williamson, gave us a very affectionate welcome, and offered immediately to devote his own time to our instruction. He is undoubtedly the most learned man on the island. We have access to his

public lectures in the forenoon, and spend from one to two hours in his study in the afternoon.

The acquisition of Modern Greek is now our principal object; and for this our situation is very favorable.—We are obliged to converse in Italian or Greek; as we know only two persons on the island, who speak English, and them we seldom see.—Besides pursuing the study of the languages, we converse occasionally, in our stammering way, with individuals on the subject of religion; and we do a little by distributing the Scriptures and tracts. By these methods perhaps a little seed may be sown, which hereafter may grow, and bring forth fruit. The Greeks receive Bibles and tracts very readily. How much they will read them, and what effects they will produce, the event must show. We shall take some pains, during the summer, to collect information relative to this island, and particularly the religious opinions, practices, and condition of the Greeks. You may expect the result of our inquiries at some future time.

We have not been idle, though we seem to have done nothing. We hope not to be idle; though we hardly dare cherish the expectation of effecting much, for a long time. Thus far goodness and mercy have followed us. We cannot, without very peculiar emotions, contemplate the dispensations of Providence, which have brought us to this time and this part of the world. Why have these things taken place? Why have these plans been laid, and these hopes excited? Why have the feelings, the charities, and the prayers of the churches been thus drawn to this land? The Head of the church will, in his own time, develope his plans; will teach us what these things mean, and how they are to turn to his glory. May we have grace to discharge our duty faithfully, and to submit to all the divine dealings towards us, and towards our mission. We desire, too, that the friends of this mission may be prepared, so that, if their faith and pa-

tience should be put to a severe test, the trial may be like that of gold, which endureth, though it be often purified in the fire.

Since writing the above, we have received from a friend in Smyrna a parcel of American newspapers.—There are no religious papers among them; yet we shall take much pleasure in the perusal of them. This pleasure is, however, often embittered by accounts of mortality and calamity. A great part of Savannah is in ruins. When the judgments of God are felt, may the people learn righteousness.

We hope before long to hear, that missionaries are coming out to Smyrna. This appears every week more and more important; and the probability that a mission would be successful and extensively useful seems greater and greater.

We purpose to continue her through the heat of summer, and then return to Smyrna. Except a degree of debility, produced by the heat, we enjoy comfortable health; and at present no sickness rages on the island, or, so far as we know, any where in this region.

With affectionate regards to your family and our Christian friends in Salem, we are,

Rev. Sir,

Yours, &c.

LEVI PARSONS,

PLINY FISK.

The great calamity, which befel Savannah, referred to in the preceding letter, must have been particularly affecting to Mr. Fisk, as he had spent part of the winter of 1818-19 there, had been welcomed with great cordiality to that city, and had received from the friends of missions a singular proof of their confidence and attachment, in the provision which they made for his permanent support as a missionary of the Board.

LETTERS FROM SWITZERLAND.

The union of Christians in every country, and of every name, in the

noble design of sending the Gospel to the whole family of man, is a subject of delightful contemplation, and well fitted to produce a most cheering effect on the hearts of all labourers in the good cause. The following letters will be read with interest, as exhibiting those warm feelings, and that enlarged benevolence, which honorably distinguish many Christians of the present day.

LETTER OF THE REV. MR. BLUMHARDT,

“To Jeremiah Evarts, Treasurer, &c.

“Basle in Switzerland,

July 16, 1820.

“SIR—In one of the last numbers of our Missionary Magazine in German, we have inserted some extracts concerning your most interesting Missionary School at Cornwall, and the lives of your Sandwich Island Pupils, as we had found them in the Missionary Register of the Church Missionary Society in London. That information so charmed our readers, that one of the most active members of our German Missionary Society felt himself moved by it, to send you a bill of 800 Switzer francs, in behalf of your interesting Missionary School, with a letter from the hand of this venerable old gentleman, and with the ardent wishes of our Missionary Committee, that the God of all mercies may pour out an abundant measure of his Holy Spirit upon all the honoured members of your respectable Board, your pupils, and their teachers, as well as upon all the blessed exertions of your Society.

“Do never forget, Sir, that great numbers of your brethren in Switzerland and Germany, on this side of the Atlantic, raise up daily their hearts and hands to the throne of grace, that the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, and that ye might be filled with all the fulness of God.

"Our German Missionary School prospers evidently under the blessings of our God. We have now nineteen pious and intelligent students in it, who, in a short time, will go out in the strength of the Lord to preach to the Mahomedan tribes, on the shores of the Black and Mediterranean seas, the unsearchable riches of our Christ.

"We beseech you, dear brethren, to send us, from time to time, the interesting publications of your Society, and to be assured of our most brotherly interests in it. Perhaps it will please you to inform us of the receipt of the inclosed bill, from the hands of our dear father in Christ, the Baron de Campagne,

Respectfully and affectionately,

Yours,

In behalf of the
German Missionary Society,
THEOPHIL BLUMHARDT,
Superintend. of the Miss. Sem. at Basle.

LETTER OF THE BARON DE CAMPAGNE.

"To the Rev. Principal of the Foreign Mission School, at Cornwall, Con.

"Sir,

and, though unknown, much honoured friend in Jesus Christ.

"ENCOURAGED by our worthy and respected friend, Mr. Blumhardt, superintendent of the Missionary Seminary at Basle, I write this letter to testify the deep interest, which I take in every thing, which contributes to extend the empire of our Lord and Savior Jesus Christ.

"Persuaded that it is not of yourself personally, but solely by the efficacious grace of the all-bountiful God, who alone is able to make men the partakers of divine happiness, I cannot but felicitate you, with all my heart, that you are placed in a situation so likely to be favoured with all spiritual blessings; and I pray you, on this account, to accept from a distance the sincere good wishes of an old man, who desires no other rich-

es, than the possession of divine benevolence.

"What I have read of the Foreign Mission School at Cornwall has given me great pleasure; especially as human powers cannot of themselves produce the desired effect; but they produce it only as instruments in the hands of Him, who is the source of all good,—of love and pure charity;—and it is thus only, that the mind is capable of being fully enlightened. I beg you to use the accompanying sum of 100 ducats,* according to your best judgment, as an external mean, which, by divine grace, may impart those spiritual blessings, inseparable from the attainment of supreme love. This little offering is accompanied by the very sincere prayers, not only of the humble individual, who sends you these lines, but likewise of his friends in Jesus Christ, that grace may enliven the hearts of the heathen youths under your direction, and may so fill them with the pure love of Jesus Christ, as that they may be able, by the same grace, to kindle a similar happy flame in the hearts of their countrymen, who are still as blind men, in the darkness of sinful Adam.

"I pray you to salute them, on my behalf, in the most friendly manner, and particularly those, whose names are known to me, and in whose happiness, on account of their regeneration in Christ Jesus, my heart takes a lively interest; I mean the dear pupils, Henry Obookiah, Thomas Hopoo, George Tamoree, William Tennoee, and John Hoonore.—May our heavenly Father bless their good beginning, that, in his powerful hand, they may become useful laborers in the vineyard of the Lord.

"Asking you to accept the assurances of a distinguished consideration, and of a friendship founded in Jesus Christ, as the only Source of happiness through a long eternity, I have the honour to subscribe myself

Your devoted servant,

CAMPAGNE.

June 6, 1820.

*The net proceeds of the bill were 212 dollars.

"P. S. If, according to the will of a merciful God, I have some longer time to remain in this world of trial, future circumstances will shew, whether what I have now sent shall have accomplished the good, which I could wish. Heavenly Father, thy will be done!"

"P. S. of Mr. Blumhardt.

You will do a great favour, my dear brother, to this venerable old man, if you will engage one or the other of the pupils, whom he has named, to write him a few lines. You may address them to me."

Foreign Mission School.

This consecrated Seminary was instituted in the autumn of 1816, and opened in the beginning of May 1817. There belong to it a commodious edifice for the School, a good mansion house, with a barn, and other out-buildings, and a garden, for the Principal;—a house, barn, &c. with a few acres of good tillage land for the Steward and Commons: all situated sufficiently near to each other and to the Congregational meeting-house, in the south parish of Cornwall, Con.—and eighty acres of excellent wood land, about a mile and a half distant.

The object of the School as set forth in the Constitution is "*The education in our own country of Heathen Youths, in such manner, as, with subsequent professional instruction will qualify them to become useful Missionaries, Physicians, Surgeons, School Masters, or interpreters; and to communicate to the Heathen Nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization.*" As these youths are designed for a higher education, than is expected to be obtained at our Mission Schools in heathen countries, it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

In the constitution there is a provision, that youths of our own country, of acknowledged piety may be

admitted to the school, at their own expense, and at the discretion of the Agents.

In the first year of the School twelve youths were admitted—two from heathen lands, and two natives of Connecticut. Of these, Henry Obookiah, John Honoooree, Thomas Hopoo, and William Tennooe, had before been objects of Christian liberality, and for some time under Christian instruction. The raised hopes, founded, under Providence, on the unquestioned piety, the distinguished talents, and the excellent character of Obookiah, terminated in his triumphant departure from these earthly scenes, before the first year of the school had expired. Of his three companions, Honoooree, Hopoo, and Tennooe, Mr. Ruggles, one of the two Connecticut youths, and George Tamoree, particular mention has just been made under the head of the Sandwich Island Mission.—Of the other six, admitted the first year, James Ely, the other Connecticut youth, and George Sandwich and William Kummoo-olah from the Sandwich Islands, are still members of the School; one has been dismissed for misbehavior, one for incapacity, and the other is absent.

From year to year, since the first, youths of different nations have been admitted; two or three of whom, after longer or shorter trial, have been dismissed. Care however, has been taken, that those, who have been dismissed, should be placed in good families, where they might still have the benefit of Christian instruction.

The present number of pupils, is twenty-nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Malay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful Assistant, Mr. Prentice, the improvement of the

pupils in general, has been increasing and satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly and with especial care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of the thirty-one Heathen Youths—including with the twenty-six now at school, the deceased Obookiah, and the four, who have gone with the Mission to their native Islands—seventeen are thought to have given evidence of a living faith in the Gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favored Seminary, and that his blessing rests upon it. May it be eminently instrumental in making known the glory of his Name in many lands, and of bringing multitudes of different nations and tongues, to unite in songs of everlasting joy and praise.

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POLYNESIA.—SANDWICH ISLANDS.

These islands constitute the northeastern group of Polynesia—eleven in number—nine of them under one king, Tamahamaah; the other two under Tamoree*—fertile—inhabitants estimated at from 300,000 to 500,000—natives friendly and hospitable.

“For several years past,” says the last Report of the American Board of Commissioners for Foreign Missions, “the eyes of the Christian community have been fixed upon Owhyhee, and the neighbouring islands, as an inviting field for missionary labour. Attention was first drawn to this most delightful cluster in the Northern Pacific, by the fact, that some of the natives, providen-

* Tamoree, king of Atooi, is the father of George Tamoree who went out with the missionaries in the Thaddeus.

tially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope, that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on his voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that his young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.’

Our readers are already acquainted with the claims of this mission, as eloquently and earnestly presented to them by the reverend Corresponding Secretary of the Board, in our last volume, pp. 343—347.* At pp. 443—447, of the same volume, will be found a full and interesting account of the ordination of the missionaries, which solemn service took place at Goshen, in Connecticut, on the 29th of September, 1819. Also, an account of the formation of the mission church in Boston, on the 15th of October, and their embarkation on board the brig Thaddeus on the 23d of the same month, commended, with many prayers, to the protection of God.

The great political changes which were taking place at those islands just at the time of the departure of the mission—the death of the old king Tamahamaah, the elevation of his son, and the complete destruction and abandonment of idolatry, have been particularly detailed in a

* See Panoplist for 1820.

late number, (p, 204) and will render it necessary to make but few extracts from the Report, as no late intelligence has been received from the missionaries.

“Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter,” (see p. 312) “to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall.

This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and promote the cause of truth among his countrymen.”

Referring to the abolition of idolatry, the Report proceeds:—“The principal means which Providence used to bring about this surprising result, was the continually repeated rumor of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at nearly 3,000 miles across the ocean. Thus, while the gospel is becoming the power of God and the wisdom of God, to many in the islands of the Southern Pacific, the distant rumor of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together.”

UNITED STATES.

UNITED FOREIGN MISSIONARY SOCIETY.
SECOND MISSION SOCIETY.

Another Appeal to the Religious Public, in behalf of the American Heathen, by the Committee of Missions of the United Foreign Missionary Society.

Brethren dearly beloved,—We are assured by predictions and prophe-

cies without number, that “in the last days the mountain of the Lord’s house shall be established on the top of the mountains, and exalted above the hills, and that all nations shall flow unto it;” that “from the rising of the sun unto the going down of the same,” the name of Jesus the Mediator “shall be great among the Gentiles, and that in every place incense shall be offered unto his name, and a pure offering.” It is our lot to live in the period of the world emphatically called *the last days*, and it is our glory and joy to behold the rapid and luminous fulfilment of the ancient predictions and promises. *The word of Jehovah*, that blessed word which *brings to light* immortality and life, *has free course* to the north, and the west, and the south, and the east. That sacred volume, of which the Holy Ghost is the Author, and which through his sanctifying unction qualifies *for glory, and honour, and immortality* in the end, has, within the lapse of a few years, been translated into hundreds of languages in which it was formerly unknown; and is now in the possession of thousands and millions who had neither handled, nor seen, nor read *this word of truth*, this charter of the sinner’s hopes. How rapidly also have the triumphs of the cross been recently multiplied in various parts of the world? In contemplating the heathen in various sections of our own continent, who are *called to the fellowship* of the Saviour’s grace, and the different regions of Asia, and Africa, and Europe, and the islands of different oceans, we are constrained to exclaim, “Who are these that fly as a cloud?” But, brethren in the Lord, we need not inform you, that all which has yet been effected for the conversion of the nations, is little more than the earnest of almost infinitely greater things, which must yet be accomplished before “all the ends of the earth shall see the salvation of our God.” And is it not our duty, is it not our privilege, is it not our highest glory, to co-operate in advancing this most benevolent, this most magnificent design? But it is unnecessary

for us to propose this inquiry. You have already evinced your attachment to the Redeemer's cause, and your willingness to be spent in promoting it. The prayers which you offer up in your families, day after day, that *his kingdom may come*; the supplications which you present in the sanctuary, from sabbath to sabbath, that *his way may be known in the earth*; the petitions which you present in concert, month after month, and more especially that devotion of a portion of your secular substance, which you frequently make for the distribution of the written word, and the support of missions, are a public and convincing proof of the solicitude which you feel for the advancement of his cause in the earth.

Nearly a year has now elapsed since a mission family was sent to a tribe of Indians, residing in the interior of our continent, and our souls are refreshed at the recollection of the Christian ardour which was manifested on that occasion. Your warmest sensibilities were excited, your individual and united prayers for their prosperity were offered up, and a liberality, honourable to the Christian character, appeared, in providing whatever might conduce to their comfort. The rich seemed ready to contribute of their abundance, and the widow to throw in her mite.—The inhabitants of the city, and the village, and the country town, were equally cordial in giving to these *messengers of our churches the right hand of fellowship*, in opening to them the hospitable door, in cherishing them with their conversation, and in following them with wishes and prayers for their success. Another opportunity is now presented for the renewed exercise and exhibition of the same Christian benevolence and zeal. A call to *come over for their help*, like that from Macedonia to the apostle, has since reached us from another tribe of our savages, still more remote in the American desert, and we are pledged, through the organ of our society, to send them relief. For this purpose we have resolved, with dependance on the great

Head of the Church, to collect and organize another mission family in the city of New-York, about the 20th of February next. We have also resolved that this family shall consist of nearly 30 members, and already more than one hundred persons, male and female, have volunteered to leave their kindred and native region, and the pleasures of social life, that they may *testify* to the long neglected inhabitants of our western wilderness *the gospel of the grace of God*. Thus no sooner was the standard lifted up, than the ranks were filled with a soldiery ready to march forth under the auspices of the *Captain of salvation* and of this society. Hitherto hath Jehovah smiled; and to you, sisters and brethren, *partakers of the heavenly hope*, we now look for the means of their support, and we should conceal our own convictions did we not assert, that we are persuaded we shall not look for your aid in vain. Another year of your period for labouring has elapsed, and the solemn moment is much nearer, when the account of your stewardship will be required; mercies without number, during that period, have crowned your condition, and therefore we hope and believe that you will be equally prompt in regarding the call of your Master, and of this Board. The Saviour, who *spared not himself* in our cause; who *redeemed us to God, by his own blood*, is now looking down from his throne, in the expectation that each professed disciple will be cheerful in the performance of his duty. Come forward with us, then, and let us make another effort to obtain for *Him* a greater portion of *the Heathen as his inheritance*, and another region of *the earth for his possession*.

In furnishing this mission family, which is designed to convey to the heathen not merely the means of salvation, but the arts of civilized life; all the implements of agriculture will be required; axes, hammers, hoes, &c. &c.

In furnishing this family, the various articles of bedding, clothing, &c. will be required; and for this supply we must depend principally

on the exertions of benevolent females in our churches. We trust, therefore, that *mothers* and sisters in *our Israel*, both in the city and country, will come forward immediately and ardently *to the help of the Lord in this labour of love.*

In furnishing a mission family, on a plan so extensive as is contemplated by the Board, money to a very considerable amount will also be indispensably requisite for their outfit, for defraying their expenses in travelling, and for procuring the necessaries of life after they have reached their place of destination. For this supply we depend on the munificence of those with whom the God of Providence has entrusted, in the riches of his bounty, the wealth of this world.

By order of the Committee,

PHILIP MILLEDOLER,
ALEX. PROUDFIT,
GARDINER SPRING.

New-York, Jan. 4th, 1821.

Donations in money may be forwarded to either of the following persons, who compose the Committee of missions:—

Rev. Dr. Milledoler, No. 121 Fulton-street.

Rev. Dr. Richards, Newark, New-Jersey.

Rev. Dr. Griffin, do. do.

Rev. Dr. Proudfit, No. 14 Courtlandt-street.

Rev. Dr. Spring, No. 80 Beekman-street.

Rev. Mr. Knox, No. 125 Fulton-street.

Rev. Mr. M'Leod, No. 60 White-street.

Mr. Z. Lewis, No. 40 Broad-street.

Mr. Isaac Heyer, No. 24 Beaver-street.

Mr. John Forsyth, No. 105 Water-street.

Donations in clothing, bedding, books, medicines, surgical instruments, mechanic's and farmer's tools, &c. may be forwarded to the store of Jonathan Little & Co. No. 216 Pearl-street, New-York.

**WE ANNEX THE NAMES OF
A FEW OF THE GENERAL
AGENTS APPOINTED BY
THE SOCIETY.**

DELAWARE.

Wilmington—Rev. E. W. Gilbert.

New Castle—Rev. John E. Latta.

MARYLAND.

Baltimore—Rev. John M. Duncan,
and Roswell L. Colt, Esq.

Hagerstown—Hugh Kennedy, Esq.

VIRGINIA.

Richmond—Rev. John H. Rice, and
Matthew Rice, Esq.

Petersburg—Rev. Benjamin H. Rice.

Norfolk—John M'Phail, Esq.

Washington—Thomas L. M Kinney,
and Elias B. Caldwell,
Esqs.

SOUTH CAROLINA.

Charleston—Rev. George Reed.

Beaufort—Rev. John B. Campbell.

NORTH CAROLINA.

Newbern—William Hollester.

Fayetteville—Rev. Collin M'Iver.

GEORGIA.

Savannah—L. Mason, Esq

Augusta—Rev. Mr. Moderwell, and
Thomas M'Dowall.

LETTER OF AN INDIAN CHIEF.

[Letter from David Folsom, to his Correspondent in Newark, New-Jersey, dated Pigeon Roost, Choctaw Nation, Sept. 3, 1820. Grammatical errors are numerous in the composition; but it is given in the simple and unadorned language of the child of the forest.]

Friend and Brother,—Your very acceptable letter of the 4th August was received to hand yesterday morning. My heart are rejoice this day, to set down to talk to you this paper. I did set down last night, your letter in my hand, and read it to my family. And I will endeavour to explain your fatherly talk to my poor nation, so that they may know, that Choctaws have friends in this country. Brother,

I am thankful to the good people in that country, and all the good people throughout the whole United States, in sending Christian people among us, to lead us out of the darkness to the light. It is a glad tidings to us. I know, my white brethren and sisters, you have done much for my poor nation, you have been the means of many of your red brethren and sisters, and our little ones have smiled with joy, whenever we hear our beloved missionaries talk to us, and tell us about the good people in the north, in giving their money to support the school, so that our children may learn to read the good book, and it makes the heart of the Choctaws glad whenever we have a chance to hear the missionaries talk to us, and tell us about God, and his Son Jesus Christ. Brother, we Choctaws have been in darkness and ignorant so long that we have suffered much; the Choctaws know there is a God, who is a maker of all things; but no knowledge of Jesus Christ, and therefore the wicked ways were our path, we had no one to tell us, in what way we should serve God. But now I hope my nation have found a true friend,* that who I hope will continue with us, and lead us out of the darkness, and become as brothers and as one people, and forever more our children may live together as brothers and sisters, and worship the true God of Israel. Brother, we Choctaws acknowledge that our white brethren and sisters have done much for we poor Choctaws. Brothers, do not turn from us, we are still looking up to our white brethren, as helpless children would cry to his father to have a pity on them. Brother, you have already sent good people among us, but we want more preachers and more teachers, and good farmers and mechanicks; I think there is only an opportunity are wanting to enlighten my nation; but I must state fairly and openly to you, about my nation.

We are surrounded with our white brethren, and Choctaws go over to

the whites, and buy whiskey, which I am sorry to say, it is most painful to me to see so many of my countrymen got in bad habits of drinking. But as to the other views, that I should say, I think Choctaws are full ripe for to receive christian instruction, and our whole depend is, that on the christian people to help us. If your help are cease, we must perish and melt away. The Choctaws will help in aiding for their own good. I think I can say with a truth that the whole nation are anxious for school. I do suppose great many of our white brethren and sisters in that country, think that the Choctaws are very bad, and hostile disposition towards the whites. But it is not the case; Choctaws have been true friends to the United States, Choctaws never did war with the United, I have received many of the countrymen, into my house, when they were sick; and had no money, it made no odds to me, it is my wish to be friendly and be as brothers to all men, and all nations, I merely mention this, and wish to say plainly, and do not wish my friend in the country to think that Choctaws are all bad, or as bad as the other nations of Indians. M'Kee and Israel Folsom are brothers of mine, and I have received a several from them, and they write me that they meet with much joy and happiness and meet with a great many friends in that country.† I am very thankful indeed my brothers have found a good father in that country. I hope the expenses, and the trouble the christian have bestowed on them may not be lost, &c.

It is a vacation of school at present, and I have one brother and four children, three of the children are members of Elliot school, and two of the children read smartly in the New Testament; I have my children to spell in their book every day; it is barely six weeks since they have been home. I think they are learning tolerably fast. My friend, Rev. Mr. Kingsbury; will be here in a day or two. I think I must talk to him

* Mr. Kingsbury.

† Cornwall School, Connecticut.

for him to tell his brethren in that country, that I must earnestly ask him for a teacher. I will just mention to you what I have been thinking for, this more than two months. I am about 60 miles east of Elliot, and about 35 west of the new establishment, and am living directly on the road from Elliot to the new establishment:—and I would be willing to put up a school house and would board a teacher free, and I think about 45 scholars might be sent to the school, and their parents would board their own children, if we only had a young man for a teacher, and be a professor of religion. I wish you was here and could talk Choctaw, so that I could have the pleasure of telling you all my wishes. It is very painful to me but I should state it to you correctly; first, of my painful, we have some white people among us who are very wicked people, and shew a bad example before the red people, sometimes they tell that all religious people are bad men, and also say the Bible is just a cheat before all nations, however as to myself I care nothing about such men. I wish to be remembered to all the friends of the red people, in that country, and pray for we poor Choctaws, and help us in any way for our good.

I am your friend and brother,
DAVID FOLSOM.

SUMMARY VIEW OF RELIGIOUS AFFAIRS.

We regret that at present our narrow limits forbid any thing more than a very general and imperfect sketch of the state of religion.—We begin with

THE BRITISH ISLANDS.

Vigorous efforts have been made during the last year to promote the cause of Infidelity. We fear that some, at least, in Great Britain have identified in their minds the overthrow of christianity with political

liberty. This egregious and fatal mistake—fatal alike to morality and to freedom, is most common in countries where a particular form of christianity is established by law. The interests of the establishment, which partake too much of a secular character, are confounded with those of christianity itself; hence the rancorous hostility of some, who profess the most fervent patriotism, to the very name of Christ. Alas! they know not that the benign yet powerful influences of religion are necessary to give strength to law.—The state of vital religion in the British Islands notwithstanding the circumstances just mentioned, is, we believe encouraging. The Bible Society, various Missionary, Tract, and Sabbath School Societies are accomplishing much good. Evangelical Churchmen and Dissenters are coming nearer together, and co-operating in many works of love with zeal.

FRANCE.

This country has been, and still is deeply infected with infidelity. The modern Philosophy has wrought incalculable mischief even among the Reformed. Yet there are signs of life; and we trust that the churches, that once were famous for their zeal and courage through the whole Protestant world, are about, e'er long, to be revived.

GERMANY.

That which once was the cradle of Reformation, greatly needs to be again reformed. We believe that many German professors of Divinity and commentators of distinction, place about the same value on the Memorabilia of Socrates, that they do on the Gospel of Jesus Christ, and regard the Saviour of the world, with little more veneration than they do the heathen Sage. Religion affords their trade, and they pursue it. Still however all is not lost. Among Lutherans, the Reformed, and the Catholics there are some who follow in the good old way—and amidst a very gen-

eral and deep revolt, some are found faithful. All who know any thing of the history of Bible Societies, know the name and have heard of the services of Leander Van Ess.

GENEVA.

It was the boast of Voltaire, that, in his time, many of the Genevan Pastors had approximated to his sentiments. They were not open Deists, indeed, but they were Socinians, and the sagacious infidel thought this nearly as well. If our recollection serves us, he anticipated the time, when there would be none in Geneva to say a word for Christ. We have, not unfrequently, met with boasts of the progress of what is called reformation in Geneva and Switzerland from the days of Voltaire to the present month of January 1821. And, what is remarkable, we have scarcely ever read or heard a thing of this kind, without some allusion to the death of Servetus.—What would the enemies of Calvin do, were it not for that unhappy Spaniard? And why is this particular instance of persecution singled out among the thousands that have occurred, and made the theme of perpetual declamation? We are no advocates of intolerance; we detest it as much as any of that whole tribe of men, *who are distinguished rather by what they do not, than by what they do believe.* But was Calvin “judge, jury, and executioner,” in Geneva? Was he not himself once driven from that city by a turbulent faction? Besides; why is not the persecution of Davides superintendent of the Socinian churches in Transylvania, as often recited with every circumstance of aggravation that imagination can supply, as that of Servetus? Davides was, at an advanced age, thrown into prison for opposing the custom of offering prayers and divine worship to Jesus Christ. There he languished four years and died. He was not persecuted for holding what his brethren thought a damnable heresy; but for maintaining an opinion, which, though evidently consistent with So-

cinian doctrines, was found to be odious, and the publication of it, of course, impolitic. Allowing all that has been said to be true, then, in the case of Servetus—which by the way we are not at all prepared to do.—The guilt of the Socinian persecutors, is incomparably greater than that of Calvin; for the latter persecuted one whom he conscientiously regarded as a most dangerous heretic; while the former imprisoned until death a friend and brother for maintaining a doctrine which it was not politic for him to publish. [See Mosheim, Cent. xvi. sec. vii. part ii. par. xviii. and note y.]

But we have gone far from Geneva. The reformists of that church, even in this day of tolerance and mildness, and with all their boasting about *liberality* and rational Christianity, having abandoned the doctrines of their forefathers, have driven some who adhere to the old faith and zealously promote the old doctrine, from their communion. And on their assembling in their own houses for worship, the mob is allowed to disturb their devotions by hideous noises, and crying out “Down with the Moravians! Down with J. Christ!” We shall probably find an opportunity hereafter to give a history of this affair, as we are enabled to do by the kindness of our friends from abroad. We shall only add that if there is persecution any where in the christian world at this time, it is carried on by the men who have adopted a new catechism at Geneva, against those who adhere to the ancient faith.

SWITZERLAND.

This country has also been deeply polluted by modern philosophy, and misbelief; but the progress of the fatal errors of the age, we believe has been checked, and we are assured that many excellent men there are contending ‘earnestly for the faith once delivered to the saints,’ against those ‘who deny the Lord that bought them.’

SPAIN.

Straitened as we are for room, we

can only say that the prospect of reformation in Catholic countries has greatly improved within the last few years. The abolition of the inquisition in Spain, and the breaking up of the long established power of a corrupt clergy, together with the introduction of the new system of education will have an immense effect.— We rejoice in these events; because they are connected with the interests of truth and piety; which are the best interests of man.

And here we must mention a society established in England, called "*The Continental Society*;" of which the object is to assist native preachers on the continent, who having themselves received the light of the gospel, are desirous to communicate it to others. We have received and read with most lively interest the first report of that Institution. We rejoice to find that such an auxiliary has been raised up in behalf both of those who meet opposition from the old enemies of the gospel, and of those who have to encounter the fierceness of modern reformists, the violence of men, who knowing their strength are resolved that the principles of *liberality*, and of *rational christianity shall prevail*.

(*To be Continued.*)

LITERARY NOTICES.

We have just received the two first Nos. of a new quarterly work, published in London, called *THE INVESTIGATOR*. The principal Editors are, The Rev. William Bengo Collyer, D. D. of London, and the Rev. Thomas Raffles, A. M. of Liverpool. It is nearly as large as the *Edinburg Review*. One important object of the work is to bring to a better acquaintance the people of England and the United States. It gives Essays, Reviews, Religious and Literary In-

telligence, so as to afford to us, if we will read, a just view of the state of things beyond the Atlantic: and every No. has a long Article headed '*American Literature and Intelligence*;' of which the design is to let the people of England know what we do and say and how we think and feel *here*. A kind and liberal spirit runs through the whole work. It is conducted by Dissenters of distinguished abilities and piety; men who agree with us in this country as to fundamental principles, and yet show a very mild and christian temper towards the members of the established church. It is a work from which much good may be expected; and, as we expect to receive it regularly, from which our readers may expect much entertainment.

The Rev. Mr. Raffles has lately published a Vol. of Lectures on important subjects, which we intend to use, as well for the purpose of letting our readers know more of one of the Editors of the *Investigator* as also for their edification.

Wells and Lilly have just sent from the press '*The Natural History of the Bible*.' By Thaddeus M. Harris, D. D. 8vo. pp. 476, \$3. We should suppose it to be an entertaining and useful work.

To Correspondents.

The last No. on the Doctrine, Order, &c. of the Waldenses has been received and shall appear in our next.

The Memoir of the Rev. William Graham, has been unavoidably postponed; but our readers may be sure of its publication in the next No.

ERRATA.

Page 14 line 16 for *pilgimage* read pilgrimage.

18 9 for . use ,

27 22 for *allurement of sin*, read, allurements of sin.

do. 7 from bottom after *virtue*, place . instead of ?