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A FEW REMARKS ON THE NATURE OF THE REDEMPTION OF
CHRIST.

THIS is a subject which lies at the foundation of the christian system; and one which it is always highly important should be well understood, but particularly so at the present time. There are not wanting at the present day, many, who, in our apprehension at least, respecting this important doctrine, have *departed from the faith once delivered to the saints*. I therefore solicit the serious attention of the ingenuous reader to the following remarks on this subject. And,

Let us first inquire into the meaning of the term *redemption* as it is used in the Scriptures. In the Old Testament we find it sometimes to signify a deliverance effected by mere power; Exodus vi. 6. *I will redeem you with a stretched-out arm, and with mighty judgments*: but usually it implies the payment of a ransom; sometimes called *the price of redemption*; Lev. xxv. 51. Sometimes, *the redemption money*; Num. iii. 49. Persons are said to be redeemed from *bondage*; Deut. xiii. 5. *The Lord your God which redeemed you out of the house of bondage—from affliction*; Psl. xxv. 22. *Redeem Israel, O God, out of all his troubles—from transgressions*; Psl. cxxx. 8. *He shall redeem Israel from all his iniquities*. Things sold were something redeemed; Lev. xxv. 29. *If a man sell a dwelling-house in a walled city, then he may redeem it—things sanctified to the Lord*; Lev. xxvii. 19. *If he that sanctified the field will in any wise redeem it*. The first-born of both man and beast were holy to the Lord, in consideration of the deliverance of the first-born in Egypt; and were therefore to be redeemed or sacrificed. The first-born of man, and of unclean beasts, as not being allowed to be sacrificed, were, by the law,

to be redeemed; but those of clean animals, were to be sacrificed; Num. xviii. 15, 17. And what deserves to be noticed, nothing devoted to the Lord, could be redeemed; Lev. xxvii. 28, 29. From this view it appears that the principal thing implied in redemption, is some kind of deliverance, effected generally by the payment of a price or ransom. This will be found to agree also with the use of the term in the New Testament. The only words in the original which are translated *redeem*, are two; viz. λυτροω and αγοραζω, with their compounds: and the word translated *redemption*, is always derived from the first. These words do evidently, according to their roots, imply the payment of a price or ransom. The scripture notion of redemption then appears to be, *a deliverance of some kind, effected generally by the payment of a ransom.*

This I take to be the nature of the redemption of Jesus Christ. Mankind are represented in Scripture, as being by nature—in the *bondage* of sin, led captive by the devil at his will—in *affliction*, and exposed to eternal misery as the righteous penalty of God's broken law—*transgressors*, being estranged from the womb—*sold* to do iniquity. It is from these evils that Christ hath *redeemed* his people, and that, by giving himself a *ransom* for them; 1 Tim. ii. 6. Things which, under the law, were called sanctified, or holy to the Lord, as all the first-born both of man and beast, and all the first fruits of the earth were, and which must be either redeemed or sacrificed; did evidently represent mankind under the curse of the broken law, who, unless they be redeemed, must be sacrificed to God's vindictive justice. These things were to be redeemed by the payment of a certain price or equivalent; as, the first-born of man, with five shekels; Num. xviii. 16—that of an ass, with a lamb; Ex. xiii. 13. So *Christ hath redeemed mankind from the curse of the law, by being made a curse for them*; Gal. iii. 13. In allusion to this perhaps it is, that the saints are called *a kind of first-fruits of his creatures*; James i. 18. The redemption of an alienated possession by a near kinsman; Lev. xxv. 25. doubtless typified the redemption of Jesus Christ our kinsman; which was done by a *ransom*. In allusion to this, the Apostle, Eph. i. 14. speaks of the *redemption of the purchased possession*. Thus it is, that *by his own blood Christ hath obtained eternal redemption for us*; Heb. ix. 12. The Lord speaking of the children of Israel by the Prophet Isaiah, (chap. lii. verse 3.) says, “and we shall be redeemed without money;” plainly implying, that the payment of a price was the proper means of redemption. And in the next chapter, (verses 4, &c.) we are told how this should be

accomplished. "Surely he [Christ] hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquities of us all." Thus we are *redeemed not with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot*; 1 Pet. i. 18, 19.

From what has been said, the nature of the redemption of Christ may be clearly understood. Sinners being *under the curse—dead in trespasses and sins*; Christ, as their *surety*—their *near-kinsman*, effects their deliverance, by being made *a curse for them*; Gal. iii. 13—by giving his life *a ransom for them*; Mark x. 45. Man's deliverance from death is procured by the vicarious sufferings and death of Christ as their substitute; which is therefore called the redemption of Christ.

But as the deliverance of the children of Israel out of Egypt by the mighty power of God, which was doubtless a type of the deliverance wrought by Christ, is often called a redemption; so Christ, with regard to the grand adversary, who holds mankind in bondage, may be said to deliver his people *with a strong arm*. He is a *Prince*, as well as a Saviour; a *King*, as well as Prophet and Priest: 'Tis thus he *spoils principalities and powers*; Col. ii. 15—*leads captivity captive*; Eph. iv. 8.

This view of the nature of the redemption of Christ, is powerfully confirmed by the testimony which John the Baptist bore of him. Behold, says he to those about him, upon seeing Jesus approach, Behold the Lamb of God which taketh away the sin of the world! John i. 29. It will not be denied that this testimony of John was correct. He must have well understood the character of Christ, and the design of his advent. He is pronounced to be, not only equal to the greatest of the Prophets, but even *more than a Prophet*; Matt. xi. 9. He was sent before the face of the Lord to prepare his way, and to bear witness of him. He was not that Light, but was sent to bear witness of that Light; John i. 8. It will not therefore be alleged that he entertained mistaken views of Christ, or that he gave an improper representation of his character; in other words, that he was not qualified to discharge the office for which he was sent. What then are we to understand by this testimony of John—Behold the Lamb of God which taketh away the sin of the world? We surely cannot

understand him to mean, by this form of expression; that this man would effect a moral reformation in the world, and thus take away [or more properly *lessen*] the sin of the world. This gloss which some are wont, or I would rather say, constrained by their system, to put upon this place, does most palpable violence to the text, as well as contradict the whole tenor of scripture upon the subject. According to this interpretation, why does John call him *the Lamb*? Why is he elsewhere called *the Lamb that was slain*? Rev. v. 12—*the Lamb slain from the foundation of the world*? Rev. xiii. 8. Why is it said that we are *redeemed with the precious blood of Christ, as of a lamb, without blemish and without spot*? 1 Peter i. 19—that he hath *redeemed us to God by his blood*? Rev. v. 9. Why is he said to have *washed us from our sins in his own blood*? Rev. i. 5. Why are saints said to have *washed their robes and made them white in the blood of the Lamb*? Rev. vii. 14. According to this interpretation, why might not Paul, or Augustine, or Luther, be called with equal, nay, with greater propriety, the lamb of God, which taketh away the sin of the world? Either of them no doubt had more personal success in reforming the world, than Christ himself had.

How would the Jews understand this expression of John? They had been accustomed to see the pascal lamb sacrificed once a year, as a memorial of their deliverance from the destroying angel. They saw a lamb daily sacrificed morning and evening according to the appointment of God, recorded, Ex. xxix. 38, 39. This lamb, they were taught to believe, bore upon its head the sins of the people; and by being sacrificed, took them away, or made atonement for them. For always in sacrificing, either the priest, or the proper representatives of the people, (if it were a public sacrifice, as that of the daily lamb was,) were directed to lay their hands upon the head of the victim, by which the sin of the offerer, or of the nation, was transferred to it; and by the sacrifice of the victim was atoned for. See Lev. i. 4.—iv. 18, &c. xvi. 20, &c. also Scott in loco. They had been told by the Prophet Isaiah that their Messiah should be *brought as a lamb to the slaughter*—that the Lord would *lay upon him the iniquity of all*—that he should *bear it*—and that for their *transgression he should be stricken, and cut off out of the land of the living*; see Isa. liii. They had been told by Daniel too, that *Messiah should be cut off but not for himself*; Dan. ix. 26. How then could they understand this expression of John the Baptist as meaning any thing else, than that this was the Messiah, to whom their sacrifices and ceremonies had a reference; and

who was to make atonement for sin by the sacrifice of himself? Analyze the expression for a moment. He tells them that this is he that taketh away the sin of the world. And how does he take it away? Not as a lawgiver, not as a teacher of morality and religion, not as an exemplar of goodness; but as a *lamb*. But a lamb could *take away sin* in no other way than *by sacrifice*. A lamb could be *guilty*, or *bear sin*, in no other way than by *imputation*. The meaning of John therefore must have been, (and I see not how the Jews could have understood him otherwise,) that this was the Messiah, upon whom the *Lord would lay the iniquity of his people*; who, by imputation, should *bear their sin* as a victim; and who, by the sacrifice of himself, should take it away *truly*; as the lamb sacrificed morning and evening, as well as all the sacrifices of their temple worship, did *symbolically*. Thus he is called, not a lamb, but *the Lamb of God*. He would constitute the true sacrifice, of which all others were only types.

This doctrine we think most unequivocally established in 2 Cor. v. 21. Who hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Here God the Father makes Christ, who *knew no sin* of his own—who was *holy, harmless, undefiled, and separate from sinners*, (Heb. vii. 26.) *to be sin*, or a sin-offering, *for us*, (*υπερ ημων*,) *in our stead*.* But this could not be done, but by imputation. As he knew no sin in himself, he could not be made to be sin, or a sin-offering, in our stead, but by having our sins imputed to him; just as the sins of the people were imputed to the lamb, or the victim, by the laying of the Priest's hands upon its head. Christ here then is evidently made to *bear our sins* as a victim; and this he did *in his own body upon the tree*. And the design of his thus bearing our sins—being made sin for us, is, that we might have his righteousness *imputed to us*—that *we might be made the righteousness of God in him*. If this text does not teach, that Christ died as a propitiatory sacrifice for the sins of men, and thus purchased for them a pardon—in other words, that he suffered for the sins of men imputed to him, and they are justified by his righteousness imputed to them; I know not how such doctrine could be taught in words.

This doctrine of the redemption of Christ we think confirmed also by the prophecy of Caiaphas the High Priest; John xi. 49, 50. He pronounced in a council of the Chief Priests

* The preposition properly admits of this interpretation; and actually has it in the verse immediately preceding; *υπερ χριστου*, in Christ's stead.

and Pharisees, that *it was expedient for them that one man should die for the people, and that the whole nation perish not.* And this he said, we are told, not of himself, but by prophecy—by the inspiration of the Holy Ghost. And how could one man *die for the people*, unless it were as the *Lamb of God*, to make atonement for the sins of men?

If there was nothing of satisfaction in the death of Christ; if he did not die as a public person—as bearing the sins of his people; but only as a martyr, to confirm the truth of his doctrine, and to set an example of patience and submission to the will of Heaven; how was his death more important or more remarkable than that of other martyrs? The death of thousands of martyrs has confirmed the truth, and set an example, in the same way, since that time. Why was not the death of Stephen, or of Jerome of Prague, or of John Rogers of England, equally honoured of Heaven? Why, at the death of these martyrs, was the sun not darkened, the rocks rent, the graves opened, &c.? In their deaths there was the same witness borne to the truth, and apparently the same patience and submission to Heaven. And their deaths had, no doubt, a powerful influence in spreading the gospel, and in bringing about the salvation of thousands. Why then might it not be said with equal propriety, that it was expedient that Stephen, or Jerome, or Rogers should die for the people, and that the whole nation perish not?

This discussion might be extended to almost any length; for the arguments for the truth of our doctrine appear to us almost inexhaustible. The whole tenor of scripture, both in the Old and New Testaments, seems to us to go upon this ground; that Christ did die, truly and properly, a vicarious death; and thus redeemed sinners from the curse, by being made a curse for them; Gal. iii. 13.

AMICUS.

JUDGE HALE'S TESTIMONY TO THE INWARD DIRECTION
AND ASSISTANCE OF THE SPIRIT OF GOD.

'THEY who truly fear God, have a secret guidance, from a higher wisdom than what is barely human, namely, the Spirit of truth and goodness, which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his guidance and direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible, not discernible by sense, yet it is equally as

real as if a man heard a voice, saying 'This is the way walk in it.'

'Though this secret direction of Almighty God is principally seen in matter relating to the good of the soul; yet even in the concerns of this life, a good man fearing God and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness that even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it.

'The observance of the secret admonition of this Spirit of God in the heart, is an effectual means to cleanse and sanctify us, and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of temptations, it will be our strength and grace sufficient for us; in the midst of trouble, it will be our light and our comfort.

'It is impossible for us to enjoy the influences of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The spirit of Christ is indeed an humbling spirit; and the more we have of it, the more we shall be humbled: and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

'Attend therefore to the secret persuasions and dissuasions of the Spirit of God. And beware of quenching or grieving it. This wind that blows were it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will on all occasions, be our monitor and director. When we go out it will lead us; when we sleep it will keep us; and when we awake, it will talk with us.'

HINTS TO PREACHERS.—No. II.

"One good turn deserves another."

Old adage.

AFTER these remarks on what I consider as defects in the police of all the churches with regard to the Clergy, as a body, I will proceed to state, with the same frankness, what I have remarked as defective in the Clergy themselves, or, rather in their sermons and their manner of delivering them.

4. The want of previous study in preparing the matter of their sermons is a general and a crying defect. Either from indolence, or a vain reliance on their own resources, or on the miraculous inspiration of the moment, or from some other cause, few sermons bear the marks of much previous thought, and few, therefore, in comparison with the whole number delivered, are worth the hearing. Their matter is so entirely common place and thread bare, that it neither instructs nor persuades, nor, in any way, rewards the attention of the hearer. On all other occasions, when a man is about to address the public, he thinks it his duty both to them and to himself to prepare and digest, before-hand, the matter of his discourse. And if he have the cause or his own character much at heart, he labours it day and night and thinks no toil too great, if it may enable him to succeed. But on this, the most important of all subjects—surpassing all others as far as eternity surpasses time—on this subject on which it is utterly impossible to strike and to fix the reluctant and wavering attention of sinners without something novel either in the matter or the collocation of its parts, without some new beauty in the trains of thinking or in the relative adjustment of those trains, without some new graces of fancy, or some unexpected mode of presenting the subject, or some stroke of pathos that may take the hearer by surprise—on such a subject as this—demanding such profound and elaborate preparation, and so much skill and judgment in the presentation of the subject—men walk up into the pulpit with as little premeditation (I mean no levity) as they walk into the market-house when they have not previously resolved what they will have for dinner! And it has appeared to me that the weaker the man's natural abilities, the less he thinks it necessary to study his subject before-hand; weakness and presumption being always found together, and generally in the same *ratio*. Was it necessary that such men as Hooker, Jeremy Taylor, Sherlock, Atterbury, Tillotson, Bossuet, Bourdaloue, Flechiere, Massillon, Witherspoon, Edwards, Davies, and Dwight, should labour in thought, as they did, to produce discourses worthy of their cause, and is this labour unnecessary to the men with whom we have to deal? It may be said that our Ministers are required to preach oftener than those to whom I have alluded; that hence they have not time to study their discourses; and that they make up in quantity what they want in quality. But who requires them to preach oftner than they can preach well? And as to making up in quantity what they want in quality, they might as well tell

me that a hundred pushes with a straw are equal to one thrust of the spear of Achilles; or that a hundred cyphers will make a unit. For myself, I would much rather have one profound and masterly sermon on the Sabbath, than to have twenty intellectual abortions, mis-named sermons, through the week; since I can not think that in this matter, however it may be in grammar, two, or even twenty negatives will ever make one affirmative. On the contrary, I am satisfied that frequent and weak or even *mediocre* preaching has an ill effect, by detracting from the awful solemnity of the subject and rendering it familiar and cheap in the hearer's estimation. But is it not, in every thing, a wretched apology for a man to say that he has too much business to do, to be able to do it well? Is not the ready answer—"then do *less*, and do it *well*?"

One of the best sermons that I have heard in the last twenty years was delivered by a young man (not a boy) of merely middling talents. It's interest was manifestly the fruit of study. I do not mean that the sermon was committed to memory (for to me this is intolerable, unless the secret be perfectly concealed by the manner of the delivery:) but that it's matter was well considered; it's arguments well digested and well arranged; and it's topics of feeling skilfully selected and happily urged. The sermon was on the subject of keeping holy the Sabbath. Perhaps there was not one original thought in the whole discourse; and yet it had the air and very nearly if not quite all the effect of entire originality, resulting from the industry with which the thoughts had been worked up, the judgment with which they had been disposed and the unassuming modesty with which the whole was delivered. I do not know that I ever met with a more striking illustration of the value of industry than on that occasion; and would that I could persuade some of your brethren to follow the example. The world is tired of hearing the same things said in the same words and in the same way. Nor is it true, as some allege, that every variety of which the subject is susceptible has been already tried and exhausted. Dulness and indolence may urge this plea; but industry and genius, in some quarter or other of the world are continually refuting it and demonstrating that the varieties of lights in which it may still be held up are as new, as countless and inexhaustible as those with which the rising and setting sun is perpetually gilding and diversifying, the clouds that hang around and adorn his pathway. Look at the sermons recently published by Mr. Chalmers of Scotland: do *they* look as if the sub-

ject had been previously exhausted, or as if it were even yet exhausted? On the contrary do they not justify the conclusion that there are many new fields yet to enter which no sickle has ever touched, rich too with harvests to reward the toil of industry and the enterprise of genius? Those fields, however, are to be discovered by brooding study and unwearied search, or disclosed by some felicity of inspiration which is the lot of but few; they are to be won and cultivated by labour and perseverance; the wreath which they supply will deck the brow of the student, not that of the sleeper who reposes indolently on the aphorism that "there is nothing new under the sun." I pray you, Sir, who are authorised to speak on this subject *ex cathedra*, to order the matter differently, at least so far as the Presbyterian church is concerned; and to let us have sermons that have some body and substance in them, which we can feel and carry home; not flitting shadows that vanish as soon as seen, or sounds so long and so often heard that they produce a less permanent effect, than even the braying of an ass, generally produces in this country.

5. With regard to the kind of *matter* which a sermon should contain, it might seem premature to discuss this, until we have advanced so far as that they shall be found to contain *some sort of matter, or other*. I will remark however, that we have very good models both in the French and English languages, and among the latter I know of none better adapted to the taste of this country than those which have been left us by Mr. Davies. They are, indeed, noble specimens which our divines would do well to study and to imitate. They are full of deep and serious thinking; of close and cogent argument; of alarming exhortation and melting persuasion. They are never so merely doctrinal and dry as to weary the reader; never so light and loose as to let go their hold and permit the attention to wander. They display a profound and thorough knowledge of the human heart, and the appeals which they make to our passions are pushed with great power. Nor has Mr. Davies relied, merely, on the weight and worth of his matter; he has sought to present it in a pleasing and alluring dress, and he has succeeded. His language is always that of a scholar—pure and correct; his style chaste, and, whenever the occasion called for it, rich, beautiful and even sublime. His eloquence is of the true Gospel stamp. There is nothing of egotism, nothing of human vanity in it. Not a word is said for shew. The soul of the preacher is deeply and exclusively devoted to the cross of the dying Redeemer of a lost world; and he pours forth the anxieties of his mind with the

earnestness and almost with the unaffected majesty of St. Paul. *He never speaks for admiration.* I wish this remark could be, with truth, more generally applied. Of Mr. Davies, however, it is unquestionably true. He does, indeed, sometimes excite our admiration; but it is obviously not sought for, on his part, and, on our own, it is soon silenced by the deeper and more interesting emotions with which it is always associated. For he inspires us with such awful concern for the state of our souls, that we feel it almost sinful toward Heaven and insulting to the pious and excellent preacher, to indulge, for an instant, the levity of admiration. We know that it is not what he seeks: and that he would even be distressed to learn that while he was endeavouring to fill us with hatred for sin and the love of the Redeemer, and persuading us to fly from death to life eternal by taking refuge under the cross, our solicitude for our own souls could be, for an instant, so far relaxed as to permit us to feel admiration *for him.* How many preachers have we who would really feel this distress?—And this leads me to remark:

6. That there is a general and most lamentable want of piety in the *manner* of our preachers. I do not presume to say that they want the substance of piety: far be from me any such presumption. My complaint merely is that *their manner in the pulpit* is, in too many instances, deficient in piety: and a sad defect it is, for in my opinion nothing can supply the place of it. No: without the spirit of meek, ingenuous, humble piety, *sincerely and intensely breathed into the preacher's manner*, all the learning, genius and eloquence in the world, set off with all the graces of action of Cicero and Roscius combined, would be *in the pulpit*, but tinkling cymbals: whereas, on the other hand, real and undissembled humility and a deep and fervent anxiety for the salvation of souls, are, almost of themselves, sufficient to make a preacher eloquent. It is very surprising how little this truth seems to be understood; and not less lamentable than surprising; for were it otherwise our churches, I believe, would be better attended and our preaching, I am persuaded, far more efficacious.

A preacher has no business to be playing either the wit or the orator. They are as much out of place in the pulpit as a cotillion would be at a funeral. We do not go to church either to laugh or to applaud. We go there to hear the most serious concerns of our souls discussed. Were it a question as to our life or death, even as to this world, we should have a right to expect that it would be seriously treated: but when

it is a question of life and death *eternal*, not as to one merely, but as to many souls, what can be more out of place, what more shocking than to hear the minister of the Gospel, who professes to be charged with this awful mission, indulging himself in sallies of wit and humour, or empty flourishes of cold blooded rhetoric, *even in the pulpit!*—When I see a man acting thus, I wonder that he does not expect to hear the thunders of Sinai burst around his own head, instead of those of the sinners, whom he is presuming to exhort, in strains so unhallowed. Pray do your endeavour that we may have no more of this.

Again; there is a sort of earnestness in the pulpit, so hard-hearted, so fierce and ferocious, that far from being happy in its effect, it's only effect is to offend and disgust, and to dispose the congregation to enquire what right the minister has to be playing the Saracen in such a style: and then if there be any blot in his own escutcheon it is pretty sure to be found out and made known through the congregation:—When—adieu to all farther hope of utility *from him*. Such things *have* happened.—Now it is certainly the ministers duty to declare the whole truth of the Gospel and not to keep back any part of the counsels of God: but the manner of doing this, is another question, and it is *this* which we are considering. Let the manner of our Saviour furnish the standard, and we shall have no more of this loud, angry and disorderly scolding from the pulpit.

Apart from this ferocity, I think there is too much vociferation in the pulpit. Love is never vociferous; and it is in the persuasive voice of love that a preacher should generally, if not always, address his congregation. Whenever I hear one of these Stentors venting his noisy nothings, I am constantly reminded of a hit of a celebrated Justice of the Peace, of Louisa, on a Stentorian lawyer who was rebuking him rather rudely for speaking so low—“You are to understand, Sir, that empty barrels always make the most sound.” A preacher I think never fails to remove his hearers, in point of feeling, farther from him by addressing them in such appalling thunders. It has the effect of interposing a great gulph betwixt him and them. This is bad policy. It is better to identify himself with them, and mix with them in a tone of familiar and affectionate intercourse. This draws them towards the preacher, secures their confidence and disposes them to admit into their bosoms, with cordial kindness, whatever is so cordially and kindly offered. This is one of the reasons why addresses around the communion table are so

much more affecting than set discourses from the pulpit. All ceremony is chilling and repelling: all kind and friendly familiarity warming and conciliating. And hence the preachers whom I have ever found most interesting and affecting are those whose preaching has approached nearest to the tone and manner of friendly conversation.

One of the most embarrassing things to me, from the pulpit, is to hear one of these sonorous gentlemen, uttering trite and familiar truths, not only with the trumpet's clangor in his voice, but with a sort of baboon quickness and smartness of vivacity and triumph in his look, as if he were now sure that he had taken his audience completely by surprise, and filled them with admiration of his cleverness. But there are *innocents* at whom it is scarcely lawful to laugh: they ought not, however, to have been admitted into the pulpit: that is no place for the display of their misfortunes.

There is a sort of cold unfeeling dignity sometimes displayed in the pulpit, against which I protest. This is more frequently observable in those who read their sermons, than in those who speak *extempore* or from notes: I have seen it, however, in the latter, also. Dignity, as an attendant on sensibility, has a fine effect: but dignity, *per se*; cold, strutting, formal dignity, is a *refrigerator* which ought never to be carried into the pulpit—I mean that kind of dignity which indicates itself by an erect and lofty attitude, marble features that never unbend, a scowling eye, and a hard-sounding, ambitiously articulated, and monotonous voice that rolls on from beginning to end, with as little inflection or remorse as the cataract of Niagara. You may be started at first by the sound; but you are soon requited for this temporary inconvenience, by the lulling effect of the monotony. For my own part I go fairly to sleep, with pretty much the same sort of reflection with which Sancho rolled himself up in his cloak, and addressed himself to the same employment. "Blessed be the man that first invented sleep!"

On the other hand there is a silly, whining, sing-song sensibility in some preachers still more annoying to me, because there is no retreat from it. It is the mawkish and watery effusion of premature dotage, or of mental weakness approaching to ideocy, whose only effects are to make us sorry for the poor creature that betrays it, or half angry with him for such a needless exposure of his imbecility. The tears of a weak man in the pulpit, seldom affect us with sympathy. We must respect his understanding and there must be something of manly intelligence and dignity mixed with his ten-

derness, to render it contagious. The sniveller, who pipes his eye, like an old woman, upon every occasion, will never command the tears of a sensible audience. It is the struggle between the man of sense and his own feelings, and his final inability to conquer them, which dissolves the enlightened congregation. In short, if none but men of strong natural parts were permitted to enter the pulpit, there would be no danger of a mistake on this subject. But be it remembered that all scholars are not men of strong natural parts; neither are all men of comely person, good gesture and smooth elocution, of that description: I have seen these qualities combined with an original impotency of intellect that counteracted all their efforts and rendered them utterly unavailing, except as opiates, or emetics.

It is perhaps owing to the disgust which some preachers of strong and cultivated intellects have felt at this kind of hysterical display, that they confine themselves, exclusively, to the judgment of their audience, or if they appeal to any passion, at all, that it is only to the passion of terror. For my own part, I prefer the plan of Massillon. "He was persuaded," says D'Alembert "that if a minister of the gospel degrades himself by circulating known truths in vulgar language, he fails, on the other hand, in thinking to reclaim, by profound argumentation, a multitude of hearers, who are by no means able to comprehend him; that all who hear him may not have the advantage of education, yet all of them have a heart, at which the preacher should aim; that in the pulpit man should be exhibited to himself not to frighten him by the horror of the picture, but to afflict him by it's resemblance; and that if it is sometimes useful to terrify and alarm him, it is oftner profitable to draw forth those extatic tears that are more efficacious than those of despair."

I have observed, already, that the spirit of deep and humble piety shewn in the pulpit, was, of itself, almost sufficient to make a preacher eloquent; I am persuaded that it is but necessary that this quality be found united with a sound understanding and a kind heart to render a preacher eminently affecting and useful; supposing him to possess what every man who presumes to address the public is always supposed to possess, a knowledge and command of the language in which he is about to speak. A sound understanding, decently cultivated, a kind heart, and pure and fervent piety are qualities which ought, in my opinion, to shew themselves in the manner of every preacher. This I think it must be admitted is not a very heavy exaction: and yet it is inconceivable to those

who have not observed and reflected on this subject, what desolation it would produce in the ranks of the clergy to require them, man by man, to walk up and to be measured even by this very moderate standard. Of how many pert and conceited prigs, how many mouthing and ranting agitators, how many shallow and mewling pietists would the simple requisition of a *sound mind*, rid us? Then the requisition of decent cultivation, what havoc would it make among the fraternity of *Oystermen*? How many are there whose manner in the pulpit would meet the requisition of a kind and feeling heart. Alas, this quality is much more rare than the kind and feeling themselves are disposed to take for granted. And not a few, nay even some of those who are thought the mighty men of the pulpit would fall before this standard. But the requisition of a manner intensely breathing the pure and fervent spirit of a genuine, meek and humble piety, would I fear do most mischief of all, and leave but comparatively very few standing in the ranks. How many within your own knowledge would bear this test?—I beg you to pause and to call up to this standard, one by one, all the preachers whom you have ever heard: not to glance over the whole line by one stroke of the eye; but to take time to make the trial, *deliberately, man by man*. If you make this trial thus deliberately and fairly, I shall be much surprised if you will not yourself start at the result. Away will go all the vain, the conceited, the affected—away will go many a *pretty orator* who is, at present, very well satisfied with himself—away will go all the pretty men, vain of their eye-brows, their ringlets, and their personal beauty—(frown not, Sir, for I have seen such in the pulpit) away will go all the hard-mouthed, hard-hearted Saracens, who presume to throw the bolts of the Almighty; and forget how richly they deserve the first one themselves—away will go many a stately preacher who now plumes himself, on his dignity, his intelligence, his learning, his energy and even his eloquence—yes, Sir, many a high head and proud heart would fall were their pulpit manner tried by this simple gospel standard—yes; some of those, who, on account of their real or reputed talents, now stand aloft, *primi inter pares*, would if tried by this test, stand no longer. It is indeed most mournful and afflicting to recollect how very rare this most touching of all the qualities of a christian preacher is. I have seen it a few times in my life in men of high talents, and it's effect was so exquisite, so exactly in accordance with my notion of the maner of our Saviour, that I can scarcely recognize any man as a minister

of the gospel of Christ, who does not possess it. Nothing to me can ever supply the place of it. It happens, too, unfortunately that it is precisely where it would produce the highest effect, that it is most rarely to be met with—I mean in preachers whose talents are of the first order. In general, it seems to me that these men consider their whole duty to consist in being *terrible in rebuke*, and they deal out their fulminations with a barbarity so merciless that one can not help thinking them much better fitted by nature for Apostles to the bloody Mahomet, than to the meek and lowly and benevolent Jesus. Their effect is correspondent. They are admired and applauded, and there is the end of it. Ah! it was not thus that the celebrated Flechiere thought: nor thus that he pronounced those discourses on which D'Alembert has passed this beautiful eulogium:

“ Their style is not only pure and correct, but full of sweetness and eloquence. They were truly pathetic: but this property became still more sensible when the orations were pronounced by the author. His serious action and his slow and somewhat feeble voice brought the hearers into a disposition of sympathetic sorrow: the soul felt itself gradually penetrated by the simple expressions of the sentiment, and the ear by the soft cadence of the periods. Hence he was obliged to make a pause in the pulpit, that he might leave a free course to plaudits not of the tumultuous kind which resound at our profane spectacles, but expressed by that general and modest murmur which eloquence wrests, even in our temples, from an audience deeply moved; a kind of involuntary enthusiasm which not even the sanctity of the places can repress.”

ONE OF THE LAITY.

To the Editor of the Evangelical and Literary Magazine.

MORAL RESEMBLANCES BETWEEN CHILDREN AND PARENTS.

DEAR SIR.—The following remarks are sent to you, because the writer wishes to comply with your invitation to your countrymen to exercise themselves in this way; knowing that if his observations are not considered worthy of publication, or if they do no good to others, they cannot injure him. It is much to be regretted, that they who do not choose to write for the press, will not do so for their own improvement. There are, however, many gentlemen, who 'though

they have not leisure for elaborate composition, could with ease furnish an occasional essay for the Magazine; and thus diminish your labours, afford variety to the style of the work, improve themselves, and perhaps improve others. He hopes, that after having the effrontery, thus to introduce himself to your notice, he will exert sufficient industry to address you again, and that however feeble his efforts, the example may produce others more worthy your notice—otherwise these prefatory observations would have been waved.

Having lately read some curious speculations in the Magazine, on the origin of souls, I was forcibly led to a reflection, on the similarity in the moral propensities of people belonging to the same family. While I would leave the discussion, on the original subject, to the abler hands who have commenced it, I would beg leave to make a few remarks on the moral resemblances of family connexions.

It has almost grown into a maxim that opinions which are very common, are apt to be true. They, at least those of a moral nature, deserve consideration, for if true, they ought to be adopted; and if not true, their fallacy ought to be demonstrated. It has certainly been a very prevalent opinion that children are as apt to resemble their parents, in temper and disposition as in person.

This opinion might form the basis of an amusing speculation. It might be enquired what peculiar counterpoise of moral and physical energies might be produced in children, by the intermarriage of parents possessing opposite peculiarities. And it might further be observed, how wonderfully this counterpoise is provided for, by the affection between the sexes. We find that attachments of this kind, when unbiassed by motives of interest, are very seldom formed, between persons varying very strikingly from others, in the same peculiarities of body or mind. Were it otherwise, a part of the human race might become giants and another dwarfs—a part possess all the moral graces of the heart and resemble angels, while another part inheriting the united vicious propensities of many generations might almost become demons incarnate.

But my object in this communication is to attract attention, more particularly, to the obligation which rests on parents, to cultivate in their own hearts, good moral feelings, if a probability can be shown, that their offspring have by the laws of nature a tendency to resemble them. That this tendency prevails in relation to corporeal figure and powers cannot be doubted—for we daily see the most striking in-

stances of its illustration. And we see no reason, why such a tendency should not extend to the mental and moral powers.

We find the first generations of wild animals attempted to be domesticated, showing their shyness or ferocity in a remarkable degree—Gradually, however, they lose the natural characteristics of their species, and during the progress of domestication, undergo changes both in form, colour and disposition; and after passing through some generations, they precisely resemble such as have been tamed from time immemorial. How can we account for this, but by supposing that each successive generation has inherited ameliorated qualities from the preceding? And may we not hence infer analogically, that the moral and intellectual propensities of man, are subject to similar changes from similar causes?

But we are not left here to the vague force of analogy. All who have become acquainted with man in the savage state, admit that he too has derived from his progenitors, ferocities which it might require ages of civilization to eradicate. And can we expect man in a civilized state to be exempt from parental similitudes?

That many members of the same family are destroyed by intemperance, is lamentably too well known in our country. The proofs, that this is accountable, not alone, from the influence of habit and example, but also from an inordinate appetite inherited from the parent, are too manifest to my mind to be resisted. But when several causes combine to produce the same effect, it is difficult to assign to each its definite degree of agency. Those only perhaps, will be inclined to agree with me in opinion, who have had opportunities of observing the descendants of drinking families removed, at an early age from the influence of temptation and the contagion of example.

Even this mammoth vice might, perhaps, in some measure be restrained, could its miserable victims be convinced, that they are not only suffering its ever-burning thirst themselves—but entailing it on their unborn posterity! Surely the demon of intoxication, in its ravages on the moral faculties, would leave some place for relenting on a subject so awful and so tender!

The declaration in the Decalogue, that the iniquities of fathers shall be visited upon children to the third and fourth generation, has been treated with very profane ridicule by some. Would you pardon an attempt in a layman, to resolve its explanation into a consequent similarity of natural tendencies in the children of iniquitous parents for several gen-

erations? This explanation, while it presumes not to concern with the justice of the denunciation, places it more in human power to avoid its application, by abstaining from evil, and cherishing those good qualities, which we are led to hope may descend in blessings on our posterity. We find that many diseases of the body, contracted by the imprudence or the wickedness of parents are inherited by their descendants. This fact, while it may serve, by analogy, to prove, that intellectual and moral diseases are also heritable, should lead us to the pleasing hope, that all these maladies may be averted from our dear offspring by our own efforts.

Many speculations have been indulged, in relation to the advance of man, towards a state of moral perfection. While we believe this unattainable in the present state of existence, we think we can discern, through the dark vista of human frailty, a possibility, that our posterity, may one day attain to a state of moral improvement, far surpassing ours;—to the contemplation of which we would leave your readers, praying that each one of them may be instrumental in effecting its consummation, so far as this can be done, by the cultivation of his own intellectual and moral powers.

Most respectfully your's,
A LAYMAN.

The aged Minister's Encouragement to his younger Brethren.

Two Sermons occasioned by the Death of the Rev. Thomas Scott, late Rector of Aston Sandford, Bucks. By Daniel Wilson, A.M. &c. 8vo. pp. 90. London, 1821.

THESE Sermons will be read with a very lively interest. They comprise a biographical sketch of the public labours and latest days of the venerable and eminent individual to whom they relate, whose praise may with truth be said to be in all the churches. His invaluable commentary on the Scriptures, would of itself entitle him to rank at the head of modern Theologians as at once the most laborious and the most useful writer of his day. This immense undertaking had undergone his repeated revision; and the numerous alterations and additions which the latest editions received from his unwearied diligence, rendered the task equal to that of re-writing the work. The first edition, consisting of 5000 copies, was begun in 1788; a second edition of 2000 copies, appeared in 1805; a third, of the same number, in 1810; and a fourth, of 3000, in 1812. At the time of his death, he was superintend-

ing a stereotype edition, which is now passing through the press, and had finished the revision of it to nearly the end of the second Epistle of Timothy. Besides these, eight other editions, consisting altogether of 25,250 copies, have been printed in America. 'The local and temporary prejudices 'always attaching to a living writer,' having less force there, Mr. Wilson remarks, 'its value seems to have been at once 'acknowledged.' Its more extensive sale in the United States is, however, to be otherwise accounted for, by the greater cheapness of the work, and the open competition which takes place where the law of copy-right has no operation. The sale of the work in England since 1805, considering its bulk and price, must be allowed to be almost unprecedented, especially taking into calculation the almost numberless editions of Henry's Bible, Brown's Bible, and other standard works, together with more recent 'Family Bibles' by Fawcett, S. Burder, Mant and D'Oyley, &c. which have during the same period been offered to the public. We can easily imagine that there is a class in this country, to whom the venerable name of the Apologist for Calvinism would be offensive; but we much doubt if they are, in general, persons among whom the work itself, by whatever author, would be in much request. Among evangelical Christians of every denomination, Mr. Scott's labours have always been held in respectful and affectionate estimation.

'It is difficult,' remarks Mr. Wilson, 'to form a just estimate of a work which cost its author the labour of thirty-three years. Its capital excellency consists in its following more closely than perhaps any other the fair and adequate meaning of every part of Scripture without regard to the niceties of human systems. It is a scriptural comment. Its originality is likewise a strong recommendation of it. Every part of it is thought out by the author for himself, not borrowed from others.* It is not a compilation; it is an original work, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a production. Further, it is the comment of our age, furnishing the last interpretations which history throws on prophecy, giving the substance of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against the doctrines of the Gospel, and adapting the instructions of Scripture to the particular circumstances of the times in which we live. It is again the work of one who was at home in what he did. It was the very undertaking which required, less than any other work, what he did not possess, and demanded more than any other, what he did—it required a matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, unparalleled

* 'The later editions are enriched with brief and valuable quotations from most writers of credit—but the substance of the work is his own; and the first edition contained scarcely a single passage of any other author.'

diligence and perseverance—and these were the very characteristics of the man. When to these particulars it is added, that he lived to superintend four editions, each enriched with much new and important matter, and had been engaged above three years in a new one, in which, for the fifth time, he had nearly completed a most laborious revision of the whole work, we must at least allow its extraordinary importance.'

The claims of this excellent man to the merit of distinguished usefulness as a writer, do not, however, rest entirely on his great Biblical undertaking. His "Force of Truth," (first published in 1779,) which is known to have been the means of recovering Henry Kirke White from infidelity, has been of the most important service to the cause of religion. His "Essays" are an admirable work, and in every respect worthy of the Author, whose distinguishing merit, perhaps, is judiciousness and clearness in the exposition of Scripture doctrines. His earlier writings, namely, his treatises on Repentance, Growth in Grace, and Faith, his sermon on Election, and his volume of Discourses, published between the years 1785 and 1797, had for their chief object to rescue the Evangelical doctrines from the reproach or the admixture of Antinomianism. The rest of his smaller works consist of an Answer to Paine, and other tracts in reply to infidel writers, Notes on the Pilgrim's Progress, a Reply to the Rabbi Joseph Crool, in vindication of the Messiahship of Christ, occasional sermons, and detached papers in periodical works. To these are to be added, his elaborate Remarks on Bishop Tomline's Refutation of Calvinism, and his History of the Synod of Dort. Speaking of the "Essays on the most important Subjects," above adverted to, and his reply to the *soi-disant* Refuter of Calvinism, Mr. Wilson says, in a note:

' These two last works appear to me incomparable, the one for the plain exposition, the other for the acute and masterly defence of truth. The comment,' he adds, 'should be a part of a student's constant reading. To turn to a few controversial pages, can afford no fair criterion of its merits. I can safely say, that after regularly consulting it for above five and twenty years, it rises continually in my esteem.

' Perhaps it is only fair to add, that his style is heavy and redundant, and that a want of clearness and method prevails in some of his productions, especially in his Sermons and his first edition of the Remarks.'

In his Commentary, however, 'where he had only to follow the order of thought in the sacred book, the faults of method and style which detract from some of his other writings, are,' Mr. Wilson remarks, 'less apparent;' and in his Essays they are by no means prominent.

The Rev. Thomas Scott was born at Braytoft near Spilsby, in Lincolashire, in 1747. He was ordained deacon in 1772. 'The commencement of his faithful labours as a minister,

‘may be dated from 1775—6.’ He entered on the curacy of Olney in 1780; was chosen chaplain to the Lock Hospital, in 1785; and presented to the small rectory of Aston Sandford, in 1801. Of the Lock Asylum, he was the entire founder; he was, for the first two years, secretary to the Church Missionary Society; and was among the earliest friends of the British and Foreign Bible Society, as well as of the Society for promoting Christianity among the Jews. He expired at Aston Sandford, after a long illness, on the 16th of April, 1821, in the seventy-fifth year of his age. A detailed narrative of his life, compiled partly from materials written by himself, is stated to be in preparation by one of his sons, of whom he has left three, all clergymen. The obituary contained in the second of these sermons, is highly instructive and affecting.

Mr. Wilson finds himself compelled to assume in the close of his remarks, the tone of apology and the language of vindication, in reference to the *opprobrium* cast upon his venerable friend in common with others of the Evangelical clergy, as a *Calvinist*. ‘The charge of Calvinism has, strange to say, become within these last few years, a favourite topic of declamation.’ But surely, this is a charge of much longer standing. It may, now and then, be revived with fresh vehemence, when a man wants to work his way to the Episcopal Bench, or when an individual of peculiar temperament gets enthroned upon it. But the charge must have been a pretty frequent subject of declamation, when Bishop Horsley many years ago cautioned his clergy, before they ventured on attacking Calvinism, to understand what Calvinism is. What does it signify, however, whether the Evangelical clergy are reviled as Calvinists, or as Bible men, or as Gospellers, or even as Puritans? If ‘the present names of reproach were forgotten,’ as Mr. Wilson justly observes, others ‘would be invented.’ After remarking that against many important particulars in the theology of Calvin (we were not aware there were ‘many,’) Mr. Scott himself protested in his Remarks, Mr. W. says:

‘It would be an act of injustice in me not to add, that the Commentary of Calvin on different parts of Scripture is an eminently judicious and practical work. After two centuries and a half, it remains unrivalled in all the grand characteristics of a sound, and perspicuous, and holy exposition of the Sacred Book.’

A similar testimony was borne to the great Reformer by Bishop Horsley; nor will the praise of being the most classical of modern Latinists, as well as the most judicious of com-

mentators, be denied him, except through the veriest bigotry or ignorance. The merits and the character of Calvin are, however, matters of subordinate interest. The doctrines reviled as Calvinistic, are common to the most eminent of both the Continental and the English Reformers. 'Would our Reformers,' asks Mr. Wilson, 'have framed the eighty-seven Questions now imposed in the diocese of Peterborough? Or would the Author of those eighty-seven Questions have drawn up the thirty-nine Articles?' Assuredly not. Those Articles have, manifestly, too Calvinistic a complexion to comport with the ideas or answer the purpose of the right reverend prelate; and yet, they are, confessedly, Calvinism in its mildest form. The points in dispute, Mr. Wilson is well aware, are not such as are peculiar to Calvinism: they are the vital doctrines of the Gospel, and there is nothing strange in their being unpalatable.

That Mr. Wilson is, in the best sense, a Calvinist, although he may disavow the appellation as a party name, we cannot entertain a doubt. For this reason, we regret that he has fallen, as it appears to us, from excess of caution, into an unguarded style of expression in the following passage.

'Since, therefore, we find only *a very few thinly scattered texts on the subject of the secret will of God*; but almost innumerable series of texts, yea, whole books of Scripture on other topics—on the fall and corruption of man, repentance, faith, the grace and mercy of God, the person and sacrifice of Christ, humility, love, peace, forgiveness of injuries, &c. &c. we endeavour to follow this order of instruction in our ministry. But then we cannot, we dare not wholly conceal any part of Scripture, or allow it to be, in its place, either useless or dangerous; nor can we soften or explain away the express and continually recurring truths of salvation, in order to avoid *that humiliating doctrine of the Divine grace* into which no doubt they ultimately flow.'

Will Mr. Wilson bear with us when we say, that there is a want of explicitness in the terms which he has selected, which renders his language somewhat equivocal. It is by no means clear what he intends by 'the subject of the secret will of God,' and 'the humiliating doctrine of the grace of God.' If, by the former, he intends what is commonly but rather technically called the Divine decrees, and by the latter, the doctrine of Irresistible Grace, we quite agree with him, that a sacred reverence, a preponderating caution, and a constant reference to the devout uses of the doctrines, are the only proper manner in which they can be approached. But the humiliating doctrine of Divine Grace, so far from being intimated in a few thinly scattered texts, pervades, as he will readily admit, the entire system of Christian doctrine; we regret, therefore, that it should seem to be set in contrast, in this respect, to

the topics of the fall of man, faith, repentance, &c., which are stated to occupy the substance of Scripture: we regret that, in that enumeration, the fundamental doctrines of regeneration and transformation by the Spirit of God, should seem to be slurred over under the vague terms, the mercy and the grace of God. It is our solemn conviction, that no preaching is adapted to promote the great ends of Evangelical ministry, in which these doctrines are not explicitly, boldly, and constantly maintained.

With regard to the doctrine of Election, disincumbered from the technicalities of any theological school, and from the consequences rashly deduced from it, we cannot consent to the representation that it is adapted only to excite 'a fearful awe.' The view which is taken of it in the Seventeenth Article, is widely different. It is there stated, that the 'godly consideration of Predestination and our Election in Christ, is 'full of sweet, pleasant, and unspeakable comfort to godly persons;' although its abuse by 'curious and carnal persons' is pointed out and deprecated. And this view accords with the purpose for which it is uniformly introduced in the Apostolic writings. The expression—a 'few thinly scattered texts,' is adapted to convey a defective idea of the peculiar manner in which the sacred writers refer to the subject in question—not dogmatically, not with preponderating caution and fearful awe, not even (if we may say so) guardedly; but incidently, as to truths fully known and believed, and the holy tendency of which had not yet been questioned,—and in the language of gratulation, as to a doctrine fraught with unspeakable comfort. The texts which more or less distinctly imply this doctrine, are by no means thinly scattered, although, owing to the incidental manner in which the most important doctrines of Revelation are conveyed, the passages may be comparatively few which can be pressed into the service of the controvertist. And if it be true, that innumerable series of texts, and whole books, treat of the fall of man, repentance, &c. it is equally true that not one of these subjects is treated without a continual reference to the doctrines of Divine Grace, which are scattered, indeed, over the sacred pages, but it is as the rays of light are scattered over a wide surface. It is remarkable too, that the strongest and most striking enunciations of the more mysterious and offensive doctrines, (as they are deemed,) occur in connexion with practical exhortations,—in enforcing 'humility, love, peace, forgiveness,' &c. the topics which Mr. Wilson seems to oppose to them. The error of opposite theologians consists in separating them—in

dwelling exclusively on certain doctrinal points, as detached dogmas, on the one hand, as if their use terminated in believing them; or in endeavouring, on the other hand, to expound the Christian scheme, and to enforce the Christian morality, without the aid of the considerations and *motives* deducible from those points of doctrine, to which it is thought enough to pay the occasional homage of a fearful reverence, or a formal avowal of assent.—In these sentiments, the estimable Author of these Sermons would, we persuade ourselves, concur, although his language is liable, we fear, to be misrepresented.

As these Sermons are likely to be very soon in the hands of most of our readers, we deem it quite unnecessary to make any further extracts; but we cannot deny ourselves the pleasure of transcribing into our pages, the conclusion of some ‘Hints for promoting a revival of religion,’ from a discourse on Rom. xv. 29. by this venerable friend, which are thrown into an appendix.

‘A great deal of Gospel truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God. We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness, we have no idea of it, it does not enter our minds. Can we wonder, then, that the Lord says to us, ‘According to thy faith be it unto thee?’ But the Apostles went forth and expected and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented; instead of examining their ministry and their whole conduct, and saying, ‘Show me wherefore thou contendest with me.’ If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation; I have a good income; the people are obliging; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net and pleasant companions and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing; but nothing must satisfy us but the conversion of sinners.

‘Our faithfulness and earnestness are more in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble: yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the Gospel of Christ.

‘There is a want of that holy heavenly temper and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the Gospel as it might be? Our example is not a scandal; but can we say with the Apostle, ‘I have coveted no man’s silver, or gold, or apparel?’ Can we say, ‘Ye know how holily and justly and unblameably we behaved ourselves among you that believe?’ Do we embody Christianity? Do we not only put

the topics of the fall of man, faith, repentance, &c., which are stated to occupy the substance of Scripture: we regret that, in that enumeration, the fundamental doctrines of regeneration and transformation by the Spirit of God, should seem to be slurred over under the vague terms, the mercy and the grace of God. It is our solemn conviction, that no preaching is adapted to promote the great ends of Evangelical ministry, in which these doctrines are not explicitly, boldly, and constantly maintained.

With regard to the doctrine of Election, disincumbered from the technicalities of any theological school, and from the consequences rashly deduced from it, we cannot consent to the representation that it is adapted only to excite 'a fearful awe.' The view which is taken of it in the Seventeenth Article, is widely different. It is there stated, that the 'godly consideration of Predestination and our Election in Christ, is 'full of sweet, pleasant, and unspeakable comfort to godly persons;' although its abuse by 'curious and carnal persons' is pointed out and deprecated. And this view accords with the purpose for which it is uniformly introduced in the Apostolic writings. The expression—a 'few thinly scattered texts,' is adapted to convey a defective idea of the peculiar manner in which the sacred writers refer to the subject in question—not dogmatically, not with preponderating caution and fearful awe, not even (if we may say so) guardedly; but incidently, as to truths fully known and believed, and the holy tendency of which had not yet been questioned,—and in the language of gratulation, as to a doctrine fraught with unspeakable comfort. The texts which more or less distinctly imply this doctrine, are by no means thinly scattered, although, owing to the incidental manner in which the most important doctrines of Revelation are conveyed, the passages may be comparatively few which can be pressed into the service of the controvertist. And if it be true, that innumerable series of texts, and whole books, treat of the fall of man, repentance, &c. it is equally true that not one of these subjects is treated without a continual reference to the doctrines of Divine Grace, which are scattered, indeed, over the sacred pages, but it is as the rays of light are scattered over a wide surface. It is remarkable too, that the strongest and most striking enunciations of the more mysterious and offensive doctrines, (as they are deemed,) occur in connexion with practical exhortations,—in enforcing 'humility, love, peace, forgiveness,' &c. the topics which Mr. Wilson seems to oppose to them. The error of opposite theologians consists in separating them—in

dwelling exclusively on certain doctrinal points, as detached dogmas, on the one hand, as if their use terminated in believing them; or in endeavouring, on the other hand, to expound the Christian scheme, and to enforce the Christian morality, without the aid of the considerations and *motives* deducible from those points of doctrine, to which it is thought enough to pay the occasional homage of a fearful reverence, or a formal avowal of assent.—In these sentiments, the estimable Author of these Sermons would, we persuade ourselves, concur, although his language is liable, we fear, to be misrepresented.

As these Sermons are likely to be very soon in the hands of most of our readers, we deem it quite unnecessary to make any further extracts; but we cannot deny ourselves the pleasure of transcribing into our pages, the conclusion of some ‘Hints for promoting a revival of religion,’ from a discourse on Rom. xv. 29. by this venerable friend, which are thrown into an appendix.

‘A great deal of Gospel truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God. We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness, we have no idea of it, it does not enter our minds. Can we wonder, then, that the Lord says to us, ‘According to thy faith be it unto thee?’ But the Apostles went forth and expected and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented; instead of examining their ministry and their whole conduct, and saying, ‘Show me wherefore thou contendest with me.’ If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation; I have a good income; the people are obliging; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net and pleasant companions and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing; but nothing must satisfy us but the conversion of sinners.

‘Our faithfulness and earnestness are more in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble: yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the Gospel of Christ.

‘There is a want of that holy heavenly temper and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the Gospel as it might be? Our example is not a scandal; but can we say with the Apostle, ‘I have coveted no man’s silver, or gold, or apparel?’ Can we say, ‘Ye know how holily and justly and unblameably we behaved ourselves among you that believe?’ Do we embody Christianity? Do we not only put

a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God; heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, 'All seek their own, none the things that are Jesus Christ's?' 'Are we not fishers of ease, fame, money; rather than fishers of men?' pp. 89, 90.
Eclectic Review of July, 1821.

OLD DOCUMENTS.

{The following is taken from the *Appendix to Gillies' Historical Collections*, a little work which perhaps not six of our readers have ever heard of. It will be interesting to many, because it treats of the former religious concerns of our country, and records the efforts of men, whose memories are dear to many Christians of the present day.]

Attempts to evangelize the Negroe-slaves in Virginia and Carolina, from 1747 to 1755.

(Introduction; from the account subjoined to Mr. Fawcett's Compassionate Address to the Christian Negroes in Virginia, page 31.)

It seems highly probable that the ancient Ethiopia, which is often mentioned in the holy scriptures, included the greatest part of Africa, and very probably that which is now called Negroland, of which Guinea is properly a part. It is well known that the principal trade carried on in the sea-ports belonging to that unhappy country, consists in the inhabitants selling to the Europeans such of their country-men as they take captives in their wars with each other. And it is to be feared that they frequently engage in these wars for the sake of carrying on this trade, and that their barbarity is so great, that they very often sell their nearest relations, and even their own wives and children. The inhabitants of that extensive, and to us almost unknown region, are very numerous; otherwise they could not every year furnish the merchants with the many thousands of their natives, which are shipped off from their coasts, and dispersed as slaves through so many provinces of America. The whole number brought into those provinces in one year must be very great, since it appears that so small an island as Barbadoes, about 24 miles long, and 15 broad, requires a supply of four or five thousand new negroes *per annum*; and that into Maryland and Virginia are imported about 4000 negroe-slaves, *per ann.*

The inhabitants of Negroland are, either devoted to the delusions of Mahomet, or to the grossest Pagan idolatry. And therefore we cannot but consider them, both in their civil and religious capacity, as unspeakably wretched, even while they are at liberty in their own native huts: this not

a little softens the dreadful idea which we are ready to form of their slavery in America, where their real interest for the present life (if they fall into the hands of humane masters) is much promoted by inuring them to wholesome labour, and their best interest for the life to come may be secured by the glorious light of the gospel, which, it is hoped, is shining around them. There is greater reason to hope that this is generally the case, not only because the masters they serve are for the most part, professed Protestants; but also because *the society for propagating the gospel in foreign parts* expressly makes them the objects of its pious concern. Would to God, the execution had been always correspondent to the excellent design of that society.

(A Hint of what was formerly narrated, Hist. Coll. Vol. II. p. 335, 338.)

FROM the year 1747, when Mr. Davies was settled in Virginia, to 1751, he baptized about forty Negroes, of whom he says, he had as satisfying evidences of the sincere piety of severals of them, as ever he had from any person in his life.— And in May 1754, when he was at Edinburgh about the affairs of New-Jersey college, he told that when he left Virginia in August 1753, there was a hopeful appearance of a greater spread of a religious concern amongst the Negroes. And that a few weeks before he left home, he had baptized in one day fifteen Negroes, after they had been catechised for some months, and given credible evidences of their sincerely embracing the gospel.

(From a Letter from Mr. Davies, dated March 1755, to R. C. Esq; a Member of the Society in London, for promoting religious knowledge among the Poor.)

DEAR SIR,—Divine providence has safely conducted me through the numerous dangers of sea and land, and replaced me in my former sphere of usefulness and happiness. The confluence of so many mercies at one time, the tender guardianship of heaven over my dear family and friends, the review of my remarkable success in the important business of my mission, and promising situation of religion amongst my people, threw me into a ferment of grateful passions which are not yet subsided, though I have been at home about six weeks. I doubt not, as a friend, you will congratulate me, and, as a Christian, assist me in returns of gratitude and praise to my divine Benefactor.—As there is a propriety in transmitting to you an account of the distribution and reception of the noble charity of that generous society to which you belong, I

must confine myself to that; and refer you to my other correspondents for other articles of intelligence.—Though there are very few of the white people in this colony in abject poverty, yet there are many in such low circumstances, that they cannot spare money to purchase good books, and many more so stupidly ignorant and insensible of their want of instruction, as to esteem it an unnecessary charge, and so excuse themselves from it as a needless expence. On one or other of these accounts, there are few houses in Virginia well furnished in this important respect. Multitudes are without any assistance of this kind, and even Bibles are not always to be found among them. To some of these I have distributed *The Compassionate Address*, Dr. Doddridge's *Rise and Progress*, Mr. Baxter's *Call*, &c. with the best advice I could give them, and hope I shall be able to send you an agreeable account of the happy effects of the distribution.—But the poor neglected Negroes, who are so far from having money to purchase books, that they themselves are the property of others; who were originally African savages, and never heard of Jesus or his gospel, till they arrived at the land of their slavery in America, whom their masters generally neglect, and whose souls none care for, as though immortality were not a privilege common to them with their masters: These poor unhappy Africans are objects of my compassion, and I think the most proper objects of the society's charity.—The inhabitants of Virginia are computed to be about 300,000 men, the one half of which number are supposed to be Negroes. The number of those who attend my ministry at particular times is uncertain, but generally about 300, who give a stated attendance; and never have I been so struck with the appearance of an assembly, as when I have glanced my eye to that part of the meeting-house where they usually sit, *adorned*, for so it has appeared to me, with so many black countenances eagerly attentive to every word they hear, and frequently bathed in tears. A considerable number of them (about an hundred) have been baptized, after a proper time for instruction, and having given credible evidences, not only of their acquaintance with the important doctrines of the Christian religion, but also a deep sense of them upon their minds, attested by a life of strict piety and holiness. As they are not sufficiently polished to dissemble with a good grace, they express the sentiments of their souls so much in the language of simple nature, and with such genuine indications of sincerity, that it is impossible to suspect their professions, especially when attended with a truly Christian life and exemplary

conduct.—My worthy friend Mr. Tod, minister of the next congregation, has near the same number under his instructions, who, he tells me, discover the same serious turn of mind. In short, Sir, there are multitudes of them in different places, who are willing and eagerly desirous to be instructed, and embrace every opportunity of acquainting themselves with the doctrines of the gospel, and though they have generally very little help to learn to read, yet, to my agreeable surprise, many of them, by the dint of application, in their leisure hours, have made such a progress, that they can intelligibly read a plain author, and especially their Bibles, and pity it is that any of them should be without them.—Some of them have the misfortune to have irreligious masters, and hardly any of them so happy as to be furnished with these assistances for their improvement. Before I had the pleasure of being admitted a member of your society, they were wont frequently to come to me with such moving accounts of their necessities in this respect, that I could not help supplying them with books to the utmost of my small abilities; and when I distributed those amongst them, which my friends, with you, sent over, I had reason to think that I never did an action in all my life that met with so much gratitude from the receivers. I have already distributed all the books that I brought over, which were proper for them. Yet still on Saturday evenings, the only time they can spare, my house is crowded with numbers of them, whose very countenances still carry the air of importunate petitioners for the same favours with those who came before them. But, alas, my stock is exhausted, and I must send them away grieved and disappointed.—Permit me, sir, to be an advocate with you, and by your means with your generous friends, in their behalf. The books I principally want for them are Watt's *Psalms* and *Hymns*, and Bibles. The two first they cannot be supplied with any other way than by a collection, as they are not among the books which your society give away. I am the rather importunate for a good number of these, as I cannot but observe that the Negroes, above all the human species that I ever knew, have an ear for music, and a kind of extatic delight in Psalmody; and there are no books they learn so soon, or take so much pleasure in, as those used in that heavenly part of divine worship. Some gentlemen in London were pleased to make me a private present of these books for their use, and from the reception they met with, and their eagerness for more, I can easily foresee how acceptable and useful a larger number would be among them. Indeed, nothing

would be a greater inducement to their industry to learn to read, than the hope of such a present, which they would consider both as a help and a reward for their diligence.—I hardly know of any modern institution, which bears so favourable an aspect on the declining interest of religion as your society. They deserve the pleasure of hearing the happy effects of their generosity at the distance of 4000 miles, in these ends of the earth, and it is no small happiness to me, that the strictest veracity allows me to transmit so agreeable an account. Thus may the inhabitants of Great Britain receive blessings in answer to prayers put up for them in America, where I am sure they have many affectionate intercessors, amongst whom be pleased to number your sincere and much obliged friend,

S. DAVIES.

(The Gentlemen to whom Mr. Davies wrote the above, sends a Copy of it to his Friend in the Country, and tells him, Sept. 19, 1755.)

THE letter herewith sent you is the first of this kind I ever received, and as far as I know the first attempt of this nature that has ever been made with any considerable success. My soul triumphs in the thought of an African church formed and raised in the deserts of America, nor can I wonder that my worthy friend esteems his congregation *adorned* with these outcasts of the earth, as they appear to others, now flying as a cloud, and flocking into Christ as doves to their windows. The thought of such an auditory in the attitude he represents them, diligently attentive to every word they hear, and often bathed in tears, gives me a pleasure I cannot easily describe. O how I love their black faces! The members of our society have generously given up the distributions which fell to their share to this important service.

Attempts to evangelize the Negroe-slaves in Virginia and Carolina.

BUT as Watt's *Psalms* and *Hymns* are not among the books we give away, this defect can only be supplied by a voluntary contribution, in which I have the pleasure to find few applications made in vain. Your name, my friend, stands with honour as a benefactor to the College, and I flatter myself it will have a place in the catalogue I shall transmit to him of those who encourage this important service. For my own part, I never envy the larger possessions of my friends about me, nor repine at my own straiter circumstances, but as they often cramp me in the pleasure which such oppor-

tunities of serving the interest of my ever adorable master in the propagation of his gospel would afford me. It is then only gold appears valuable in my eyes, when it subserves such purposes as these. If a scheme I have got in my head should succeed, I hope to have frequent opportunities of supplying, not only America, but Africa too with the sacred volumes of our holy religion. I please myself with the prospect of making some of these new converts the instruments of introducing christianity into their own native country, by redeeming three or four of the best capacity, and warmest hearts, who dare face the dangers of such an attempt, and educating them in the new College at the Jerseys for missionaries. If such can be procured from 18 to 20 years of age, who retain their own native language, the want of which has hitherto prevented all attempts of penetrating into those to us unknown regions; I suppose three years education would fit them for this purpose. I have sent over a scheme of the design to Mr. Davies, and if he thinks it practicable, and approves it, will lay it before the ministers for their encouragement.—I had forgot to mention the admission of many of these Negroes into Mr. Davies's church, with intire satisfaction to all its members.

(From a Letter to the Publisher from a Correspondent in Richmond County Virginia, 5th Sept. 1755.)

DEAR SIR,—You take notice in your letter, of my poor and weak endeavours for the instruction of the Negroes: I did indeed (as far as I could) lay open their condition to some acquaintances; and from a very good friend in Glasgow, have received books which enable me to do them more service. The condition of this part of the country is very melancholly. There is little inquiry made after good books among our great folks; plays, races, cock-fighting, etc. are more acceptable. No wonder that their slaves are neglected. But when I saw them working on Sabbath, or fishing, or heard they were doing so; or that they could not speak a word without swearing, and were ignorant almost as brutes of the evil consequences of such things, these considerations, and the advice of a christian friend, induced me to do something; but they are very thoughtless, and some whom I have earnestly dealt with, seem still unconcerned; yet there are two or three or more, that seem to break off their wickedness and serve God. In my advices to them, I do not go out of the sphere of a private Christian. I hear them repeat the Mothers Catechism, and read in the New Testament. There are ten who come to me at present on the Sabbath once a fortnight, when

we have no sermon. Some persons have objected against their learning, as if it made them worse, but that effect has not followed on any that have been with me, so far as I know; on the contrary, they come to serve from conscience, whereas before it was from dread. I was speaking to them not to learn when they should be working, no, they said, for that would be theft, to steal time from our masters. Some make very good progress. Some can read in the New Testament. Several before I came could read, but had no books, which I have helped them to, from these I got from Glasgow. And they read to the rest. But alas! there is little seriousness amongst us here in this country. When I go amongst Mr. Davies's people, religion seems to flourish; it is like the suburbs of Heaven. The poor Negroes seem very thankful to any that instruct them. Mr. Tod informed me, he preached a sermon to them, and they thanked him, and seem desirous of farther knowledge. It is very agreeable to see the gentlemen in those parts at their morning and evening prayers with their slaves, devoutly joining with them.

(From a Letter to R. C. Esq; in London, from Mr. Davies, 2d March, 1756.)

DEAR SIR.—Your last letter, with the large donation of books that attended it, gave me the most agreeable surprise that ever I met with in my whole life. I speak the very truth, Sir, I did not think myself worthy in any measure to be the instrument of so much good, nor had I the least expectation, that a letter from my hand would ever be honoured with such extensive success. As an honour conferred upon me; as an evidence that the Spirit of christian charity is far from being extinct in your great metropolis, even in this infidel and debauched age; as a present advantage, and in the mean time a favourable omen with regard to futurity, to the neglected heathen slaves in this christian country; as an acceptable offering to God; and as fruit that will abound to the account of the benefactors; in all these, and sundry other views, I rejoice in it, I feel that even a heart so insensible as mine, is not proof against the sensations of pious gratitude upon such an occasion. It has more than once cast me into the posture of adoration and praise before the throne of grace, that I am not left unassisted in the delightful work. I dare say, some scores, both black and white, bond and free, concur with me in the most ardent returns of gratitude, to the author of every good gift, for a charity of such extensive usefulness. And to you, dear Sir, who have been so active in promoting it, and to my other friends who have concurred in the same way, to

the *Society* which gave so favourable a reception to my representation, and to all the contributors whether within or without the *Society*, I return the most humble and affectionate thanks from myself, and from their many beneficiaries, who cannot write, nor make their own acknowledgments themselves; and if the prayers of these poor strangers to the throne of grace, who have lately learned to bow, and weep, and cry there, have any efficacy, your pious generosity will be rewarded an hundred fold, both in this and the future world. I count myself happy, Sir, that I can retaliate you, and the other benefactors of this scheme, in that way, in which only you desire it, and that is by giving you an account of the distribution and acceptance of the books among those for whom they were intended; and this I shall do with the utmost alacrity and cheerfulness to the best of my knowledge.— My hurries of various kinds are so incessant, and my correspondence so extensive, that I have no leisure to take copies of my letters, and my memory can retain but a very general idea of them, therefore if in comparing them, you find some mistaken references, defects or repetitions, you need not be surprized; but as far as I can recollect, I gave you a pretty full account in a former letter of the numerous Africa slaves in this colony, and now I only design to add a few particulars which are new, or did not then occur to my mind. When the books arrived, I gave publick notice of it, after sermon, at the next opportunity, and desired such Negroes as could read, and also such white people as would make a good use of them, and were so poor that they could not buy such books, to come to me, at my house, and I should distribute them among them. On this occasion I also enlarged upon a new topic of conviction, both to the slaves themselves and their masters.— Since persons at so great a distance, who had no connection with them, were so generously concerned to christianize the poor Negroes, and had been at so much pains and expence for that end, then how much more concerned, how much more zealous, and industrious should their masters be, to whom the care of their souls as well as of their bodies is committed, and who enjoy the advantages of their laborious service! and how much more ought the poor Negroes to be concerned for themselves? and how much aggravated would be their guilt and ruin, if they persisted in obstinate infidelity and wickedness, after so much pains had been taken with them for their conversion? This I found afterwards proved a very popular topic of conviction, and made some impressions upon the minds of not a few. For some time after this, the poor slaves,

whenever they could get an hours leisure from their masters, would hurry away to my house, and receive the charity with all the genuine indications of passionate gratitude which unpolished nature could give, and which affectation and grimace would mimick in vain. The books were all very acceptable, but none more so than the *Psalms* and *Hymns*, which enable them to gratifie their peculiar taste for psalmody. Sundry of them have lodged all night in my kitchen, and sometimes when I have waked about 2 or 3 a'clock in the morning, a torrent of sacred harmony poured into my chamber, and carried my mind away to heaven. In this seraphick exercise, some of them spend almost the whole night, I wish, Sir, you and their other benefactors could hear any of these sacred concerts. I am perswaded it would surprize and please you more than an Oratorio, or a St. Cecilia's day. The good effects of this pious charity are already apparent. It convinces the heathen, that however vicious and careless, about the religion they profess, the generality of the white people are, yet there are some who really look upon it as a matter of the utmost importance, and universal concern, and are actuated with a disinterested zeal to promote it. It has excited some of their masters to emulation, and they are ashamed, that strangers, on the other side of the Atlantick, should be at pains to teach their domesticks christianity, and they should be quite negligent themselves. It furnishes the most proper helps for such of the Negroes as can read, and are piously disposed, and some of them are evidently improving in knowledge. It has excited others to learn to read; for as I give books to none but such as can read, and are piously disposed, they consider them as a reward for their industry; and I am told that in almost every house in my congregation, and in sundry other places, they spend every leisure hour in trying to learn, since they expect books as soon as they are capable to use them. Some of them, I doubt not, are excited to it by a sincere desire to know the will of God, and what they shall do to be saved: others, I am afraid, are actuated by the meaner principle of curiosity, ambition, and vanity. However, be the principle what it will, I cannot but rejoice in the effect, as it renders them more capable of instruction in the great concerns of religion. This charity may also be of great service in a political view; for now, when the French and Indians are invading our country, perpetrating the most horrid barbarities and depredations upon our frontiers, we have not been without alarming apprehensions of insurrections and massacre from the numerous slaves among ourselves, whom

they might seduce to their interest by the delusive promises of liberty; and while they do not feel the restraints of conscience and christianity, our apprehensions are but too well grounded. I have done my utmost, without hinting my design to them, to prevent so dismal a calamity; and for this purpose I have endeavoured to convince them, that there are many of the English, as well as myself, who are really solicitous for their welfare, which has given me no small popularity among them; and especially to bring them under the restraints of the pacific religion of Jesus, which has so friendly an influence upon society, and teaches a proper conduct for every station in life. Now I can distribute these books among them as tokens of disinterested benevolence, as helps to understand christianity, and in the mean time to detect the impostures, superstitions and cruelties of popery. For this latter purpose the *Protestants Resolution* is extremely well calculated. To all this I may add, as I have the honour of distributing the books, it gives me a very handsome opportunity of speaking seriously and with particular application to many, who might not otherwise come in my way. There are thousands of Negroes in this colony, who still continue in the grossest ignorance, and most stupid carelessness about religion, and as rank pagans as when they left the wilds of Africa. And there are not a few of this unhappy character, even in the bounds of my congregation, which by the by is above 60 miles in circumference. But I think, Sir, my ministry of late has been most successful among them. Two Sundays ago I had the pleasure of seeing 40 of their black faces arround the table of the Lord, who all made a credible profession of christianity, and sundry of them with unusual evidence of sincerity. Last sunday I baptised 7 or 8 Adults, who had been catechumens for some time. Indeed many of them seem determined to press into the kingdom of God, and I am persuaded will find an abundant entrance, when many of the children of the kingdom shall be shut out. One of the catechumens, baptised last sunday, I conversed with the evening before. He addressed me to this purpose, in broken English, "I am a poor slave, brought into a strange country, " where I never expect to enjoy my liberty. While I lived " in my own country, I knew nothing of that Jesus, which I " have heard you speak so much about. I lived quite careless, " what will become of me when I die, but I now see that such a " life will never do; and I come to you, Sir, that you may tell " me some good things concerning Jesus Christ, and my duty " to God; for I am resolved not to live any more as I have

“done.” Such a simple address is very striking oratory to me, and would my time allow, I could give you many such specimens. There is one happy circumstance which I think very remarkable, and that is, that notwithstanding the odium protestant dissenters lye under in this colony, where they were not known till very lately, and notwithstanding the usual disaffection which those bear to vital religion who have none themselves, yet the Negroes in these parts are freely allowed to attend upon my ministry, and sometimes upon my private instructions, even by such masters as have no religion at all, or are bigots.—Indeed it is the object of my zeal, not to make them dissenters, but good christians, and good servants. But when I consider, how often the most candid and generous endeavours are misconstrued by bigotry, much more by impiety, I cannot but wonder my attempts meet with so little opposition, and escape suspicion, and I cannot but look upon it as a very promising presage.—I have distributed sundry of the books among the poorer sort of white people, with this charge, that they would not keep them by them, as a private property, (except the Bibles, for which they would have constant use in their families) but circulate them about among such of their neighbours as would seriously peruse them, that they might be as extensively serviceable as possible. Some of them have since discovered to me what solemn impressions they received in reading them.—I sent a few of each sort to my friend and brother Mr. Wright, Minister in Cumberland, about 90 miles hence, where there is a great number of Negroes, and not a few of them thoughtful and inquisitive about Christianity, and sundry of them hopeful converts. He has been faithful in the distributing, and informs me, they meet with a very agreeable and promising reception. He is very laborious in his endeavours to instruct the Negroes, and has set up 2 or 3 schools among them, where they attend on sundays, before and after sermon, for they have no other leisure time.—It affords me no small pleasure that you have some more books in reserve for me. I know I have had vastly more than my proportion, as a member of the *Society*, and I cannot have the face to sollicite farther benefactions. Nay, it pains me to think, that by directing the channel towards this new world, some places nearer home may have been drained, or left unwatered. But alas, dear Sir, when I reflect upon the almost universal neglect of the many thousands of poor slaves in this wide extended country, that they generally continue heathens in a christian country, that but few of their masters will furnish them with such means of instruc-

tion, and that they are absolutely incapable of furnishing themselves; when I reflect upon the burthen of guilt under which my country groans on this account; when the impression of these things are fresh upon my mind, I am quite insatiable, and can never say, it is enough. Alas, what are 4 or 500 books, among so many thousands. Indeed I believe there are more than a thousand Negroes that attend upon my ministry, at the sundry places where I alternately officiate: and sundry of them who are well disposed I am obliged to send away without a book, for they were all distributed in a few days after their arrival, and I took care not to give one of each sort to every particular person, but ordered them to borrow and lend among themselves.—I earnestly desire to have something to distribute among them, that would at once help them to read and teach them the rudiments of Christianity. I have had thoughts of attempting such a thing myself, if I knew how to discharge the expence of the press; tho' I have no peculiar qualification for it; but this, that I might perhaps adapt myself better to their modes of speaking and thinking, than those that have no acquaintance with them. Dr. Watts setts of *Catechisms* are the best I know extant, for the last of these purposes; and therefore when my next nomination comes, I beg you would send me a considerable proportion of them.—Thus, Sir, I have given you an account of the use I have made of this generous charity, and the happy effects that are likely to follow from it; and I have only this request to add, that the friends of religion with you, would help it forward, not only in this way, but also with their importunate prayers. This assistance is greatly needed, and earnestly desired, by their, as well as, Sir,

Your most obliged, and most affectionate humble servant,
SAMUEL DAVIES.

(From a Letter to Mr. Forsitt from Mr. Hutson at Indian Land, S. Carolina, 19th April, 1754.)

DEAR SIR,—I wrote to you in January last, promising to disperse the Books I was favoured with to the best advantage, and to give you an account of the disposal of them.—There is a good old gentleman in Charleston, of our denomination, who for many years past has spent the morning and evening of every Lord's day in teaching the poor Negroes to read, and instruct them in the principles of religion. A considerable number attend every Lord's day, and there is reason to hope that several have been savingly wrought upon. About 8 or 9 years ago he was put into prison for this good work, under

pretence of being a nuisance to the neighbourhood by assembling the Negroes at his house, to sing psalms, etc. But as there was no law by which this mischief could be well framed, much less supported, he was dismissed after a little while, and has since met with no disturbance.—The second is a Minister about 14 miles distant from any settlement, a gracious humble man, of a truly catholick spirit.—The third is a young man of my own church, of great piety, and well qualified for the instruction of the Negroes, having a peculiar talent of expressing himself in such a manner as to be easily understood by them. He was engaged last summer by the executors of two large estates, about 30 miles from my settlement, to instruct the Negroes in the plantations under their care. Great numbers attend, and seem exceedingly desirous to know Jesus Christ and him crucified. And as it is in the center of the province, I am in hopes the work will spread.—Each of these three persons assure me in their letters, that they have faithfully distributed the books I sent them, which were received by the Negroes with great thankfulness, and that the work of the Lord is prospering in their hands.

Some instances of Religious Concern among the Inhabitants of Virginia, 1755, 1756.

(From a Letter to Mr. Whitefield from Mr. Tod, a Minister in Virginia; Hanover, 26th June, 1755.)

THE impressions of the day you preached last here at my meeting-house, can, I believe, never wear out of my mind; never did I feel any thing of the kind, more distressing than to part with you, and that not merely for my own sake, but that of the multitudes, that stood longing to hear more of the news of salvation from you.—I still have the lively image of the people of God drowned in tears, multitudes of hardy gentlemen that perhaps never wept for their poor souls before, standing agast! all with signs of eagerness to attend to what they heard, and their significant tears expressive of the sorrow of their hearts, that they had so long neglected their souls. I returned home like one that had sustained some amazing loss, and that I might contribute more than ever to the salvation of perishing multitudes amongst us: I resolved I would labour to obtain and exert more of that sacred fire which the God of all grace, had so abundantly bestow'd on you for the good of mankind. (To the praise of rich grace be it spoken) I have had the comfort of many solemn sabbaths since I saw you, when, I am perswaded, the power of God has attended his

word, for sundry weeks together; and in my auditory which was perhaps more crowded thro' your means than it had been before: I could scarce see a countenance often, whose tears did not indicate the concern of their souls about eternal things. And blessed be God, these appearances are not yet wholly fled from our assembly.—I was by order of the presbytery to attend the installation of Mr. Henry the 4th of this month, at Lunenburg about a hundred miles south west of this place, and we administered the sacrament of the Lord's supper the sabbath following. We preached Thursday, Friday, Saturday, Sabbath and Monday, when there was comfortable evidence of the power of God with us every day: Believers were more quickened, and sinners were much alarmed. Many of them talked with Mr. Henry and me, with great desire to know what they should do to be saved. One I remember came to me trembling and astonished, the nearest image I ever saw of the trembling Jaylor, crying out, what shall I do to get an interest in Christ, etc. In my return home, I made an excursion to preach to a number of people who had never before heard *a new Light* (as they call us), I hope the word of God was attended with divine power to many of their hearts.

(From a Letter to the Publisher, from Mr. Wright a Minister in Virginia, 18th August, 1755.)

THE situation of our colony, is most doleful as the gazzete will inform you; we have not only the sword without, but famine within; and alas our people, till the defeat of our army, quite unalarmed, and secure! But now there seems to be a general concern among all ranks. People generally begin to believe the divine government, and that our judgments are inflicted for our sins! they now hear sermons with solemnity and attention; they acknowledge their wickedness and ignorance, and believe that the new light clergy and adherents are right. Thus you see, dear Sir, that amidst all our troubles, God is gracious, and brings real good out of our real evils, adored be his great name. When the conduct of people lately appeared so differently, it puts me in mind of Zechariah 8th ult.—I had the sacrament of the Lord's supper administered the last sunday of July, in my infant congregation, which proved a solemn season.—There was a vast concourse of people, above 2000 I dare say. I was installed at the same time by Messrs. Davics, and Henry of Lunenburg; I have had about 180 communicants, above 80 of them never partook before I came here. There were general awakenings

for sundry sabbaths before the sacrament, and new instances of deep and rational convictions, which I found by examining the communicants;—I have had an afflicting winter of it, the rivers were generally so high, that I had but very thin congregations. It was a double winter to your poor countrymen. But the Lord heard me out of the deeps, and with the natural spring, made the day spring from on high, to visit us. I have seen last Lord's day, above a hundred weeping and trembling under the word. Dear Sir, you see how much I need the prayers of the children of God in Glasgow.—I now preach any where being so distant from the metropolis, and the time being so dangerous and shocking; and I would fain hope, not without success.—I again, and again, beseech you and the people of God, to join together in prayers for me.

(From a Letter to the Publisher from Mr. Davies; Hanover, 14th July, 1756.)

ABOUT a month ago, I took a journey to Mr. Henry's congregation in Lunenburg, about 130 miles hence, to assist him in administering the sacrament, and in 13 days, I preached 11 or 12 sermons, with encouraging appearances of success. I think Mr. Henry's and Mr. Wright's labours continue to be blessed in those parts. At the sacrament, in that wilderness, there were about 2000 hearers, and about 200 communicants; and a general seriousness and attention appeared among them; a considerable number of thoughtless creatures are solicitously enquiring after religion.—Last sunday I had a sacrament assisted by my good brother and next neighbour, Mr. Tod. It was a time of unusual anxiety to me. I hardly ever felt so much of a pastoral heart, I mean an affectionate concern for my flock; and yet I had not a proportional liberty to vent it: however, I hope it was a refreshing time to some hungry souls. I had the pleasure of seeing the table of the Lord adorned with about 44 black faces. I indeed, my principal encouragement of late has been among the poor Negroe slaves: a considerable number of them give good evidences of a sincere conversion to christianity; and in the land of their slavery, they have been brought into the glorious liberty of the sons of God.—But alas! notwithstanding these promising appearances, an incorrigible stupidity *generally* prevails thro' this guilty land: and there is no spot on our globe, that more requires the pity and the prayers of God's people.

Religious Intelligence.

FOREIGN.

MISSION TO THE SANDWICH ISLANDS.

(Continued from page 501.)

JOURNAL OF THE MISSIONARIES.

24. Sabbath. A considerable assembly attended to the preaching of the Gospel from the Saviour's injunction, "*Strive to enter in at the straight gate, for many, I say unto you, shall not be able.*" Several strangers, after the close of public worship, expressed their satisfaction in unexpectedly hearing the Gospel preached at this place.

At the sabbath school this afternoon several seamen were present, who, when the school was closed with prayer in the native tongue by Honoree, kneeled in decent order, as the pupils are accustomed to do. The school have commenced learning the ten commandments abridged and translated.

[After describing the launch of a schooner, built by Americans at Hanaroorah, the journal adds:]

The government we are told have offered capt. Starbuck's ship-carpenter \$35 a month, on condition he will stay in their employment. They have a great desire to build and repair vessels. It is not probable that the business of ship-building will ever be very extensive here, unless ship-timber be imported from the American coast, and foreign carpenters begin the work. A pious, skilful, and devoted ship-carpenter, who is inured to self-denial, and desirous to do good, and only good, to the heathen, would, in our opinion, be an acquisition to the mission, and to this nation, of incalculable value.

26. At 9 o'clock this morning, the L'Aigle left the harbor. Mr. B. went on board to give the parting hand to our friends, expecting that they would now surely proceed to England. But when they had passed the bar, and were ready to dismiss the pilot, they began to fire the customary salute.—

In charging the second time, a cartridge accidentally took fire, and the explosion carried away the right hand of an unfortunate seaman, and greatly injured his left hand.

[The seaman whose calamity is here described, is afterwards mentioned in the journal as "a prudent young man, and the favorite of the crew." As he was maimed for life, capt. Starbuck began and promoted a subscription for his benefit. The captain gave \$350 for this object, which was increased by the officers and crew of the ship to \$1000; to which sum the residents at the island added \$300. The missionaries had it in their power to return to this suffering stranger the kind attentions, which they had experienced from captain S. and his officers; and the use, which they made of this opportunity, served to silence those national prejudices, which are too apt to prevail among residents at the islands. It ought to be added, to the credit of capt. S. and his ship's company, that they had once before, during this voyage, subscribed \$500 for the family of an officer of another ship, who had been killed by a whale.]

At 2 P.M. Mr. B. dined on board the Ann with capt. Hale, who presented to the family two barrels of salmon, and one to Dr. Holman, for which he deserves our thanks.

27. This morning the wounded seaman was brought to our habitations, attended by the surgeon and a waiting lad. We are much gratified to have it in our power to show hospitality to an unfortunate stranger, who could no where else in this island be so well accommodated.

29. The anniversary of the Sandwich Island Mission, or of the ordination of the missionaries at Goshen, Con. to be sent forth to the Isles of

the Gentiles. The year has been marked by the most wonderful revolutions in these islands, and by events most interesting to us. May every succeeding anniversary witness the prosperity of the mission, and the progress of Christianity here, till the Prince of Peace shall have full possession, and reign with joyful and undisputed sway.

30. The prospect of the wounded seaman's recovery is favorable. It is a smile of Providence, which deserves our grateful notice, that we should, just at this time, be provided with the conveniences to entertain strangers, and, with so little sacrifice, to perform the duties of hospitality and kindness. We ourselves are but strangers and pilgrims: but God provides for us.

Oct. 1. Sabbath. Public worship attended by considerable numbers.

2. Monday. Attended the monthly concert of prayer. These seasons are uniformly pleasant and calculated much to strengthen the feeble missionaries in the pursuit of an object, which, without the prayers of Zion, would be hopeless. Some of our scholars seem desirous to attend these meetings for prayer. May the Lord soon inspire them with a spirit of grace and supplication.

8. Sabbath. Public worship as usual this morning. Among the number that attended were Dr. Holman and his wife, Dr. Williams and his patient, who, we were surprised to find, was so far recovered as to be able to be present.

Progress of the Sabbath School.

This afternoon the sabbath school was peculiarly interesting. Finished the memoir of Obookiah. The closing death bed scene of that dear youth, to whose history the school had listened from Sabbath to Sabbath, was very affecting to them.— Many of the scholars wept. Honoree, who interpreted, told them that it was he who stood by, and said, "Obookiah's gone." We believe the impression on their minds is happy. The engraving, which represents the dying Christian, was exhibited, with which they were much interested.

Several of our pupils have expressed an earnest desire, that they might be like Obookiah. They have listened to our instructions with an apparent and avowed determination to follow them as far as they could. Thus our hopes, in respect to our school, are every week increasing. While we have too much evidence that *we* are *nothing*, we are satisfied that the *work* is the Lord's. He will increase, though we must decrease.

Evening Conference.

This evening we have had special occasion to rejoice in what our eyes see and our ears hear. We hope, that we shall not be allowed to despise the day of small things. At the house of Hannah Holmes, Mr. B. accompanied by Dr. Williams and John Honoree, attended a weekly religious conference. This meeting has been maintained with a good degree of regularity since the first Sabbath in August, when Thomas Hopoo was present. On entering the room, they were much pleased to find a little peaceful circle of the heathen assembled for the worship of Jehovah, with a desire to hear about the great salvation. Part were sitting on seats upon one side, and the rest were seated around upon the mats which cover the ground. A table stood in the midst with a lighted lamp, and a Bible; and a chair for the leader of the meeting. A portion of Scripture from John 3d was read and interpreted; and a few familiar remarks were made, accompanied by questions and answers, a hymn sung and interpreted verse by verse, and a prayer offered, while all knelt in silence. Honoree generally makes remarks and offers a prayer in his own tongue at this meeting. Several foreigners were present.

We are told, that Hannah H., who gives the most diligent attention to all our meetings, and schools, attends daily to the duties of morning and evening prayer in her family. The Lord open her heart, and make her like Lydia of Philippi.

Thus, in a feeble manner, the natives of the islands begin the worship of the true God; and we pray, that

they may be assisted by his Spirit to worship him in spirit and in truth.

11. Dr. Holman and his wife went on board the brig *Ann*, capt. Hale, and sailed for Atooi, where they are doubtless, anxiously expected every hour. Capt. H. is now bound towards Boston, via Canton. We send by him a packet of letters to our friends, directed to the care of Mr. Evarts. We hope to have opportunity, at least as often as once in three months, to make direct communications to the American Board.

Capt. H. left for us two sticks of timber, pine and cypress, brought from the N. W. coast.

20. How frail are earthly hopes; and how feeble is our tie to temporal comforts. "This is not your rest" is written on all earth can boast; and the thatched walls of our spider's-web habitations speak to us emphatically the same language. Last evening we retired to rest with our usual quietude and security, and in a state more settled and comfortable than ordinary. At 3 o'clock the family were roused from their slumbers, by the alarm of fire. We had been taught to expect that a fire in our "straw houses," as they are often called, could not be easily extinguished; and that, in case of fire, the natives would consider it lawful, as it was customary, to plunder as much as they could.—The fire had broken out in Honooree's house, where Dr. Williams, the wounded seaman, and waiting lad, were lodged. The flame had spread nearly over one end, and was rapidly spreading over the roof. The wind was light and in a direction to expose the other buildings but little. In 20 minutes, by the blessing of God, the flames were extinguished. Several native men came seasonably to our assistance. The wounded man was removed to the house of Mr. Chamberlain. Dr. W.'s trunk, books, apparel, bed-clothes, &c. were, during the fire, removed a little distance from the house, from which some native females pilfered a few articles.—One of them to-day, being reminded of the impropriety of stealing, and especially in the time of such a calamity,

brought back her part of the stolen goods, though she pleaded, as a full justification of her crime, the long continued custom of the country.—The others, who were known to be present, and who doubtless shared in the booty, maintained that they had taken nothing.

The frame of the house suffered little damage, and the thatching destroyed on the end and roof has been replaced to-day. God was exceedingly merciful to us. A little increase of the wind, which had been strong in the former part of the night, but was now light, would probably have baffled all our efforts to extinguish the flames; and then a change in its direction might have laid our little missionary establishment in ashes.

21. This is the season, called by the natives Muckehute, the anniversary of the grand taboo, which has sometimes continued 40 days, and heretofore been celebrated by special sacrifices to the gods, and by games of boxing. Not unfrequently the altars of abomination smoked, on these occasions, with the blood of human victims. Very little attention is now paid to this season, which formerly occupied the time and thoughts of natives, 5 or 6 weeks. We were told, that the young chief, Tamahamaha, 2d, nephew of the late king, and now governor *pro. tem.* of this place, intended to have a game of boxing to-day: but it was omitted. He says, "I no like it to fight." A game commenced two days ago, and a boy was hurt by a blow from a man, which displeased the chief. Should Christianity prevail, this celebration will cease entirely.

In digging a well, by the side of our cooking-house, Mr. Chamberlain found good water, in a bed of coral, about seven and a half feet below the surface of the ground, having dug through about three feet of rich soil, and three feet of a kind of cinder, and into the coral 15 or 18 inches.—The coral is composed, in part, of sea-shells; or rather sea-shells and sand are incorporated in the mass and petrified, being firmly connected with the more porous parts of the coral. It

is probable that the surf of the sea once rolled here, as it does now about a mile from this place. The cinder, which lies upon the coral, was thrown out by a volcanic eruption from the hill, about a mile back of us. This hill is concave on the top, and from its curious shape has taken the name of "Punch-bowl-hill." The whole plain on which we live, about 15 miles in length and 2 in breadth, appears to be but a few feet above the level of the sea; and were the tides to rise here, as in many places on the eastern side of the American continent, we might expect the waves now to reach our very doors.

23. The Thaddeus, capt. Blanchard, and the ship Volunteer, capt. Bennett, arrived from the N. W. coast, having spent a few days at Owhyhee. The crew of the Thaddeus are in good health.

24. Captains Blanchard and Bennett visited the school, and heard a class read intelligibly one of Mrs. Barbauld's hymns. This class had begun with the alphabet of a new language, since the sailing of the Thaddeus from this place, only 5 months ago. The gentlemen favored us with their company at tea, and with some important information from the coast. They visited Norfolk Sound, where is a small Russian settlement, a fort, a church, and a school under the care of two competent instructors, and open for the reception of native youths along the coast. They dined with the governor, a respectable man, who treated them with civility and hospitality. The priest of the Greek church there is, by their account not distinguished for piety, or purity of morals. To promote the civilization of the natives, the Russian government encourage the marriage of their colonists with native females. North West Indian boys are sent a considerable distance to attend school.

The time is doubtless approaching, when the rude and barbarous, and long neglected inhabitants of the dreary N. W. coast, will be enlightened with science and Revelation, and be brought under the peaceful sceptre of Jesus. A desire for instruction begins

to be manifested among them. Two or three sprightly boys applied to capt. Bennett to be taken on board his ship, and carried away to some place of the world, where they could be instructed. Some of the savages, when they heard of missionaries being sent to teach the Sandwich Islanders, inquired why they were not sent to *them*. When they were told, (jocosely perhaps,) that they had nothing for missionaries to eat, they replied, "We would give them such as *we* have."

There is a young female from the N. W. coast now in this village, brought hither to save her life, having been a prisoner and devoted to death; and one young man, who has once or twice been at our house; but neither have yet attended the school. A letter from brother Loomis by capt. Bennett mentions, that he has one fine N. W. boy, under his instruction at Toeaigh.

Some men, who have visited the N. W. coast, say it is impossible to propagate the Gospel there. But they forget, that God has made of one blood all nations, and provided a Saviour for all, and designed his Gospel for every heathen nation, however barbarous or inaccessible, as they have never learned that he can, with infinite ease, remove every obstacle to the promulgation of his law or his Gospel. *Impossible to propagate the Gospel?* So it is with man, but not with God. *Impossible to propagate the Gospel on the N. W. coast?* So it is on any other coast, or island, without a divine blessing; but with it, the weakest instruments are effectual, and the feeble agency of mortals is attended with the energy of Omnipotence. The energy of the Holy Spirit is irresistible, and can as easily transform the roaming savage of the north into a humble child of God, as a persecuting Saul into the zealous Apostle of the Gentiles. The Gospel can be propagated on the N. W. coast. *It must be; it will be.*

26. Specimen of the production of the Islands. Though we dare not yet speak of the yams of Oneehow, 'a fathom long,' we can say, that we have

in our possession two potatoes which together weigh 18 pounds and three quarters; one of which measures 15 inches in length. Mr. G. lately took the weight of a potato brought from Owhyhee, which was 17 lbs. These are *sweet potatoes*. Other kinds raised here are small.

27. Several men and women of distinction visited the school, and expressed a general approbation. Some believed, and some doubted, the truth of the scriptural doctrines taught.—Every day we have more or less spectators, from 10 to 40 in number, to witness our interesting school. They seem generally pleased with the order and regularity which appears, and often, with their heads crowding at the windows and doors, listen, with a kind of admiration, to hear the school recite in concert, their religious lessons at the close; while they seem to say, "We would know what these things mean."

29. An interesting youth was added to the Sabbath school, who understands our language considerably, and desires to be taught the art of reading and the knowledge of Christ. Thus God continues to us the blessing of his grace, the means of usefulness, health, peace, competence and favor with the people, among whom we dwell.

Nov. 1. Arrived to-day, the ship *Maro*, capt. Allen, from Nantucket, a south-sea whaler. She sailed from America, two days after our embarkation; was 20 days off Cape Horn, which she passed about a month later than the *Thaddeus*; touched at *Mowee* in May; and has since been cruising for sperm. whales, with singular success, on the coast of Japan. Capt. Allen dined with us, in company with captains Blanchard and Bennet; and visited the school, which now consists of 40 pupils. He spoke in favor of the Lancasterian method of instruction, and kindly offered to furnish us immediately with a book, containing its elements, which he happened to have on board his ship; and of which we had often lamented the want, since our arrival, as we could not find it among our books.

[The next day, capt. Allen, being about to depart, presented to the mission various articles, amounting to \$60, as they would be valued at the Islands. The sum was therefore put to the credit of the Orphan School Fund against his name, and the thanks of the missionaries were returned.—Capt. Blanchard and Mr. Conant of the *Thaddeus*, presented articles, worth more than \$20, to the mission.]

3. Received from on board the *Thaddeus* 1300 bricks provided in Boston to accommodate us with ovens, fireplaces, &c., a box of window glass, a box of small cheap looking-glasses and lamps, a sack of wearing apparel, &c. Mr. Bingham made a short visit on board, and was politely received. Capt. Blanchard presented him a hat from the N. W. coast, and two beautiful Russian table cloths, which he received from the Governor of the settlement at Norfolk Sound.

Tamahamaha 2d with his noisy train visited the school this afternoon. He is quite young; appears somewhat affable, is exceedingly fond of amusements, seems hardly willing to submit to the drudgery of learning, though he can readily sketch a view of the harbor with a pen, and dexterously write, with a staff upon the ground, the name of what *Thomas Hopoo* calls one of the remaining idols of *Owhyhee*, "*Rum*." We have made repeated efforts to induce him to give his attention to study, but with little apparent effect. It is said that *William Tennooe*, who associates with him, tells him it would be of no use to attend our school.

Sabbath, 5. Public worship in the morning attended by a larger assembly than usual. Capt. Blanchard, 3 of his officers, who appear serious and particularly friendly to the mission, and most of the crew of the *Thaddeus*, were present. Brother *Thurston* preached to them last Sabbath at *Kirooah*. We still have reason to hope, that one of the mates really passed from death unto life, on his passage from Boston to this place. Two of the other officers give increasing evidence of abiding seriousness.—Capt. Bennett and most of his crew,

and most of our school were present. They listened to the preached Gospel from Eph. ii. 8. "For by grace ye are saved, through faith: and that not of yourselves; it is the gift of God," The season was happy. The Sabbath is now observed, in a manner diverse from what has been long customary in this place. Foreigners have heretofore regarded it as a holiday, and spent its sacred hours in trifling, amusement, and vice; and the natives had caught the spirit, and begun in earnest to imitate the example; and thus, even while the grossest idolaters, joined in the homage which vice pays to Christianity. Now something of the stillness, the rest, and the appropriate duties of the Sabbath begin to appear.

Our Sabbath school, learning the commandments in course, took the ninth this afternoon; and, with five minutes attention, were able to repeat it in concert, in their own tongue; so that we have no reason to fear they will lose it. Captains Blanchard and Bennett, who were present, were surprised to see with what facility they commit to memory one of the commandments, which children in America often find it so difficult to learn. This evening enjoyed a very pleasant conference at the house of H. Holmes. The story of the prodigal son was read, interpreted, and applied. Sally J. said, 'she had some fears about her soul; she had been so bad, that she did not think she could go to heaven; she had for several days thought much about it, and she lay awake many hours in the night to think what she must do.' She was told, that God would forgive the greatest sinners, if they were sorry for their sins, and would love and obey the Lord Jesus Christ. After the meeting, she said, "I thank Mr. Bingham for his instructions, and I thank all the missionaries for coming here to tell us about God and the right way to heaven." She appears evidently to be under the operation of that Spirit, who *convinces of sin*. May that Spirit bring her to Christ for righteousness and salvation.

6. The first class in the school be-

gan with Watt's catechism, which they can understand tolerably well, and with which they seem interested. Sally J. said, on receiving a copy of it, "I feel thankful for any thing that will tell me what to do." A pleasant youth, who has been several days in the school, pleaded hard to be taken into the family. He has heard that learning is a good thing, and he desires to get learning, and wishes to know more about the great God; but he says, if he comes to school, his master, who is a native mechanic, will not give him any thing to eat, and his parents live on a distant part of the island. It is an interesting question, whether we should be warranted in our present circumstances, and in the present state of the funds of the Board, to increase the expenses of the establishment by feeding and clothing this promising young man, who pleads with great earnestness for admission to our table, and has labored industriously to-day to earn his bread. Many of those, under our instruction, have drawn largely upon the stock of garments furnished by the Christian public for our heathen scholars. We have 12 now, in this branch of the mission family, dependent on us for food and clothing, who eat at our table, attend with us the morning and evening sacrifice, are instructed in the school 6 hours a day, and are taught the principles of Christianity and the usages of civilized life. Three of them are orphans, their fathers, who were foreigners, being dead. We must say, to this young man, that, while we desire him to attend the school, and avail himself of the advantages it proffers, we must at present request him to seek his support from some other source. [*Miss. Herald.*]

(To be continued.)

PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK.

(Continued from page 507.)

Smyrna, Nov. 21, 1820. On our return, we found letters from America, which contain a variety of intelli-

gence. Some, whom we knew, have gone to their eternal home. Some, who "did run well," have apostatized. Still truth prevails, and multitudes are added to the Lord.

22. We spent the day in writing to our friends in America. Capt. Blackler called on us; and, in the evening, Mr. Buell came to see us. He is from Vermont, but has been for some time past vice consul at Algiers.

23. Went on board the *Charles and Ellen*; left letters for Dr. Worcester, Mr. Evarts, the Savannah Miss. So. and a number of our friends; and also two Bibles and some tracts for the seamen.

The English consul gave us leave to occupy, without expense, the chaplain's rooms, until another chaplain shall arrive.

26. Heard the Rev. Mr. Favez preach in French. A young gentleman came to our room, by previous appointment, and we spent a season in reading the Scripture, singing, and social prayer. On going away, he requested a Bible, that he might have it constantly in his room, and read it often.

27. Gave 50 tracts to the Russian consul for distribution.

Temporary Separation of Messrs. Parsons and Fisk.

29. Devoted the day to fasting and prayer. It had, for some time, been a question, whether one of us ought not to remain some longer in Smyrna, and the other proceed, without further delay to Judea. It is desirable, that some one should be here to carry on the work of distribution, and to get more tracts printed at Constantinople, or Scio. Till a chaplain arrives, he can occupy these rooms, and preach in the chapel on the Sabbath; and the Messrs. Vanlenneps have generously offered, in case one of us sees fit to remain, to give him his board. The state of things here is such, that we cannot feel willing to leave the place; and we are not willing to have our visit to Jerusalem delayed any longer. If only one of us goes, he will have an interpreter, who understands English, a faithful man, and a good nurse in case of sickness. As

to missionary labor and research, probably one may do about as much, at least during the present season, as both could do. On the whole, it seems, so far as we can judge, that the interests of our mission are likely to be most effectually promoted by a temporary separation. We contemplate it with reluctance; but our rising murmurs are hushed by contrasting our case with the separation, to which our brethren were called who went first to India. We hope to be again united, after a short time, to prosecute the original plan of our mission.

30. We visited the Greek school which is under the British protection, and of which we gave some account in our our journal for May 2. Distributed 250 tracts among the scholars. Benjamin, who was many years at the head of the school in Haivali, is now at the head of this school. The whole number of pupils is said to be 360.

Friday, Dec. 1. Brother Parsons engaged a passage for Jaffa, in a Greek vessel. He is to give 500 piastres,* one half here and the other half in Jaffa. The vessel carries pilgrims, and expects to stop for a day or two at Scio, Rhodes and Cyprus.

Sabbath, Dec. 3. At 11 we had the privilege of going to the house of God for public worship. Brother Fisk preached to 60 or 70 people.

Preparations for the Departure of Mr. Parsons.

In the evening we received a letter from the Rev. Mr. Conner at Constantinople, enclosing also a letter of introduction to Procopius, the agent of the Greek Patriarch, and Principal of the convent at Jerusalem.

4. The English consul brought us a travelling firman from the Grand Signior. He obtained it at our request, through the agency of the Ambassador at Constantinople. This firman gives us liberty to visit the islands of the Archipelago, Syria, Egypt, and their frontiers, and orders that we be treated in the most friendly manner, offered every assistance, security and protection, and furnished

* About 70 dollars.

(at our own expense) with proper guards wherever it may be necessary.

At dinner Mr. Vanlennep told us, that he had procured letters of introduction and credit for brother Parsons from a rich Armenian merchant here, to one of his countrymen at Jaffa, and another at Jerusalem. Before writing the letters, he said to Mr. V. "Is the man, who wishes for this letter, your friend?" "Why do you ask that?" said Mr. V. "Because, if he is your friend I will recommend him strongly." "I wish you to do so;" said Mr. V. "for he is my particular friend." When the Armenian brought the letters, he brought also four boxes of honey: two for his friends in Jaffa and Jerusalem, and two as a present to brother Parsons, with a request that he would *pray* for him at Jerusalem.

5. In the afternoon, carried the baggage of Mr. Parsons on board the vessel. All are to be on board at 8 o'clock, expecting to sail in the night. It is now 13 months since we sailed from Boston. During this period we have spent every day and every night together. Thus far the Lord has prospered and blessed us. We should be ungrateful not to trust him for the future. We shall be separated, for a time, from each other, but we hope not to be separated from Him, "who sticketh closer than a brother."

Embarkation of Mr. Parsons.

6. Last evening, brother Parsons left me to go to Judea. We went on board the vessel together. There we sung, "Guide, me O thou Great Jehovah," united in prayer, commended each other to the divine protection, and gave the parting hand. To be separated from my only Christian brother, is a trial indeed. But we have not come to this land to seek our own gratification. When duty calls, we must obey.

Journal of Mr. Fisk.

Dec. 10. Preached to 60 or 70 hearers from Isa. xiv. 5. Mr. Jackson, an English merchant, invited me to spend a part of the Sabbath in his family. In the evening, I read a sermon to them; and then read the fifty

first Psalm and commented on it, and closed with prayer.

13. Received a letter from brother Parsons, dated day before yesterday-morning, at Scio. He met a most friendly reception from Professor Bambas and some others, and expected to sail for Rhodes in a few hours.

Wrote Greek letters to the schoolmasters at Magnisia and Philadelphia.

14. Visited three Greek schools: all instructed by priests, and designed to teach children the alphabet, and how to read a little; after which, they either consider their education as finished, or go to the large school.—The first of the three consists of about 60 scholars, the second of 20, the third of 7. In the first there are two girls; all the other pupils are boys. I distributed among the masters, and such scholars as could read, about 50 tracts. One of the masters, when I came away, bade me farewell by praying the Virgin Mary to preserve and bless me. This is not uncommon with the Greeks, especially when they have received a favor; and, on all occasions, a great part of their prayers are addressed to Mary or other saints, or to angels.

16. The Rev. Mr. Bellamy arrived as chaplain to the English factory.

Sabbath, 17. Mr. Bellamy read prayers, and I then preached from 2 Cor. v. 10. This probably closes my public labors with this congregation.

Visits to Schools.

19. Visited three more schools.—The first consists of 24 boys and 8 girls. They learn to read, and 5 or 6 can write a little. The second consists of 15 boys, 3 or 4 of them begin to write. The third consists of 22 boys and 8 girls. Three of the boys read Xenophon. Distributed about eighty tracts. Every time I visit a Greek school, my mind is impressed with the misfortune of having the books so generally in a language, which the children do not understand; with the almost entire want of order and discipline; and with the ignorance and incompetence of the masters. To this last remark there are a few exceptions; but unfortunately they are very few.

20. The room I have hitherto occupied being now wanted for the chaplain, the consul very generously offered me the use of another.

27. Visited four schools. The first consists of 100 boys, and is taught by 2 laymen. It was formerly under the care of the celebrated *Economio*, who gave it a character so much above that of the common schools, that it was often spoken of as *the College*.—But an unhappy disaffection toward *Economio*, on the part of the people, occasioned his leaving the school. It is now little more than an A, B, C, school. From this I went to a Lancasterian school, which was established about 3 weeks ago. There were 115 boys present. The third school consists of 4 boys and 2 girls, the fourth of 32 boys and 2 girls. Distributed 200 tracts. In almost every school, when the children learn that I have books for them, they crowd around me in the most irregular and noisy manner. It is in vain to wait for the masters to put them in order. I have no alternative but to command them to their seats. Then I go to them, or call them to me, one by one, and ascertain whether they can read. If they can, I give them tracts, accompanied by brief religious instructions and exhortations. The Psalter, in ancient Greek, is one of the most common books in these schools. I asked one of the masters, whether the children understood it. "O no," said he, "the masters do not understand that. It is very difficult." I hope we shall be able before long to give them the Psalter in modern Greek.

28. Visited another school. It contains 28 boys and 6 girls; only two however, were able to read in a tract.

The Armenian, who gave letters to brother Parsons for Jaffa and Jerusalem, came to my room, and I gave him, a Armenian Bible, and a Turkish Testament.

Interview with a Catholic Priest.

29. Went with Mr. B. Issaverdens, (a young man of this place, who has been several times in America) to see Mr. Davier, a Roman Catholic priest, Mr. I. introduced me as be-

longing to the Bible Society. Mr D. then began to speak against the Society, and the translations which it circulates. He talked so fast and so incessantly, as to give no opportunity for any reply. I showed him the Italian Testament as translated by the Catholic Archbishop Martini, and printed at Naples, and the French Testament by De Sacy. To the last he made objections. I showed him that it was printed under the sanction of a Catholic Archbishop. "Ah!" said he, "since the liberty of the press is established in France, the Archbishops are obliged to sanction whatever people wish to print."

30. Spent the evening with Dr. Clark and his family. Read the three first chapters of Hebrews; and, after some religious conversation, united in prayer. Dr. C. is a physician from Scotland.

Sabbath, Dec. 31. Spent the evening at Mr. Jackson's, The year 1820 is no closing. I commenced it at Malta, in company with my dearest brother. I trust, before another year closes, I shall be with him again.—Every year of my life has furnished occasion for humility and thanksgiving, but this has been, in some respects, a peculiar one. The Lord has been better to me than my fears. Let me trust in him for the future, and never be afraid.

Jan. 1, 1821. A day of visiting, mirth, and dancing, among the Franks of Smyrna. But it has been pleasing to reflect, that in different parts of the world, there are many who prefer uniting in "the concert for prayer," to all the vain delights of mirth.

8. Received a letter from George, the schoolmaster in Philadelphia. He says they are very anxious to receive some Turkish Testaments.

9. I have lately become acquainted with Constantine Dracopolis, a Greek schoolmaster, who was formerly dragoman, (interpreter,) for Mr. Salt, the English consul in Egypt. He travelled with Mr. Jowett in Egypt, and with Mr. Fuller in Syria. I have engaged him to give me instruction in Arabic. He speaks Arabic fluently.

As he is well acquainted with Smyrna, and particularly with the Greek schools, he will be a valuable guide in visiting them.

Went in company with Mr. J. Langdon of Boston to visit four Greek schools. Constantine accompanied us. We first visited his school. It consists of 20 boys and 2 girls. It was in better order, and more of the children able to read, than in any of the common Greek schools which I have seen. In the second school are 14 boys and 2 girls. Only one able to read. In the third 16 boys, few able to read. In the fourth 18 boys and 2 girls. At each school I called the scholars to me, one by one, and to all who could read, I gave tracts accompanied with short exhortations. Distributed 65 tracts.

Sabbath, 14. Eve at Mr. J.'s: we read Dan. ix. and one of the English homilies on prayer, and prayed together.

[Mr. Fisk visited various other schools and distributed tracts. As these visits must naturally resemble each other, we do not think it necessary to copy them all.]

17. Received a letter from brother Parsons, dated in sight of Rhodes, Dec. 20. His progress had been slow; but he had proceeded thus far in safety, and much of his time seems to have been profitably occupied in reading, and conversing with the pilgrims.

Friday, Jan. 19. Mr. Werry has just told me that he had received a letter from his vice consul at Rhodes, dated Dec. 26. Mr. Parsons was still there, but expected to sail in two or three days for Cyprus.

22. Mr. Cohen, the Jew, mentioned in our Journal, May 3, 1820, came to visit me. In the course of conversation, he said the Jews here never kindle a fire on the Sabbath, but often employ Turks or Christians to do it for them. I inquired what they believe respecting a future state. He says they believe, that all atheists and idolaters will be damned forever; but all, who believe in one God, will be finally saved; though, if they live in any known sin, they must suffer in

hell until they have expiated it. He says Jews hold to 613 commandments, besides the decalogue, and if they obey all these, they will be rewarded in proportion; whereas Christians, who hold to only ten commandments, even if they keep those ten, will have a proportionably small reward.

After reading some time in the Hebrew Bible, and conversing about different places, I offered him a Hebrew Testament, which he very gladly accepted. I told him he must read it, and pray that God would shew him what was right, and dispose him to embrace it. He said he would do so. He has engaged to call occasionally and read Hebrew with me. This is the first opportunity I have had of giving a Hebrew Testament to a Jew. The occasion calls for thanksgiving and earnest prayer.

23. Went with Constantine to visit a school, which is taught by a woman. It contains 9 girls and 4 little boys; and while I was hearing them read and distributing tracts among them, several others heard what was doing and came for tracts. Some women applied in behalf of their children; and some, who knew how to read, applied for themselves.

Description of Sedicui.

24. Yesterday afternoon, I went to Sedicui, in company with Mr. Thompson, a young gentleman who lives with Mr. Vanlennep. This village is a little W. of S. from Smyrna, at the distance of 6 or 8 miles. It is the seat of an Aga, but the man, who has held that office the past year, is now gone to Constantinople to hire it for another year. Under the Ottoman government, the man gets an office who can pay the greatest price for it, and then his object is to regain the money he has paid out, and procure as much more as he can. The consequence is such extortion and oppression as impoverish the people, discourage industry, and depopulate the country. There are, in Sedicui, a few Turkish families, who have a small mosque, but without a minaret. There is one Iman, or Turkish priest, said to be the only Turk in the vil-

lage, who can read and write. He is now an old man, and has four wives, one of whom he married a short time since. There are between one and two thousand Greeks, who have a church, four priests, and two schools. I visited the priests, and inquired whether they had the Scriptures in Romaic. They said, no. I inquired if they had them in ancient Greek. They said only the New Testament. I then gave them a Testament for the church, and told them I had others in Smyrna for sale. They immediately offered to purchase three copies. I also visited the schools, heard the scholars read, and gave tracts to all who could read them, accompanied with advice and exhortation. One school contains 30 boys, the other 25. There were no girls in either; nor is there any school for girls in the village, and I was assured that very few of them indeed ever learn to read. In a community of, say 1500 souls, only 55 children are found at school; and for the instruction of the female sex no provision is made. Yet I often perceive evidence, that the Greeks are capable of learning with great ease; and when they have advantages, they are very fond of books and study. I distributed at Sedicui 70 tracts and left 20 with the priest for distribution.

About half an hour after leaving Sedicui on our return; we stopped to look at a tumulus, a little west of our path. The base is about 30 rods in circumference. It is said to be the tomb of Andremon, the leader of the first Ionian colony, which came from Greece to this country. After entering the town we passed through the Jews' neighbourhood, and called at a place near the synagogue, where their schools are taught; saw six schools in which were about 150 boys reading Hebrew. There are some other schools, which we did not see.

26. Went with Constantine to visit two schools. The first is taught by a young woman, and consists of eight girls and three little boys. Three of the girls read very well, and one begins to write a little. The teacher told us, that she learned to read and

write from her brother, and has taught this school now three years. The second school contains 40 boys and 3 girls. The greatest part of them, however, are unable to read at all in a tract. At this school I saw two or three priests. To them, and to the teachers and pupils in the school, I gave 35 tracts.

30. Constantine showed me a letter from a schoolmaster at Magnisia, who had heard of my distributing tracts, and wrote in order to obtain some for his scholars.

[Mr. Fisk gives, under date of Jan. 31st, a discussion which he had with Mr. Cohen, the Jew, with respect to the rendering of Isa. vii. 14; but as it would not be interesting to most of our readers to see Hebrew quotations, and as Mr. C. was not able to raise any plausible objection to the passage as commonly understood, we omit the paragraph. Mr. C. concluded, as he commonly does, when pressed by an argument, "God knows how it is."]

Visit to Cooklujah.

Feb. 2. Mr. Jackson gave me the use of his horse, and Mr. Hanson, a young man who lives with him, rode out with me to Cooklujah, a Greek village 4 or 5 miles from Smyrna, a little south of east. The inhabitants are all Greeks. There is one church, four priests, one school, and perhaps 100 houses. I carried with me a Testament and 50 tracts. Sold the Testament to the priests, and gave part of the tracts to them, and the rest to the school. There were in the school 60 boys; but only ten could read in the tracts. They have no school-book but the Psalter and Prayer-book in ancient Greek. The master and a priest, who were present, told me that they do not understand this language: yet the one reads his church service wholly in this, and the other teaches a school in which are no books in any other language. It gives me great satisfaction to supply men, in such circumstances, with the pure word of God, and with religious tracts in a language which they can understand.

Visits to Various Schools.

3. Went into the upper part of the town, and visited three schools, one family, and the priests at St. John's church. Distributed, in all, 100 tracts. The first school is taught by a priest, who passes, among the Greeks, for a man of learning. His school consists of 35 boys, and is one of the best in Smyrna. It is one of the very few schools, in which the children are taught to understand what they read. In the second school, were 63 boys, and three girls. Most of them were small, and not more than 12 or 15 were able to read. In the third, were 6 boys and 2 girls, all in their alphabet. In returning to my room, I went to the custom-house, to make inquiry about the printing press, which was given by Mr. Clymer to the Syrian Archbishop, and which was sent here from England to be forwarded to Mount Lebanon. I heard last winter, that it was so damaged, in coming out, that it must be sent back to England for repairs, and having lately heard, that it still remained here, I was apprehensive that no care was taken of it. I found at the custom-house the part which was broken; and, with considerable difficulty, ascertained where the man lives, who has the care of it, and went to see him. He is a Syrian Christian from Mount Lebanon, now a merchant here. He told me that the injury was done in taking the press from the vessel; that he immediately wrote to the Archbishop on the subject, and, by his order, had since forwarded to him, the whole except the broken part, which he is now waiting for an opportunity of sending to England to be repaired. In consequence of this misfortune, the printing of the Scriptures is likely to be hindered 2 or 3 years at least.

Sabbath, Feb. 4. Constantine came to my room, and we read three chapters in the Romaic Testament, and conversed some time about what we read.

5. Went with Mr. Jackson and his family to Bournabat, a village at a little distance from Smyrna, on the N. E. We went to the house of a

Jew. On each door post, was a little tin case containing a roll, on which were written the ten commandments. Visited the Greek priest and five schools. In these schools are about 100 boys and 3 girls. In one of them the boys read very well, and seemed to understand what they read. There is one Greek church and 3 priests, one Catholic church, and one mosque. The number of houses is supposed to be about 1000. The number of Turks and Greeks is said to be nearly equal. There are a few Jews, and a few Armenians. Distributed 60 tracts.

6. Mr. Vanlennep has just returned from Sedicui, and tells me, that the tracts which I distributed are read with great interest. One man arose in the night, and lit his candle to read a tract.

7. Visited a school, which contains 12 boys and 2 girls. Only two were able to read in a tract. Some flakes of snow fell to-day, the first I have seen in Smyrna.

9. Visited two Greek schools. In the first were 7 boys and 1 girl, all in the alphabet. In the second, were 4 boys, and the master said 3 belonging to the school were absent, two of whom would be able to read the tracts. I have now visited all the Greek schools, that I have been able to hear of in Smyrna. The whole number is 30, containing about 1100 boys, and 66 females. Besides these schools, Koumas and Economo (brother of the celebrated teacher of that name) give private instruction to a considerable number of young men. There are also some families, in which the children are taught by masters, who go from house to house for the purpose.

10. A Greek merchant from Brusa, who had seen some of the tracts, which I have distributed, applied for some in order to distribute in that place. Gave him fifty.

12. Last evening I received a letter from brother Parsons, dated at Castello-Rosso, a small island between Rhodes and Cyprus, Jan. 13. His voyage is very tedious, the wind being generally contrary. Sold 25 Greek

Testaments to a bookseller for 100 piastres.

14. A young Greek, who is learning the Turkish language, called on me, and purchased a Turkish Testament.

For some weeks past, I have occasionally given instruction in English to a young Armenian, a dragoman of the English consul. To-day I went with him to visit the principal school of the Armenians. It consists of two branches, each under the instruction of a priest. In one branch are about 65 boys, chiefly small, who merely learn to read and write their own language. In the other branch 12 or 15 young men study the grammar of the language. The head master says, there are about 800 Armenian houses in town. I showed him an Armenian and a Turko-Armenian Testament.—He said a Bishop had just set out for Armenia, who wished for some very much; and as he would rest a while at Menimen, they could be sent to him there. I requested him to send these two, which he promised to do without delay. [*Miss. Herald.*]

(To be continued.)

METHODIST MISSION AT CEYLON.

Extract of a letter from Mr. Newstead, dated Negombo, January 3, 1821.

“Our work at this station has, this quarter, been a little diversified and enlivened by the occasional residence here of a part of the Bengal troops, including six English officers; some of them are most exemplary in their attendance on public worship, and encouraged by their presence, so are a few others, who understand English; so that we have been favored with the novel treat of preaching in our own language, to very attentive little congregations, before our usual services in the native languages. One little circumstance in relation to them I cannot but gratefully record. One of the lieutenants, a young officer of the most amiable manners and deportment, soon after I had waited on them to proffer them my service during their stay, came to the Bungalow in the most friendly manner, and in-

genuously opened his mind to me on the subject of religious experience. Being the son of a very respectable English clergyman, he had been brought up in the strictest habits of morality; although it was evident he did not apprehend the nature of spiritual religion; but a more teachable, humble spirit I have never seen; and hence he listened with the most pleasing attention to the very little instruction that was offered him from time to time, on the necessity of a change of heart, faith in the Saviour's blood, &c. Seeing the probability of his receiving good, I soon gave him a general invitation to the Bungalow, which he mostly made use of to come at the hour of morning or evening family worship; and having access to my bookcase, he read many volumes of our most excellent writers, and declared himself much profited; particularly by Mr. Sutcliffe's introduction to Christianity, part of which I believe he transcribed. Being particularly fond of singing, he was with us at all opportunities of religious engagements, and several times came to the class meeting: I had the happiness to present him with a few books, among which was a pocket Testament, Doddridge's Rise, &c. and a volume of our large Magazines—these he received with every expression of gratitude, and owned to me that a change had passed on his mind and experience, which had rendered his two months residence here the happiest of his life; our separation was with regret on both sides, for he began to grow a most profitable and interesting associate; and although I do not think he was truly converted, yet I believe he was become a sincere seeker of salvation, and consequently on the verge of it. I feel a hope that it will please the Lord to raise him up to some sphere of usefulness in Bengal, for with God all things are possible; and I own I was not a little agreeably surprised to meet with so much humility, simplicity and amiable sincerity, in a young military officer in this country.”

[*S. Evangelical Intelligencer.*]

IRISH BAPTIST SOCIETY.

The following interesting passage is extracted from the speech of the Rev. George Marsden, one of the Treasurers of the Wesleyan Missionary Society, who was present at the 7th Anniversary of the Baptist Irish Society on the 22d of June last.

"Some time ago I travelled through part of Ireland, and through that part of it where popery puts on its most frowning aspect; for it is a fact, that in Ireland, popery wears a darker hue than in most parts of Europe: and I am happy to find that your society has directed its labours to the province of Connaught, one of the darkest in the island. I heard there some very affecting statements, which prove the necessity of preaching the Gospel, and establishing schools, and of using every means for the enlightening of that country. At Carlow, my friends introduced to me a young man of deep piety, a member of our society, who is training up for preaching the Gospel. They desired me to converse with the young man, and to know from him how he had been brought to the knowledge of the truth. From him I learned, that his father was a Catholic, and the whole family were Catholics; and that he had been trained up by them for a priest. He had received a good education, understood Latin and Greek, and some other languages tolerably well; but he knew nothing of the word of God. A family who were about to leave the village where they resided, brought one day to his father's house a large English Bible to remain there a few days only, till they had an opportunity of removing it. The Bible was carried up stairs and there deposited; till one day the father said to the youth, "Henry, go up stairs and bring down that Bible." The young man replied, "I had rather not father." "Go," said the father. "I pray you, excuse me," answered he. The father still urged it, and the youth still refused; till at length the father said, "I command you to bring down the Bible." He did so. "Now," said the father, "you must read it."

With much fear he read a little that day, he read the next day again, and so continued to do, till at length he came to that passage in Thessalonians, *forbidding to marry*. He started at the word. "Father," exclaimed he, "is this really the word of God? Is this the Bible?" "Yes," replied the father, "I believe it is." "Then," said the lad, "we are all wrong:" He now began at every opportunity to read the Bible for himself; and the next Sabbath, instead of going to mass, went to the Protestant place of worship, and on the following Sabbath went again. On the succeeding morning the father said to him, "Henry, where were you yesterday?" He replied, "I went to the Protestant chapel." The father's rage rose:—"What," said he, "and do you mean to go thither?" "Yes," answered he, "I do, for that book you commanded me to read has opened my eyes to see the errors of our church." The father took up a large stick with some weapon at the end of it, a kind of dagger. With this he struck at his son. The dagger entered his forehead; the mark is still there, and I believe will be there as long as he lives. The blood poured out; but the heart of the father was not softened. The mother joined with the father, and they began both to lay on their child in the most unmerciful manner. He however got away from them, and escaped to his chamber, and locked and bolted the door. They followed him and tried to open the door, but could not, as he had fastened it; and the next morning the floor was nearly covered with the blood which had flowed from his forehead. He went down stairs; but his father and a youth who was in the house, both fell upon him. He then escaped into a small parlour, and finding that his life was in danger, he threw up the sash, and without hat or coat, got away to the house of a Protestant in the village. I asked him why he had shown so much reluctance to read the Bible? "I will tell you," answered he. "A little time before the priest came to our house and found a Bible lying on the

table. Sending one of the children for an axe, he deliberately hewed the Bible to pieces, and ordered them to take the pieces and bury them in the yard. He then directed them to come to the chapel the next Sabbath. He got the floor covered with new gravel, and he commanded them to kneel in it with their bare knees, and go round the chapel 15 times till their knees streamed with blood. This," said Henry, "was the reason of my being so much afraid to read the Bible."

But I am glad that your institution is teaching children without fear to read the Bible; and it will, I trust, be the power of God to their salvation. I feel no jealousy towards this Society. We have had missionaries labouring in Ireland for some years.—They have done what they could, but their strength was small; and very frequently when they have stood up in a fair to preach the Gospel, the priest has come with his horsewhip, and has driven away the people. But, thank God, this is likely to cease, and now the Baptists, and dissenters of various denominations, and our own missionaries are all combining their efforts in this cause, the success will be great." *Ibid.*

STATE OF RELIGION IN VERMONT.

The General Convention of Congregational and Presbyterian Ministers in Vermont, held their annual meeting at Poultney on the 11th, 12th and 13th instant, when the Committee, appointed to take minutes of the state of religion from the narratives, presented the following Report.

The operations of divine grace awaken the liveliest interest in the heart of every Christian. By them the character of God is displayed, and the glories of our Immanuel are presented with powerful attractions.—That Christ died for sinners—that his Church shall live—that many "who are ready to perish" shall eventually participate the joys of the heavenly world, are truths which we receive on the authority of divine revelation.—Every passing year confirms the truth

of the Scriptures, and enlivens the hopes of the people of God. The kingdom of the Redeemer is evidently progressing. The intelligence which has been communicated to the Convention during their present session, is animating to all who love the Lord Jesus Christ. It confirms our faith; it elevates our hopes, and encourages us to pray without ceasing "for the peace of Jerusalem." We would call upon our souls to bless the Lord for the displays of his mercy among the churches of our Convention. Some are, indeed, mourning in view of prevailing coldness and abounding iniquity; but upon others he has shed down his richest blessings, as the following statements show.

Windham Association reports no instances of extensive outpouring of the Spirit. The churches, many of which were rendered numerous by late revivals, are walking in the order and fellowship of the gospel, and praying that God would revive them again.

Pawlet Association has been favored with revivals of religion in a few towns. In Rupert, thirty have obtained hope of having passed from death unto life, and in the three societies in Granville, about ninety. Pawlet and Dorset have shared in the good work.

Orange Association reports an extensive revival in Wethersfield, where, at least, 100 are supposed to have experienced a saving change. Other towns present very encouraging appearances. In Strafford through the instrumentality of the Vt. Juvenile Missionary Society, a church of 20 members has been gathered.

In *Rutland Association* many towns have been greatly refreshed from on high. Benson, Brandon, Sudbury and Tinmouth, each reckon from 50 to 80 as subjects of the work. Hubbardton and Castleton, each compute the number from 30 to 50. In East and West Rutland, Wallingford and West-Haven, revivals have prevailed. In some of these towns, not to mention others in which are encouraging appearances, the work appears to be

only in its incipient stages; in others, it is now gloriously progressing with much to quicken and animate, and nothing to discourage.

Royalton Association reports no extensive revivals. Fifteen or twenty, however, have joined with the congregational church in Barre, and about 20 are reckoned as converts in Braintree. Strong hopes are entertained that the fervent prayers, which are offered in some other towns, will be heard, and that they will be refreshed with a special visitation from on high.

Within the limits of *Addison Association*, the Holy Spirit has come down with mighty power, and many have been made glad with exceeding joy. The work commenced in Middlebury early in the Spring, and has extended to all the neighboring towns; in each of which it still progresses, and in some, with most encouraging hopes of still greater accessions to the cause of him who came to seek and to save that which was lost. Of those who say, what have we to do any more with idols, it is computed there are already, in Shoreham 130, in Cornwall 120, in Orwell 100, in Middlebury 70, in Bridport and Salisbury, each 50; in Whiting, New-Haven and Weybridge, each 30 or 40; in Addison, say 20. Revivals have also commenced in Hinesburg and Charlotte.

In *Coos Association*, which was not represented in the Convention, we do not learn that any extensive outpouring of the Spirit is experienced.

The Delegate from the North-Western Association brings glad tidings of great joy. In Jerico, 100 are numbered as hopeful subjects of divine grace, in Essex 75, in Westford 35, in Williston 20, in Richmond 15. In Bakersfield and Enosburg the efforts of the Vermont Juvenile Missionary Society have been greatly blessed; 100 in the former town, and 60 in the latter, are supposed to have ex-

perienced the sanctifying influences of the Holy Spirit. A work of grace has also commenced in Underhill and Milton.

Considering the influence, which is exerted on a community by those who possess the advantages of education, the Convention consider themselves bound to record, with the liveliest gratitude, the smiles of Divine Providence on Middlebury College. Fifteen or twenty of those who have cherished a hope, in Middlebury, are members of that flourishing seminary; and about two thirds of the whole number are deemed the subjects of the gracious operations of the Spirit.

We have already recorded the beneficial influence which has been exerted by the Vermont Juvenile Missionary Society, and would cordially recommend that institution to the patronage of the Christian public.

While we notice the displays of Divine grace in so many Societies, and mourn over the numerous waste places within our bounds, we are encouraged to hope that God is preparing many young men to become heralds of salvation. We therefore fervently pray that our Education Societies may receive increasing support. The North-Western Branch has already about thirty individuals under its patronage. We hope that this, the Eastern and other Education Societies in our State, will be furnished with the means of becoming greatly instrumental in providing our destitute churches with pastors after God's own heart, who shall feed them with knowledge and understanding.

Finally, while much of carelessness, error, and sin remain to be deplored in our borders, we would call upon you, beloved brethren, to unite your hearts with ours in praising the King of Zion for the deliverance he has wrought, for so many captives of sin; and for the gladness he has put into the hearts of his people, who have been hoping, praying, and waiting for the displays of his glory. Surely such undeserved favors demand our highest gratitude and loudest songs of praise. What encouragement have we to proceed in our holy warfare against the powers of darkness, in support of the institutions of religion. What encouragement to persevere in sowing good seed in every soil,—to be more fervent, constant and importunate in prayer—more abundant in labors, watchings, and acts of self-denial. Let us desire and expect great things for our beloved Zion, and zealously endeavor to beautify, enlarge and defend the city of our solemnities; "so shall the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

[Boston Recorder.]

* * * The Review of SMITH'S MESSIAH and SPARKS' Letters is unavoidably postponed.

ERRATA.

Page 214, line 4 from top, add s to matter
528, 15 fr. top, for euloguim, r. eulogium
527, 2 fr. bot. for maner r. manner
529, 4 for pobability r. probability

Page 531, line 7 for revision r. revision
532, 4 from top for of r. to
435, 21 top for unguared r. unguarded
545, 20 repitions r. repetitions