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ON THE ORIGIN OF SACRIFICES.

[We have in a preceding No. mentioned the *Investigator*, a new Quarterly work, edited by the Rev. Dr. Collyer of London, and the Rev. Thomas Raffles, A. M. of Liverpool. We shall occasionally enrich our pages with extracts from that publication. We here give, as a specimen of its religious principles, and of its catholic spirit some very just and valuable remarks to be found in a Review of Sermons by "the late Rev. James Stillingfleet," a member of the established Church of England. We love to see efforts of this sort, to unite the whole force of evangelical men of every denomination, in support of the fundamental truths of christianity.]

To ascertain the origin of sacrifices in general, and the fundamental peculiarities of those of Cain and Abel in particular, is essential to a just conception of the real nature and true basis of Christianity; for according to the diversities of opinion on this question, mankind will be naturally led to rear a superstructure of theological truth or error; and inasmuch as the principles of our faith are not dormant and inoperative, but diffuse an influence, either beneficial or baneful, over the whole life, modelling the character and guiding the conduct, it must ever be a wise application of time and labour to investigate the characteristics of religion.

The *origin* of sacrifices is a point which has been much litigated. The ancient fathers were generally of opinion, that they may be attributed to the efforts of natural reason and to human choice; but modern divines have adopted another and more just sentiment. A little consideration is sufficient, to shew that they were instituted by an express command of God; for nothing can be more improbable than the supposition, that, independently of any previous appointment, mankind should have imagined a connexion between the collecting of vegetables and the slaying of animals, and the idea of a gift to the invisible Being. A wise and holy man, like Abel, would be more likely to revolt at the destruction of animal life, than to consider it as an act of acceptable worship to the supreme God, unless it had been enjoined. How could it occur to reason, that the forcible extinction of that life which the Creator had bestowed was a probable means of pleasing its Author; that demolishing his works, and staining his creation with blood, could conciliate and gratify a Being of infinite benignity, whose purpose in producing living creatures must, as reason would evidently dictate, be the more extensive diffusion of happiness? Previous to the deluge, animal food was not appropriated to the sustenance of man; and if animals were not directed to be slain in sacrifice, in what way could it occur to mankind that they possessed a *right* over the lives of beasts, or that the slaughter of them would prove an acceptable service to the Deity?

It is, besides, utterly repugnant to Scripture, to suppose that God would concede his sanction to inventions in worship which were of mere human origin. Is not a considerable part of the Divine glory derived from the institutions of worship? and is not "teaching for doctrine the commandments of *men*" interdicted by the language and the spirit of both Testaments? The *universality* of the practice of sacrificing tends to corroborate the idea of its Divine origination; for how could it become so general, if it were naturally revolting to the feelings, and contrary, in fact, to the suggestions of reason? The philosophers of the heathen world always condemned bloody sacrifices, as impious and unacceptable to the gods; but they surely would not have done so, had they regarded them as any branch of that natural religion which they so ardently extolled.

It is, however, of still greater importance, to trace the peculiar excellence and superiority of Abel's sacrifice, in con-

sequence of which it became so acceptable in the sight of Heaven. This is ascribed in the New Testament to his *faith*; a principle which necessarily pre-supposes a Divine revelation; for nothing can be represented as done by faith, which is not done by the direction of God. Now, since faith has respect to a testimony, the question in this particular instance would be, to *what* testimony, or to what *object* of testimony does the writer of the Epistle to the Hebrews refer, when delineating the character of Abel, and pointing out the criterion of its pre-eminence? Certainly the terms of the Mosaic narrative must lead us to conclude that there was a direct reference in the act of worship itself, and a joyful anticipation in the antediluvian worshipper himself, to the GREAT SACRIFICE of the CROSS, in which, through some heavenly intimation, he fully confided. To this idea we are conducted, by observing the *nature* of his offering: “he brought of the firstlings of his flock, and of the fat thereof.” It is observable, that the offering of a lamb in sacrifice was a service re-enacted by God under the Mosaic dispensation, which, in all its appointed modes of worship, was prefigurative of the Christian dispensation; and that the Saviour of mankind is often described as “the *Lamb*”—“the Lamb slain from the foundation of the world”—“the Lamb of God.” This coincidence of the descriptive phraseology of Scripture with the first, and afterwards the frequent offerings of that animal in sacrifice, can scarcely be deemed accidental, even by those who are the most reluctant to admit the inferences deducible from the fact.

The offering of Abel is, upon apostolical authority, to be regarded as more *excellent* (πλείονα θυσίαν Ἀβελ προσήνεγκε “a fuller sacrifice”) or more *complete*, as well as upon a juster principle. It has been supposed, perhaps with good reason, that the brothers both offered a *mincha* or meat offering, as expressive of their gratitude for the general mercies of Providence; but that the acceptable worshipper presented a sacrifice in addition to their united offering, in obedience to a Divine intimation, with which the arrogant spirit of his brother was unwilling to comply, and that with especial reference to the Saviour who was to appear in the end of the world. The act of offering the firstling of his flock was indicative of Abel’s faith; for it proved that he believed the promise of God; that he pierced the typical veil, and looked forward to the Christian age. But whatever might have been the general motives of Cain, his conduct must be inter-

preted as a practical refusal to accept the salvation which God had provided for an apostatized race, by the sacrifice of his Son, and as an evidence of the absence of all those views and feelings by which we may ascertain the existence of a genuine humiliation of *sin*. Abel is therefore to be considered as believing the Divine delarations; as evincing his faith, by practising the prescribed mode of worship, which was typical of the promised seed; and as offering *himself* "a living sacrifice, holy and acceptable to God;" since faith cannot be unaccompanied by repentance and humiliation, and the subsequent devotion of the entire love to God. In the offering of Cain, on the contrary, we find no traces of these principles; it was consequently *defective*, if only an offering of thanksgiving, for it was "without faith;" *erroneous* in its principle; and, as implying a rejection of the great provision of mercy, in which the wisdom and goodness of God were most eminently to be manifested, *insulting* to the Divine Majesty.— It may, indeed, seem somewhat surprising that a wicked person, like Cain, should have presented an offering at all, and should not have spared himself the time and trouble of an imperfect and essentially erroneous service; but in this he stands the recorded antetype of millions, who in subsequent periods of time have attempted, and are now attempting, to cover their transgressions, not with the righteousness of another and an accepted Mediator, but with the external ceremony of a heartless worship.

The division of opinion which obtains in the Christian world, upon the litigated points of ecclesiastical discipline and external communion, are, in our view, of infinitely inferior importance to those which respect doctrine and faith, by which we are led to the very fundamentals of religion.— Whether the edifice of our faith be visibly the aspiring turret, the Gothic arch, and the fretted dome; or the less imposing erections of the various orders and subdivisions of secession from the national establishment; whatever individual feeling and prepossession may impute of magnificence in the one case, or of meanness in the other; of apostolical authority, or of human invention; is of far, far less consequence, than the *principle*, the spiritual foundation upon which the system of worship conducted in these respective forms, reposes.— But here we find truth and error, religion and irreligion, wonderfully intermingled, and having no direct or exclusive reference to the established or sectarian modes of worship.— Under the gown and the cassock, and at the very altars of national devotion, we may too frequently perceive the lurk-

ing spirit of an Anti-christian system; while amidst the avowed simplicity and lowly exterior of dissent, who will deny that much of the reality of a scriptural principle is discernible? Error and truth, as we have remarked, are in fact interchangeably blended; and whatever belongs merely to the externals of religion we consider as nothing, compared to the grand and distinguishing features of Christianity: and these are, in reality, of no party and of no sect. Amidst the multiplicity of human forms, we recognise *the doctrine of the atonement* as the fundamental distinction; for it is the belief or rejection of this article which constitutes the true orthodoxy or heterodoxy of our *creed*; and, in consequence of its necessary influence too, of our *lives*, whether within, or without the pale of an establishment. We hail the *truth* upon this subject wherever we find it, and will equally rejoice to see it recognised and asserted in the writings of established dignitaries, or sectarian divines. How the world in general appreciate this doctrine it is easy to perceive, by the epithet *evangelical*, which is sneeringly bestowed alike on the churchman and on the dissenter, if in either case the regular clergyman, or the contemned sectarian, happen to preach or to print what he publicly professes to believe.

Now these observations, however unintentionally extended, are precisely relevant to the case in hand; because we mean to maintain, that it was the belief of this doctrine in the one instance, and its rejection in the other, that constituted the essential difference between the offerings of the two antediluvian and fraternal worshippers we have been contemplating; that the same belief and rejection, under every form of external devotion, constitute in every age, from the patriarchal to the present times, the same grand feature of distinction between the true and false religion; and that consequently, as the value of *character*, professedly Christian, is to be estimated by the test which this consideration furnishes, so the worth or comparative worthlessness of a *publication*, wearing a theological aspect, or proposing to be the medium of religious instruction, must ever be appreciated by this rule of judgment. We are happy, therefore, to testify, that the posthumous work of Mr. Stillingfleet before us commends itself to the approbation of every real Christian, as avowing, in every page, the great principle to which we have referred, the recognition of which in the articles of the Church of England gives them an undecaying importance, and constitutes the real glory of all articles of faith, wherever they are framed. And we are pleased to be convinced that this doc-

trine, and the pious influence which it necessarily diffuses, are gaining ground in our country, both in and out of the establishment. May we further be permitted to express our wish, that orthodox Christians of every class would lay aside the weapons of their hostility against each other, and unceasingly combine their energies, and unite their prayers, to promote what is so emphatically denominated by an apostle—"the common salvation." Numerous institutions at home, and benevolent missions abroad, have, indeed, been concentrating into a focus of vigorous action the scattered rays of intelligence and religion in the Christian world; and we doubt not that the predicted age is rapidly advancing, when this holy flame, kindled by the piety of the uniting Christian world, and sustained and increased by the out-pouring of the Spirit from on high, will wither the power of Antichrist, and illuminate the darkest regions of superstition and error. If our efforts can contribute, even in the slightest degree, to this end, we shall rejoice that we have not "laboured in vain." Our purpose is simply to uphold religion; to discountenance error; to exhibit truth, fearlessly, but in the spirit of meekness: and we have seized this opportunity, of a first Review in the theological department of our Work, to intimate the principles we design to maintain, and the strictly *anti-sectarian* temper of our literature and theology.

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#### ON A POPULAR OBJECTION TO THE DOCTRINE OF THE TRINITY.

We are frequently told, that Christians claiming to be orthodox hold different opinions respecting the doctrine of the Trinity; "that there are almost as many theories and modes of explanation, as there have been writers on the subject; and that this circumstance itself would lead almost any thinking man to suspect its soundness."—And much more to the same purpose.

Now this is an argument, which we have often seen in various forms; and of course it deserves none of the credit of originality. If it has any weight, it may certainly be turned, with all its effect, against those who deny the Divinity of our blessed Lord and Saviour Jesus Christ. The question, what ought we to think of *Christ*? certainly involves the fundamental principles of *Christianity*. But a very popular preacher among the *Humanitarians* let us know, that it is not

a settled point among them, what Christ has done for them; and of course, to what extent they are to depend on him, or be thankful to him. We should be glad to know how, while this is the case, they can feel as the Apostle Paul did, when he said, "The love of Christ constraineth us—to live not unto ourselves, but unto him who died for us and rose again." But, however this may be, we have long known that among those who reject the doctrine of the Trinity, there is no *unity* of opinion respecting the person of Christ. There are at least three orders of Arians, and two of Socinians. There are *high*, *low*, and *Semi-Arians*. There are Socinians, who maintain that Christ was perfect; and others, who hold that he was frail, fallible, and peccable. Of the different classes of persons, mentioned above, some render religious homage to the Saviour and others withhold it. In former times they persecuted one another on account of their differences of opinion; and at present they dispute on the same subjects. So that, altho' they claim to be acknowledged as christians, there is no agreement among them as to the great question, *what think ye of Christ?*

Now, as for ourselves, we do not imagine that these discrepancies of opinion determine any thing, as to the great question of fact lying between the orthodox and anti-trinitarians. Jesus Christ is what he is, let men think and say what they may concerning him. But we really are of opinion, on comparing the writings of Polish, German, English and American *Arians*, *Socinians*, *Unitarians*, and *neologists*, that an opponent of the orthodox, and generally received doctrine says with a very ill grace indeed, "This circumstance [*namely*, their having different theories and modes of explanation] would lead almost any thinking man to suspect its soundness." Why not for the same reason, suspect the soundness of any, and all of the discordant opinions of Anti-trinitarians?

But here is a very important difference between these two great opposing classes of men. The Anti-trinitarians *differ in relation to the fact*; while the Trinitarians differ as to *the mode of explanation*. The former dispute among themselves whether Christ were superangelic, created before all things, and himself the creator of all other things; or whether he was a mere man, the Son of Joseph and Mary; and of course they differ as to the regard to be paid to him, the confidence to be placed in him, the love and service to be rendered to him—differences most obviously affecting the vital interests of Christianity. While the orthodox unanimously maintain that he is a Divine, and Almighty Redeemer, to be loved

with all the heart, served with all the powers of man, and trusted with unwavering confidence. On these subjects there are no discordant views or feelings. The differences among them, have arisen from unwise attempts, to explain that, which is beyond the reach of the human understanding; which human language has no terms to express. Of these attempts we can feel nothing but disapprobation. Their total failure might have been expected before hand. But this by no means affects the truth of the case. And if we disbelieve the Divinity of Christ, because learned men have failed to explain the doctrine of the Trinity, and because no man can explain it; for precisely the same reason, we ought to disbelieve every other truth which has not been, and cannot be explained. And of these there are thousands. We should like much to have explained to us, for instance, the *omnipresence* of a *spiritual being*. In truth, the very word expresses *presence in every place*. But presence in every place implies extension; and the idea of extension as regards a spiritual substance contradicts all our notions. Yet, as was observed in our last No., it is a matter of primary importance, as regards piety to God, for us to know that God possesses that attribute, which we call omnipresence. So it is unspeakably important for us to know, that Jesus Christ is a divine person. And this truth will remain the rock on which the church is built, as long as there is a church to believe and worship.

But again; the objection which we are now considering, might be urged with equal force by Deists, against all revealed religion. They might say, and they do say, that they who call themselves christians, differ so much in their theories and modes of explanation, that any thinking man almost would suspect the soundness of the christian doctrine. But this does not in the least degree affect the credibility of the fact that the Lord Jesus Christ came into the world to save sinners; and that "there is no other name under heaven given among men, whereby they must be saved," but the name of Christ. It is easy to show too, that this objection is urged with as little reason by Deists, as by Humanitarians. For there is no harmony in *their* sentiments. They differ as to the immortality of the soul; as to the question whether God is to be worshipped, and many other all important subjects of religion.

It ought not to be concluded from all this, either that there is no religious truth, or that it is not to be ascertained: but that reasoning pride is foolish; and that humility, and prayer,



and reliance on the teachings of the Holy Spirit are indispensably necessary. *God resisteth the proud, but giveth grace to the humble. If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not: and it shall be given him.* And here it may be observed, that notwithstanding the numerous parties that have been formed within the pale of the christian church, and the various controversies which have disturbed its peace; there has been great uniformity of opinion among evangelical men, in every age, respecting the fundamental doctrines, included in the present use of the term *orthodoxy*. This remark is especially just, as regards the Divinity of Christ. If any dependance is to be placed on human language, this doctrine was taught by the Apostles; was held by the primitive church, and by the witnesses of the truth in the dark ages; escaped the corruptions of the great apostasy; was embodied in the confessions of the protestants; and is now maintained by more than ninety-nine in a hundred of all that bear the christian name. Considering all these things, it can scarcely be thought by any one extravagant to say, that if the Bible, which is referred to as *the standard of truth* by the great body of christians in every age, does not teach this doctrine, then it cannot be depended on as a rule of faith. For what is the worth of that volume, which misleads a vast and countless majority of those who look to it for instruction?

The fact just mentioned, ought to make men cautious of setting themselves in opposition to a doctrine, which has prevailed co-extensively with the prevalence of christianity.—For let it be supposed that they are mistaken; that faith in Christ is the way of justification, that the atonement of Christ is the *only* means of pardon, that regeneration and sanctification by the Holy Spirit are indispensably necessary to salvation; in a word, that there is no hope warranted by scripture, but that which is placed on a divine Redeemer; and how fearful is the aspect which this opposition wears! The confidence with which men speak; the tone of sarcasm which they sometimes employ, while rejecting doctrines which the church of Christ has received, and on which the pious in every age have relied as the foundation of their dearest and best hopes, is to us truly shocking. The intrepidity of the hoary headed, from whom we might expect greater caution; and of the young, in whom we naturally look for greater modesty, really appals us. We will not give to ourselves or to others, the pain of repeating terms, employed by some to express, in their estimation the valueless nature of “the blood of the

covenant." But this we will say, that men who speak lightly of what others esteem most sacred, possess very little sensibility; and men who peremptorily, and in a gay and thoughtless manner decide questions involving the awful and incomprehensible interests of eternity, and reject doctrines which the church catholic has received, and maintained from the beginning, show very little wisdom. But this boldness seems to us to be the natural result of that pride of reason, which the whole system of *religion without mystery*, is calculated to foster and strengthen.

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*The Testimony of the late Rev. Devereux Jarratt, in favour of Evangelical Doctrines.*

[MOST of our readers, we doubt not, have heard of the Rev. Devereux Jarratt, formerly a minister in the Episcopal church in Virginia. An interesting account of his life has been published; and several volumes of his sermons are in circulation and are highly esteemed by the pious. He was, at one time, one of the most popular and successful preachers in this state. We have just finished the perusal of a manuscript journal kept by him during the year 1774. From this it appears that he preached during that year 261 sermons; that is about five sermons a week during the year. The range of these labours was from New London to the county of Surry, and from North Carolina to the Counties binding on the north side of the Pamunkey. The effect was great: He often preached to two thousand people; and administered the sacrament to several hundreds of communicants. Deep and powerful impressions were frequently made, and numbers were constrained to cry out, What must we do to be saved? On a review of his labours, and of their apparent effect, he gives this testimony.]

“THE doctrine, or sum of doctrine, which I have chiefly insisted on this year, is, the lost and helpless state of man. His fall in Adam, and the melancholy consequences of that fall; such as the guilt and condemnation, the depravity and darkness that took place. His enmity to God. His want of all goodness and righteousness to procure the favour of God, or purchase the pardon of sin. The freeness of God’s grace in making provision for our recovery, by appointing his own, his only and well beloved Son to be our surety and Redeemer;

to fulfil all righteousness in our room and stead; to make an atonement for the sins of the whole world, by his obedient life and painful death. The necessity of faith in order to interest a sinner in the benefits of Christ's death and sufferings; and that faith in him is the only condition of justification, and the means of our sanctification. I have insisted on the necessity of the *new birth*; pressed all not to rest without a sense of the love of God in Christ, and to take up with no present attainments in sanctification; but to go on to the greatest degrees of perfection in outward conformity to the law of God, and internal purity."

"These truths I have applied myself to; and, as God has enabled me, have insisted upon them with force and fervour. And through the great mercy of God, that has not been done in vain. I have reason to believe that, by these means, many souls have been awakened; many mourners comforted; many of the people of God quickened and excited to diligence, and have made progress in sanctification."

"The Lord knows, I trust, that the honour and glory of all that has been done in any place, I would ascribe unto him. Not unto me, O Lord, not unto me, but unto thy name, be all the praise."

Of some of the modes of expression here used we do not approve; but this has not prevented our bringing forward the testimony of that good man and useful preacher Devereux Jarratt. He was a decided Episcopalian, yet no bigot; of this we give the following proofs. 1. As to his attachment to episcopacy. In a manuscript sermon now before us, speaking of ordination, he says, "But if any regard is paid to the highest antiquity, and the usage of the church, immediately after the apostles, we can have no reason to doubt of the divine right of Episcopacy: because it is an indubitable fact, that this business was then, and has been ever since, exercised by the\* bishops of the church." 2. *As to his liberality.* To the sentence just quoted, he annexes the following note, "As a narrow and contracted spirit makes no part of the policy of our church, I hope I shall not be understood to insinuate, that all ordinations are invalid, except our own." Again, in his Journal, speaking of one of his preaching excursions, he says, "There are some gracious souls in King and Queen, and King William. The Baptists have done good," Still farther; in some manuscript letters of his, the object of which

\* A Presbyterian would say, "True! but they were *parochial* and not *diocesan* bishops."

is to shew the holy tendency of the doctrine of justification by faith, he appeals to the history of the Puritans; to the zeal, activity, and purity of Wesley and Whitfield, and then adds, "I might mention a great number of characters, of different persuasions, as well on this, as on the other side of the Atlantic, both of clergy and laity, that were staunch maintainers of this doctrine, and have shone as lights, in a benighted world. They were eminently distinguished for unquestioned piety, and fervent zeal, and whose works, though they are dead, speak loudly in their praise. Shall I mention thee O Davies, my much respected father and condescending friend! Who after a brilliant career of useful labours, ended thy invaluable life at Nassau Hall, amidst the groans and lamentations of thousands? Or shall I mention a Brainerd, whose disinterested labours and fatigues, for the conversion of the poor uncultivated savages, will render thy name immortal?" To this we cannot forbear adding another extract, from a letter of advice to a young clergyman belonging to his Society. After exhorting in a very earnest way to diligence in study, he says, "The Calvinist writers, in general, are much the best on the fundamentals of Religion; and though I am no Calvinist myself, yet I would advise the reading and study of their writings, in preference to all others, in order to be well acquainted with the plan of salvation."

From all this it is apparent that Mr. Jarratt was a man of liberal views and Catholic Spirit. We mention his testimony for the sake of showing, how truly evangelical men agree in the fundamental doctrines of Christianity. We bring forward his example for the purpose of pointing out the way of duty to orthodox christians. Sectarian jealousies ought to have no place among them. They ought to rejoice in the progress of evangelical truth, and co-operate with all their might, in these days of contention and rebuke, in maintaining that "faith which was once delivered to the saints." This is no time for the bickerings of party zeal. Let all, who receive the great doctrines of the reformation, and who with the church catholic, acknowledge Jesus Christ as a divine Redeemer, and rely on the atonement made by him, unite to sustain and promote that grand fundamental doctrine, which stands as the rock of our salvation, as the foundation of all our hopes. We write these things in good earnest; and while we write, our prayer is, that grace, mercy, and peace may be "on all that call on the name of the Lord Jesus Christ, both their Lord and ours."

For the *Evangelical and Literary Magazine and Missionary Chronicle*.

*Utility of distributing Books.*

[The following communication from a much respected correspondent, shows in a very striking manner, the advantages that may be expected from putting good books into the hands of our neighbours. The writings of some men, seem to be peculiarly blessed to their readers. Of these, Davies' Sermons, Doddridge's Rise and Progress, and Newton's Works are all remarkable instances. We recommend the following to our readers, as affording an example to encourage them to active exertion in distributing works, which may make others wise unto salvation.]

IN a recent conversation with a lady, whom I have the pleasure of numbering among my friends, I was much affected by an account she gave me of the usefulness, of a copy of the works of the Rev. John Newton, which she possessed. Apprehensive that my memory would not enable me faithfully to report the facts she had detailed, I requested her to give me in writing a condensed statement of what I had heard her repeat, more at large. With this request she obligingly complied. And I am satisfied that I cannot in any way more effectually impart to others, the impression made on my own mind, than by presenting her own statement in her own language. I have to remark that, for an obvious reason, I have chosen to omit the specification of persons and places, which her communication contained, and have with the design of rendering the account intelligible, substituted fictitious initials. The facts themselves are most unquestionable: and the narrative which follows is entitled to the highest credit.

“During my residence in B——, Mr. P—— came with his family to settle there. For reasons not necessary to be mentioned here, I had determined not to visit Mrs. P——: and when solicited to do so, I positively declined making the acquaintance. My friend went alone, and when the time arrived for the visit to be returned, for motives not easy to be accounted for, she requested my company, without intimating with whom I should meet. Thus we were, I may say almost providentially, brought together. We conversed uninterruptedly until ten at night; and I went home so delighted with my new acquaintance that I passed the greater part of the next morning with her. I found her to be a woman of su-

perior understanding, enlightened mind, and very great vivacity. As I was at that time much exercised on my most important concern, religion was almost exclusively our subject. She was seeking; but on this subject, very much in the dark, having scarcely an idea of the plan of redemption, and supposing that a sincere obedience, even though imperfect would be accepted, and was sufficient. As I was too ignorant to become an instructor, I referred her to Newton's works, a copy of which I then had, and made very much my study. We read together, and she *was* instructed and strengthened by the perusal of these books, and made rapid progress in the divine life. I have good reason for the opinion formed on continual communication with her, that they were the instruments of enlightening her mind, and bringing her to this determination "that whatever others do, she would serve the Lord."

With her sister Mrs. C——, my acquaintance was very slight, yet I was made the instrument of bringing these very books to her notice. Mr. C—— was on a visit to B——, during which I saw him at Mr. P——s. We had much conversation; religion was still the subject; on which he combated my opinion, though not with much strength of argument, yet with much vivacity. Although our acquaintance was so recent, he gave me an invitation the most pressing, to accompany Mrs. P—— in her intended visit to S——, which was to take place in the course of two or three months. Of course, I evaded as much as possible: being unwilling to give offence by a positive refusal, and equally unwilling to comply with a request made under such circumstances. When the time drew near, however, he came to my house, and there urged the request, united with that of Mrs. C—— with a perseverance so uncommon, not only that I, but the whole family would pay them a visit, that I found it quite impossible to hold out any longer. We consented, and I spent a week with them. My travelling companion, Newton was still with me, and as our mornings were devoted to reading, I took occasion to mention the work, recommending it warmly to Mrs. C——'s notice. On my reading to her some of the most striking passages, she became much engaged, Although, before, it was difficult to imagine a person more entirely indifferent on this most important of all subjects. She heard, and I read with pleasure, and it became evident that her mind was occupied with thoughts entirely new. At the conclusion of my visit she requested as a favor that I would leave the books, for a time, with her. I had been hoping to hear a request of this kind,

and of course, acceded to it with sincere pleasure. Soon after this Mrs. M—— the mother of the two ladies, of whom I have been speaking, went to S——. She was a woman of uncommon understanding and of the most invincible fortitude; but to this passive courage must be added qualities of a more active nature, for she was equal to any situation in which she may have been placed. And here I cannot help expressing my regret, that it is not in my power to do justice to the character of those three exemplary women. They are now in glory. For me, it must be sufficient to say that while they were spared to me, they were most precious; particularly Mrs. P—— with whom I lived in habits of the strictest intimacy, and corresponded with her until her death. But to return.

Mrs. M—— was equally ignorant with her daughter Mrs. C—— on the subject, with which, of all others it most concerned her to be acquainted. In truth they were under a mistake: they had been taught to believe that a compliance with the forms of the church in which they had been educated, and a strictly moral conduct were all that was necessary. And this, it is but doing them justice to say: for they were conscientious in the discharge of duty, as far as they were acquainted with it. The two ladies read Newton together, I believe with equal profit and pleasure; and I think I may justly conclude from the communications of both, and from their subsequent conduct that they were blest to them, and made the instruments of bringing them to the knowledge of "the truth as it is in Jesus." This happy change was perceivable in Mrs. C—— during a visit which she made to me in B——: but it was still more striking one year after, when I spent a day with her, which is still cherished in my memory, and will be, as long as memory shall last. Consumption was then undermining her strength; and doing its slow, but certain work on her mortal frame: while at the same time her immortal part, as I found by her conversation, was growing in a more rapid proportion. She lived not quite two years after this.

In the mean while Mrs. M—— had carried these honoured books to D—— the residence of her son Mr. M——, where they were made eminently useful to Mrs. M—— of D——. She afterwards told me that the first religious instruction and comfort she ever received, was from the perusal of them; and that next to the Bible she valued them more than any other Book. Thus I think I have reason to say from my own knowledge, (as far as one human being can have know-

ledge of another, by the expression of their feelings and exercises) that they have been the instruments of awakening and confirming those four persons, three of whom have already added that number, to the triumphs of the Cross."

On this narrative I deem it needless to make any comment, being well assured that if it may engage any, to read with suitable dispositions, the work, which in these instances and many others, has been so signally useful, as well as other works of a similar character, their performance of that duty will not be in vain.

A. L. R.

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### ON HEARING THE WORD OF GOD.

[The following Tract by the justly celebrated Robert Hall, has never appeared in this country, as far as we know. It is highly worthy of the most serious perusal of all. We especially recommend it to our readers.]

*On the Duty and the proper manner of hearing the Word of God.*

PREACHING IS AN ORDINANCE OF GOD, not entirely confined to the christian dispensation. From the Old Testament History it appears that Ezra, upon the return of the Jews from Babylon, assembled them in the streets of Jerusalem; and ascending a stage or pulpit, for the advantage of being better seen and heard, read the Law in the ears of the people, and gave the interpretation thereof. From that time Synagogues were erected in all the cities throughout Judea, and regular officers, appointed to read, first the Pentateuch, and (after the persecution by Antiochus) the Prophets, and explain them in ample paraphrases or comments. Such was the origin of preaching.

When the fulness of time was come for God in his infinite mercy to send forth his Son, his appearance was first announced by John's proclaiming in the wilderness—"Prepare ye the way of the Lord;" which, after a short time, was succeeded by the personal ministry of Christ and his Apostles, with whom the dispensation of the Gospel, properly speaking, commenced. After his resurrection, our Lord extended the commission of the Apostles to all nations—"Go ye into all the world, and the preach the Gospel to every creature." Upon the foundation of Christian Churches, an order of men was



appointed for the express purpose of preaching the word and administering the sacraments, wherein the wisdom and kindness of the Great Head of the Church is eminently conspicuous; for such are the necessary avocations of life, so little the leisure most christians possess for the acquisition of knowledge, and such the deficiency of many in the elementary parts of education, that they will always, under the blessing of God, be chiefly indebted to this appointment for any extensive acquaintance with divine truth.

The privilege of reading the Scriptures in our native language, is of inestimable value; but were it much more universal than it is, it would not supersede the necessity of *hearing* the word: for there are not only difficulties in the Bible which require to be elucidated, and seeming contradictions to be solved; but the living voice of a Preacher is admirably adapted to awaken the attention and to excite an interest, as well as to apply the general truths of Revelation to the various cases of christian experience, and the regulation of human conduct. When an important subject is presented to an audience with an ample illustration of its several parts, its practical improvement enforced, and its relation to the conscience and the heart insisted upon with seriousness, copiousness, and fervour; it is adapted, in the nature of things, to produce a more deep and lasting impression than can usually be expected from reading. He who knows how forcible are *right words*, and how apt man is to be moved by man, has consulted the constitution of our frame, by appointing an order of men whose office it is to address their fellow-creatures on their eternal concerns. Strong feeling is naturally contagious; and if, as the wise man observes, "as iron sharpeneth iron, so doth the countenance of a man his friend," the combined effects of countenance, gesture, and voice accompanying a powerful appeal to the understanding and the heart, on subjects of everlasting moment, can scarcely fail of being great. But independent of the natural tendency of the christian ministry to promote spiritual improvement, it derives a peculiar efficacy from its being a divine appointment. It is not merely a natural, it is also an *instituted* means of good; and whatever God appoints by special authority, he graciously engages to bless; provided it be attended with right dispositions, and proceed from right motives. The means of grace are, as the word imports, the consecrated channels in which his spiritual mercies flow; and as the communication of spiritual blessings always implies an exertion of divine power, so these become the stated instrument, or occasion of

its exercise. These are emphatically his ways, in which he is wont to walk with his people: "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways." *Isaiah lxiv. Though the Spirit bloweth where it listeth*, where the Gospel is not preached the effects of his operation are rarely to be discerned; and we witness few or no indications of a renewed character out of the bounds of Christendom.

So intimate, by divine appointment, is the connection betwixt the salvation of man and the ministry of the word, that the method of salvation under the Gospel derives from the latter its distinguishing appellation, being denominated *the hearing of faith*. St. James in like manner asserts it to be the instrumental cause of our regeneration: "Of his own will begat he us, by the word of truth." And to the same purpose St. Peter reminds the christians, whom he was addressing, that they were "born not of corruptible seed, but of incorruptible, by the word of God; which word," he adds, "is by the Gospel preached unto you." The written word, we are told indeed from the highest authority, is "able to make us wise unto salvation;" and many pleasing instances of its saving efficacy might be produced to confirm this position; but as the Gospel was *preached before* it was *penned*, it is certain that most of the passages which speak on this subject, are to be referred to its public ministry; and that, in subsequent ages, God has put a distinguishing honour upon it, by employing it as the principal means of accomplishing his saving purposes. There is every reason to suppose that the far greater part of those who have been truly sanctified and enlightened, will ascribe the change they have experienced, principally *to the hearing of faith*. What a powerful motive results from thence to take heed *how we hear*. If we feel any concern for a share in the great salvation, how careful should we be, not to neglect the principal means of obtaining it. If there be a class from whom the spiritual beauty and glory of the Gospel remain concealed, it consists of a description of persons, the very mention of whom ought to make us tremble—"If our Gospel be hid, it is hid to them that are lost." Let no man allow himself to neglect the hearing of the word, or hear it in a careless or irreverent manner, under the pretence of his having an opportunity of reading it in private; since its public ministry possesses, with respect to its tendency to excite the attention and interest the heart, many unquestionable advantages: besides, that such a pretence will generally be found hollow and disingenuous. If you

find a person habitually inattentive under an awakening ministry, follow him into his retirement, and it may be confidently predicted you will seldom see the Bible in his hands; or if he overcome his aversion to religion so far as occasionally to peruse a chapter, it will be in the same spirit in which he hears—he will satisfy himself with having completed the task, “and straightway go his way, and forget what manner of man he was.” If the general course of the world were as favourable to religion as it is the contrary—if an intercourse with mankind were a school of piety, the state of such persons would be less hopeless, and there would be a greater probability of their being gained without the word; but while every thing around us conspires to render the mind earthly and sensual, and the world is continually moulding and transforming its votaries, the situation of such as attend the means of grace in a *careless manner*, is unspeakably dangerous; since they are continually exposing themselves to influences which corrupt, while they render themselves inaccessible to such as are of a salutary operation. What can be expected but the death of that patient who takes a course which is continually inflaming his disease, while he despises and neglects the remedy? When we see men attentive under the ministry of the word, and evidently anxious to comprehend its truths, we cannot but entertain hopes of their salvation; “for faith cometh by hearing, and hearing by the word of God.”

It is observed of the Jews at Berea, that they were more noble than those of Thessalonica, because “they received the word with all readiness of mind, and searched the Scriptures daily, to see whether these things were so;” and the result was such as might be expected—a great multitude of them believed. Candid and attentive hearers place themselves, so to speak, in the way of the Spirit; while those who cannot be prevailed upon to give a serious attention, may most justly be said to put the kingdom of God far from them, and judge themselves unworthy of eternal life: to such the awful threatenings recorded in the Proverbs are most applicable—“because I have called, and ye refused; I have stretched out my hand, and no man regarded: I will laugh at your calamity, and mock when your fear cometh.” In such cases the ministers of the Gospel can do little more than, like Jeremiah, “retire to weep in secret places for their pride.”

It may be observed that the subsequent remarks *on the proper dispositions for hearing the word*, are addressed to *professing christians*.

First, *Previous to your entering into the House of God, seek a prepared heart, and implore the blessing of God on the ministry of his word.* It may be presumed that no real christian will neglect to preface his attendance on social worship with secret prayer. But let the acquisition of a fervent and serious frame of mind, freed from the cares, vanities, and pollutions of the world, accompanied with earnest desires after God and the communications of his grace, form a principal subject of your private devotions. Forget not to implore a blessing on the public ministry, that it may accomplish in yourselves and in others, the great purposes it is designed to answer; and that those measures of assistance may be afforded to your ministers, which shall replenish them with light, love, and liberty; that they may speak the mystery of the Gospel as it ought to be spoken. As the duties of the closet have the happiest tendency, by solemnizing and elevating the mind, to prepare for those of the sanctuary; so the conviction of having borne your minister on your heart before the throne of grace, would, apart from every other consideration, dispose him to address you with augmented zeal and tenderness.— We should consider it as such a token for good, as well as such an unequivocal proof of your attachment, as would greatly animate and support us under all our discouragements.

Secondly, *Establish in your minds the highest reverence and esteem of the glorious Gospel.* Recollect the miracles wrought to confirm it; the sanction, the awful sanction by which a due reception of it is enforced; and the infinite value of the blood by which its blessings were ratified and procured. Recollect that on its acceptance or rejection, on the effects which it produces on the heart and life, depends our state for eternity; since there are no other means devised for our recovery, no other name given under heaven by which we can be saved, besides that which it exhibits. It is not merely the incorruptible seed of regeneration; it is also the mould in which our souls must be cast, agreeably to the Apostle's beautiful metaphor, "Ye have obeyed from the heart that form (or mould) of doctrine into which ye were delivered." In order to our bearing the image of Christ, who is the first-born among many brethren, it is necessary to receive its impress in every part; nor is there any thing in us what it ought to be—any thing truly excellent, but in proportion to its conformity to that pattern. Its operation is not to be confined to time or place; it is the very *element* in which the christian is appointed to live, and to receive continual accessions of spiritual

strength and purity, until he is presented faultless in the presence of the Divine Glory. The more you esteem the Gospel, the more will you be attached to that ministry in which its doctrines are developed, and its duties explained and inculcated; because, in the present state of the world, it is the chief, though not the only means of possessing yourselves of its advantages. To tremble at God's word, is also mentioned as one of the most essential features in the character of him to whom God will look with approbation.

Thirdly, *Hear the word with attention.* If you are convinced of the justice of the preceding remarks, nothing further is requisite to convince you of the propriety of this advice, since they all combine to enforce it. We would only remark in general, that the knowledge derived from a discourse depends entirely upon attention; in exact proportion to which will be the progress made by a mind of a given capacity. Not to listen with attention, is the same thing as to have ears which hear not, and eyes which see not. While you are hearing, whatever train of thoughts of a foreign and extraneous nature obtrude themselves, should be resolutely repelled. In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect, acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity; it is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural: thought will strike its roots deep, and we shall by degrees experience no difficulty in following the track of the largest connected discourse. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention to religious instruction, is the love of the truth. "Let the word of Christ dwell in you richly;" and to hear it attentively will be a pleasure, not a task.

The practice of *sleeping* in places of worship (a practice, we believe, not prevalent in any other places of public resort,) is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge it. If the Apostle indignantly enquires of the Corinthians whether they had houses to eat and to drink in, may we not with equal propriety ask those who indulge in this practice, whether they had not beds to sleep in, that they convert the house of God into a dormitory? A little self-de-

nial, a very gentle restraint on the appetite, would in most cases put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the word, who cannot be prevailed upon, one day out of seven, to refrain from the intemperance which absolutely disqualifies him from receiving it?

Fourthly, *Hear the word of God with impartiality.* To be partial in the law, was a crime formerly charged upon the Jewish Priests, nor is it less sinful in the professors of christianity. There is a class of hearers who have their favourite topics, to which they are so immoderately attached that they are offended if they are not brought forward on all occasions; while there are others, of at least equal importance, which they can seldom be prevailed upon to listen to with patience. Some are never pleased but with doctrinal statements—they are in raptures while the preacher is insisting on the doctrines of grace, and the privileges of God's people; but when he proceeds to inculcate the practical improvement of these doctrines, and the necessity of adorning the profession of them by the virtue of a holy life, their countenances fall, and they make no secret of their disgust. Others are all for practical preaching, while they have no relish for that truth which can alone sanctify the heart. But as it is a symptom of a diseased state of the body to be able to relish only one sort of food, so it is not less of the mind to have a taste for only one sort of instruction. It is difficult to suppose that such persons love the word of God as the word of God; for if they did, every part of it, in its due proportion and its proper place, would be acceptable. It is possible, in consequence of the various exigencies of the christian life, that there may be seasons to which some views of divine truth may be peculiarly suited, and on that account heard with superior advantage and delight; but this is perfectly consistent with an impartial attachment to the whole of Revelation.—But to feel an habitual distaste to instruction the most solid and scriptural, unless it be confined to a few favourite topics, is an infallible indication of a wrong state of mind. It is only by yielding the soul to the impression of every divine communication and discovery, that the several graces, which enter into the composition of the new creature, are nourished and sustained. As the perfection of the christian system results from the symmetry of its several parts, in which there is nothing redundant, nothing disproportioned, and nothing defective; so the beauty of the christian character con-

sists in its exhibiting an adequate impress and representation of the whole. If there be any particular branch of the word of God to which we are habitually indisposed, we may generally conclude that it is precisely the part which we most need; and instead of indulging our distate, we ought seriously to set ourselves to correct the mental disease which has given occasion to it. In some instances, the partiality to certain views of truth to the exclusion of others, of which we are complaining, may arise not so much from moral disorder as from a deficiency of religious knowledge, and that contraction of mind which is its usual consequence. We would earnestly exhort persons of this description not to make themselves the standard, or attempt to confine their ministers to the first principles of the Oracles of God. There are in most assemblies some who are capable of digesting strong meat, whose improvement ought to be consulted; and it behoves such as are not, instead of abridging the provisions of the family, to endeavour to enlarge their knowledge and extend their enquiries. A christian minister is compared by our Lord to a great householder, who brings out of his treasure things new and old.

Fifthly, *Hear the word with constant self-application.* Hear not for *others*, but for *yourselves*. What should we think of a person who, after accepting an invitation to a feast, and taking his place at the table, instead of partaking of the repast, amused himself with speculating on the nature of the provisions, or the manner in which they are prepared, and their adaptation to the temperament of the several guests, without tasting a single article? Such, however, is the conduct of those who hear the word without applying it to themselves, or considering the aspect it bears on their individual character. Go to the House of God with a serious expectation and desire of meeting with something suited to your particular state—something that shall lay the axe to the root of your corruptions, mortify your easily besetting sins, and confirm the graces in which you are most deficient. A little attention will be sufficient to give you that insight into your character, which will teach what you need—what are the peculiar temptations to which you are exposed—and on what account you feel most shame and humiliation before God. Every one may know, if he pleases, the plague of his own heart:—keep your eye upon it while you are hearing, and eagerly lay hold of whatever is best adapted to heal and correct it. Remember that religion is a *personal* thing, an *individual* concern: for every one of us must give an account of himself to

God, and every man bear his own burden. "Is not my word as a fire, saith the Lord; and as a hammer that breaketh the rock in pieces?" If such be its power and efficacy, lay your hearts open to it, and expose them fully to the stroke of the hammer, and the action of the fire. Do not imagine, because you are tolerably well acquainted with the system of the Gospel, you have therefore nothing to learn; and that your only obligation to attend to its ministry, arises from the necessity of setting an example. It is probable your knowledge is much more limited than you suppose; but if it be not, it is a great mistake to imagine the only advantage derived from hearing is the acquisition of new truths. There is a spiritual perception more important than the knowledge which is merely speculative. The latter is at most but a means to the former, and the perception is not confined to new propositions; it is frequently, nay, more frequently attached to truths already known; and when they are faithfully and affectionately exhibited, they are the principal means of calling into action and strengthening the habits of internal grace.— Love, joy, humility, heavenly-mindedness, godly sorrow for sin, and holy resolutions against it, are not promoted so much by novel speculations as by placing in a just and affecting light the acknowledged truths of the Gospel, and thereby storing up the mind by way of remembrance. "Whilst I am in this tabernacle," said St. Peter, "I will not be negligent to put you in remembrance of these things, though you know them, and are established in the present truth." We appeal to the experience of every real christian, whether the sweetest and most profitable seasons he has enjoyed have not been those in which he is conscious of having learned no new truth, strictly speaking, but was indulged with spiritual and transforming views of the plain unquestionable discoveries of the Gospel. As the word of God is the food of souls, so it corresponds to that character in this respect among others—that the strength and refreshment it imparts depend not upon its novelty, but upon the nutritious properties it possesses.— It is a sickly appetite only which craves incessant variety.

Sixthly, *Hear with candour.* The indulgence of a nice and fastidious taste, is as adverse to the improvement of the hearer as it is to the comfort of the minister. Considering the variety of our avocations, the necessity we are under of addressing you in all states of mind, and sometimes on the most unexpected occasions—if we could not rely on your candour, our situation would be scarcely tolerable. When the general tendency of a discourse is good, and the instruc-



tion delivered weighty and solid, it is the part of candour to overlook imperfections in the composition, manner, or elocution of the speaker; imitating, in this respect, the example of the Galatians, of whom St. Paul testified that they did not despise his temptation, which was in the flesh:—some unhappy peculiarity in his speech or countenance, we may suppose, which exposed him to the derision of the unfeeling. The Lord, by the mouth of Isaiah, severely censures such as make a man *an offender for a word*; a fault too prevalent in many of our churches, especially among such as are the least informed and judicious; for the disposition to sit in judgment upon the orthodoxy of ministers, is exactly in an inverse proportion to the ability. Be not hasty in concluding that a preacher is erroneous, because he may chance to use a word or phrase not exactly suited to your taste and comprehension: it is very possible the idea it is intended to convey may perfectly accord with your own sentiments; but if it should not, it is equally possible, the propriety of it may be vindicated by considerations with which you are not acquainted. “Be not many masters, many teachers,” saith St. James, “knowing ye shall receive the greater condemnation.” Hear the word of God less in the spirit of judges, than of those who shall be judged by it. If you are not conscious of your need of religious instruction, why attend the places appointed for that purpose? But if you are, how inconsistent is it to indulge that spirit of cavil and censure, which can have no other effect than to deter your ministers from the faithful discharge of their office—from declaring the whole counsel of God? In most congregations there is one or more persons who value themselves on their skill in detecting the unsoundness of ministers; and who, when they hear a stranger, attend less with a view to spiritual improvement, than to pass their verdict, which they expect shall be received as decisive. It is almost unnecessary to add, that they usually consist of the most ignorant, conceited, and irreligious part of the society. Such a disposition should as much as possible be discouraged and suppressed. “Receive with meekness, the ingrafted word, which is able to save your souls.” Despise not men of plain talents, who preach the truth, and appear to have your eternal welfare at heart. If you choose to converse with your fellow-christians on what you have been hearing (a practice, which, if rightly conducted, may be very edifying,) let your conversation turn more upon the tendency, the spiritual beauty and glory of those great things of God which have engaged your attention, than

on the merit of the preacher. We may readily suppose that Cornelius and his friends, after hearing St. Peter, employed very few words in discussing the oratorical talents of the great apostle any more than the three thousand, who on the day of Pentecost, were pricked to the heart: their minds were too much occupied by the momentous truths they had been listening to, to have room for such reflections; yet this is the only kind of religious conversation (if it deserves the appellation) in which too many professors engage. "Give me," says the incomparable Fenelon, "the preacher who imbues my mind with such a love of the *word of God*, as makes me desirous of hearing it from *any* mouth."

When your ministers are exposing a particular vice, and endeavouring to deter from it by the motives which reason and revelation supply, guard against a suspicion of their being personal. That they ought not to be so, we readily admit: that is, that they ought not to descend to such a minute specification of circumstances as shall necessarily direct the attention to one or more individuals; but if they are not at liberty to point their arrows against the particular vices among them; or are expected, lest they wound, to make a courteous apology, by assuring the audience of their hope and conviction that none among them are implicated, they had better seal up their lips in perpetual silence. It is a most indispensable part of our office to warn sinners of every description; and, that we may not beat the air, to attack particular sins, as well as sin in the abstract; and if, without our intending it, an individual suspects he is personally aimed at, he merely bears an involuntary testimony to our fidelity and skill.

Seventhly, *Hear the word of God with a sincere resolution of obeying it.* "If ye know these things," said our Lord, "happy are ye if ye do them." "He that heareth these sayings of mine and doeth them, I will liken him to a man who built his house upon a rock." To be a forgetful hearer of the word, and not a doer, is to forget all the advantages of the christian dispensation, which is imparted solely with a view to practice. The doctrine of faith is published with a design to produce the obedience of faith in all nations. The doctrine of repentance is nothing more or less than the command of God, that all men every where should repent. If we are reminded that "he, who, in times past, spake to the fathers by the prophets, hath in these last days spoken unto us by his Son," it is that we may be admonished not to refuse him that speaketh. If we are taught the supreme dig-

nity and exaltation of Christ as a mediator, it is that "every knee may bow, and every tongue confess that he is Lord." If the apostles, having the mind of Christ, faithfully imparted it, it was that the same mind might be in us, to purify our passions and regulate our conduct. We can scarcely imagine a greater inconsistency than to hear the word with apparent seriousness, without intending to comply with its directions. It is a solemn mockery, concealing, under an air of reverence and submission, a determination to rebel. To suppose the Supreme Being pleased with such a mode of attendance, is to impute to him a conduct which it would be an insult to ascribe to a fellow-creature; for who but the weakest of mortals, under the character of a master or a sovereign, would be gratified with the profound and respectful attention with which his commands were heard, while there existed a fixed resolution not to obey? Remember I entreat you, the practical tendency of every christian doctrine. Remember that the ministry of the Gospel is the appointed instrument of forming the spirits of men to faith and obedience: and that, consequently, the utmost attention and assiduity in hearing it, are fruitless and unavailing if they fail to produce that effect.

Finally, *Be careful, after you have heard the word, to retain and perpetuate its impressions.* Meditate, retire, digest it in your thoughts, turn it into prayer; in a word, spare no pains to fasten it upon your hearts. You have read of those to whom the Gospel was preached as well as to us, "but the word did not profit them, not being mixed with faith in them that heard it." Endeavour to exert upon it distinct and rigorous acts of faith, and thereby to mingle and incorporate it with all the powers of the mind, and all the springs of action: but this you can never accomplish without deep and serious reflection; for want of which, it is too often left loose, and exposed like uncovered seed, which the fowls of heaven easily pick up and devour. "Then cometh that wicked one," says our Lord, "and taketh it out of his heart, and he becometh unfruitful." How many hearers, by engaging in wordly conversation, or giving way to a vain and unprofitable train of thought when they leave the sanctuary, lose the impressions they had received; instead of conducting themselves like persons who have just been put in possession of a treasure they are anxious to secure from depredation. If Satan watches for an opportunity of taking the word out of our hearts, what remains but that we oppose vigilance to vigilance, and effort to effort; and since the prize contended for

by the powers of darkness is *our souls*, what a melancholy reflection will it be, if the disinterested malice of our enemies renders them vigilant and active in seeking our destruction, while we are careless and negligent in seeking our own salvation. Satan, conscious that the word of God is capable of elevating us to that pinnacle of happiness from whence he fell, contemplates its success with alarm, and spares no artifice nor stratagem which his capacious intellect can suggest to obstruct its progress; and if we, by our criminal negligence, turn his ally against ourselves, we shall be guilty of that prodigy of folly and infatuation which is equally condemned by the counsels of heaven, and the machinations of hell.

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## REVIEW

### OF A MEMOIR OF REV. HENRY MARTYN.

(Continued from Page 89. Vol. IV.)

While Mr. Martyn was engaged in the work of translation, he had the assistance of two men, Mirza of Benares, well known in India as an eminent Hindoostanee scholar, and Sabat the Arabian, once a professed Christian, and afterwards an apostate. Sabat often inflicted on Mr. Martyn extreme pain by the violence of his passions and the caprice of his temper. Mr. M. however, bore all with the exemplary patience of a sincere and humble christian: and amidst various privations and sorrows, pursued the great object of his mission. "I called," he says, "on the 15th of January, on one of the Dinapore families, and felt my pride rise at the uncivil manner in which I was received. I was disposed, at first, to determine never to visit the house again, but I remembered the words, "overcome evil with good." His zeal prompted him to attempt something in favour of the *native christians* in his neighborhood. But the Roman Catholics rejected his proposals!

After having finished the Hindoostanee version of the New-Testament, he undertook, with Sabat, a translation into the Persian. On this he laboured with characteristic zeal. But while thus engaged, he was removed from his station at Dinapore to Cawnpore. The journey was most distressing, and greatly affected his health. His situation

here, was in many respects unpleasant. He was placed among strangers; was without christian society; and encountered much indifference and opposition. His duties were very little different from those which he performed at Dinapore.

In this situation he heard first of the dangerous illness, and shortly afterwards of the death, of that sister who had been instrumental in his conversion. This was a heavy stroke indeed. But it was borne with the submission of a christian.

It was at Cawnpore that Mr. M. first undertook to *preach* to the heathen. The following account of this attempt will interest the reader; especially as it will throw some light on the gross ignorance of the people, among whom he ministered.

“A crowd of mendicants, whom, to prevent perpetual interruptions, he had appointed to meet on a stated day, for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness. To this congregation he determined to preach the word of the Saviour of all men, who is no respecter of persons. Of his first attempt at this new species of ministration, he thus speaks:—“I told them (after requesting their attention) that I gave with pleasure the alms I could afford, but wished to give them something better, namely, eternal riches, or the knowledge of God, which was to be had from God’s word; and then, producing a Hindoostanee translation of Genesis, read the first verse, and explained it word by word. In the beginning, when there was nothing, no heaven, no earth, but only God, he created without help, for his own pleasure.—But who is God? One so great, so good, so wise, so mighty, that none can know him as he ought to know: but yet we must know that he knows us. When we rise up, or sit down, or go out, he is always with us.—He created heaven and earth; therefore every thing in heaven, sun, moon, and stars. Therefore how should the sun be God, or moon be God? Every thing on earth; therefore Ganges also—therefore how should Ganges be God? Neither are they like God.—If a shoemaker make a pair of shoes, are the shoes like him? If a man make an image, the image is not like man his maker. Infer secondly: if God made the heaven and earth for you, and made the meat also for you, will he not also feed you? Know also, that he that made heaven and earth, can destroy them—and will do it; therefore fear God who is so great, and love God who is so good.” Such was the substance of his first discourse, the whole of which was preached sentence by sentence, for at the end of each clause there were applauses and explanatory remarks from the wiser among them. “I bless my God” said Mr. Martyn, “for helping me beyond my expectations. Yet still my corrupt heart looks forward to the next attempt with some dread.” pp. 318—319.

Mr. M. pursued his labours with some apparent success, until his health gave way; and it became necessary to adopt some measures for its restoration. How his friends felt on this occasion, will appear from the following letter to him

from Mr. Brown of Calcutta; which shows at once his solicitude for Martyn and his own christian zeal.

“You will know, from our inestimable brother Corrie, my solicitude about your health. If it could make you live longer, I would give up any child I have, and myself into the bargain.—May it please the adorable unsearchable Being with whom we have to do, to lengthen your span!—Amidst the dead and the dying, nothing can be more apparently prosperous for the Church of God, than the overwhelms now taking place in the earth. Christ will find his way to the hearts of men, and there will be a great company to praise Him. I know not why we should wish to be saved, but for this purpose; or why, but for this purpose, we should desire the conversion of Heathens, Turks, and Infidels. To find them at the feet of Jesus will be a lovely sight. Our feeble voices cannot praise him much. We shall be glad to see them clapping their hands and casting their crowns before him; for all in heaven and earth cannot sufficiently praise him. I see no cause to wish for any thing but the advancement of that kingdom, by which there is some accession of praise to his holy and blessed name. We grasp and would wish to gather all to Christ, but without him we can do nothing: he will gather to himself those that are his.” pp. 324—325.

It was proposed that Mr. M. should make a voyage to England, as the likeliest means of restoring his health. And to this measure he reluctantly consented. But while the matter was in doubt, it was decided, by Mr. Martyn's having ascertained that the Persian version of the New-Testament was too incorrect to be printed. It was carefully revised under the superintendence of Mr. M. but still was reckoned unfit for general circulation. This determined him to go to the fountain head of Persian learning, and acquire that knowledge which would enable him, to execute the work which he had so much at heart, in a manner entirely acceptable. To this measure his friends consented, but many fears were mingled with their hopes. The Rev. Mr. Brown thus writes—“But can I then, bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia than in India. Where should the phoenix build her odoriferous nest, but in the land prophetically called ‘the blessed;’ and where shall we ever expect, but from that country, the true comforter to come to the nations of the East?” His farewell service is thus described by Mrs. Sherwood.

“He began in a weak and faint voice, being at that time in a very bad state of health: but gathering strength as he proceeded he seemed as one inspired from on high. Never was an audience more affected. The next

day, this holy and heavenly man left Cawnpore, and the society of many who sincerely loved and admired him. He left us with little hope of seeing him again, until, by the mercy of our Saviour, we meet with him in our Father's house." p. 329.

And on his return to Calcutta, the Rev. Mr. Thomason writes of him in the following terms.

"This bright and lovely jewel first gratified our eyes on Saturday last. He is on his way to Arabia, where he is going in pursuit of health and knowledge. You know his genius; and what gigantic strides he takes in every thing. He has some great plan in his mind of which I am no competent judge, but as far as I do understand it, the object is far too grand for one short life, and much beyond his feeble, exhausted frame. Feeble it is indeed! how fallen and changed! His complaint lies in his lungs; and appears to be a beginning consumption. But let us hope the sea may revive him and that change of place and pursuit may do him essential service, and continue his life many years. In all other respects he is exactly the same as he was; he shines in all the dignity of love, and seems to carry about him such a heavenly majesty, as impresses the mind beyond description. But if he talks much, though in a low voice, he sinks, and you are reminded of his being dust and ashes" pp. 331—332.

Mr. M. stayed a short time with his friends at Calcutta, and set out on his expedition to Arabia. The only account, almost, that we have of this part of his life, is taken from his own journals. These are so interesting, that we are tempted to extract page after page, for the purpose of giving a specimen of the life of faith which a christian may live, and which all ought to live.

The captain with whom Martyn sailed had been a pupil of the missionary Swartz; concerning whom he learned many interesting particulars. The following is striking. "At the time, when the present Rajah was in danger of his life from the usurper of his uncle's throne, Swartz used to sleep in the same room with him. This was sufficient protection, 'for (said the captain) Swartz was considered by the natives as something more than mortal. The old Rajah, at his death, committed his nephew to Swartz.'

We give two short extracts to show the habitual state of Mr. M's feelings on this voyage.

"24th to 31st. Generally unwell. In prayer, my views of my Saviour have been inexpressibly consolatory. How glorious the privilege that we exist but in him; without him I lose the principle of life, and am left to the power of native corruption, a rotten branch, a dead thing, that none can make use of. This mass of corruption, when it meets the Lord, changes its nature, and lives throughout, and is regarded by God as a member of Christ's body. This is my bliss that Christ is all. Upheld by him, I smile at death. It is no longer a question about my own worthiness: I glory in God, through our Lord Jesus Christ."

“18th.—Anchored at Bombay.—This day I finish the thirtieth year of my unprofitable life: an age at which David Brainerd finished his course. I am now at the age when the Saviour of men began his ministry—when John the Baptist called a nation to repentance. Let me think now for myself, and act with energy. Hitherto, I have made my youth and insignificance, an excuse for sloth and imbecility: now let me have a character, and act boldly for God.” pp. 337, 338, 339.

At Bombay, *Ferooz*, a man celebrated for his learning, called on Mr. M. to converse about religion. ‘After disputing and raising objections, *he was left without an answer, but continued to cavil.*’—‘I asked him, ‘Whether he had any thoughts of changing his religion?’ He replied, with a contemptuous smile, ‘No every man is safe in his own religion.’ I asked him. ‘What sinners must do to obtain pardon.’ ‘Repent’ said he. I asked. ‘Would repentance satisfy a creditor or a judge?’ ‘Why, is it not said in the Gospel,’ rejoined, he ‘that we must repent?’ I replied. ‘It cannot be proved from the Gospel, that repentance alone is sufficient, or good works, or both.’ ‘Where then is the glory of salvation?’ he said. I replied, ‘*The atonement of Christ.*’ ‘All this said he I know &c.’ (p. 340.)—Here we have an exact delineation of many persons among ourselves. Unwilling to receive the humbling doctrines of the gospel, they do not search for evidence, but hunt after objections; they do not enquire what are the doctrines of the Bible, but what are the difficulties that embarrass them. It is no wonder, then, that they do not believe. Precisely thus men may, from partial, become universal sceptics.

Mr. M. landed at Bushire, and after a few days set out for Shiraz; having waited only until his Persian dress was ready. This consists of stockings and shoes in one, next a pair of large blue trowsers, or else a pair of huge red boots; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat: on the head is worn an enormous cone, made of the skin of the black Tartar sheep with the wool on.

“If to this description of my dress I add, that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India—that I am sitting on a Persian carpet, in a room without tables or chairs—that I bury my hand in the pilaw, without waiting for spoon or plate you will give me credit for being already an accomplished Oriental.”

“At ten o’clock on the 30th, our *cafila* began to move. It consisted chiefly of mules, with a few horses. I wished to have a mule, but the muleteer favored me with his own poney; this animal had a bell fastened to its neck. To add solemnity to the scene, a Bombay trumpeter, who was going up to join the Embassy was directed to blow a blast as we moved off the ground; but whether it was, that the trumpeter was not adept in the



science, or that his instrument was out of order, the crazy sounds that saluted our ears had a ludicrous effect. At last, after some jostling, mutual recriminations, and recalcitrating of the steeds, we each found our places, and moved out of the gate of the city in good order."

"As the night advanced, the *cafila* grew quiet; on a sudden one of the muleteers began to sing, and sang in a voice so plaintive, that it was impossible not to have one's attention arrested. Every voice was hushed. As you are a Persian scholar, I write down the whole, with a translation;—

' Think not that e'er my heart can dwell

Contented far from thee:

How can the fresh-caught nightingale

Enjoy tranquillity?

O then forsake thy friend for nought

That slanderous tongues can say:

The heart that fixeth where it ought,

No power can rend away.'

Mr. M. describes his journey as laborious and perilous. Sometimes the travellers had to endure the most intense heat; at other times, on the summits of the mountains, they suffered severely from cold. In about thirty days, however, he arrived at Shiraz, the celebrated seat of Persian literature. Here he very soon set about the important design, on which he went to that country, the translation of the New-Testament into Persian. While thus engaged, he had many interesting conferences with both Jews and Mahometans, the record of which is very instructive.—That our readers may understand our account of this part of the work under review, it may be well to give a very brief abstract of Mahometan faith and practice. They believe

1. That there is one true God, and that he is infinitely perfect.
2. That there are angels, having pure and subtle bodies created of fire, who are continually employed doing the will of God.
3. That there have been various revelations from God, made to a very numerous succession of prophets, and recorded in one hundred and four sacred books, of which all are lost, except the Old Testament, the New, and the Koran.
4. That among the prophets, of whom Adam is reckoned first and Mahomet last, six brought new laws, namely Adam, Noah, Abraham, Moses, Jesus, and Mahomet—and that Mahomet was greatest of all.
5. They believe in a general resurrection and a future judgment; in rewards and punishments. Infidels alone, however, go to *everlasting* punishment; while wicked Mahometans pass through a sort of purgatory. The truly *faithful*, pass at once to the

“garden of paradise,” where they enjoy all manner of sensual pleasure, of a kind so exquisite, that they each receive the strength of a hundred men to enable them to sustain it. 6. They believe in absolute predestination, or rather *fatalism*.—As to their practice—1. The first point is prayer to be performed five times a day, with various ablutions. In prayer they must turn the face towards the temple of Mecca. 2. Alms-giving, legal and voluntary. 3. *Fasting*; this is called by Mahomet the gate of heaven. 4. Pilgrimage to Mecca. [See Adams’ *Religious World Displayed*: or Buck’s *Theological Dictionary*, and the authors there referred to.]

Our readers will perceive that the Mahometans allow the divine mission of our Lord. They admit, indeed, that he was the greatest of all the prophets except Mahomet: but they deny the *divinity of Christ and the atonement made by him*. These doctrines are utterly incompatible with Mahometanism. Hence they represent christians as idolaters, and hold them in utter hatred. They regard themselves as the *only true unitarians*. We suppose, however, that they might tolerate our Socinians; for, according to Mr. Martyn, the doctrine of the Trinity with its connexions, was the only doctrine against which the Persian literati made any strong objection. It seems, however, that Mahometanism has its sects and its heresies too. Although it professes to discard mystery, and hold a simple doctrine, intelligible by all, yet this does not satisfy their wise men. There is a sect or a heresy among the Persians denominated *Soofeism*, of which it is worth while for us to know something. We are told that it appears “to consist of refined mysticism of the most *latitudinarian complexion*.” They seem to generalize religion, breaking down every peculiarity of faith, and resolving the whole into a few broad principles, which under different names are common to all people. A doctor of law, who held a disputation with Mr. Martyn, thus gravely discoursed—“Philosophers have proved, that a single being could only produce a single being—[They must be *ultra-unitarians*!] That the first thing God had created was *Wisdom*, a being perfectly one with him; after that the souls of men and the seventh heaven; and so on, till he produced matter, which is merely passive.” He illustrated the theory, by comparing all being to a circle: at one extremity of the diameter is God; at the opposite extremity of the diameter is matter, than which nothing in the world is meaner. Rising from thence, the highest stage of matter is connected with the lowest stage of vegetation; the highest of the vegetable

world with the lowest of the animal; and so on, till we approach the point from which all proceeded. But you will observe, that next to God, something ought to be, which is equal to God; for since it is equally near, it possesses equal dignity. What this is, philosophers are not agreed upon. *You say it is Christ; BUT WE SAY THAT IT IS THE SPIRIT OF THE PROPHETS. All this is what the philosophers have proved independently of any particular religion.*"

The following passage from Madam De Stael's *Germany*, may be compared with the above extract.

"This expression, *"it is divine,"* which has become general, in order to extol the beauties of nature and of art—this expression is a species of belief among the Germans: it is not from indifference that they are tolerant; it is because there is an universality in their manner of feeling and conceiving religion. In fact, every man may find, in some different wonder of the universe, that which most powerfully addresses his soul:—one admires the divinity in the character of a father; another in the innocence of a child; a third in the heavenly aspect of Raphael's virgins, in music, in poetry, in nature, it matters not in what—for all are agreed in admiring (if all are animated by a religious principle) the genius of the world, and of every human being." vol. ii. p. 265.

Indeed the *Soofeism* of the Mahometans has many striking features of the philosophical mysticism of Germany. We apprehend that the same wild and extravagant notions are creeping into our country, and spreading among us. They bear a different name, indeed, but in their essential principles are the same. We are credibly informed, that within the last three years, a preacher, in the hall of the House of Representatives in Washington, declared *that if he could change all the religions in the world, and convert all the nations of the earth to christianity* by lifting up his hand, he would not do it! This is precisely the *soofeism* of christianity—It is the mystical generalizing of Germany. All religion is much the same—Only let men be sincere; whether they acknowledge Christ, or the Spirit of the prophets; whether they recognise the divinity in a picture, a poem or a landscape; or entering into themselves, trace that which is divine, in *"their feeling of the infinite,"* it is all the same. Now men may call this religion if they will; but it is not the religion of the Bible—They may misname it christianity; but it is not the system taught by Christ and his apostles. Our Saviour said, "He that believeth on the Son, hath everlasting life; but he that believeth not on the Son shall not see life, but the wrath of God abideth on him." And the apostle Peter preached, "Neither is there salvation in any

other: for there is none other name given under heaven among men whereby we must be saved." Indeed, the cause, in part, of all the opposition that has ever been made to christianity is, its uncompromising character. Without such a character, it forfeits its highest claims. Because a system, which at once authoritatively declares on what terms a sinner may be pardoned, and saved; and bends to human inclinations, and accommodates itself to the vagaries of the human mind and all the extravagancies of religious sentimentalism, puts down its own pretensions.

Besides a religion of this sort, is by no means adapted to the nature and condition of man. A being endowed with human passions, and surrounded and deeply impressed by objects of sense, cannot be regulated and controlled by abstract principles, and the mystic dances of the imagination. Refinements of this sort may excite a poetical feeling during the intervals of business, may afford a pleasant stimulus to the votaries of pleasure during the pauses of sensual enjoyment; but they possess none of those holy influences, which visit man wherever he may be, or however engaged, and purify his heart, and sanctify his affections, and subordinate every pursuit to the glory of God and the interests of eternity.

Accordingly we find that the great Soofie doctor at Shiraz could apply by night to *such an infidel* as he reckoned Mr. Martyn to be, for wine. Now the drinking of wine is a great abomination among Mahometans. But let us hear Mr. M's account.

"I was surprised by a visit from the great Soofie Doctor, who, while most of the people were asleep, came to me for some wine. I plied him with questions innumerable; but he returned nothing but incoherent answers, and sometimes no answer at all.—Having laid aside his turban, he put on his night-cap, and soon fell asleep upon the carpet. Whilst he lay there, his disciples came, but would not believe, when I told them who was there, till they came and saw the sage asleep. When he awoke, they came in, and seated themselves at the greatest possible distance, and were all as still as in a church." p. 397.

Is it not a fair inference that the Doctor was tipsey? And do not the *Soofies* in all countries, while they teach the most latitudinarian doctrines, allow of much latitude in practice? To be sure, some decencies must be observed; example is something; and public opinion is something: while most people are asleep, they will drink their wine.

But Mr. Martyn's Journal affords instruction in other respects. There is *Mahometan*, as well as *christian* ortho-

doxy. There are many preachers among those people—and they show as great a *rage* for *popular* preachers as any of the citizens of our towns—they are fiery zealots in religion—they excite strong animal feelings and practice rigid austerities—yet they are peevish, cruel, unjust, and false. It is said that such things exist among zealous christians too. We pretend not to deny that the charge is true, if only the word *professors*, is substituted in place of *christians*. Unrenewed human nature is the same all over the world. But this is the difference; men may possess such characters, and exhibit such conduct as has been stated, and yet be true mussulmen or *soofies*; but they cannot feel and act in this way, and be true christians. According to Mahomet, an external profession and outward observances will entitle men to a place in paradise; but according to the doctrine of the Lord Jesus Christ, *without holiness no man can see the Lord*. The Mahometan paradise is a place of exquisite sensual pleasure; the Christian heaven is a state of perfect purity. A man may *profess* evangelical principles, and be at heart a wicked man; but if he really and truly embraces the gospel, his heart will be full of the love of God and of his fellow creatures; he will do good and communicate; he will “sow to the Spirit, and reap life everlasting.”

We here give some extracts, on which our readers may make their own reflections.

“Sept. 20. (First day of the fast of Ramazan.)—All the family had been up in the night, to take an unseasonable meal, in order to fortify themselves for the abstinence of the day. It was curious to observe the effects of the fast in the house. The master was scolding and beating his servants; they equally peevish and insolent; and the beggars more than ordinarily importunate and clamorous. At noon, all the city went to the grand Mosque. My host came back with an account of new vexations there. He was chatting with a friend, near the door, when a great preacher, Hagi Mirza, arrived, with hundreds of followers. ‘Why do you not say your prayers?’ said the new comers to the two friends. ‘We have finished,’ said they. ‘Well,’ said the others, ‘if you cannot pray a second time with us, you had better move out of the way.’—Rather than join such turbulent zealots, they retired. The reason of this unceremonious address was, that these loving disciples had a desire to pray all in a row with their master, which, it seems, is the custom. There is no public service in the Mosques; every man there prays for himself.”

“Hagi Mahomed Hassan preaches every day during the Ramazan. He takes a verse from the Koran, or more frequently tells stories about the Imans. If the ritual of the Christian Churches, their good forms, and every thing they have, is a mere shadow, without the power of truth; what must all this Mahometan stuff be? though, how impossible to convince the people of the world, whether Christian or Mahometan, that what they call religion, is merely a thing of their own, having no connexion with God and his Kingdom. This subject has been much on my mind lately. How sense-

less the zeal of Churchmen against Dissenters, and of Dissenters against the Church! The Kingdom of God is neither meat, nor drink, nor any thing perishable; but righteousness, and peace, and joy in the Holy Ghost."

"22.—Sunday.—My friends returned from the Mosque, full of indignation at what they had witnessed there. The former Governor of Bushire complained to the Vizier, in the Mosque, that some of his servants had treated him brutally. The Vizier, instead of attending to his complaint, ordered them to do their work a second time; which they did, kicking and beating him with their slippers, in the most ignominious way, before all the Mosque. This unhappy people groan under the tyranny of their governors; yet nothing subdues or tames them. Happy Europe! how has God favoured all the sons of Japheth, by persuading them to embrace the Gospel. How dignified are all the nations of Europe compared with this nation! Yet the people are clever and intelligent, and more calculated to become great and powerful, than any of the nations of the East, had they a good Government, and the Christian religion."

"24—29. The Soofie, son of the Moojtuhid, with some others, came to see me. For fifteen years he was a devout Mahometan; visited the sacred places, and said many prayers. Finding no benefit from austerities, he threw up Mahometanism altogether, and attached himself to the Soofie Master."

"I asked him, what his object was, all that time? He said, 'he did not know, but he was unhappy.' I began to explain to him the Gospel, but he cavilled at it, as much as any bigotted Mahometan could do, and would not hear of there being any distinction between Creator and creature. In the midst of our conversation, the sun went down, and the company vanished."\* pp. 392—395.

But it is time to return to the narrative. In making a translation of the New-Testament into Persian, Mr. Martyn had an able and willing assistant in the person of Mirza Seid Ali Khan, the brother-in-law of Jaffier Ali Khan, with whom he lodged. Mr. M. pursued his work with much zeal; but as both his arrival at Shiraz, and his undertaking excited great curiosity, he was subject to many interruptions; and was obliged to sustain many vexatious disputations. His object, however, was to make the Gospel known among the Persians, and he accordingly was quite accessible and very communicative. It required no small share of christian patience, to bear the scorn of haughty doctors, the dogmatism of obstinate and bigotted priests, and the pertness of half-taught school boys. In addition to these trials, he endured the attacks of Jews, who to avoid persecution, or to gain favour, had pretended to embrace the Mahometan faith.

"Abdoolghunee, the Jew Mahometan, came to prove that he had found Mohammed in the Pentateuch. Among other strange things, he said that the Edomites meant the Europeans, and Mount Sion was in Europe. Afterwards Seid Ali asked me to tell him in confidence, why I believed no prophet could come after Christ. I chose to begin with the Atonement, and

\* This was for the purpose of taking an immediate repast.

wished to shew, that it was of such a nature, that salvation by another was impossible. 'You talk,' said he, 'of the Atonement, but I do not see it any where in the Gospel.' After citing two passages from the Gospels, I read the third chapter of Romans, and the fifty-third of Isaiah. With the latter he was much struck. He asked many more questions, the scope of which was, that though Islam might not be true, he might still remain in it, and be saved by the Gospel. I said, 'You deny the divinity of Christ.' 'I see no difficulty in that,' said he. 'You do not observe the institutions of Christ—Baptism and the Lord's Supper.'—'These,' said he, 'are mere emblems, and if a man have the reality, what need of emblems.' 'Christ,' said I, 'foresaw that the reality would not be so constantly perceived without them, and therefore he enjoined them.' He said, 'that in his childhood he used to cry, while hearing about the sufferings of Christ,' and he wept while mentioning it." pp. 361, 362.

We have no room to detail the various conferences he held with various persons. These things excited a spirit of enquiry so universal, that Mirza Ibraheem, a person of very great distinction, undertook to write a defence of Mahometanism. The work is said to have been conducted with much temper and moderation, and with as much candor as was consistent with its subtilty. It was concluded with the following address to Mr. Martyn.

"Thus behold, then, O thou that art wise, and consider with the eye of justice, since thou hast no excuse to offer to God. Thou hast wished to see the truth of miracles. We desire you to look at the great Koran: that is an everlasting miracle."

"This was finished by Ibraheem ben al Hosyn, after the evening of the second day of the week, the 23d of the month Iemadi, the second in the year 1223 of the Hegira of the Prophet. On him who fled be a thousand salutations!" pp. 377, 378.

Mr. M. immediately set himself to refute this work. His answer was divided into two parts; the first, an attack on Mahometanism; the second, a defence of christianity. He concluded with this address to Mirza Ibraheem.

"I beg you to view these things with the eye of impartiality. If the evidence be indeed convincing, mind not the contempt of the ignorant, nor even death itself—for the vain world is passing away, like the wind of the desert.

"If you do not see the evidence to be sufficient, my prayer is, that God may guide you; so that you, who have been a guide to men in the way you thought right, may now both see the truth, and call men to God, through Jesus Christ, 'who hath loved us, and washed us from our sins in his blood.' His Glory and Dominion be everlasting." p. 379.

The following extract will illustrate a remark made before, that the chief object of Mahometan hostility is the Divinity of Christ. It will also show how a man, who has seen himself to be a sinner, and has fled for refuge to the hope opened

in the Gospel, feels in relation to this great doctrine of christianity.

“The Moollah, Aga Mahomed Hassan, himself a Moodurris, and a very sensible candid man, asked a good deal about the European philosophy, particularly what we did in metaphysics, for instance, ‘how, or in what sense, the body of Christ ascended into heaven?’ He talked of free will and fate, and reasoned high, and at last reconciled them, according to the doctrines of the Soofies, by saying, ‘that as all being is an emanation of the Deity, the will of every being is only the will of the Deity; that therefore, in fact, free-will and fate were the same.’ He has nothing to find fault with in Christianity, but the Divinity of Christ. It is this doctrine that exposes me to the contempt of the learned Mahometans, in whom it is difficult to say whether pride or ignorance predominates. Their sneers are more difficult to bear, than the brickbats which the boys sometimes throw at me; however, both are an honor of which I am not worthy. How many times in the day have I occasion to repeat the words,

‘If on my face, for thy dear name,  
Shame and reproaches be;  
All hail reproach, and welcome shame,  
If thou remember me.’

“The more they wish me to give up one point—the Divinity of Christ, the more I seem to feel the necessity of it, and rejoice and glory in it. Indeed, I trust I would sooner give up my life than surrender it.” pp 381, 382.

Mr. Martyn was a man of science; and he found his varied acquirements of very great advantage in many respects. This may afford a good lesson to those men, who have the direction of missionary institutions.

It might be expected that such a man as Mr. M. would seize every opportunity to indulge a liberal curiosity, accordingly he took an opportunity of visting the ruins of the celebrated Persepolis. But he represents them as not at all answering his expectation. The character of the architecture was rather Indian, than Grecian; mean and extravagant, instead of simple and grand, “But” says he, “it was impossible not to recollect that here Alexander and his Greeks passed and repassed—here they sat and sung, and revelled; now all is silence—generation after generation lie mingled with the dust of their mouldering edifices:—

Alike the busy and the gay  
But flutter in life’s busy day  
In fortune’s varying colours dressed,

(To be continued in our next.)



## RELIGIOUS INTELLIGENCE.

[The Intelligence of the last month is so abundant, and so interesting that we scarcely know what to select for the gratification of our readers.—The Sandwich Mission is certainly one of the most interesting that is carried on from this country.—Of this the Missionary Herald for April, gives the following very gratifying information.]

### FOREIGN.

#### MISSION TO THE SANDWICH ISLANDS.

SINCE the publication of our last number, we have enjoyed the high gratification of receiving intelligence from the mission to the Sandwich Islands. Capt. Charles S. Cary, master of the ship *Levant*, arrived in New-York, *via* Canton, about the 10th ult. and politely forwarded a box, containing more than a hundred letters from the missionaries, with a copious journal, from Oct. 23, 1819, to July 19, 1820. The *Levant* left *Woahoo*, July 24th, and *Atooi*, Aug. 7th, at which dates the members of the different mission families were in perfect health, comfortably settled at their respective stations, diligently employed in teaching the natives, indulging great hope of success, and enjoying, to a remarkable degree, the divine presence and blessing. Let all the friends of missions praise the Lord for his goodness, and for the peculiar favor which he has vouchsafed to this benevolent enterprise. Let them fall on their knees before the throne of grace, and render a tribute of heartfelt thanksgiving; and let them plead, with more earnest importunity than ever before, for their brethren now among ignorant and benighted pagans, that God

would give them wisdom, grace, and strength to discharge their high embassy, and that he would preserve them from dangers and evils, to which all missionaries, and especially those among an untutored people, must be greatly exposed.

#### JOINT LETTER OF THE MISSIONARIES TO THE CORRESPONDING SECRETARY.

*Hanaroorah, Woahoo, July 23, 1820.*

REV. AND VERY DEAR SIR,

FAR removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the forms

er pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and, on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim; "*In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for our God!*" How were our hearts agitated with new, and various and unexpected emotions, to hear the interesting intelligence.—"TAMAHAMA IS DEAD;—THE TABOOS ARE BROKEN;—THE IDOLS ARE BURNT;—THE MOREEANS ARE DESTROYED; AND THE PRIESTHOOD ABOLISHED." This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the bloodstained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from His presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and, "in the name of our God, to set up our banner."

#### *Missionary Stations.*

We have been allowed to plant the standard of the cross at Kirooah, and at Hanaroorah, where the chiefs, the natives, and foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no preacher to send. The people are without any

form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atooi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney and Ruggles, accompanied George to his father, who received his long absent son with the tenderest affection, and made him second in command over his islands. He said, that the arrival of Hoome-hoome, as his son is called, "made his heart so joyful, that he could not talk much that day." He expressed much gratitude for the kindness of the friends of Hoome-hoome, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian religion. The king said with respect to George, "I love Hoome-hoome very much more than my other children;" (of whom he has a daughter older, and a son younger.) "I thought he was dead; I cry many times because I think he was dead;—Some captains tell me he live in America;—I say no;—he dead;—he no more come back. But now he live;—he come again;—my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his intreaties, that some of us should settle there;—promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren, after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. To-morrow it is expected that they, with their wives, will proceed again thither, in the ship *Levant*, Capt. Cary, on her way to America *via* Canton. We hope the Board will have it in their power immediately to station there an able preacher of the Gospel, a skilful and discreet physician, an industrious farmer, and an accomplished Lancasterian school master.

At Kirooah, our brethren though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king leads the way as their humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives and two stewards under their instruction, exercise themselves in the most easy reading lessons of Webster's spelling book.

At this place, we have a pleasant school advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about 50 among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakooa, and eleven children of white men. One of the latter, George Holmes, exhibits a fine genius for painting. We send you a specimen of drawing, and lettering, executed by him under our instruction, which we think could not, without better models, be exceeded by any school-boy in America. We need here the aid of a preacher of the Gospel, and a school-master, who is skilled in the Lancasterian method of instruction,—and a tried physician, who would cheerfully and patiently endure the necessary toils and privations, to which he must be subject in removing the diseases of the body and soul among the heathen, and among his fellow laborers. God has hitherto preserved our health; but the heathen around us are wasting away by disease, induced not by the climate, but by their imprudence and vices.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the Gospel planted there. The scruples of the king, with regard to the danger of additional missionaries in this field, we hope will have subsided before additional laborers can arrive. He expressed a regret, that no one of us could repair and build vessels for him. We think that a pious, skilful, and de-

voted ship-carpenter, inured to self-denial, and able to recommend and enforce the religion of Christ, might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

*Call for more Missionaries.*

We know not what divine wisdom intends to do here; but we think a great effort ought to be made, in every island, to establish Christianity and to take possession for Christ and the church, before that idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again be revived. The case is so new and so unparalleled in the history of the world, that we know not what to say. *When hath a nation changed its gods?* The enemy may have retired but for a season, to appear again in his wrath, to kindle the flames of persecution, and re-establish the worship of demons in all its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes. Were it not for the fact, that the present is an age of wonders, and the hope, that the Christian church will not relax the ardor of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little, feeble band of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope; and we will not fear. We dare not put our trust in princes. The king of Zion alone is worthy of our confidence. It is he, who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing. And

whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark,—cannot fail of ultimate and universal triumph. “Zion shall arise and shine,—the Redeemer shall reign,—the isles shall wait for his law. The glory of the Lord shall cover the earth, and all flesh shall see it together; for the mouth of the Lord hath spoken it.”

Cheered with these divine consolations, in the midst of trials and privations—contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to heaven for help, and subscribe ourselves, dear Sir, your servants for Jesus’ sake, and fellow laborers, in the vineyard of our Lord.

H. BINGHAM,  
DANIEL CHAMBERLAIN,  
SAMUEL WHITNEY,  
SAMUEL RUGGLES,  
ELISHA LOOMIS.

P. S. We send you by the *Levant* a copy of our journal up to the 19th of July, 1820. We wrote you by the ship *Mary*, Capt. Smith, about 50 days after our embarkation, and since our arrival another letter, No. 2, by the *L’Aigle*, Capt. Starbuck. In the second we gave a more particular account of our arrival and settlement; but this may reach you first.

#### JOURNAL OF THE MISSIONARIES.

As our present number can admit but a part of the journal, we commence at the time when the *Thaddeus* was approaching *Owhyhee*; and a more interesting epoch to the members of the mission can hardly be conceived.

March 28, 1820. Within two or three days sail of *Owhyhee*. We have thought it desirable to observe this day as a season of fasting and prayer, that we may be better prepared to enter on our work with proper feelings of heart; with confidence in

God; with penitence for our own sins; with gratitude for the blessings of the Gospel; with compassion for the wretched children of superstition, with benevolence towards all intelligent beings; and with faith in the blood of Christ, and in his promises with reference to the salvation of the heathen.

#### *First View of Owhyhee.*

30. Let us thank God and take courage. Early this morning the long looked for *Owhyhee*, and the cloud-capt and snow-capt *Mouna-Keah*, appear in full view, to the joy of the little company on board. A heavy cloud now envelopes a considerable part of this stupendous mountain, on the summit of which a great body of snow appears, at intervals, quite above the clouds:

11 o’clock A. M. We are now coasting along the northern part of the island, and so near the shore, as to see the numerous habitations, cultivated fields, rising smokes in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c.—and, by the help of glasses, men and women, immortal beings, purchased with redeeming blood. We are much pleased, not to say delighted, with the scene; and long to be on shore. *Hopoo* has designated the spot, in a little valley, near the beach, where he was born. He and his three countrymen are greatly animated with the prospect of their native shores. Near the southern extremity of the island the walls of an ancient *Moreeah*, or heathen temple, appear, where the sacrifices of abomination have long been offered to demons.

4 o’clock P. M. As we double the northern extremity of *Owhyhee*, the lofty heights of *Mowee* rise on our right. As no canoes approach us, it is supposed to be a time of special *taboo*; and that all the people are employed in its observance. Capt. Blanchard has concluded to send a boat to make inquiries respecting the king and the state of the islands. Mr. Hunnewell, [one of the mates,] Tho-

mas Hopoo, John Honore, and others, have now gone on this errand, and we wait with anxious expectation for the

*First Intelligence from the Island.*

7 P. M. The boat has returned, having fallen in with a number of fishermen near the shore, who readily answered their inquiries; and the messengers have astonished and agitated our minds by repeating the unexpected information from the fishermen:—*that the aged king Tamahamaha is dead; that Reho-reho, his son, succeeds him; that the images of his gods are burned; that the men are all Inoahs, that is, they eat with the women, in all the islands; that one of the chiefs only was killed, in settling the affairs of government; and he for refusing to destroy his gods.*

If these are facts, they seem to shew, that Christ is overturning the ancient state of things, in order to take possession; and that these isles are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favourable for the introduction of Christianity and the customs of civilized life; and our hopes that these will be welcome, are greatly strengthened. There is reason to fear, that the government is not settled on the firmest basis, and that there is less of stability and sobriety in the present king, than in his father. Whatever may be his moral character and habits, we believe, in consequence of information collected from those who know him, that three important particulars may, with some confidence, be relied on: 1st, That he is specially desirous of improvement in learning: 2d, That he has long been indifferent to idol worship: 3d, That he is not unfriendly to the whites.

Our hearts do rejoice. Though we are disappointed in not being allowed to preach Christ to that venerable chief, who has so long and so ably governed this people; and though we believe we shall have trials sufficient to give exercise to faith and

patience; yet in view of this wonderful revolution our hearts do rejoice, to hear the voice of one crying, *In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.*

*First Visit to the Island.\**

31. The intelligence of yesterday is confirmed to day by a visit of brother Ruggles, Thomas Hopoo, and G. P. Tamoree, to the residence of Krimakoo, where they were received kindly, and entertained with unexpected civility. By them the widows of Tamahamaha sent us a present of fresh fish, cocoa-nuts, sweet potatoes, bananas, sugar cane, bread fruit, &c. expressing much satisfaction that we had come to teach them good things. In the course of the day, a number of the natives came off to the brig in their canoes with vegetables, manufactures, shells, &c. for the purpose of traffic, and to gratify their curiosity. The sight of these children of nature, drew tears from eyes that did not intend to weep. Of them we inquired, whether they had heard any thing about Jehovah, who made Owhyhee and all things? They replied that Reho-reho the king had heard of the great God of white men, and had spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced, that they could do no good, since they could not even save the king. Idol worship is therefore prohibited, and the priesthood entirely abolished. *Sing, O heavens, for the Lord hath done it.*

*Visit of Krimakoo to the Brig.*

April 1. To-day as we were near his residence at Toeagh Bay, Krimakoo and his wife, and two widows of Tamahamaha, decently dressed, and

\* The vessel first made Owhyhee on the west, as she was sailing north; then doubled the north point, leaving Mowee on the right, and passed south along the western shore of Owhyhee. Toeagh Bay is about 25 miles from the north point; and the residence of the king is about 35 miles further south.

attended with a considerable train of men and women, came on board the brig, having sent before them a present to Capt. B. of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment "Aloha," passed pleasantly around among us all. When our table was prepared, they sat down to dine with us, and behaved with much decorum. From what we had heard and seen of the natives, the appearance of this noble chief was more interesting than we could have expected. His dress was a neat white dimity jacket, black silk vest, nankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, lays these aside, for the simple native *maro* round the waist, similar to the Hindoo dress. He showed peculiar fondness for the children of Mr. Chamberlain. When we declared to him our objects in visiting the islands, and our desire to obtain a residence in them, in order to teach the knowledge of the arts and sciences, and of Christianity, he listened with attention; and said, he must see the king, and they must consult together about it; and they would let us know what they would say. As a token of friendship, he presented to brother Bingham a curiously wrought spear, which may serve for a pruning hook, or for a curiosity to gratify our American friends.

Our new visitors were pleased to find, that we could speak easy phrases in their language; and highly gratified, that we had instructed in our religion and brought with us natives of their country, who perfectly understand their tongue, and can therefore converse freely with them on these subjects. They made themselves more agreeable than could have been expected; and towards evening left us with apparently kind sentiments. On further examination, it appears, that the chief, who refused to renounce his idols, raised a considerable party with treasonable designs,

and resisted till he lost 40 or 50 men and his own life. His party were subdued, and Krimakoo, with the loss of 6 or 10 men, was victorious; having been better supplied with muskets and ammunition than the disaffected party. The white men who reside in the islands, favored the cause of the reformers, and seem to rejoice in the destruction of the oppressive *taboo*. We are encouraged to hope, that we shall soon be allowed to take possession for the church and for Christ of this part of the "land, which remaineth to be possessed;" and to set up our banner without a contest: the priests of idolatry being now reduced to a level with the common people. At evening, as we moved slowly along the shores of Owhyhee, the moon rising behind its lofty mountains, brothers Bingham and Thurston sung their favorite Melton Mowbray,

"Head of the church triumphant," &c.

#### *First Sabbath at the Islands.*

2. *Sabbath.* As we expected soon to leave Toeaigh Bay, and have no further opportunity at present to explore this part of the dark region with reference to establishing schools, and the institutions of the Gospel; and as Capt. B. was going on shore to call upon the chief, it was thought best, that brother Bingham should accompany him this morning for that purpose, to return before the hour of public worship. He accordingly visited the chief Krimakoo, and with him the most celebrated *moreeah* of the islands. It was built by *Tamahamaha*, who himself laid the corner stone. It stands on the brow of a hill, a little retired from the beach and fronting the sea shore. It consists now principally of a huge wall, about ten feet thick at the base, and five at the top, 20 feet in height on three sides of the parallelogram, which is about 120 feet in breadth, and 240 in length; but in front the wall, instead of being elevated much above the area inclosed, consists of four or five large offsets down the

declivity of the hill. These furnished convenient places for hundreds of worshippers to stand, while the priest was within, offering prayers and sacrifices of abomination. Within this inclosure are the ruins of several houses burnt to the ground, the ashes of various wooden gods, the remains of cocoa-nuts and other like offerings, and the ashes and burnt bones of many *human victims* sacrificed to demons. At the foot of the hill, is a similar inclosure, 280 feet in length, and 50 in breadth, which had been used for the sacrifice of various beasts, fish, fruits, &c. The walls and areas of these open buildings, once *tabooed* and sacred, are now free to every foot, useless, and tumbling into ruins. As upon the fallen walls of Jericho, so even here, where a careless intrusion was once punishable with death, "every man may now go up straight before him," and set up the banner of Israel's God. He it is who has brought into contempt what was once the pride of this people.

In the afternoon, Krimakoo and his company, who before visited us, came on board with an intention to accompany us to the residence of the king. Slowly passing along in the midst of these interesting isles, surrounded by a listening and admiring group of natives, including chiefs, and honorable women, with a few native youths who had been taught the Christian religion, we attended public worship on deck, and offered prayers and praises to the God of Zion. Brother B. preached from Isaiah xlii. 4. *The Isles shall wait for his law.* The topics of the discourse were the character of the Law-giver; of the law waited for; of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of these islanders could not now understand the precepts of the law of Christ, yet they hearkened to the sound with almost perfect stillness, and were pleased with our singing and order of worship. Seldom have we attended on the duties of the sanctuary, when the theme and the occasion have been more interesting to our feelings.

One of the former wives of Tamahama had before requested that our "*wihenas*" [women] should make her a gown like their own; but being told that it was the Lord's day, and that it should be done to-morrow, she was satisfied as to the propriety of delaying it. This evening the sable group have spread their portable mats and tappas\* upon the deck; and, with the skies for a canopy, have laid themselves peacefully down to sleep. May the Watchmen of Israel keep them and bring them to his heavenly rest.

3. (First Monday in April.) Approaching Kirooah bay, on the west side of the island, and now in sight of the king's residence. Expecting an interview with him to-morrow, we lift up our petitions in concert with thousands of the friends of Zion, rejoicing in the hope that He, who has begun a good work in these islands, will carry it on to perfection.

4. At 10 o'clock this morning, 163 days from Boston, we came to anchor in Kirooah bay, about one mile from the king's dwellings. *Krimakoo*, who still appears to be friendly to our cause, being sent for by *Reho-reho*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopoo, accompanied by Capt. B. followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language and manners. He politely conducted us to his own house, and afterwards to the house of Mr. John Young, who has long resided here, has the rank

\* It is supposed that mantles made by the natives from the bark of trees, is here intended.

of a chief, and is now acting secretary to the king; the late secretary of Tamahamaha, John Elliot, a Roman Catholic, having fled from the country. By him, and by Capt. Adams, an English settler with him, we were bidden welcome to the Sandwich Islands.

We then waited on the king, with the most important message that can be sent to any earthly potentate — Read to him the official letter of Dr. Worcester to Tamahamaha, and the letters of Capt. Reynolds to Tamahamaha, and to his son Reho-reho; and had them interpreted by Mr. Young and Thomas Hopoo. In the same manner we made known to the king the views of the American Board of Missions, and the wishes of the mission family. Presented the spy-glass furnished by the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him, and disposed to consider the subject deliberately; expressed a degree of approbation; but appeared far from being in haste to give an answer to our message. All, indeed, both kings and chiefs, honorable women and common people, whom we heard speak on the subject, expressed their approbation of our doings in the general term, "*miti*;" i. e. *it is good*.

We are shocked with the facts, which we learned that this young ruler had no less than four wives; that one of them had been his father's wife; and another, even his favorite, was his father's daughter.— When the king, his wives, and the chiefs around him, had taken their dinner of fish and *poe*, (a kind of cold pudding made of *taro*,) the four wives of the king sat down upon the mats at one corner of the room, and seemed to enjoy themselves very pleasantly at a game of cards; while we were endeavouring to interest the feelings of the royal family in the great objects of our mission.

5. Continued our negotiation, but made little progress. Presented to *Reho-reho* the elegant Bible furnished by the American Bible Society for Tamahamaha, for which he seem-

ed grateful; also, Bibles to the king's daughters, furnished by particular friends.

Some conjectures it appears, have been started, (from what source we know not,) that Great Britain might not be pleased with our settling here, as American missionaries;—and to increase the embarrassment, some reports were circulated, that the missionaries at Otaheite and Eimeo had monopolized both the trade and government of the Society Islands.— These new and unexpected difficulties we endeavoured to obviate, as well as we could; appealed to our public instructions, and to the full approbation of our design given by British subjects, British missionaries, and British Missionary Societies.— Gave the assurance, that we had nothing to do with the political concerns of these islands; that there was no collision between the people of the United States and the people of Great Britain; and that several stations were occupied by American missionaries in the British dominions.

In the course of the day, as we passed near the place where several chiefs were spending their idle hours in gambling, we were favoured with an introduction to Havahava, the late high priest. He received us kindly. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting with a *brother priest* from America, still pleasantly claiming that distinction for himself. He assures us that he will be our friend. Who could have expected that such would have been our first interview with the man, whose influence we had been accustomed to dread more than any other in the islands; whom we had regarded, and could now hardly avoid regarding, as a destroyer of his fellow-men. But he seemed much pleased in speaking of the demolition of the *Moreeahs* and idols.

About five months ago the young king consulted him with respect to the expediency of breaking *taboo*; and asked him to tell frankly and plainly whether it would be good or bad; assuring him, at the same time, that he would be guided by his word.



Havahava readily replied, "*miti*," *it would be good*; adding, that he knew there is but one *Akooah*. [God,] who is in heaven, and that their wooden gods could not save them, nor do them any good. He publicly renounced idolatry, and with his own hand set fire to the *moreeah*. The king no more observed their superstitious *taboos*. Thus the heads of the civil and religious institutions agreed in abolishing that forbidding but tottering taboo system, which had been founded in ignorance, cemented with blood, and supported for ages, by the basest of human passions. They had indeed heard of the Christian's God, but gave no evidence that they understood his laws, loved his character, or feared his holy name. Whether they considered him as worthy of their homage or not, they were convinced of the vanity of idols, and the folly of idol worship. May the Lord Jehovah, whom they now believe to be the only living and true God, soon bring them to bow with humble reverence at his feet.

Before we returned to the brig, the favorite wife of the king expressed a decided opinion in favour of our settling in the islands; and requested that we might remain. The king, knowing her attachment to him, and willing to try her feelings, said to her pleasantly, that if he admitted and patronised the missionaries, he could be allowed but one wife, and he should not want her. As a gentle reproof, she arose from the mat on which they were reclining, and attempted to leave him; but he detained her, and turned off the subject playfully. Whether *he* felt the difficulty or not, *we* cannot but consider polygamy as one of the greatest barriers against the progress of Christianity here. But He who first established the institution of marriage, and blessed its legal bonds, can, in infinite wisdom, overrule its abuses to His glory.

6. To day the royal family came on board the brig to dine. Reho-reho, dressed in a princely style, according to the fashion of the islands, having a *maro* round his waist, a green silk-

en scarf upon his shoulders, beads on his neck, and a wreath on his head, was introduced to our female companions and helpers, the first American ladies he had ever seen. He was seated at the head of the table, and behaved with great civility. It gave us satisfaction to have this heathen ruler, and his followers, sit down with us at our own table; and, in his presence, to implore a divine blessing of the King of heaven, and acknowledge our obligations to Him, in whom we live and move and have our being: while we cherished the desire, and indulged the hope, that He, who made of one blood all nations to dwell upon the face of the earth, would soon bring the rulers and the ruled of this nation, to sit down at the feast of the Gospel, made amply sufficient for all.

After dinner we assembled on the quarter deck and sung, at the king's request, several psalms and hymns, with which he, and the multitude around, appeared pleased. Capt. B. Mr. H. and G. P. Tamoree with the bass viol, assisted the music. Shortly after, our visitors gave us their parting "*aloha*," (a word of friendly salutation,) and returned in a pleasant and friendly manner, and we hope with favorable impressions. A large double canoe, frequently with a sail, and a small awning or canopy, rowed by eight or ten men,—is the favorite vehicle for the conveyance of the royal family when they have only a short distance to sail.

7. Several of the missionaries and their wives made a short excursion on shore, and dined with the king. They were accommodated with a table and chairs, and served with a dinner somewhat in the American fashion. But the king, and his chiefs around him, and his wives, chose to sit down upon their mats, or rush carpets, to enjoy their fish and *poe*, baked dog, brea fruit and sweet potatoes.

8 Messrs. B. & T. and their wives went on shore, called on Mr. J. Young and found him diligently reading his Bible. Presented him a Bible as from the mission. Visited John

Adams, a native chief, who treated them politely with a glass of wine. Gazed a little while upon four large carved images, left standing on the beach, near the house, where the bones of Tamahamaha are deposited. These senseless idols are said to belong to a sea captain, who has bought them for fuel. We intend to send home a representation of one of them. Visited the king, and dined at his table, after he had wasted a considerable part of the morning in sleeping off the temporary effect of *ava*. Eating, drinking, sleeping, bathing, gambling, &c. consume most of the time of the king and chiefs; so that they have little time to devote to important business. They know nothing of that laborious industry, or that promptitude and despatch in public concerns which are so common and so commendable in good magistrates and men of business, in civilized countries.

As Capt. B. was desirous to proceed, as soon as he accomplished his business with the king and chiefs, we were under the necessity of pressing them to a decision on the subject, which we had before them, sooner than they seemed inclined to give it. We urged the importance of taking one station at Woahoo, and one at Owhyhee, believing that we might thus commence and prosecute our work with less embarrassment to the government, with greater facility to ourselves, and with far greater benefit to the people in general, than we could by stopping all at Kirooah, or proceeding all to Woahoo. Our desire to settle at Woahoo was regarded with some suspicions that selfish motives, or political views, drew us thither. The king said, "you wish to go to Woahoo because provisions are so plenty there. All the white men wish to live in Woahoo;" intimating at the same time, that he feared the Americans intended to get possession of the island. It is said, that some inconsiderate American seamen—perhaps in the independent spirit of patriotism, which often breathes itself out in high sounding words, have told

this too credulous people, that America would take these islands; and it is believed, that some English residents have insinuated and maintained the same thing. This will probably be a considerable impediment to our quiet settlement and extended operations. We wished to be so situated, that we might early give proof of our usefulness to the people, by introducing various useful arts, supporting ourselves with little expense to them or to our patrons, and feeling ourselves settled and contented as citizens of the country. As we desired not only to do them good, but to have them see that our plan would not necessarily impose a tax upon them, we greatly feared the evil of becoming a burden to the government, which seemed to be unavoidable, if we settled upon the lava of Kirooah.\* Besides, such is the situation, that we could not here give so impressive an example of domestic economy, industry, and comfort, as the plan of our mission contemplates; and as our instructions, and the duty of our station require. Still, it seems to be the pleasure of the king and some of the chiefs, that we should all settle down at Kirooah, immediately under their eye, to live and fare as they do. Permission was therefore given by the king for all to land here, and a large house, which had been occupied by Tamahamaha, and after him by his son, was assigned for our accommodation. This is 90 feet in length by 30 in breadth, without floor, partition or windows. From Reho-reho and Kaamanoo, (a widow of Tamahamaha,) a present, consisting of a large hog, and several bushels of sweet potatoes, was sent on board for our table. Capt. B. considered the business as sufficiently settled for our landing. But we are

\* The site of the village of Kirooah is represented by sea captains, with whom we have conversed, as most uninviting. That part of the island was formed by a volcano; and there is little vegetation. Tamahamaha assigned it as a reason; why he selected this place for his residence, that by doing so he should keep his followers poor and dependent; whereas, if he lived in the rich and fertile tracts of Woahoo, they would be more apt to feel their consequence, and rebel against his authority. Ed.

by no means satisfied that this would be best at present.

9. *Sabbath.* Though it was the wish of Capt B. to land us with our effects, as soon as possible, it was the unanimous vote of the brethren not to move an article of our baggage from the vessel on the Sabbath. Mr. Bingham being designated for the purpose, informed the king that, as it was the Lord's day, we should do no business in landing our goods; but that we would call on him tomorrow, to renew our petition for liberty to land part of our number at Woahoo; as the difficulty of obtaining wood, and water, and arable land at Kirooah, was an objection of no

small magnitude to settling all together at this dry and barren place. He gave us permission to come tomorrow, and make any proposals we pleased, with the assurance, that he would give them due consideration. We are indeed straightened, and need the guidance of infinite wisdom. It is the opinion of some of the chiefs, that our plan, for taking a station at Woahoo, is good; and it is the decided opinion of some others, persons who are acquainted with the two islands, that it is best. This afternoon enjoyed again in peace the privileges of public worship on board. Sermon on the trials of God's people, from 1 Pet. 1—7.

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For the Evangelical and Literary Magazine and Missionary Chronicle.

## SOUTHERN PROFESSORSHIP.

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Fayetteville (N. C.) 9th March, 1821.

MR. EDITOR,

In the last number of the Virginia Evangelical and Literary Magazine, I observe an extract from the minutes of the synod of South-Carolina and Georgia, embracing a resolution of that ecclesiastical body, on the subject of endowing a Professorship, in the General Assembly's Theological seminary at Princeton. On perusing that extract, it occurred to me, that an account of the previous proceedings of another synod, and which were the exciting cause of the resolution just referred to, would prove acceptable to your readers. On this presumption, I now send you, authenticated extracts from the minutes of the synod of North-Carolina, exhibiting a full account of what they have done in this important business; and, by giving these extracts a place in your useful publication,

You will much gratify and oblige

*A Friend to Ministerial Education.*

## EXTRACTS

From the Minutes of the Synod of North-Carolina.

FIFTH SESSIONS.—*Fayetteville, Saturday October 3d. 1818.*

The following overture was introduced, by the committee of Bibles and overtures; viz. "It is suggested as a measure calculated to promote the interests of Zion, that this Synod should commence a correspondence with the Synod of South-Carolina and Georgia, and with the Synod of Tennessee, relative to the practicability, and the means, of endowing a Professorship in the Theological Seminary at Princeton. It is also submitted for consideration, whether any other Synod should be invited to unite with us in this undertaking; and, if any, which?" "After some discussion on the above overture, the further consideration thereof, was postponed, until our next State Sessions. p. 45—6.

SIXTH SESSIONS.—*Raleigh, Saturday, October 9th, 1819.*

The overture relative to a correspondence with the Synod of South-Carolina and Georgia, and the Synod of Tennessee, on the subject of endowing a Professorship in the Theological Seminary at Princeton, was taken into serious consideration; and the stated clerk was directed to address letters of inquiry to these Synods on this subject; and to report the result of his correspondence, at our next stated Sessions. pp. 66, 67.

SEVENTH SESSIONS.—*Poplar-Tent-Church, Friday, October, 6th 1820.*

The stated clerk, being called on to report the result of the correspondence, which he was, at the last stated sessions, directed to open with the Synod of South-Carolina and Georgia, and with the Synod of Tennessee, on the subject of endowing a Professorship in the General assembly's Theological seminary at Princeton, submitted two letters which he had received on that subject; one, from the Rev. John Couser, clerk, *pro. tem.* of the Synod of South-Carolina and Georgia; and another, from the Rev. Gideon Blackburn, a member of the Synod of Tennessee. From Mr. Couser's letter, which was official, it appeared, that the Synod of South-Carolina and Georgia, approved of this Synod's design; and were willing, at some future period, to promote it, by their co-operation; but, that, in consequence of some heavy pecuniary calls which they shortly expected, they felt themselves constrained, for the present, to withhold their co-operation. From Mr. Blackburn's letter, which was not official, it appeared, that the Synod of Tennessee had not met, at the time that our stated clerk's letter to that body had reached him; but Mr. Blackburn promised, that the said communication should be laid before the Synod of Tennessee, at their next stated sessions. It was intimated, at the same time, by Mr. Blackburn, in his letter, (as also appears

from a printed document now before Synod,) that the Synod of Tennessee have, at their last stated sessions, determined on the establishment of a Theological Seminary, at Maryville, under their own particular patronage; and that they have proposed to this Synod, and also to some other Synods, to cooperate with them in this work. In connection with these letters, the stated clerk also laid before this Synod a printed document, from which it appears, that, since the last stated sessions of the Synod of South-Carolina and Georgia, a considerable number of the members of that Synod, have evinced, that they are now disposed, heartily to cooperate with this Synod, in the endowment of a Professorship in the General Assembly's Theological Seminary at Princeton.

On a serious review of these several documents, the following preamble and resolutions, were *unanimously* adopted; viz.

Whereas, from one of the communications received by the stated clerk, and by him laid before Synod, it appears more than doubtful, whether the Synod of Tennessee will aid this Synod in endowing a Professorship in the General Assembly's Theological Seminary at Princeton; Whereas, from a printed document of very recent date, now before Synod, to which the names of a considerable number of the members of the Synod of South Carolina and Georgia, have been annexed since the last stated Sessions of that Synod, it would appear, that the brethren composing that body, are now willing to assume part of the sum necessary to endow a Professorship in the above-named Seminary;—Whereas it is the earnest and anxious wish of this Synod, to see that important institution placed in such circumstances as will obviate the necessity of annual calls on the liberality of our people for the increase of its funds;—Whereas the General Assembly, in their late pastoral letter to the churches under their care, have made a powerful appeal to the ministers and people of the Presbyterian church, on this sub-

ject, which ought, by no means to be disregarded;—And, whereas, notwithstanding the pressure of the times, and the pecuniary embarrassment with which many of our people have to contend, the several Presbyteries under our care, have, nevertheless, laudably manifested their willingness, to lend their helping hand in this work of love, which justifies Synod in entertaining the opinion, that, by *united*, patient, and persevering exertions, much may yet be done, even within the bounds of this Synod, and still more, when aided by the Synod of South Carolina and Georgia, towards the accomplishment of an object so desirable; it appears to Synod, that the united influence of all these considerations, must be sufficient, to preclude the propriety of waiting any longer, for the co-operation of the Synod of Tennessee, of whose ultimate aid, there seems to be little or no prospect; and that, too, at a juncture, when the churches have so loud a call for immediate and vigorous exertion, in behalf of an institution, so worthy of the patronage and support of all those who love the Lord Jesus. Wherefore,

*Resolved*, 1st, That this Synod will assume the responsibility, of raising, within the space of five years, the sum of fifteen thousand dollars, towards the endowment of a Professorship, in the General Assembly's Theological Seminary at Princeton.

2dly, That this Synod do earnestly and renewedly solicit the co-operation of their brethren of the Synod of South Carolina and Georgia, in the accomplishment of an object so desirable; fondly indulging the confident hope, that the said Synod will assume the responsibility of raising a sum equal to that specified in the above resolution, for a purpose so eminently calculated to promote the best interests of the Redeemer's kingdom; and

3dly, That the stated clerk be, and he hereby is, directed to forward, to the Synod of South Carolina and Georgia, an authenticated transcript of both the above resolutions; and of

the minutes illustrative thereof, which immediately precede them.

For the purpose of affording to the above-named Seminary, as speedily as practicable, all the relief which this Synod can extend to it, in its present embarrassed condition, as well as for the purpose of securing to Synod, due knowledge of the success with which the efforts above contemplated may be crowned, it is, moreover, recommended, that the first year's subscription, for the above-named object, be, if practicable, collected before the first of April next; and forwarded, by the several Presbyteries, through the agency of their respective Commissioners, to the next General Assembly, requesting the Treasurer of that body, to invest the same as soon as possible, in six per cent stock, or other funded debt of the United States, and in no other property whatever so long as this can be obtained; the annual interest arising thereon, to be exclusively appropriated to the support of the Professors of the Seminary aforesaid; but the principal, in no case, to be broken upon, or diminished. And the several Presbyteries are hereby directed, to report to Synod, at their next stated Sessions, the sums they may have forwarded, as above-directed, to the General Assembly. Page 88-97.

Truly extracted from the Minutes of Synod.

COLIN M'IVER, *Stated Clerk.*

#### REVIVALS OF RELIGION.

Our distant readers will be gratified to learn that a powerful work of divine grace is now prevailing in the central parts of this State; (Conn.) and is extending in all directions. It commenced about the middle of the last summer, in this city, where it still continues with unabated force, and since passed into congregations in Woodbridge, Derby, North-Milford, Milford, Stratford, North-Haven, Branford, North-Branford, Meriden,

Guilford, East-Guilford, part of Saybrook, North-Killingworth, the city of Hartford, East-Hartford, Windsor, West-Hartford, Wethersfield, Newington, part of Berlin, Farmington, Bristol, Plymouth, Warren, New-Preston, Goshen, New-Milford, South Britain, and we believe in a number of other places, which we are not able to specify. From present indications it would seem that this is but the commencement of a more extensive revival of religion, than any which has been experienced in the most favoured periods of the Church in this State. In some of the large towns, hundreds have been under conviction of sin at the same time; in others of a smaller size, scarcely a family is left without some one who is rejoicing in hope, or pierced with a sense of sin; schools have in some instances been most powerfully impressed, even where the instructors were not pious; the pursuit of worldly business has in some places been partially suspended, by the anxiety to secure interests of higher moment; and we believe in no place where the work of grace exists, has it yet begun to decline, while we almost daily hear of its commencement in different parts of the State. *Ch. Herald.*

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FROM THE CHRISTIAN HERALD.

*Hempstead, (Rockland Co. N.Y.)  
Feb. 24th 1821.*

My Dear Friend,

In compliance with your request, I embrace my first leisure moments to give you a brief account of the wonderful and glorious work of God, among the people of my pastoral care, in the church at Hempstead.

The Lord is indeed among us, appearing in his glory to build up his kingdom. The stately stepplings of Jehovah are seen in the midst of us, while the Holy Spirit is silently passing from house to house, and almost from heart to heart, in his awaken-

ing and convincing, regenerating and sanctifying influences.

The mighty Redeemer of Zion has appeared in this section of his church, riding triumphantly in the chariot of salvation; erecting the standard of his cross; displaying gloriously the banner of his love, and the unsearchable riches of his grace, in delivering many precious souls from the bondage of sin and Satan, and bringing them into the glorious liberty of the sons of God.

A considerable number of the thoughtless and careless, have been made the hopeful subjects of this gracious work. *We have indeed seen strange things!* We have witnessed a most solemn and interesting scene!

This is the third revival we have witnessed and experienced, since I have had the care of this church. In the year 1812, we enjoyed a blessed season of refreshing from the presence of the Lord: as the fruits of that revival, 31 hopeful converts were received into the church.

In the year 1817, we were again visited with a small shower of Divine grace—eleven were then added to the number, we trust, of those who shall be saved. Since which time to the commencement of the present glorious revival, vital godliness has been in a very languid state; a general inattention to religion seemed predominant throughout the congregation. But though the vision tarried awhile, yet blessed be God, it is come—it is surely come, and hath shone forth in its glory. The revival which we are still in a measure witnessing, began in the latter end of October last. In the midst of a few of the faithful, the sacred flame was kindled, and from thence it spread, with such unparalleled rapidity, from house to house, and from heart to heart, that in the course of a fortnight it pervaded the whole congregation. The sacred fire no sooner came down from the altar of God, than it spread and rose suddenly in a glorious flame, and so irresistible was its power, that we have seen it humble the pride, and melt the hearts of the most haughty, obdurate sinners, cause the stout

hearted to bow at the feet of King Jesus, and change the daring rebel to a faithful soldier of the cross.—During this precious season, while the trophies of the cross were multiplying, the professing people of God were unusually engaged in furthering the work, and promoting the interest of the Redeemer's kingdom. They were animated and enlivened in their religious exercises, their faith was strong, their zeal ardent, and they felt as if they had much to do. Several prayer meetings were held every evening in different parts of the congregation—and I have been engaged almost every evening, in preaching and exhorting, during this season of revival.

Our religious meetings were continually crowded with old and young, anxious to hear something concerning their souls and eternity. The scene was truly solemn and affecting, to behold such crowded audiences filling every room in the houses where they assembled themselves together for prayer and praise. Some mourning over a deep and overwhelming sense of their sins and guilt, and others rejoicing in hope, with *a new song in their mouth even praise to God*. After the religious exercises of the evening were closed, the people seemed unwilling to retire, having such an insatiable thirst for the gospel. We generally tarried an hour or two after the close of the meeting, singing hymns of praise, conversing with humble penitents, comforting the mourners, and warning the impenitent of their danger.

Although the middle-aged have not been wholly exempted from this great work, yet it has been principally confined to the younger class, and even children from twelve to fourteen years of age, have been made the hopeful subjects of regenerating grace. *Out of the mouths of babes* God has perfected his praise. This is the greatest wonder I witnessed amongst the various strange things we have seen. I had often read and heard of the conversion of young children, but now mine eyes have seen it. Their convictions

were comparatively short, though exceedingly pungent and distressing.

These *lambs of the flock* appear peculiarly zealous and engaged in the cause of religion, in promoting its interests, in using their endeavours with their young companions, to bring them to a just sense of their danger and persuade them to go to Jesus, the Saviour of sinners. We have reason to believe their endeavours have been blessed to the conviction and conversion of several of their young companions. They also take an active part in our prayer meetings, and it is truly astonishing with what freedom, propriety and fervency they address the Throne of Grace. The prayers of these little ones have been the means of doing much good; several have received their first impressions by hearing these children pray.

On the second of November last, five new members were received in communion, as the first fruits of this glorious harvest; and on the 21st of January succeeding, *seventy-nine* were admitted into the communion of the church, on giving hopeful evidence of a saving change of heart, the greater part of whom were young people in the bloom of life—twelve of the age of from 12 to 16 years: six of the number received into church fellowship were baptized. Our communion Sabbath was a most solemn and affecting season—such a day I never before witnessed—the house of God was thronged with anxious worshippers—between 1200 and 1400 were supposed to be present. Every eye was fixed, and every countenance appeared solemn as eternity. Numbers of people, residing a distance beyond the bounds of my society, were led from curiosity to attend on the occasion in order to hear and see the wonder of God. The joy we experienced on that memorable communion season, and the glow of Christian affection which seemed to pervade the bosoms of the disciples of our Lord Jesus, made us realize the import of the Apostle's expression, *heavenly places in Christ Jesus*.

Though the work has at present abated in some degree, yet, blessed be God, there is a small *gleaning of grass left in the vintage, as the shaking of an olive tree, two or three berries in the top of the uppermost boughs, four or five in the outmost branches.*

Of the happy effect this revival has produced on our society, it is difficult to speak with sufficient approbation and praise. Jealousies, contentions, slandering, evil communications, profanation of the Sabbath, &c., have nearly disappeared from our society. No candid observer of the influence of such a gracious work on the hearts and lives of men, will question its tendency to promote the most perfect state of social order, peace and happiness. *Whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely and of good report, are thought of and carefully practised.*

The shower of Divine grace which has thus watered us, has also abundantly watered the Presbyterian society, intermixed with my congregation, under the pastoral care of the Rev. Samuel Pelton, who has received into his church on two sacramental occasions, during this revival, *seventy* hopeful converts.

After this work of grace had been in successful operation amongst us for some weeks, it began to extend its benign influence to a neighbouring congregation at Clarkstown, under the care of the Rev. Nicholas Lansing. Being requested, on Monday last, (the 12th inst.) I assisted him in examining the members, when *sixty-seven* were admitted into the com-

munion of the church, on satisfactory confession: on the day following, *eight* more were received, and several more who were seriously impressed, are expected to offer for church membership on Saturday after next,\* the day of preparation service.

In the three churches above-mentioned *two hundred and fifty-seven* hopeful converts have been received. A goodly number of spiritual sheaves that have grown during this season of refreshing. Glory to God! Your's affectionately, &c.

JAMES D. DEMAREST.

Mr. G. Cosine.

\* On Saturday the 24th February, twenty-eight were received, making in the whole one hundred and three, in this congregation, who, for the first time sat down at the Lord's table on the following Sabbath.

#### LITERARY NOTICES.

A new and very interesting volume of Sermons by Dr. Chalmers has been republished in this country under the title "*The Application of Christianity to the Commercial and ordinary affairs of life.*" We strongly recommend it to general perusal.

A volume of Sermons by the late Dr. Hoge is almost through the press, and will be published early in the Summer.

#### To Correspondents.

Melancthon has been received and will appear in our next. As shall also the continuation of the Memoir of Mr. Graham; and the course of study, &c. at Washington College.

#### ERRATA.

- Page 172 line 6 from top, for delarations, read *declarations*.  
 — 191 — 5 — for distate, read *distaste*.  
 — 198 — 5 — after the word adorable, insert a *comma*.  
 — 200 — 13 — after the word No, insert a *colon*.