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ON SECTS, AND THE SECTARIAN SPIRIT.

LET us contemplate a condemned and trembling sinner just laying hold on the hope set before him in the gospel. What will be his thoughts and emotions? For a while he will be absorbed in wonder at the glory of God displayed in the system of redemption through our Lord Jesus Christ, and in joy at his own deliverance from his recent fears of the wrath to come. Soon, however, he will feel that religion is a social thing. He wishes now to open his heart to those who may be like-minded with himself; to tell to such as have tasted the sweetness of the same divine grace, what God has done for his soul, and to compare his experience with theirs. He longs to be instrumental in leading others to the overflowing fountain of mercy. He conceives that society in the way to hea-

ven will much assist his own progress. He discovers also that his Lord and Master has instituted a visible church upon earth; a peculiar people, to whom he has committed the ministration of his word, and the use of his sacraments; and whom he has commanded to appear openly on his side, and to unite closely as a band of brethren and soldiers in carrying on the war of righteousness against his and their enemies. They are to watch over, admonish, comfort and pray for one another; and by the wise and faithful exercise of discipline to preserve the associated body in such purity and holiness as will do honour to its adorable Head, and make his name and his cause venerable in the eyes of the world at large. In such views as these, our young convert will deem it both his duty and his privilege to enrol his name as a member of the church; to place himself in subjection to its salutary delegated authority, and to avail himself of all the advantages to be derived from such a connection.

But where is the body of visible Christians to be found? Alas! it is divided into numerous sects and parties; arranged under as many discriminating names, and maintaining towards each other, for the most part, a sullen shyness and reserve. While our inquirer sees them holding in common those great and precious doctrines of salvation which are the ground of his hope of heaven, he hears, with astonishment and disgust, some of them, or rather some individuals of almost every party, arrogating to their own sect the exclusive title of the church of Christ, on account of their differences of opinion in matters evidently of minor importance when compared with the substance of the gospel. At such a spectacle he cannot but mourn and grieve. But what shall he do? Shall he forfeit his share in the blessings of communion with the servants of God, and withhold his influence from the common weal? No: he must join the church, though it be by associating himself with a party. It is painful to do so; but as things now stand, there is no remedy. He must take suitable time for deliberation, and choose for himself that section of the vast body where he thinks the doctrine most pure and edifying, and the administration of all the means of grace most in unison with the directions of the inspired volume. He will naturally feel some bias towards the particular society in which he was born and brought up, or towards that in which he obtained his first serious impressions, and especially his first hope of being reconciled to God. But if he possess a judicious mind, and wish to avoid rashness, he will make every such bias give way

to great and manifest reasons for a preference in connecting himself with others as a member of Christian society.

Having now chosen and taken his position, our professor of religion falls into immediate danger of imbibing the sectarian spirit; and it will behoove him to fight vigilantly and manfully against its encroachments. It is not the love of truth, nor the desire to make what we believe to be truth prevail, that I brand with this odious title. The elements of the sectarian spirit are, the laying of a disproportionate stress upon small things; exalting them in our estimation and inculcating them upon mankind, as if they were among the essentials of piety; and especially the rage of proselyting all to a party, merely or chiefly because that party is our own, and we have devoted ourselves to the promotion of its exclusive prosperity. To settle what are the fundamentals of Christianity has been pronounced to be a delicate and difficult task. And so indeed it is. Yet it is what we all have to do for ourselves, as well as we can. And I think the difficulty not so insuperable, but that any man of ordinary judgment, with a heart expanded by evangelical benevolence, may make up his mind on the subject, in this land of light and of bibles, without peril of any very great mistakes. Surely such a man may see that differences in the modes of ordination to the office of the ministry, that is to say, of allowing the reality of a divine call to this office; or differences in the administration of that sacrament by which we are at first formally recognized as members of the church, do not enter into the vitals of the Christian system. In all things, doubtless, truth is to be sought with care, and preferred to error. But if every error, however small, is to break up our fellowship, and array us against each other in mutual and indignant hostility, I venture to say, that until we have such a dispensation of light as the church has never yet enjoyed, all religious communion with our fellow Christians must be banished from the face of the earth. It may be confidently asserted that no two individuals of mankind are perfectly agreed in every iota of sentiment respecting truth and duty. The only resource, therefore, is that we bear with one another in our supposed mistakes as to things of less importance, and build our brotherly love upon those great doctrines and laws of our religion which we hold in common. On the other hand, it is easy to perceive that a denial of our apostasy from God into guilt and ruin, the divinity and atonement of our Redeemer, the work of the Holy Spirit in our conversion and sanctification, and other doctrines inseparably blended with these; that

the denial, I say, of these doctrines aims a deadly blow at what we unhesitatingly esteem, and glory in esteeming, the very essence of revealed religion. In contending with such opposers of all that we hold most dear, we will have nothing to do with bitterness or railing. We will leave them to that Master and Judge before whom we must all finally appear. But we will not, we dare not acknowledge them, as christians, nor hold any sort of communion with them which implies such an acknowledgement; and for this refusal, however they may treat it, and however much they may boast of their simple, purified, and rational christianity, we hold ourselves cheerfully ready to answer at the last, decisive day. War with such a party, a manly, honourable, and perpetual war, is identified with our allegiance to the King of Zion, and our attachment to the only light which beams revivingly upon our fallen and wretched world. But O how different should be our feelings and our conduct towards all those whom we ourselves own as being, on the whole, disciples of our common Lord! How should we labour, on all sides, to bury the hatchet of discord and battle at the foot of our Saviour's Cross! And if controversy be sometimes unavoidable among those who yet call each other brethren in the Lord, what tenderness and kindness should mark every step of its lamented progress! Ye followers of Christ, of every name; condescend to hear the remonstrance of a brother who sincerely endeavours to love you all. We hope to reach the same mansions of bliss and glory on high; and is it seemly that we fall out and worry each other by the way? Expecting through the rich grace of our God, to spend a happy eternity together, shall we seize every occasion of contention, and find a malignant gratification in vexing and tormenting one another as we journey onward through this vale of tears? May the love of God shed abroad in our hearts, turn us effectually away from the unhallowed employment!

The evils resulting from the sectarian spirit, as I have already described it, are many and formidable. It deprives us of much of that sacred pleasure and edification which intimate christian communion is so well calculated to produce. Under the influence of this spirit, what prudential coldness and reserve do we manifest when we meet, in order to avoid inflammatory collision: or still worse, what eagerness to abandon the lovely fields of our common faith and experience, for the sake of keen and vehement disputation, so hurtful to our tempers, so promotive of rooted prejudice and permanent

enmity. This spirit destroys much of that holy delight with which we ought to contemplate the advancement of our Redeemer's kingdom in the world. The zealous partizan says, and it may be he says it with sincerity, that he longs to see religion prosper; he prays that sinners may be saved, and the empire of the grand adversary shaken to its foundation: but then if these things are done by other instruments than those of his own party; if that party is not immediately enlarged and strengthened by these conquests of almighty grace; and if these newly enlisted soldiers of righteousness wear and wield their armour in a way somewhat different from that which is most pleasing to his fancy; he looks upon the scene with a dissatisfied eye, grudges the success of a rival sect, and speaks of it rather with envy and jealousy than with heart-felt congratulations. This spirit abstracts much of the talent and exertion which ought to be employed in building up the general cause, and devotes it to those petty squabbles by which the christian family are so multifariously and unhappily divided. In the mean while, what a stumbling-block do we thus throw down before the irreligious, and what weapons do we put into the hands of the implacable enemies of the gospel, by these endless jars amongst ourselves! You tell me that infidelity has been fairly beaten, and has retired forever from the field of contest. Good news this, if it be true; but I do not feel quite sure of the fact. Besides, whatever victory we may have gained over infidelity, would probably have been accomplished much earlier, had we presented to that pestilent enemy a more undivided and vigorous front of opposition. But suppose it to be so that infidels are silenced, and that we have nothing more to apprehend from their sophistry: do we forget the Socinians, and their determined warfare against what we believe to be the essential gospel of our salvation? Do we overlook the growing numbers, the union, the strenuous exertions of this cohort of aliens, who, by the very denomination of *Unitarians* which they have assumed, throw upon all of us the reproach of idolatrously worshipping a plurality of Gods? Are we unmindful of that native pride of our fallen nature which gives awful advantage to every vain sophism which may be levelled against the mysterious and humbling doctrines of the cross, and the strict morals enjoined upon us by our divine Ruler? Let us look well upon the signs of the times, and ask ourselves, is this a day to slumber at our posts, or to go madly on with our intestine bickerings, while such an enemy is pouring in like a flood, to sweep away our common and our

only foundations with an utter destruction? Shall we continue our janglings about forms, and ceremonies, and modes of expounding little and doubtful propositions, while these people scatter their deleterious poison abroad unmolested, seduce the unwary into their destructive paths of error, and get the whole direction of the minds of our youth, the education of the country, into their triumphant hands? Wo will be to us, and we shall feel it, if we persist in so infatuated a course.

The commencement of sects in the church, even in their mildest aspects, is an extensive evil. Sects generally set out with a great show of meekness, and profess the largest catholicism compatible with the obligations of conscience. But by and by, when they have arrived at a certain degree of strength and consistency, they as generally become nurseries of that baneful spirit on which I am animadverting. They begin with lamenting the necessity which compels them to separate, and to form a new religious community; but if success attends them, they change their tone, and march forward to the assumption of claims the most exclusive and domineering. If it has pleased God sometimes to make these deplorable brangles the occasion of some good, as when sects become watches over each other, and mutual spurs to diligence, we should admire his wisdom and thank him for his goodness in the case. But this does not make that to be good which in itself is evil. God makes the wrath of man to praise him; but the wrath of man is not thereby freed from its venom, nor in the least degree justified. Brotherly love, and fervent, enlightened piety, would do all this business of watching over one another, and provoking to good works, far better than all the party feuds and animosities that ever pestered and disgraced the church of God. Would to God that the founders of our existing sects had considered, in each instance, with solemn care and seriousness, whether there was indeed an indispensable necessity to rend the church asunder, and add one more to its alienated and mutually hostile divisions! Would to God that we were disposed even now, and especially those who possess abilities and occupy stations calculated to give them peculiar influence, to consider whether it be not practicable in any case for two or more sects in our country, without any material sacrifice, to quit their separate attitudes, and become amalgamated into one communion, one brotherhood of christians. While I gaze on this age of singular exertion for the propagation of the gospel over the earth, and catch a little, as I trust, of the

spirit of the time; I must be permitted, plain backwoodsman as I am, to express my astonishment that I hear so little, indeed almost nothing, of efforts to extirpate our sectarian dissensions, and reunite the fragments of the church into one glorious building, founded upon Jesus Christ, and him crucified. When our Bible societies were instituted, I hoped they would draw christians together, break down their jealous prejudices, and lead to farther measures for effectuating a general union. A little of this kind of good I doubt not they have accomplished; but we seem to have stopped short at the entrance of the sanctuary of love. We send the bible, and we send missionaries abroad, to make known the glad tidings of salvation to the heathen, domestic and foreign; but we appear to rest contented with our old fixtures of division; Ephraim still, more or less, envying Judah, and Judah still vexing Ephraim, without any vigorous endeavour to heal the pernicious and opprobrious disease. What are the fathers, the distinguished teachers and guides in our Israel, what are they doing all this while, that they do not stretch forth their venerated hands to this high and holy work? Why are not we, who hold our little stations in the wilderness, called upon to afford our mite of help to the enterprise, and to pray for its achievement? Why do we not hear of friendly conventions formed by a concert of the different denominations, for promoting an attempt so honourable to the christian character, so interesting to the great cause which we all profess supremely to love?

By way of farther illustration of my ideas, I will mention a benevolent institution of the present day; placed on ground where, as a Presbyterian, I may take a liberty of remark which would not become me in a different case. In the year 1817 was formed, in the city of New-York, *the United Foreign Missionary Society*. Three christian parties, namely, the Presbyterian, Reformed Dutch, and Associate Reformed churches, joined their efforts in the most solemn manner to give existence and efficiency to this society. Its object was announced to be "to spread the gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and antichristian world." God has already blessed the labours of this society to a considerable extent; and my prayer is that he may still bless them more and more in future. But in the mean time, here is surely a strange phenomenon; three bodies of christian people, all Calvinists, holding the precious system of the doctrines of sovereign grace; all Presbyterians too; pledging

to each other their hearts and hands, their purses and their counsels, in the sublime work of evangelizing distant nations; yet remaining, after all this, three different denominations as before, three several fractions of Christ's visible church. Nor do I hear of a single step taken since that auspicious period towards their becoming united in one christian body. How is this to be accounted for? Frankly, were I an Indian, or a papist; were one of the missionaries of this society to offer me his message, and I were apprized of the marvellous sectarian state of things among those who sent him forth; I apprehend it would form a strong barrier with me against the efficacy of his ministrations. Did I dislike the gospel, as all unregenerate men naturally do, I should at least fancy that here was a plausible pretext afforded me to cover my rejection of it. Why, in the name of christian love, why is it, dear Presbyterian brethren, that these sundering walls of bigotry are suffered still to remain? We have one country, and one language; we have one Lord, one faith, one baptism; we are parted only by some such minutiae as it requires a microscopic eye to discover: why then are we not willing, cheerfully willing, to yield a little, and to forbear a little, for the sake of a thorough and entire union? Do we glory more in the appellations of Presbyterian, Reformed Dutch and Associate Reformed, than in that of christians? Is the phraseology of *my church*, and *our church*, more pleasant to our hearts than that of *the church of Christ*? Pardon me, I beseech you, that I cannot help expressing my surprise and mortification at the continuance, in this day of light and of combined exertions for the salvation of a lost world, of our internal divisions and sectarian distinctions.

It may be ignorance in me, and if so, I must bear the imputation of it until I am better informed, that I cannot see what mighty difficulty is to hinder the union of all the Presbyterian denominations throughout our country. Love, and prayer, and labour, and the blessing of God, have accomplished events more unlikely and wonderful than this. The next step, and I can see no insuperable obstacle to it, would be a similar union with our congregational brethren, whose doctrinal views of the gospel are the same with ours. And then we would go onward in the same delicious process, as the God of love might open the way. Charming visions of harmony and peace, ye are one day to be realized! I may not live in this world to see the consummation so much to be desired; but I hope to rejoice in contemplating it from that heaven where sects and sectarian passions disturb the soul no more.

MELANCTHON.

A concise scriptural view of the Divinity of our Lord and Saviour Jesus Christ.

I. Jesus Christ was in being before he was conceived in the womb of the virgin Mary.—This appears from the following passages of the sacred writings. 1. He was the God, who fed Jacob all his life long, and the Angel, which redeemed him from all evil, to whom he prayed that he would bless the sons of Joseph. Gen. xlviii. 15, 16. 2. He was without father, without mother, without descent, having neither beginning of days, nor end of life. Gen. xiv. 17—24. Heb. vii. 1—10. 3. The Israelites tempted Christ in the wilderness, and were destroyed of serpents. Exod. xvii. 7. 1 Cor. x. 9. 4. When Jacob returned to his own country he had power over the Angel, the Lord of hosts, with whom he wrestled. Gen. xxxii. 24—30. Hos. xii. 3—5. 5. His goings forth have been from of old, from everlasting. Micah v. 2. 6. We were chosen in Christ Jesus before the foundation of the world:—we had grace given us in Christ Jesus before the world began:—God, who cannot lie, promised eternal life to us before the world began. Eph. i. 4. 2 Tim. i. 9. Tit. i. 2. 7. Jesus Christ was in being when the foundation of the world was laid. John i. 3. Col. i. 16. Heb. i. 2. 8. He preached by the Spirit in days of Noah, before the flood. 1 Pet. iii. 19, 20. 9. Jesus Christ was David's Lord as well as David's Son; the root as well as the offspring of that illustrious king. Mat. xxii. 41—45. Psa. cx. 1. Rev. xxii. 16. 10. Jesus Christ came down from heaven. John iii. 13. Ibid vi. 33, 38, 41, 42, 50, 51, 58, 62.—He had seen the Father. Ibid vi. 46. He was from above. Ibid viii. 23.—He was not of this world. Ibid.—He spake those things which he had heard and seen with his Father. Ibid viii. 26—38.—He proceeded and came forth from God. Ibid viii. 42.—He was before Abraham. Ibid viii. 56—59.—He came from God. Ibid xiii. 3.—He made known to his disciples what he had heard of his Father. Ibid xv. 15.—He came out from God, and came forth from the Father. Ibid xvi. 25—30. He had glory with the Father before the world was. Ibid xvii. 5. His disciples knew surely, that Christ came out from God, and that God sent him. Ibid xvii. 8. God loved Christ before the foundation of the world. Ibid xvii. 24. Though he was rich, yet for our sakes he became poor. 2 Cor. viii. 9. God sent forth his Son made of a woman. Gal. iv. 4, 5. Jesus Christ was

in the form of God, and took upon him the form of a servant. Phil. ii. 5, 6. He is the Lord from heaven. 1 Cor. xv. 47.

II. Jesus Christ was, with his Father, the Creator of the world. This appears from the following passages of holy scripture. 1. All things were made by him, and without him was not any thing made that was made. John i. 3. 2. He was in the world, and the world was made by him. John i. 10. 3. To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 6. 4. God created all things by Jesus Christ. Eph. iii. 9. 5. By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. Col. i. 15—17. 6. By his Son, God made the worlds. Heb. i. 2. 7. Thou Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands. Heb. i. 10.

III. Jesus Christ, in his higher nature, is the true and only-begotten Son of God.—This appears from the following passages. 1. Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. iii. 17. 2. Behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said; This is my beloved Son, in whom I am well pleased. Mat. xxvii. 5. 3. Simon Peter said to Jesus, Thou art the Christ, the Son of the living God. Mat. xvi. 16. 4. We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. John i. 14. 5. God so loved the world, that he gave his only-begotten Son. John iii. 16. 6. He hath not believed in the name of the only-begotten Son of God. John iii. 18. See too John v. 18. John xix. 7. 1 John iv. 9. 7. God sending his own Son, in the likeness of sinful flesh. Rom. viii. 3. 8. He spared not his own Son, but delivered him up for us all.—Rom. viii. 32. 9. God hath translated us into the kingdom of his dear Son. Col. i. 13. 10. God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who was the brightness of his glory, and the express image of his person. Heb. i. 1—3. 11. Christ was a Son over his own house.—Heb. iii. 6.

IV. Jesus Christ is of the same nature; and equal with his Everlasting Father. This also appears from the following scriptures. 1. Awake, O sword, against my shepherd,

against the man that is my Fellow, saith the Lord of hosts. Zech. xiii. 17. 2. He said God was his Father, making himself equal with God. John v. 18. 3. What things soever the Father doth, these also doth the Son likewise. — John v. 19. 4. We stone thee for blasphemy; and because that thou, being a man, makest thyself God. John x. 33. 5. I and my Father are one. John x. 30. 6. He that hath seen me hath seen the Father. John xiv. 9. 7. Believest thou not, that I am in the Father, and the Father in me? John xiv. 10, 11. 8. All things, that the Father hath, are mine. John xvi. 15. Ibid xvii. 10. 9. No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.— Mat. xi. 27. 10. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God. Phil. ii. 5, 6.

V. Jesus Christ is called both God, and Lord, and Jehovah.—The scriptures following will make this sufficiently clear. 1. Unto us a child is born—and his name shall be called—the mighty God. Isa. ix. 6. 2. Say unto the cities of Judah, Behold your God! Isa. xl. 9—11. See too chap. xxxv. 4, 5. 3. His name shall be called Immanuel; which, being interpreted, is, God with us. Mal. i. 25. 4. In the beginning was the Word—and the Word was God. John i. 1. 5. Feed the church of God, which he hath purchased with his own blood. Acts xx. 28. 6. Of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Rom. ix. 5. 7. God was in Christ reconciling the world unto himself. 2 Cor. v. 19. 8. God was manifest in the flesh. 1 Tim. iii. 16. 9. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us. Tit. ii. 13, 14. 10. But unto the Son he saith, Thy throne, O God, is forever and ever. Heb. i. 8. 11. This is the true God and eternal life. 1 John v. 20. 12. Many of the children of Israel shall he turn to the Lord their God. Luke i. 16. 13. Thomas said unto him, My Lord and my God! John xx. 28. 14. Thou, Lord, in the beginning has laid the foundations of the earth. Heb. i. 10. 15. This is his name whereby he shall be called, Jehovah our righteousness. Jer. xxiii. 6.

VI. Various other Divine Titles are attributed to Jesus Christ in holy scripture. 1. He is Most High:—Thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his way.— Luke i. 36. 2. He is the Lord of glory:—Had they known,

they would not have crucified the Lord of glory. 1 Cor. ii. 8. 3. He is King of kings and Lord of lords:—He hath on his vesture, and on his thigh a name written, King of kings and Lord of lords. Rev. xix. 16. 4. He is Alpha and Omega, the Beginning and the End, the First and the Last:—Consult in proof of this, Rev. i. 7, 8, 11, 17, 18. Ibid ii. 8. Ibid xxii. 12, 13. Compare with these Isa. xlv. 6., and xlvi. 11, 12. 5. He is the Lord of Hosts:—Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel. Isa. viii. 13, 14. Compare 1 Pet. ii. 7, 8. where these words are expressly applied to Jesus Christ. Compare also Isa. vi. 1—5, with John xii. 41.

VII. Divine attributes are also ascribed to Jesus Christ in the sacred writings. 1. He is eternal:—His goings forth have been from of old, from everlasting. Micah viii. 22.—Compare Prov. viii; Heb. 1st and 7th chapters; and John i. 1—14. 2. He is omnipresent:—Where two or three are gathered together in my name, there am I in the midst of them. Mat. xviii. 20.—Lo, I am with you always, even unto the end of the world. Mat. xxviii. 20. 3. He is immutable:—The heavens shall perish, but thou remainest; they shall be changed; but thou art the same, and thy years shall not fail. Heb. i. 11, 12.—Jesus Christ the same yesterday, to-day, and forever. Heb. xiii. 8. 4. He is omnipotent:—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. i. 6.—He is able to subdue all things to himself. Phil. iii. 21. 5. He is omniscient:—Now we are sure that thou knowest all things. John xvi. 30.—Lord, thou knowest all things. John xxi. 17.—He knew all men. John ii. 24.—He knew what was in man. John ii. 25. In him are hid all the treasures of wisdom and knowledge. Col. ii. 3. He searcheth the reins and hearts. Rev. ii. 23. See too Acts i. 24, 25.

VIII. The honours due to God alone, are now in heaven, and have been upon earth, attributed to Christ. The following scriptures will be satisfactory. 1. Divine adoration:—And again, when he bringeth in the First-begotten into the world, he saith, Let all the angels of God worship him. Heb. i. 6. The four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. Rev. v. 8. 2. Divine praises:—Every creature which is in heaven

and on the earth, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. v. 13. See also Rev. i. 5, 6; and vii. 10. 3. The honour of having a temple: Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple. Mal. iii. 1. 4. The honour of having priests to officiate to Him no less than the Father:—They shall be priests of God and of Christ. Rev. xx. 6. 5. The honour of being with his Father the temple of the heavenly Jerusalem:—The Lord God Almighty and the Lamb are the temple of it. Rev. xxi. 22. 6. The honour of being with his Father the light of the heavenly Jerusalem:—The glory of God did lighten it, and the Lamb is the light thereof. Rev. xxi. 23. 7. The honour of having the river of the water of life flowing from his throne:—He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Rev. xxii. 1. 8. As the angels in heaven worship Jesus Christ in common with the Father, so men upon earth are commanded to do the same:—The Father judgeth no man; but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. John viii. 22, 23. 9. Glory is ascribed to Jesus by the Apostles as well as to the Father:—The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. 2 Tim. iv. 18. Consult the context. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen. 2 Pet. iii. 18. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever. Amen. Rev. i. 5, 6. 10. The common practice of Christians, in the first ages, was, to call on the name of the Lord Jesus.—And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit. Lord, lay not this sin to their charge. Acts vii. 59, 60. Compare Acts i. 24; Ibid ix. 14—21; xxii. 16; Rom. x. 12—14; 1 Cor. i. 2; 2 Cor. xii. 7—9; 2 Tim. ii. 22; and 1 John v. 14, 15. 11. Jesus Christ hath the honour of being the author of grace in common with the Father:—Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord. 1 Tim. i. 2. Rev. i. 4, 5. See also the introduction to several other of the Epistles. 12. Jesus

Christ hath also the honour of being joined with the Father in the form of baptism:—Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. xxviii. 19. 13. The honour likewise of being united with the Father and the Holy Ghost in solemn benediction:—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14.

IX. The Atonement made for the sins of the world by the death of the Son of God, a doctrine to which the whole bible, as well as the general history of mankind, bears witness, implies the Divinity of the Saviour. We need only mention one passage on this head, and refer to a few others: All have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood; to declare his righteousness for the remission of sins that are past through the forbearance of God—that he might be just and the justifier of him which believeth in Jesus. Rom. iii. 23—26. See, moreover, Isa. liii.; Dan. ix; John x; 1 John ii. 1, 2; and the whole Mosaic institution compared with the Epistle to the Hebrews.

APPLICATION.

THE above is the substance of what the scripture advances upon this great subject. How any person, who gives the smallest credit to these several declarations of holy writ, can presume to degrade his Saviour to the rank of a mere man, is not easy to conceive. It is to be feared infidelity is at the bottom. The word of God is not cordially believed. It was needful, therefore, to give all diligence to speak of the common salvation, and to exhort Christians, that they earnestly contend for the faith once delivered to the saints; because there are certain men crept in unawares, who deny the only Lord God and our Lord Jesus Christ: For as there were false prophets among the Jews, even so there are false teachers among us Christians, who privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; whose judgment now of a long time lingereth not, and whose damnation slumbereth not. See 1 Pet. ii. 1—3; and Jude iii. 4. If such is our situation, highly does it become us to watch and be on our guard, lest any man spoil us through secular philosophy and

vain deceit; for let the wise ones of the world say what they please to the contrary, we are assured by the highest authority, that in him are hid all the treasures of wisdom and knowledge, and that all the fulness of the Godhead dwelleth bodily in him. Col. ii. 3—9. The exhortation of Peter is, therefore, full in point; where he saith—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

To him be glory both now and forever. Amen!!!

Dr. Clarke has given us the following compendious view of the Son, Holy Ghost, and blessed Trinity. How utterly inconsistent it is with every idea of Socinianism the Reader will easily judge.

I. OF THE SON.

He knows men's thoughts. He knows things distant. He knows all things. He is the judge of all. It would have been a condescension in him to take upon him the nature of angels. He knows the Father, even as he is known of the Father. He so reveals the Father, as that he who knows him, knows the Father. He takes away the sins of the world. He forgave sins, and called God his own Father. All things are his. He is Lord of all. He is Lord of glory. He appeared of old in the person of the Father. He is greater than the temple. He is the same forever. He hath the keys of hell and of death. He hath the seven spirits of God. He is the Alpha and Omega, the beginning and the end. He is the prince of life. He and his Father are one. He is in the Father and the father in him. He is the power and wisdom of God. He is holy and true. He is in the midst of them who meet in his name. He will be with them always, even unto the end. He will work with them and assist them. He will give them a mouth and wisdom. He will give them what they ask in his name. He hath life in himself. He hath power to raise up himself. He will raise up his disciples. He works as the Father works, and does all as he doth. He has all power in heaven and in earth. He is above all. He sits on the throne, and at the right hand of God. He was before Abraham. He was in the beginning with God. He had glory with God before the world was. He was in the form of God. He came down from heaven, and is in heaven. He is the head under whom all things are reconciled to God. In him dwelleth the fulness of the Godhead. He is the image of God. He is in the bosom of the

Father. His generation none can declare. He is the word of God. He is the Son of God. He is the only-begotten Son of God. He is the first-born of every creature. Other scriptures speak thus:—The kingdom of Christ and of God. The throne of God and of the Lamb. The wrath of God and of the Lamb. The first-fruits to God and to the Lamb. God and the Lamb, the light of the new Jerusalem. God and the Lamb, the temple of it.

Let the Reader compare the above characters of our blessed Saviour with that curious declaration of Dr. Priestley, where he says, “As to the Divinity of Christ, an ingenious man would easily find as many plausible arguments for the divinity of Moses,” and then judge how little dependance is to be placed on the confident assertions of this over-zealous and misguided man.

II. OF THE HOLY SPIRIT.

He is the immediate author and worker of all miracles.—He is the conductor of Christ in all the actions of his life here upon earth. He is the inspirer of the prophets and apostles. He is the sanctifier of all hearts, and the supporter and comforter of Christians under all their difficulties. Blasphemy against him is unpardonable. He is eternal. He is the power of the Highest. He is the Spirit of truth which proceedeth from the Father, and which the world cannot receive. To lie unto him is the same as to lie unto God. To resist him is the same as to resist God. He gave injunctions to the church. He is the Spirit of glory and of God. He knows the mind of God, as perfectly as a man knows his own mind. Men's bodies by being temples of the Spirit are temples of God. He is the author of liberty and knowledge. He reveals things which even the angels desire to look into. He raiseth the dead. We are to baptize in his name. To wish grace and peace and blessing from him. To appeal to him as witness in solemn affirmations. To take heed not to resist him. To take heed not to do despite to him. To take heed not to tempt him. To take heed not to grieve him.

III. THE HOLY TRINITY.

“The three persons are styled, Once—“He which is and which was, and which is to come; the seven Spirits which are before his throne: and Jesus Christ, the faithful witness:”

Once—The Father, the Son, and Holy Ghost. Once—The Father, the Son, and the Spirit. Once—The Father, the Word, and the Holy Ghost. Twice—The Father, Jesus, the Spirit. Twice—The Father, Jesus, the Holy Ghost. Once—The Father, Christ, the Spirit. Once—The Father, Jesus Christ, the Spirit. Once—The Father, the Lord, the Spirit. Once—God the Father, Jesus Christ, the Spirit. Once—He that raised up Jesus from the dead, Jesus, the Spirit. Once—The living God, Christ, the Spirit. Once—The living God, Christ, the eternal Spirit. Four times—God, Jesus, the Spirit. Once—God, the Son of God, the Holy Ghost. Five times—God, Jesus, the Holy Ghost. Once—God, Jesus Christ the Son of God, the Spirit of holiness. Once—God, Christ, the Holy Ghost. Five times—God, Christ, the Spirit. Four times—God, Jesus Christ, the Holy Ghost. Five times—God, Jesus Christ, the Spirit. Four times—God, the Lord, the Spirit. Twice—God, his Son, the Spirit. Once God, the Lord, the Holy Ghost. Once—God, Christ, the eternal Spirit.*

[It is not at all unusual for men, who boast of freedom from prejudice, and from all the trammels of authority, to make a parade of great names, and muster them on every occasion, when an attack is to be made on others. Thus we see Newton, Locke, and Grotius, in almost every monthly magazine, and controversial tract, brought out by a certain description of persons among us. On this subject, many things are affirmed, which cannot be proved; and some, we are sure, which can be disproved. As for ourselves, we were taught from our youth up, to call no man master on earth; but to enquire in all cases, what is written? How readest thou? In other words, to derive our religious opinions from the unerring oracles of divine truth—Nevertheless knowing as we do the influence of names, we are willing to let our readers see what were the deliberate opinions of the greatest man, perhaps, that ever lived in the tide of times—the illustrious Bacon. As far as human authority goes, we are perfectly willing to place that of Lord Verulam against the opinions of any other man living or that ever has lived.]

LORD BACON'S CONFESSION OF FAITH.

I BELIEVE that nothing is without beginning but God; no nature, no matter, no spirit, but one only, and the same God. That God, as he is eternally almighty, only wise, only good in his nature; so he is eternally Father, Son, and Spirit in persons.

* Scripture Doctrine of the Trinity, passim.

I believe that God is so holy, pure, and jealous, as it is impossible for him to be pleased in any creature, though the work of his own hands; so that neither angel, man, nor world, could stand, or can stand, one moment in his eyes, without beholding the same in the face of a mediator; and therefore, that before him, with whom all things are present, the Lamb of God was slain before all worlds; without which eternal counsel of his, it was impossible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of three persons in godhead for ever.

But that, out of his eternal and infinite goodness and love, purposing to become a creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the godhead should be united to one nature, and to one particular of his creatures; that so, in the person of the mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God: so that God, by the reconciliation of the Mediator, turning his countenance towards his creatures (though not in equal light and degree) made way unto the dispensation of his most holy and secret will; whereby some of his creatures might stand, and keep their state; others might possibly fall and be restored; and others might fall and not be restored to their estate, but yet remain in being, though under wrath and corruption; all with respect to the Mediator; which is the great mystery, and perfect centre of all God's ways with his creatures; and unto which, all his other works and wonders do but serve and refer.

That he chose (according to his good pleasure) man to be that creature, to whose nature, the person of the eternal Son of God should be united; and amongst the generations of men, elected a small flock, in whom (by the participation of himself) he purposed to express the riches of his glory, all the ministration of angels, damnation of devils and reprobates, and universal administration of all creatures, and dispensation of all times; having no other end but as the ways and ambages of God, to be further glorified in his saints, who are one with their head the Mediator, who is one with God.

That by the virtue of this his eternal counsel, he condescended of his own good pleasure, and according to the times and seasons to himself known, to become a Creator; and by his eternal word created all things; and by his eternal spirit doth comfort and preserve them.

That he made all things in their first estate good, and removed from himself the beginning of all evil and vanity into

the liberty of the creature; but reserved in himself the beginning of all restitution to the liberty of his grace; using nevertheless, and turning the falling and defection of the creature (which to his prescience was eternally known) to make way to his eternal counsel, touching a Mediator, and the work he purposed to accomplish in him.

That God created spirits, whereof some kept their standing, and others fell; he created heaven and earth, and all their armies and generations; and gave unto them constant and everlasting laws, which we call nature; which is nothing but the laws of creation; which laws, nevertheless, have had three changes or times, and are to have a fourth or last. The first, when the matter of heaven and earth was created without form: the second, the interim of perfection of every day's work: the third, by the curse, which notwithstanding, was no new creation: and the last, at the end of the world, the manner whereof is not yet fully revealed; so as the laws of nature which now remain and govern inviolably till the end of the world, began to be in force when God first rested from his works, and ceased to create; but received a revocation, in part, by the curse, since which time they change not.

That notwithstanding God hath rested and ceased from creating since the first sabbath, yet, nevertheless, he doth accomplish and fulfil his divine will in all things, great and small, singular and general; as fully and exactly by providence, as he could by miracle and new creation, though his working be not immediate and direct, but by compass; not violating nature, which is his own law upon the creature.

That at the first, the soul of man was not produced by heaven or earth, but was breathed immediately from God; so that the ways and proceedings of God with spirits, are not included in nature; that is, in the laws of heaven and earth; but are reserved to the law of his secret will and grace: wherein God worketh still, and resteth not from the work of redemption, as he resteth from the work of creation; but continueth working till the end of the world: what time that work also shall be accomplished; and an eternal sabbath shall ensue. Likewise, that whensoever God doth transcend the law of nature by miracles, (which may ever seem as new creations) he never cometh to that point or pass, but in regard of the work of redemption, which is the greater, and whereto all God's signs and miracles do refer.

That God created man in his own image, in a reasonable soul, in innocency, in free-will, and in sovereignty: that he gave him a law and a commandment, which was in his power

to keep, but he kept it not: that man made a total defection from God, presuming to imagine, that the commandments and prohibitions of God, were not the rules of good and evil; but that good and evil had their own principles and beginnings, and lusted after the knowledge of those imagined beginnings; to the end, to depend no more upon God's will revealed, but upon himself and his own light, as a God; than the which there could not be a sin more opposite to the whole law of God: that yet, nevertheless, this great sin was not originally moved by the malice of man, but was insinuated by the suggestion and instigation of the devil, who was the first defected creature, and fell of malice, and not by temptation.

That upon the fall of man, death and vanity entered by the justice of God; and the image of God in man was defaced; and heaven and earth, which were made for man's use, were subdued to corruption by his fall; but then that instantly, and without intermission of time, after the word of God's law, became through the fall of man, frustrate as to obedience, there succeeded the greater word of the promise, that the righteousness of God might be wrought by faith.

That as well the law of God, as the word of his promise, endure the same for ever: but that they have been revealed in several manners, according to the dispensation of times. For the law was first imprinted in that remnant of light of nature, which was left after the fall, being sufficient to accuse: then it was more manifestly expressed in the written law; and was yet more opened by the prophets: and lastly, expounded in the true perfection by the Son of God, the great prophet and perfect interpreter; as also fulfiller of the law. That likewise, the word of the promise was manifested and revealed: first, by immediate revelation and inspiration; after, by figures, which were of two natures; the one, the rites and ceremonies of the law; the other, the continual history of the old world, and church of the Jews; which, though it be literally true, yet it is pregnant of a perpetual allegory and shadow, of the work of the redemption to follow. The same promise or evangile was more clearly revealed and declared by the prophets, and then by the Son himself; and lastly by the Holy Ghost, which illuminateth the church to the end of the world.

That in the fulness of time, according to the promise and oath, of a chosen lineage, descended the blessed Seed of the woman, Jesus Christ, the only begotten Son of God, and Saviour of the world; who was conceived by the power and

overshadowing of the Holy Ghost, and took flesh of the Virgin Mary: that the Word did not only take flesh, or was joined to flesh, but was made flesh, though without confusion of substance or nature: so as the eternal Son of God, and the ever blessed Son of Mary, was one person; so one, as the blessed Virgin may be truly and catholically called, Deipara, the mother of God: so one, as there is no unity in universal nature, not that of the soul and body of man, so perfect; for the three heavenly unities (whereof that is the second) exceed all natural unities: that is to say, the unity of the three persons in godhead; the unity of God and man in Christ, and the unity of Christ and the church, the Holy Ghost being the worker of both these latter unities; for by the Holy Ghost was Christ incarnate and quickened in flesh; and by the Holy Ghost is man regenerate and quickened in spirit.

That Jesus, the Lord, became in the flesh a sacrificer, and sacrifice for sin; a satisfaction and price to the justice of God; a meriter of glory and the kingdom; a pattern of all righteousness; a preacher of the word which himself was; a finisher of the ceremony; a corner stone to remove the separation between Jew and Gentile; an intercessor for the church; a Lord of nature in his miracles; a conqueror of death and the power of darkness in his resurrection; and that he fulfilled the whole counsel of God; performing all his sacred offices, and anointing on earth; accomplished the whole work of the redemption and restitution of man, to a state superior to the angels; (whereas the state of man by creation was inferior) and reconciled and established all things according to the eternal will of the Father.

That in time, Jesus the Lord was born in the days of Herod, and suffered under the government of Pontius Pilate, being deputy of the Romans, and under the high-priesthood of Caiaphas, and was betrayed by Judas, one of the twelve apostles, and was crucified at Jerusalem; and after a true and natural death, and his body laid in the sepulchre, the third day he raised himself from the bonds of death, and arose and shewed himself to many chosen witnesses, by the space of divers days; and at the end of those days, in the sight of many, ascended into heaven; where he continueth his intercession, and shall from thence, at the day appointed, come in the greatest glory to judge the world.

That the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world so they are only effectual to those which are regenerate by the Holy

Ghost, who breatheth where he will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew, a son of God, and member of Christ; so that Christ having man's flesh, and man having Christ's spirit, there is an open passage, and mutual imputation; whereby sin and wrath was conveyed to Christ from man, and merit and life is conveyed to man from Christ: which seed of the Holy Ghost first figureth in us the image of Christ, slain or crucified, through a lively faith; and then reneweth in us the image of God in holiness and charity; though both imperfectly, and in degrees far differing, even in God's elect; as well in regard of the fire of the Spirit, as of the illumination thereof; which is more or less in a large proportion: as namely, in the church before Christ; which yet, nevertheless, was partaker of one and the same salvation with us, and of one and the same means of salvation with us.

That the work of the Spirit, though it be not tied to any means in heaven or earth, yet it is ordinarily dispensed by the preaching of the word, and administration of the sacraments; the covenants of the fathers upon the children; prayer; reading; the censures of the church; the society of the godly; the cross and afflictions; God's benefits; his judgments upon others; miracles; the contemplation of his creatures; all which (though some be more principal) God useth, as the means of vocation and conversion of his elect; not derogating from his power, to call immediately by his grace; and at all hours and moments of the day (that is, of man's life) according to his good pleasure.

That the word of God, whereby his will is revealed, continued in revelation and tradition until Moses, and that the scriptures were from Moses's times to the times of the apostles and evangelists; in whose age, after the coming of the Holy Ghost, the teacher of all truth, the book of the scriptures was shut and closed, so as not to receive any new addition; and that the church hath no power over the scriptures to teach or command any thing contrary to the written word; but it is as the ark, wherein the tables of the first testament were kept and preserved: that is to say, the church hath only the custody and delivery over of the scriptures committed unto the same; together with the interpretations of them, but such only as is conceived from themselves.

That there is an universal or catholic church of God, dispersed over the face of the earth, which is Christ's spouse, and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faith-

ful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name. That there is also an holy succession in the prophets of the new testament and fathers of the church, from the time of the apostles and disciples, which saw our Saviour in the flesh unto the consummation of the work of the ministry; which persons are called from God by gift, or inward anointing; and the vocation of God followed by an outward calling, and ordination of the church.

I believe, that the souls of such as die in the Lord, are blessed, and rest from their labours, and enjoy the sight of God; yet so as they are in expectation of a farther revelation of their glory in the last day. At which time all flesh of man shall arise and be changed, and shall appear and receive from Jesus Christ his eternal judgment; and the glory of the saints shall then be full; and the kingdom shall be given up to God the Father; from which time all things shall continue for ever in that being and state which then they shall receive; so there are three times (if times they may be called) or parts of eternity. The first, the time before beginnings, when the Godhead was only, without the being of any creature: the second, the time of the mystery, which continueth from the creation to the dissolution of the world: and the third, the time of the revelation of the sons of God; which time is the last, and is everlasting without change.

LOCKE was not a Socinian.

From the foregoing confession of Faith, it is manifest that Bacon was no Socinian. We shall now show that the claim put in by that party to the reputation and talents of Locke, cannot be supported.

1. Peter Coste, who lived in the same family with Mr. Locke, during the last seven years of that great man's life; and who translated the most valuable part of his works into French, declares that in his last moments, in "speaking of the Goodness of God, he especially exalted the love which God showed to man, *in justifying him by faith in Jesus*

Christ. He returned him thanks in particular for having called him to the knowledge of that DIVINE SAVIOUR." &c.

2. In the postscript to Mr. Locke's letter to the bishop of Worcester, he uses this language, "If your lordship had showed me any thing in my book, that contained or implied any opposition in it to any thing revealed in holy writ concerning the Trinity, or any other doctrine contained in the Bible, I should have been thereby obliged to your lordship for freeing me from that mistake, and for affording me an opportunity to own to the world that obligation, by publickly retracting my error." "The holy scripture is to me, and always will be the constant guide of my assent; and I shall always hearken to it, as containing infallible truth, relating to things of the highest concernment. And I wish I could say, there were no mysteries in it: I acknowledge there are to me, and I fear always will be. *But where I want the evidence of things, there is yet ground enough for me to believe, because God hath said it:* and I shall presently condemn and quit any opinion of mine, as soon as I am shown that it is contrary to any revelation in the holy scripture."

3. A considerable part of Locke's *Reply*, and of his *second Reply* to the bishop, is taken up in showing that there is nothing in the *Essay on the Understanding* opposed to the doctrine of the Trinity.

4. In two vindications of the *Reasonableness of Christianity*, against a fiery divine named Edwards, Locke again and again shows that the charge made against him of being a Socinian was unfounded; and he let us know expressly that he holds the doctrine of Christ's satisfaction.

He lets us know, that faith, in his opinion, consists in believing that Jesus of Nazareth is the Messiah, and that it includes receiving him *for our Lord and King*. In many passages, he speaks of justification by faith as the doctrine of the scriptures.

5. While he undertakes to prove that he has written nothing that ought to be called Socinianism; and complains that he is branded as a Socinian; we cannot find a single instance in which he avows the belief of that system.

Indeed, if he were a Socinian, why should he not avow it? Why should he labour to convince men that he was not? We do think that one ought to be very sure that Locke denied the orthodox faith, before he affirms it; for the affirmation brings a most weighty charge against him whose character stood high in the world while he lived, and who died in christian peace, testifying his thankfulness for the gift of a DIVINE REDEEMER.

REVIEW

OF A MEMOIR OF REV. HENRY MARTYN.

(Concluded from p. 208, Vol. IV.)

The following extract from Mr. M's journal is strikingly characteristic.

"One of my guards was a pensive romantic sort of a man, as far as Eastern men can be romantic, that is, he is constantly reciting love verses. He often broke a long silence by a sudden question of this sort: 'Sir, what is the chief good of life?' I replied, 'The love of God.' 'What next?' 'The love of man.' 'That is,' said he, 'to have men love us, or to love them?' 'To love them,' He did not seem to agree with me. Another time he asked, 'Who were the worst people in the world?'—I said, 'Those who know their duty and do not practise it.' At the house where I was entertained, they asked me the question, which the Lord once asked, 'What think ye of Christ?' I generally tell them, at first, what they expect to hear, 'The son of God;' but this time I said, 'The same as you say—the Word of God.' 'Was he a prophet?' 'Yes, in some sense, he was a Prophet; but what it chiefly concerns us to know, he was an Atonement for the sins of men.' Not understanding this, they made no reply. 'What did I think of the soul; was it out of the body, or in the body?' I supposed the latter. 'No,' they said, 'it was neither the one nor the other; but next to, and the mover of, the body.' p. 391.

The *rational* religionists of the East, are not without their tricks and impostures. Mr. Martyn tells us that at the tomb of a brother of one of the Imans, erected on the spot where he was killed, a miracle is wrought every year, and that the proprietor of the garden in which it stands, makes from the supposed sanctity of the place about 2,000*l.* a year. This takes place during the great annual fast of the Mahometans, called *Ramazan*. Mr. Martyn's account of this fast, shows the utter unprofitableness and folly of all will worship.

In November, Mr. M. having resolved to spend the winter in Shiraz, undertook a version of the Psalms from the Hebrew into Persian.—While engaged in this sacred employment, he often found "his soul elevated and his spirit refreshed in a strange land."

During these employments, his conferences with the natives continued; sometimes too with pleasing hopes of being useful to them. Mirza Seid Ali, his assistant, was often struck with particular passages of scripture; and seemed

much affected by Mr. Martyn's expressions of humble hope of salvation through a Redeemer. In translating 2 Cor. i. 'given the earnest of the Spirit in our hearts'; on the nature of the gift being explained, he exclaimed "O that I had it!" So it is—men acknowledge Jesus or Mahomet as their prophet; but rejecting the doctrine of atonement through a Divine Redeemer, in the hour of deep and serious feeling, they experience the want of something to give firmness and stability to their hopes. And they are ready to say, when thinking, in the time of their despondency, of that "hope which maketh not ashamed;" and of that "earnest of the Spirit by which men are sealed to the day of redemption."—"O, that we had it!"—May God grant it unto them!

The year 1812 was the last of Mr. Martyn's life; and if we may venture to form a judgment from his journal, he was ripening fast for heaven. An event occurred, which shows how deeply he felt his union to Christ. Mirza Seid Ali recited a distich made by a friend of his in honour of a victory gained by the Persians over the Russians. The idea was, that the Persian commander had killed so many christians, that Christ from the fourth heaven took hold of the skirt of Mahomet, to intreat him to desist. Mr. Martyn says, "I was cut to the soul at this blasphemy. In prayer, I could think of nothing else but that great day when the Son of God should come in the clouds of heaven, taking vengeance on them that know not God, and convince men of all their hard speeches, which they have spoken against him."

"Mirza Seid Ali perceived that I was considerably disordered, and was sorry for having repeated the verse, but asked, what it was that was so offensive? I told him, 'I could not endure existence, if Jesus was not glorified; that it would be hell to me, if he were to be always thus dishonored.' He was astonished, and again asked why? 'If any one pluck out your eyes (I replied,) there is no saying why you feel pain—it is feeling. It is because I am one with Christ that I am thus dreadfully wounded.' On his again apologizing, I told him, 'that I rejoiced at what had happened, inasmuch as it made me feel nearer the Lord than ever. It is when the head or heart is struck, that every member feels its membership.' pp. 407, 408.

The Unitarians of the East, if we may judge from one sample, undervalue the *gospels*, while they admire the *epistles*. Aga Ali asked, "What did he (Jesus) say that was not known before: the love of God, humility—who does not know these things?" This reminds us of a remark made by us in a former Number, that on the *humanitarian* hypothesis, it is not easy to convince a Deist of the necessity of the interpo-

sition of heaven. At the same time, we are persuaded that the gospel is distinguished above all other books in the world, for its pure and consistent morality: and christians can never sufficiently express their obligations to their Lord for the lessons of heavenly wisdom afforded by him. Yet there is great propriety and force in Mr. M's remark, that, "*Christ came not so much to teach, as to die;*" and that the great use of his miracles, was to convince us of the extraordinary truths that relate to his person, and his power to save.

We scarcely know how to pass over several interesting particulars, mentioned in Mr. M's journal; but we have already exceeded our limits. Mr. M. succeeded in finishing his Persian New-Testament; and shortly afterwards, not without taking affectionate leave of his acquaintances, he left Shiraz with a view of laying his book before the king. But previously it was necessary that he should see the British ambassador, and procure a letter of introduction. This undertaking was full of difficulty and peril; and Mr. Martyn after enduring exquisite sufferings, was disappointed in the design, which he had so much at heart. He was, however, most kindly received by Sir Gore Ouseley, the British ambassador, who, as well as his lady, was tenderly and assiduously attentive to Mr. Martyn during an illness of two months, under which he suffered at Tebriz. The ambassador, afterwards presented Mr. M's book to the king, by whom it was well received. He afterwards carried it to St. Petersburg, where, under his superintendance, it was printed and put into circulation.

At Tebriz Mr. Martyn took up the resolution of returning to England for the restoration of his health; and prematurely attempted to carry the design into execution. In ten days after the removal of his disease, he set out on an overland journey to Constantinople; a distance from Tebriz of 1300 miles. The journal kept by Mr. M. of this journey is deeply interesting; because he mingles with his brief notes, the feelings of a highly exercised and experienced christian. At first his health was improved and he gained strength. After a while however, he suffered the invasion of disease, and travelled on in great anguish until on the 16th of October 1812, at *Tocat*, he surrendered his soul into the hands of his Redeemer. The last words written by him were these:

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude—my company, my friend, and comforter. O! when shall time give place to Eternity! When shall appear that new heaven and new earth

wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth; none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more.” pp. 478, 479.

We have very little room for the reflections, which we had intended to make on this narrative.

Mr. M. was deprived of the society and sympathy of christian friends in his last trial: but *Tocat* is as near to heaven as *Cambridge*; and the presence of the Lord Jesus is that alone which can make the bed of death, a bed of down. Mr. M's grave was not watered by the tears of his friends; but his death has been, and still is lamented by the christian world. In reading his life, we never think of his having belonged to a particular society, except when he himself alludes to it, for the sake of disclaiming sectarian feelings. Otherwise, we only regard him as a member of that universal church of our Lord God, which he hath redeemed with his own blood. And we earnestly recommend the repeated perusal of this Memoir to all, because it is so well calculated to produce a truly catholic spirit.

It is worthy of frequent perusal, because it sets before us the example of a man, who carried religion unto all the departments of life, and gave a rare instance of consistency of religious character.

In Martyn we behold the most fervent zeal, tempered with the warmest benevolence and the utmost liberality.

That remarkable sentence of his—*Let me never fancy I have zeal, until my heart overflows with love to every man living*—is worthy to be written in letters of gold. It ought to be read or repeated by every christian every day.

But while we are desirous to see this book in general circulation; we most particularly recommend it to students of divinity and to young ministers. It is most happily calculated to show them, what manner of persons they ought to be—to put them on their guard against many dangers to which they are exposed—to keep them in a spiritual frame—and in a word, by the divine blessing, to prepare them for usefulness in the vineyard of their Lord. Martyn exhibited a rare combination of talents—he had genius, he had industry—his thirst for knowledge was ardent—his acquirements were great—and yet he was singularly humble, devoted, and spiritual. May it please the great Head and King of Zion to raise up and send forth, for the common good of the church, many such men as Henry Martyn! And to whatsoever denomination they may belong, we shall rejoice in their gifts.

and graces. For they are all ours—Whether Paul, or Apollos or Cephas—whether *Spencer, Martyn, or Larned*, all are for the building up of God's people, and the advancement of the kingdom of our common Redeemer. To him be glory both now and forever, Amen.

BIOGRAPHICAL.

A MEMOIR OF REV. WILLIAM GRAHAM.

(Continued from p. 152, Vol. IV.)

The Presbyterian clergy of the colony had for some time, felt the importance of having a seminary within its limits conducted upon what they considered proper principles; but there was some difficulty in selecting the place, and in obtaining a suitable person to superintend it. These difficulties were removed soon after Mr. Smith came to Virginia. He had been licensed to preach by the presbytery of Newcastle, and came to this colony on a missionary tour. Having traversed a considerable part of it, he seemed disposed to settle within its limits. His popular talents and literary attainments rendered him a fit person to take charge of the seminary which had been for some time in contemplation. Subscriptions were circulated with considerable success, for the purpose of raising funds; and a college was established in the county of Prince Edward. Mr. Smith was invited to take upon himself its superintendence. This invitation he accepted and the seminary was put into operation.

It was soon perceived, however, that this institution would be insufficient to supply the literary and religious wants of the colony. Another seminary, to be located westward of the Blue Ridge, was thought to be necessary. The presbytery of Hanover, the only presbytery, then and for many years afterwards, in the colony, took the subject into consideration. They selected the county of Augusta, whose limits were then much more extensive than at present, as the place where it should be established. But here again, there seemed to be a difficulty in obtaining a suitable person to manage its interests. Mr. Smith informed them that he knew a young man whom he thought eminently qualified for the station, and who he supposed could be induced to accept it. He wrote

immediately to Mr. Graham, informed him of the state of things in Virginia, and urged him to come without delay. Accordingly he came, and a school was soon formed for him. He commenced teaching at a place called Mount Pleasant, an eminence in the vicinity of the pleasant village of Fairfield. This place is now in the county of Rockbridge, but was then within the limits of Augusta.

The presbytery of Hanover turned its attention particularly to this school, and at a meeting of that body held at Cub Creek, in October 1774, they came to the resolution "To establish and patronize a public school, which shall be confined to the county of Augusta in this colony—At present it shall be managed by Mr. Graham, a gentleman properly recommended to this presbytery."

Subscriptions were immediately opened, payable on or before the 25th day of December, in the following year.

Mr. Graham soon acquired considerable celebrity as a teacher, and a goodly number of scholars, chiefly full grown young men, were collected at his school not only from the country adjacent, but some from a considerable distance.

Soon after his arrival in Virginia he put himself under the care of the Hanover presbytery as a candidate for the ministry, and having gone through the usual preparatory trials with great acceptance, was licensed as a minister of the gospel at *Rockfish* on the 26th day of October 1775.

It was soon perceived that he was a preacher of no ordinary kind. The closeness and depth of his reasoning and the warmth of his applications, placed him in the estimation of those who heard him, in the first class of pulpit orators; and some who did not duly reflect that "Paul may plant and Apollos water, but it is God who giveth the increase" said "surely no one can withstand such preaching: every one who hears it must become religious." He soon received and accepted a call from the congregation of Timber Ridge and Hall's meeting house. Although his preaching was attended with considerable effect, there was not that great and general awakening, which is usually denominated a revival.

The school which Mr. Graham had hitherto taught, had been called the Augusta Academy, and the Hanover presbytery, when they appointed him as teacher, seem to have considered the appointment only as temporary: very prudently considering, that it would be improper to make it permanent, until from experiment they should ascertain that he possessed the qualifications to suit their purpose. He very soon, however, acquired so much of their confidence, that the

money, which had been obtained by subscription for the intended seminary, was directed to be paid into his hands, and he immediately repaired to Philadelphia, where, and in other places he succeeded, notwithstanding the difficulty of the times, arising from the disputes between the colonies and mother country, in purchasing a library of well chosen books, and the most essential parts of a mathematical and philosophical apparatus. He reported what he had done to the presbytery at their May session 1776.

This venerable and patriotic body, now considered it necessary to fix upon a permanent site for their academy, and to appoint a president. They accordingly, after due deliberation, fixed upon Timber Ridge as the place of its establishment; and one reason assigned in their minutes for this choice, is that that congregation had "obtained a minister* whom the presbytery judge qualified to have the management." They at the same time chose Mr. Graham Rector, and Mr. John Montgomery assistant.

They also appointed 24 persons as trustees, and specified particularly the duties which they were to perform in conducting the academy "*in behalf of the presbytery;*" they also "reserved to themselves the right forever of visitation, as often as they shall judge it necessary, and of choosing the Rector and assistants." Out of these twenty-four trustees, they likewise appointed a committee, of whom Mr. Graham was one, who were directed to proceed immediately to have buildings erected, at Timber Ridge, for the Rector and for the academy.

In this year (1776) Mr. Graham married Miss Mary Kerr, a young lady of Carlisle in Pennsylvania.

In the mean time, the school went on at Mount Pleasant; but the committee appointed by the presbytery, exerted themselves with such success, that, with the aid of the people in the neighbourhood, they were of opinion at a meeting which they held on the 29th day of November, that the buildings would be ready for the Rector and students on the first of January following. They immediately engaged a stew-

* Sometime before Mr. G.'s arrival in Virginia, a few pious old men in Timber Ridge congregation had made a practice of meeting together occasionally for the purpose of social prayer. Soon after his coming, on being informed of this, he immediately united himself with them, and prevailed on them to change the place of their meeting from the private house where they had formerly assembled, to Timber Ridge meeting-house. Although he then lived at some distance, he attended their meetings and generally gave an exhortation.

ard, who undertook to be ready to receive boarders on that day.

The academy now seemed likely to flourish. The increasing reputation of Mr. Graham as a teacher, and the able assistance he received from his respectable tutor Mr. Montgomery, who was then preparing for the ministry, were likely to collect students from all parts of the surrounding territory; but the war between the mother country and the colonies had now commenced, and the attention of all seemed to be turned to the important contest. As a considerable number of the students were of the military age they, together with their tutor, were liable to military duty, and to be drafted into the public service—a state of things very unfavourable to the interests of learning.

The seminary, however, continued for some time in a thriving condition, notwithstanding these adverse circumstances.

Mr. Graham, in the meantime, attended with great diligence to his ministerial duties, and to his business in the Academy. He made it a practice every Sunday evening, after preaching at Timber Ridge to assemble the students and examine them on the sermon or sermons they had heard that day. Some young persons also from the neighbourhood attended those evening examinations.

While Mr. Graham was thus diligently engaged in his official duties, he was not an unconcerned spectator of the great struggle in which his country was engaged. Indeed few men felt more deeply the importance of that contest, or watched with more anxiety its progress than he did. On several occasions he manifested his zeal in the cause: the following instance will serve as a specimen.

Not very long after the commencement of the war, the state of Virginia was called upon to furnish a certain number of volunteers for the public service. In consequence of this, several militia companies were assembled together a few miles from the Academy, for the purpose of making up their quota. Mr. Graham addressed them on the subject of their meeting, and endeavoured to arouse their patriotism. Capt. John Lyle, who commanded one of the companies present, stepped forth as a volunteer, and was followed by a few others. This small band marched backwards and forwards, for some time, in front of the companies, endeavouring to excite their neighbours and acquaintances to join them; but their efforts seemed to be in vain. Mr. Graham, indignant at the apparent want of patriotism in the men, stepped forth himself and joined the volunteers. This could not be with-

stood. "What!" said they, "shall the minister go and we stay behind!" In a few minutes there were volunteers enough. Before they dispersed they elected their officers. Mr. Graham was chosen captain.

Some will think this was carrying his patriotic zeal too far. It is believed that, when he coolly reflected upon what he had done, he thought so himself. To perform at once the duties of a christian minister, and of a military officer, appeared a novel and difficult task. Whether it was possible for the same person to sustain, at the same time, with propriety, both these characters, was very doubtful. The die however was cast, and the experiment seemed to be inevitable. He immediately began to procure the necessary equipments for his expected military campaign; but he often appeared to be lost in profound thought, as if viewing with deep and serious attention the difficulties before him. He was not called upon however to encounter them. General Washington having found from experience that volunteers were not well adapted to the various exigencies of the public services, communicated his ideas on the subject to Congress; in consequence of which, countermanding orders were issued, and Mr. Graham with his company, never took the field.

Although the Academy continued for some time to flourish, the war at length began to produce upon it a sensible effect; and it was evident to every reflecting mind that the Seminary could not be expected to thrive until peace should be restored to the country. Mr. Graham's salary, also, as a minister, in common with his brethren, was rapidly diminishing in value, owing to the depreciation of paper money. The land on which he lived, belonging to the Academy, was insufficient for a farm. These considerations, together with his being much attached to agriculture, induced him to purchase a farm. This lay on the North River, five or six miles from the Academy. About a year afterwards finding it would be eligible to remove to the land he had purchased, he called together the trustees, who, having considered the case, determined that the "Rector," (as he was styled) should have permission immediately to remove his family to his farm; but required him "to visit the Academy every week and spend two or three days at it as circumstances might permit." It was soon found however, that this arrangement could not be long continued; and some time, perhaps about six months afterwards, the Academy was discontinued at Timber Ridge. The students generally followed Mr. Graham to his retirement on the North River, and obtained boarding

some with him and some in the neighbourhood, and thus continued their studies under his immediate care and instruction. In this sequestered spot some very valuable men received their education, of whom the late Dr. Hoge was one.*

About the time we are now speaking of, Mr. Graham took a journey through the middle and eastern States as far north as Boston. He found that the New-England churches had been warmly engaged in certain doctrinal discussions of which scarcely any thing was known in the south. Some of their clergy expressed great surprise when informed that their controversial books were not known in Virginia.—Some of them asked “from what then do the clergy of Virginia obtain their divinity?” “From the Bible” was the reply. Mr. Graham also found the education of their clergy more limited than he had expected. He, however, was of opinion that a foundation was laid in their character and institutions, which would, at some future day, raise them to eminence in science and general knowledge. He thought that they probably would become the *Scotsmen* of America. His manner of preaching produced considerable interest and surprise. It was customary among the clergy of that part of the country to read their sermon. Mr. Graham never read his, or even used notes; but, as he spoke with sufficient readiness, and in a style remarkably appropriate, with great closeness and cogency of argument and warmth of application, his sermons excited a degree of attention and interest that could not have been expected from, even the same sermons, if they had been read. One who heard him preach in one of their churches, exclaimed, “I used to suppose the southern preachers were nothing to ours; but now I find ours are but babies to them.”†

* Also the late Dr. James Priestly, who will be mentioned hereafter.

† This is introduced, not at all with the view of instituting any invidious comparisons between northern and southern preachers.—They all have their peculiar excellencies, and perhaps their peculiar defects. The design of the anecdote is to give an example of the love of novelty and the ordinary effects produced by its operations on the people in general. A popular *Northern* preacher coming to the South and a popular *Southern* preacher going to the North, will call forth the same exclamations. We are here reminded of the Massachusetts girl, who during the war of the revolution, on hearing that the Virginia troops were marching through the town where she lived, dropped her distaff and ran to the door in eager expectation; but on looking at our men for a moment, turned away in great disappointment, saying “Why I vow Mammy, they’re just like us.” Then why any indulgence of prejudice—or unprofitable contests for superiority?

In the Summer of 1781, a circumstance occurred which again called forth Mr. Graham's patriotic ardor. Col. Tarlton, the celebrated British partisan, by a sudden and unexpected movement, was near capturing the Virginia Assembly at Charlottesville. All of them but seven, made their escape and re-assembled at Staunton. Considering themselves in a place of entire safety, they resumed their deliberations; they had been there however but a few days, when a man came riding in great haste, and assured them that Tarlton was in full march from Charlottesville on the road towards Staunton. Intimidated by their late narrow escape, they instantly dispersed, each man providing for his own safety in the way he thought best. It happened that on that day, Mr. Graham was on his way, from his residence in Rockbridge, to the Stone meeting-house below Staunton on some clerical business. Meeting with some members of the Assembly on the road, they told him what had taken place. He enquired whether the Assembly had adopted any measures before they separated, to call forth the militia to oppose the enemy? Upon being told they had not, he expressed his surprize, "but," said he, "something must yet be done. There are three roads leading from Staunton towards Lexington.* Let us disperse and some of us take each of the roads and communicate the intelligence to the militia officers in our way, urging them instantly to call out all the militia under their command, and march immediately towards Rockfish-gap."

The plan was adopted, and the call made upon the officers was promptly obeyed. The intelligence spread with great rapidity, and the men began instantly to prepare to march. During that afternoon, and in the fore part of the following night, the great body of the militia from the upper end of Augusta and the lower half of Rockbridge began to move rapidly towards Rockfish-gap.

Mr. Graham arrived at home in the evening, and immediately sent off a messenger to some of the militia officers in his own neighbourhood. A small company of men assembled at his house next morning. With these he set out, and when they arrived at Rockfish-gap found the mountain covered with riflemen, determined to permit no hostile foot to enter

* Viz. the road now called the "Greenville road," the "North Mountain road," and the "Middle or Ridge road." The modern Brownsburgh has, of late years, almost entirely superseded the use of the two last mentioned roads.

their borders with impunity.* Intelligence soon arrived that Tarleton was not advancing, but had left Charlottesville and appeared to be retreating down the country. It being supposed by some that this might be a feint; part of the troops went to another gap of the mountain, supposing that Tarlton might attempt to force a passage there—part returned home—and part advanced forward in quest of the enemy. Mr. Graham went with the last mentioned party.—They soon joined the Marquis La Fayette below Charlottesville; but finding the campaign was likely to be a protracted one, they did not continue with him very long; and all except one or two returned home. During this short time Mr. Graham made it a practice to have evening prayers, in the company to which he belonged. It was observed that they were not very well attended excepting on one occasion. An alarm had been given and from a concurrence of circumstances it was believed that a battle would soon take place. On that evening, although the men really had less leisure than usual, they generally assembled and appeared to listen to the prayer with great attention.

In October following, Lord Cornwallis with his army were captured at York, and it soon became manifest that the war was drawing to a close. The trustees therefore turned their attention towards putting the Academy into operation, upon some regular and permanent foundation. They petitioned the Legislature for an act of incorporation, which was granted in October 1782.

In January following, a sufficient number of trustees met to form a board, and Mr. James Priestly† was elected the

* It is believed that this instance of the promptitude and spirit of the people of the valley has not yet been mentioned in any history of the revolutionary war.

† This young man had been educated by Mr. Graham. He was the son of a poor but very pious man who lived in the neighbourhood of Timber Ridge meeting-house at the time Mr. Graham resided there. Old Mr. Priestly sent his son, who was then a small boy, to attend the Sunday evening examinations which have been mentioned in a former part of this memoir. Little James acquitted himself in a manner which attracted a good deal of notice; being able to repeat with great readiness and distinctness much more of the sermon than most of those who were much older than himself. Mr. Graham thought it was a pity such a mind should remain uncultivated, and took measures to have him educated. He was always very grateful for what Mr. Graham and others had done for him, and became a very distinguished scholar. His life was employed principally in teaching. He once conducted a Seminary in Baltimore entirely under his own management with great reputation; but trustees having been ultimately appointed for the institution, who wished to introduce some regulations which he disapproved of, he broke up the establishment and removed to Kentucky.—

first tutor. The trustees now abandoned all thoughts of setting the Academy in operation again at Timber Ridge, and the students were taught for some time in an old house which had once been used as a dwelling house; but Mr. Graham and two of his neighbours, whose lands lay adjoining his, having jointly presented to the trustees an eligible site for the Academy, it was determined to erect thereon a small frame building.

For some years the teaching was principally done by tutors, when suitable ones could be obtained; but always under the care and superintendence of Mr. Graham. Sometimes, however, he was under the necessity of teaching entirely himself, as suitable tutors could not always be obtained.—The government of students was now found to be a much more difficult task than it had been before, and during the early stages of the war. Then profane swearing, and the use of cards, were almost unknown, and the pupils were generally disposed to be diligent in their studies and obedient to their teachers; but after the war it was quite otherwise, and it was found necessary occasionally to call the trustees together, to enquire into the conduct of the members of the Academy. This was very troublesome and very discouraging; for although Mr. Graham possessed uncommon talents for governing, it was not at all agreeable to have frequent occasion to exert those talents to the utmost. He sometimes spoke to his friends in terms of great despondency respecting the moral and religious state, and prospects of the country. Profanity, infidelity and vice, were advancing with rapid strides, and unless a change should take place, in a few years religion would become almost unknown. He often doubted whether he was rendering any service to society, by educating profane and vicious young men, who would become more influential, and consequently more mischievous by having a liberal education. Under these desponding views he was sometimes almost ready to abandon teaching, not only as a

Several years ago he was chosen President of Cumberland College at Nashville, where he died early in the present year (1821.) The following character of him is extracted from a letter which brought the intelligence of his death. It is written by a gentleman of education from Europe, who had been several years intimately acquainted with him and had been once a professor in Cumberland College

“Dr. Priestly had few equals as a scholar. His knowledge of the Latin and Greek languages was very uncommon. His acquaintance with every part of science was accurate, extensive, and profound. He was truly an universal scholar and an amiable man. He died on the 6th of February last, after a sickness of five days.”

very troublesome, but as a useless and even pernicious employment. He was still supported, however, by a secret hope that better times would arrive.

It was about this period that Mr. Graham, for reasons not known to the writer of this, discontinued preaching to the congregations of Timber Ridge and Hall's meeting-house; but he preached on Sundays in the Academy house to the students and such others as chose to attend. He was soon invited to preach at private houses, within the bounds of the Hall's meeting-house congregation, which, ere long, led to a renewal of his connection with that congregation; but it is believed he never was afterwards regularly connected with the congregation of Timber Ridge. Not long after the renewal of his connection with the Hall's meeting-house congregation it was divided into two, and to these he continued the stated preacher until he left the country.

Hall's meeting-house was a frame building, and being somewhat out of repair, Mr. Graham dissuaded the congregation from repairing it; but urged them to build a new one of permanent materials. As the congregation was now neither numerous nor wealthy, they thought themselves unable to accomplish this; but he laid a plan for them which seemed so plausible, and he urged them with so much zeal, that they at length agreed to attempt it. The plan succeeded, and the work was carried on with spirit. Mr. Graham was himself one of the most considerable contributors; and, with scarcely any pecuniary means, a very substantial and respectable building was erected and regularly pewed.

It was called New Monmouth, and by that name it and the congregation have ever since been known.

The Lexington congregation soon after, with considerable exertions, erected a respectable brick meeting-house which was also regularly pewed. The examples thus set, were, from time to time, followed by others; and although Rock-bridge, both as to extent and population, may be considered a small county, there are now within its limits no less than nine Presbyterian meeting-houses, all built of brick or stone, regularly pewed, and some of them spacious. Mr. Graham always insisted that respectable places of worship were matters of considerable importance. They contributed much to decency and decorum. They also served as centres to unite and keep congregations together. Having now succeeded, with his congregations, as well, or perhaps better, than he had expected in one matter, there was another particular connected with the externals of public worship, in which he

wished to introduce an improvement. This was church music; and it was not long before he had an opportunity of accomplishing his wishes in this respect also. A New-England clergyman accompanied by a teacher of music, on their way to Georgia, called at Mr. Graham's and tarried with him several days. Mr. Graham during this time formed a favorable opinion of the qualifications of the music master, and although the latter seemed to be very fully determined to accompany his companion to Georgia, he was nevertheless prevailed on to stay and make an experiment of obtaining schools in Rockbridge if it should only be for a few months. Mr. Graham exerted himself and soon procured the requisite number of scholars. The teacher proved to be an excellent one, and he remained in Rockbridge several years. From this source has been derived almost all the knowledge of church music which is possessed in Rockbridge and some of the adjoining counties. But it would be forming a very imperfect idea of Mr. Graham's character and views to suppose that he aimed at nothing more than good meeting-houses and good singing. He considered these as only aids or appendages to something better. The promotion of vital piety was his grand object; but in this he had hitherto met with no distinguished success. He had passed through a long succession of unfruitful seasons, and his labours in this respect seemed to be almost in vain. The old professors were stepping off, one by one into eternity, and there seemed to be none coming forward to take their place. There were no students of divinity, neither were there any young men acquiring an education who were hopefully pious, so that, as respected the Presbyterian church, it seemed that in a few years, religion would become extinct. This gloomy prospect began at length to brighten. A considerable revival took place in Prince Edward and some of the adjoining counties, under the preaching, principally, of the Rev. John Blair Smith, then President of Hampden Sydney College. It is believed this was the first revival in the Presbyterian church in Virginia, since the days of Whitefield and Davies. After some time it extended itself into Bedford County. Mr. Graham, being informed of what was taking place in Prince Edward and Bedford, took two or three of his pupils, whose parents lived in the neighbourhood, with him and went to enjoy the pleasure of seeing the work of the Lord prosper; hoping, no doubt, that it might ultimately extend to his own congregations.

(*To be continued.*)

ENGLISH'S BOOK AGAINST CHRISTIANITY.

Some five or six years ago, we had an opportunity of perusing this work. The precise title of it is forgotten. We had supposed that book itself was also gone to oblivion. But lately a much respected friend from the country informed us that it was read with mischievous effect in his neighbourhood. At the same time he gave us to understand that both the owners and readers of the book, were rather ashamed to let it be known that they had any thing to do with it. This is not surprising. Because,

1. The writer has given many indications of a mind sadly unsettled; and is said to be, "All things by fits, and nothing long;" sometimes avowing himself a Deist, sometimes a Jew, and then, it is reported, (with what truth we know not) a Mahometan—and all this after having called himself a christian.

2. The coarseness and blasphemy of Paine are far exceeded by this Mr. English. His insinuations concerning Jesus Christ are of the most revolting character. But

3. There is nothing original, this blasphemy against Christ excepted—and perhaps not even this—in the whole production. It is a notorious instance of plagiarism. The whole that deserves the name of argument is borrowed from two sources. Collins's *Scheme of Literal Prophecy considered*; and Wagenseil's *Fiery Darts of Satan*. Of Collins, some account may be found in Leland's *View of Deistical Writers*. Wagenseil was an honest and laborious divine, who under the quaint title just given, made a collection of the various objections that have been publicly urged against christianity by Pagans, Jews, Turks, and Infidels, from the days of Porphyry and Celsus to the time when the collector lived; and annexed to them, what he thought the most satisfactory answers. In this ponderous tome, Mr. English seems to have laboured; and, as he turned from one part to another, to have vibrated between Judaism and the various forms of infidelity. His book appears to have been written when he was half Deist and half Jew. This account is given at least five or six years after the work has last been seen. But it is believed to be substantially correct. As to the plagiarism, the hunting up of old and often refuted objections, and passing them off as the original speculations of the author, we have no doubt. No wonder that even Infidels should be ashamed of such an advocate.

RELIGIOUS INTELLIGENCE.

FOREIGN.

MISSION TO THE SANDWICH ISLANDS.

(Continued from p. 219. vol. IV.)

Petition to settle at Woahoo.

10. All the brethren went on shore to make one more united effort to obtain what seemed to all desirable. We thought it advisable to avail ourselves of the assistance of Mr. Conant, (one of the mates,) who has some acquaintance and influence with some of the chiefs. We unexpectedly found that Krimakoo, who had left Kirooah before a final decision was given, had returned. He has considerable control over Woahoo. To him, to John Adams, to Nihe, another native chief, to the king, and Mr. J Young, individually, were made known our wishes, that a part of our number should have liberty to proceed to Woahoo to settle there. This seemed to them to be indeed reasonable; and yet they hesitated to say it might be so. This afternoon Kaamanoo, who had yesterday sailed in a double canoe on a fishing expedition, for whose advice Reho-reho pretended to be waiting, returned successful. She had been the favorite wife of Tamahamaha, and possessed more property and power than any woman in the islands. Her return was regarded as very favorable. About the same time Gov. Cox, a native chief arrived, who, we had been told, was lost in a late gale. He has great influence, speaks English,

and is considered as a substantial friend of the whites; and at present is the commander of the Bourdeaux Packet, one of the king's vessels. His return from Woahoo was at the very moment when the important question was pending; and when we thought that his influence was most wanted. We could not fail to regard this as a smile of Providence peculiarly auspicious; and we could scarcely avoid exclaiming, *The Lord is on our side.* The king and queens, as they are called, and all the principal chiefs, except *Boka* and *Tamoree*, from all the islands, were now at this village; and it was our desire, that they might unitedly consider and settle the important business, for which we were anxiously waiting.

Dance of the Natives.

Before any decision could be made, two youths presented themselves on the common, near the king's dwelling, prepared for a public dance. This drew the attention of all, and nearly two thousand people were soon collected to see the childish amusement. The dancers were fantastically dressed, in the manufactures of the country, having on their heads and wrists a small wreath, around the waist a large quantity of spreading *tappa* and on the leg, a

cumbersome kind of gaiters,—thickly set with dog's teeth, which rattled together at every step, and answered in time to the music. This was sung and played, by five or six men, who were seated along on the ground, at one side of the square, each drumming with his hands upon a large *calabash*, or gourd shell, beating the ground with this instrument at the same time, and singing with great vehemence a rude song. While the eyes and ears of this great multitude were engrossed with this idle, time-killing employment, we longed to interest their souls with the news of the great salvation; and to lead them from these fascinating vanities to the dignified and delightful worship and service of their Creator and Redeemer.

The Application formally made.

Just at evening, Kaamanoo came into the presence of the king; and they at length listened to our propositions. After many inquiries, respecting our design, and the number of arts which we could teach, they seemed to be satisfied that our intentions were good, and that we might be of some service to them. To obviate the objection before urged, the fear of displeasing Great Britain, they concluded and directed that Mr. Young should write to England, that American missionaries had come to settle here not to do any harm, but to teach the people of these islands all good things. The king was much gratified to find that we understood so many useful arts; inquired very earnestly whether we had any ship-carpenter, saying, that he had greatly needed one to repair his vessels, and expressed a regret that we had not brought one. Our number, and the fear that we might become burdensome or dangerous, appeared to have influence on the mind of the king. He said we must not send for any more missionaries; as much as to say, even if we had come without arms, or hostile intentions, our successors might be of a different character.

When we had finished our propositions and made all the statements, which we thought proper to be made at this time, we left the king and his advisers, that they might have a general consultation among themselves to night, and give us their determination in the morning. We believe the Lord is on our side, and that he will hear our prayer and grant our request, when he sufficiently tried us by delay.

Decision of the Government.

11. Mr. Bingham being somewhat exhausted by the long continued negotiation, and seriously indisposed to-day, Mr. Thurston and Dr. Holman went on shore to hear the decision. We rejoice to say, that the decision was favourable. Our joy is mingled, however, with the painful thought of so speedy a separation. The order of the government is, that two of the brethren with their wives, and two of the native youths, should remain here; be furnished, at the public expense, with lodgings, water, fuel and provisions; and be permitted to commence their appropriate work, with the promise of protection: and that the rest of our number should be allowed to proceed to Woahoo, and there be accommodated with convenient houses. The king was told, that, if we did not do them good, he might send us all away from his territories. As it was the pleasure of the king that Dr. Holman with Thomas Hopoo and William Tennooe should remain, it was easily agreed among ourselves, thus far, and these were designated to stay. It was also easily agreed, that one of the ordained missionaries should remain here, to maintain the standard of the Gospel. The trying question, which of the two, was decided by ballot, and brother Thurston was, to our mutual satisfaction, appointed to occupy this important post. Though some of our fondly anticipated plans are overturned by this separation: yet we are consoled by the full conviction, that our duty requires it, and by the happy reflection, that we

proceeded with deliberation and prayer, and according to the best means of judging, which were in our power.

*First Settlement of the Gospel in Owwhy-
hee.*

12. A busy, trying, joyful and memorable day. Brother T. and Dr. H. with their wives, and Thomas Hopoo and William Tennooe, landed and took up their residence at Kirooah. The day was spent principally in selecting and removing their effects from the brig, dividing to them such portions of the common stock, as seemed desirable and necessary for their immediate use; and making the best arrangements, in our power, for their comfort and usefulness. As the brig lay about a mile from the shore, the boats were employed all day in transporting the baggage, &c. to the beach; and several of the king's men, with one of the brethren, in removing them from the beach to a small house formerly occupied by Dr. Elliot, now designated for the temporary use of the mission. After tea, those of our number, who had willingly determined to commence their work here, took leave of the Thaddeus, and of most of the remaining members of the mission family, and repaired to their lodgings on heathen shores. They were accompanied by Mr. Bingham and Capt Blanchard, and with particular instructions, mutual counsels, and affectionate salutations, they were commended to the grace and protection of Him who said, "Lo I am with you always," and were left to the peculiar privations and enjoyments of their new and untried situation.

At a late hour in the evening the king was found diligently engaged with his book, having begun in earnest to learn the rudiments of the English language, and made pleasing progress for two or three days. Taking leave of him, we weighed anchor, and immediately sailed for Woahoo.

Thus in the name of our God have we set up our banner on the benighted shores of Owwhyhee; and have stationed a little feeble band to support it there. May the blessing of the God of Jacob rest upon them, make their house a Bethel, their instructions a light to those who sit in darkness, and their influence a perennial stream whose gentle flow shall fertilize the barren waste, and make glad the city of our God.

*Description of Kirooah and its Vi-
cinity.*

Kirooah is a considerable village, containing two or three thousand inhabitants. It has a battery of 20 or 30 guns, and a garrison of about 200 soldiers. It is built upon lava and sand. The face of the surrounding country is not pleasing; as it appears to have been formed by volcanic eruptions, rising gradually from the shore, until it swells into a mountain, at the distance of 6 or 8 miles to the east. Cocoa-nut trees line the beach, together with a few low shady trees. and further back a tree yielding a species of oil-nut, which the inhabitants burn instead of lamps. About four miles back from the bay, bread fruit, bananas, sugar cane, sweet potatoes, and mountain taro, are produced, and a variety of vegetables here and there, where a little soil can be found to support them. There are no streams of water at Kirooah. The inhabitants generally use brackish water, which they find near the shore; or the water that is caught in the rocks; but the chiefs send back several miles for the water which they drink, which is found fresh and cool in caves and natural reservoirs. The case is similar at Karakakooa. But the country south-eastward from Kirooah, at the distance of 15 or 20 miles, which Mr. Chamberlain and Mr. Whitney explored, has an excellent soil, well adapted to agriculture; yet not very well supplied with living streams, or favored with successive rains.

13. Last night we left Kirooah bay. We have lost sight of Owwhy-

hee, and passed Mowee again. Several of the family feel the motion of the brig so sensibly as to be sea-sick. The same persons were affected in a similar manner, whenever we had a rough sea, during the whole of our passage from America.

Arrival at Woahoo.

April 14, 1821. Early this morning, as we passed Morotoi and Ranai, the rude island of Woahoo presented to our view, first, its pointed mountains and forests; then in succession, its extended plains, its verdant hills, and fertile vallies, its pleasant groves and streams, its grazing herds and flocks, thatched cottages and villages, its principal fort and harbor, and its sable inhabitants, far more worthy of our regard, than the richness of its soil, the luxuriance of its vegetation, or the inviting salubrity of its climate.

First Visit on shore.

We anchored outside of the harbor, and some of the brethren with Capt. B. soon went on shore. They called on Mr Marin, a Spanish settler, who is interpreter for the government. He received us with decent attention; served us with a glass of wine, produced from grapes which he had cultivated; and informed us, that *Boka*, the governor, was gone to another part of the island; but, as soon as he understood our business, he despatched two native servants on horseback with a message, giving notice of our arrival. Meantime, we paid our respects to the second in command at the fort, dined with capt. Pigot, an American trader from New-York; surveyed this part of the island called *Hanaroorah*; and returned to the brig highly gratified with our first excursion in this whitening field, where the Lord of the harvest seems evidently to have called us to labor.

15. Repeated our visit on shore; but could not do much business, on account of the continued absence of the governor. Delivered Mr. Marin

a letter from capt. Winship, which authorized him to put us in possession of capt. W.'s houses, until further orders.* The king's vessel, brig *Neo*, from Owhyhee, arrived to day, with a messenger, bringing the general orders of the government respecting us. G. P. Tamoree also, who left the *Thaddeus* at Owhyhee, arrived in the *Neo*. He informed us, that a native, who had stolen a piece of calico from the king at Kirooah, was there convicted, put on board the *Neo* in irons, and thrown overboard on the passing hither. Death is the penalty for stealing the king's property.

16. *Sabbath.* Enjoyed the privileges of public worship, probably for the last time, on board the *Thaddeus*. *Boka* arrived in port this afternoon; but we are told, that, through the effect of strong drink, he is now unfit for business. This is a stubborn foe with which we shall be obliged to contend, far more formidable than the guns of the fort, or all the weapons of war on the islands. And it is a grief to see, that most white men, who have intercourse with these people, are in a league with this enemy of all righteousness.

17. Obtained permission to enter the harbor, for which capt. B. pays eighty dollars, besides the pilot's fees. The governor came on board. He is a young chief, apparently mild and easy in his disposition, less sprightly than some of his countrymen, and distinguished for his moderation. He says but little; and appears by no means unfriendly to us or our object; but somewhat indifferent to the message from Owhyhee. As these people are naturally and habitually slow in their movements, we hope that he may yet exert himself with more efficiency to promote our design.

Preparations for landing.

18. This morning we entered the harbor in safety, and anchored with-

* This letter was generously offered to the missionaries by captain Winship, at Boston, just before the *Thaddeus* sailed. Editor.

in a few yards of the shore. Mr. Scovill, a temporary resident, and officer of capt. Lewis, now on the coast, has very politely offered us the use of capt. Lewis's house, which we shall find it necessary to occupy. Capt. Adams, an English resident, and Mr. Navarro, an American, have each offered us the use of a house. Capt. Babcock, and Mr. Oliver, have both offered us the temporary use of their store-rooms for our effects. Thus the Lord raises up friends for us, at the moment when we have need of them. The females of the mission went on shore this afternoon, to view the thatched habitations, which we intend to occupy for a season. They excited great curiosity, as they had done at Kirooah. As they walked along the plain, on which the village is built, they were surrounded by crowds of the inquisitive and wondering natives, running this way and that, and even placing themselves directly in the path before the strangers, to obtain a view of their faces, partly concealed by their bonnets. Here we saw the rude materials with which the house of the Lord is to be built; and felt desirous to be diligently employed in preparing them for their place in the spiritual temple. After a cursory examination of the houses offered, all returned to lodge once more in the sides of the ship, which for 25 weeks had been our home.

Settlement of the Missionaries.

Hanaroorah, Woahoo, April 19.

Having at length succeeded, in making the necessary arrangements; casting ourselves again on the care of Divine Providence; and putting ourselves in the power and possession of pagans and strangers; on this interesting day we disembarked from that board, which had borne us safely across the ocean, 18,000 miles from our native shores, and here took up our abode in this uncivilized heathen land, the scene of our labors; probably the resting place of our bones, when our toils shall be finished and our pilgrimage ended.

With as much despatch as possible, our baggage was forwarded to the different places of deposit. Mr. Chamberlain and his family take their lodgings at capt. Winship's house: Messrs. Bingham, Ruggles and Loomis, at capt. Lewis's about 40 rods distant from the other; and Mr. Whitney, in a house between them, belonging to Mr. Navarro. Thus we are somewhat scattered for a temporary residence; but we have little apprehension of danger from the natives. As a specimen of what we are to expect from the slyness of our new neighbors, the key of capt. Lewis's house was stolen from the door, immediately on our entering it this afternoon; probably by some of the natives who crowded around to gratify their curiosity, to learn who we are, and what we had brought with us that might please their fancy.

We mention as an instance of the kindness of some of our neighbors, that capt. Pigot and Mr. Green, anticipating our wants, provided for us a supper in American style, which we were unable at present to do for ourselves.

Erection of an Altar to the true God.

As soon as the bustle of landing was over, and our straw thatched cottages were comfortably fitted up, we erected an altar unto the Lord our God, and, agreeably to an arrangement made with our brethren, who landed the week before on Owhyhee, presented our united offerings of thanksgiving and praise to Jehovah, that he had preserved our lives, graciously delivered us from the perils of the sea, given us so prosperous a passage, and ministered unto us an entrance among the heathen; that, in answer to the prayers of his people, of our friends and patrons, he had wonderfully prepared the way before us, by destroying the temples of idols, and the institutions of idol-worship, abolishing the priesthood of superstition, overturning the altars of abomination, and bringing the taboos and sacrifices of the people into general con-

tempt, and that he had enabled us so early, and so peacefully, to set up our banner in the name of our God. The Lord be praised forever, for his goodness, and for his wonderful works to the children of men.

20. We rose this morning, for the first time, from our slumbers on heathen ground, and find ourselves in circumstances of real comfort, and under new obligations of gratitude to the Watchman of Israel, who has kept our habitations in peace. The garrison at the fort, distant but a few rods, once an hour during the night rung a small bell, and gave a loud shout, partly in their native tongue, and partly in broken English.

21. Yesterday and to day have been principally employed in putting our effects in order, and in making ourselves comfortable in our new situation.

22. The governor does not yet step forward to furnish us with houses of any kind, and we are a little embarrassed. Find some difficulty in procuring store-rooms for all our baggage, because those store-houses, which are safe, are generally occupied; and we fear to expose many articles, in what are generally termed "straw-houses;" as these are so liable to destruction by fire, and so easily broken open. Part we have deposited in a framed house of capt. Babcock, two stories high, inclosed in the governor's yard;—part in Mr. Oliver's *mud-house*;—part in Mr. Beckley's;—part in Mr. Marin's straw house; and the rest, in the different houses where we lodge.

First Sabbath on land.

23. *Sabbath.* To-day, for the first time, we have public worship on land. A considerable audience of European and American residents, masters and other officers of vessels, chiefs, sailors, and common natives, assembled, in and about the house occupied by Mr. Bingham, to hear the sound of the Gospel, for the first time on these long neglected heathen shores. The discourse was from Luke ii. 10. *Fear not; for behold I*

bring you good tidings of great joy, which shall be to all people. The theme, the scene, the opening prospect, the dawning light of a brighter day, the incipient songs of Zion, conspired to animate our hearts, and to awaken an unusual joy in our souls, while we listened to the language of the messenger from heaven, and seemed to be favored with the special presence of Him, who was born in the city of David, a Saviour, even Christ the Lord. Our singing, aided by the bass viol, on which G. P. Tamoree played, was pleasing to the natives, and will probably have a salutary influence in winning them to approve and to engage in Christian worship.

24. Opened trunks, boxes, &c. containing our effects. Every step we take brings to view something, which demands our gratitude. How many hearts and hands did the Lord open to contribute for our comfort and aid. [At the close of this examination it appeared, that most of the articles were in a good state of preservation; though some were damaged by various causes.]

Celebration of the late King's death.

26. To-day the death of Tamahama is celebrated here, by a festival somewhat similar to that, which commemorates the birth of American Independence. The chiefs, on such occasions, take pride in dressing themselves, eating, drinking, firing cannon, and displaying their banners from a lofty flag, like Americans and Europeans. Tamoree and Honore were invited to the table of the governor, and treated with respect. Some of the white residents join the natives, in this singular mode of lamentation over the death of a great man. This is the twelfth feast, which they have had, in consequence of his death, and in honor of his memory. They intend henceforth, we believe, instead of a feast every moon, to have an annual celebration of this interesting event.

30. *Sabbath.* The sermon was from 2 Tim. iii. 16—17. An atten-

tive, and apparently interested, audience joined in the public worship of Jehovah. The songs of Zion drew tears from one of our countrymen, who had not heard them before for twenty years. The thought is pleasing, that we may here proclaim the unsearchable riches of Jesus Christ to those, who were born in Christian lands, but who seem to have escaped from the influence of the Gospel, and from the voice of divine mercy; and to those, who, in the prosecution of their business, are led far from the dwellings of Zion, and who, for months and years, enjoy not the privileges of the sanctuary, or the comforts of home. Here we have the means of doing good to our own countrymen, and to others, who call or reside here. Though our exertions may be limited, yet we hope our influence may be salutary, and the consequences favorable to the cause of religion. So the missionary may help his brethren at home, by guarding the out-posts, without at all diminishing the strength at the citadel.

First Monthly Concert at the Sandwich Islands.

Monday, May 1. United in observing the monthly concert of prayer for the first time on heathen ground. Settled the question with respect to sending two of the brethren to Atooi, to accompany George, explore the island, and perform such business, as circumstances may require. Unitedly implored a blessing on their enterprise, and commended them to the grace of God.

Departure of George to Atooi.

2. To day the Thaddeus left the harbor to touch at Atooi, and proceed to the North West Coast. Agreeably to our united views, and the wishes of G. P. Tamoree, Messrs. Whitney and Ruggles sailed with him to introduce him and our business to his father, who is here considered as only a high chief under Rehoreho, and who is expected soon to go to Owhyhee at his request. Though

George now supposes, that his father is not independent and himself proposes to return here, or to Owhyhee, we deem it important, that the brethren should accompany him, learn more definitely the state of facts, survey the field as a missionary station, interest the chiefs in our object, and return by the first conveyance, probably in June. We made out a considerable present for George, in addition to what he had before received, besides the bass viol, for which he appeared to be grateful. He expressed a sense of obligation, and a desire to make some return for the kindness shown him. With tears he took a respectful and affectionate leave of us, being commended to the grace of an unchangeably merciful God. May that grace make him a comfort to his father, a blessing to his country, an honor to his benefactors, and an heir of final glory.

News from the Station at Kirooah.

3. One of the king's schooners from Owhyhee arrived. Joseph Banks* master, an intelligent young native, who speaks English, and is very friendly to us. By him we received a letter from brother Thurston, containing good news from that part of the mission. The king has given them the use of a large cooking-stove, and furnishes them with a comfortable supply of fresh provisions. He reads in Webster's lessons in words of two syllables. Himself and John Adams, the commander of the garrison there, and the honorable women, are much pleased, friendly, and desirous to learn. Tennooe resides in the king's family, and assists in their instructions. Dr. Holman has considerable employment as a physician, and is successful in healing the sick, the lame, and the blind. The brethren and sisters there were invited on the first day of the feast, to dine at the king's table, spread

* It is hardly necessary to say, that this young chief was named in honor of Sir Joseph Banks, who accompanied capt. Cook, when these islands were discovered. Editor.

under the shade of green trees. During both days of the feast, Reho-reho, dressed in military habiliments, behaved with great propriety, not even drinking to his injury. Many thousands of people were collected at the feast, and shouted and sung the great and good deeds performed by their lamented king, and expected from his son and successor.

People come from all parts of Owhyhee to see the brethren and sisters; and their house has been every day surrounded by forty or fifty natives, men, women and children. We are happy to hear an almost solitary sister, Mrs. Thurston, say, in the language of Christian confidence, "On heathen shores, even during the feast days, I have felt as safe, as if I had been in my native land. The natives appear inoffensive and friendly; and so far as has fallen under my observation, have uniformly conducted with propriety."

Thus flattering indeed are our prospects; but He, who loves to try his people, knows what unexpected clouds may darken our way and what thorns may yet infest our path.

Arrival of South-Sea Whalers.

4. In this dark corner of the earth, our hearts have been cheered to day by the arrival of two English ships, and by our introductory acquaintance with the masters, capt. Starbuck of the L'Aigle, and capt. Best of the Princess Mary. These are South Sea whalers, and have come to the island for water and fresh provisions. They anchored at Kirooah, where our brethren received from them some presents, in the way of stores, which were needful and very acceptable; and other kind attentions, for which we are all under obligations to them. Finding it difficult to procure provisions, and impossible to obtain a supply of water there, they have come to this island, where they can easily be supplied.

5. To-day we have made some improvement in our situation by airing and washing the mats, and scraping the ground, which constitutes

our floor. After this, covering the ground with a layer of grass about an inch in thickness, we spread our bulrush mats, and feel ourselves more settled, and at home.

Assemblage from distant parts of the World.

This evening we have had the happiness to be favored with the company of capt. Starbuck of London, originally from Nantucket; capt. Pigot of New-York, originally from England; capt. Best of London, formerly from Ireland; Dr. Wilhams of London, surgeon of the L'Aigle; Mr. Clark of Kamschatka, formerly from New-England, a temporary resident here; and Mr. Green, an American trader from Boston; who politely called, and took tea with us, and spent the evening at the residence of Mr. Bingham. It was pleasant to have it in our power, so soon after landing, to set an American table, in humble but decent order, for our friends; and quietly to sit down on heathen shores, in such a circle of ladies and gentlemen, from different countries, in different pursuits, but rejoicing together in the late auspicious events and opening prospects so interesting to this nation and to the church. These gentlemen all appear friendly to our object, as well as to us personally, and willing to unite their influence in removing the suspicions of the people, that Great Britain would oppose or dislike our settling here as missionaries. Among other favors, Mr. Green has presented us with a tea set of china. Our visitors proffer us any assistance in their power to render, and we hope their influence and aid will be salutary. The British captains gave us an invitation to dine with them tomorrow.

6. To-day Mr. Bingham and Mr. Loomis, with their wives, in company with the governor and several others, dined on board the Princess Mary, lying at anchor a little more than a mile from the landing. They were conducted pleasantly in a sail boat by capt. Best, who expressed many kind

wishes for our happiness. He was mate in a vessel, which carried some of the missionaries to the Society Islands. He remarked at dinner, that there was now a vessel constantly trading between those islands and Port Jackson. Being asked by one of us whether that vessel belonged to the missionaries at the islands, or to the colony at Port Jackson, he replied it belonged to the colony. This seemed like a providential refutation of some late reports circulated here, that "the missionaries in those islands had monopolized the trade." After dinner, the company were received, and treated with kind attention, on board the *L'Aigle*, one of the finest ships that could have been chosen in the river Thames, and very successful thus far; having taken, within thirteen months, no less than 1,350 barrels of sperm. oil. Expecting an early conveyance, capt. Starbuck offers to take letters and forward them to America. Gratified by this interview, we returned in safety to our peaceful habitations.

7. *Sabbath.* Have again been favored with the precious privileges of the sanctuary. An interesting audience listened to the sound of the Gospel, as it was proclaimed from Luke ii. 14. Many, it is believed, felt a new impulse to welcome and promote Christianity, and a more full conviction, that the Gospel was intended as a blessing to the world; that it cannot be successfully opposed; nor fail to reach all the tribes of men!

Attempt to obtain comfortable houses.

8. Capt. Starbuck and capt Pigot offered to make a vigorous effort to build us convenient houses, and to promote our more comfortable establishment; the governor neglecting to build for us, but giving us leave to choose our ground where we pleased, on the uncultivated plain.

9. Selected a pleasant spot, back of the village, for the site of our buildings. Concluded that a united effort to erect them might be secured with the least exposure to suspi-

cion, by calling a general meeting, and proposing the object publicly.

10. Boka presented us a patch of *taro*, and proffered such assistance, in the way of supplies, as we might, from time to time, be disposed to ask of him.

A circular was issued this morning, which invited the co-operation of the friends of humanity and truth, and requested the European and American residents, both temporary and permanent, masters and officers of vessels of different flags, together with the chiefs of the island, to assemble at the house of Mr. Bingham, and hear a statement of our views, and of the views of the government, with respect to our enterprise. The meeting would then take measures to secure such immediate and efficient aid to our object, as our friends might be inclined to render; and, if it should be thought advisable, would appoint a committee to superintend whatever might be undertaken. At five o'clock, P. M. a general meeting was assembled, and organized by choosing capt. Adams moderator, and brother Loomis scribe.

The business of the meeting having been proposed, and explained by an interpreter, to the governor, he replied, that in regard to the houses, he intended to superintend the building of them himself; as he had orders from Reho-reho, to build them. It was then stated, on our part, that, although the government were friendly to our object, and disposed to patronize it, yet, as we knew, that at present they were embarrassed with other claims; as we wished neither to become burthensome to them, or detrimental to the claims of foreign traders, whom they owed; and as several gentlemen stood ready to lend a friendly hand in the erection of buildings for the promotion of our object—we desired to give all the opportunity to afford whatever assistance their kindness should dictate, and their ability allow. The governor again said, No. He chose to build the houses himself, according to the orders from the king. Capt. Pigot then inquired, whether

the governor intended soon to build comfortable houses for the mission entirely free of our expense; and he answered plainly that he did. Thus far the business was settled.

A committee was then appointed to consult with Boka, respecting the place, the form, and the manner of building. He said that the ground, which we had chosen, could not be granted us, because it belonged to the farmers; but named a particular part of the plain, where he thought it would be best for us to have our houses.

Proposal for a School Fund.

A question was then laid before the meeting, whether it were expedient to take any measures to raise a school-fund for orphan children. This was new to many; but unobjectionable. Decided in the affirmative; and a committee was appointed to recommend a plan for that purpose. *Adjourned.*

This was doubtless the first meeting of the kind, that has ever been held in these islands. Whatever might be the feelings of some of the number, it was truly animating to see the chiefs of the islands, the principal foreigners who are settled here, with a number of intelligent gentlemen of business now in port, assembled to concert, in aid of the missionary cause, plans of usefulness, the happy influence of which will doubtless be as lasting as time, and the fruits of which can be fully known only in eternity.

Agitation of Hanaroora.

11. To day the village of Hanaroora has been in an uproar; but we have been unmolested. There has been considerable commotion in the streets; but our habitations have enjoyed peace. We are happy in the assurance that neither we, nor the efforts which were made yesterday to promote our benevolent objects, were the cause of this commotion; though the lion might take occasion to roar, at this time, to pre-

vent the good intended. The prevalence of multiplied jealousies gives currency to invidious declarations and reports; and the collision of opposite interests is often followed by agitation and violence.

Correspondence with the South-Sea Missions.

12. Sent letters, books, and clothes washed here, to our friends at Owhyhee, by capt. Gyzelaar, of the American brig Clarion. This gentleman has often called on us, and treated us politely. He offers to carry letters, books, or baggage, gratis, for missionaries wherever they may wish to send by him. He will probably soon go to Otaheite and return. By him we also wrote to our missionary brethren at the Society Islands, and sent them copies of our 'Instructions,' of Reports, Missionary Sermons, &c. [The journal here enumerates many pamphlets.] Thus we have the opportunity and the happiness early to make them acquainted with the Christian operations in our own country; our arrival and prospects; and the late interesting events in these islands. We gladly avail ourselves of the privilege of requesting them to correspond, to favor us with copies of their important papers and pamphlets, elementary books and their transactions, together with such information and friendly counsel, as we need, and hope to receive from their superior wisdom and experience. With fond anticipation we cherish the desire, that this may be the commencement of a long and happy correspondence between the two establishments.

Visit to a dying Countryman.

To day Mr. Bingham was called to visit Mr. Hamlin, a young man of Yarmouth, Ms. apparently in the last stages of the consumption;—to lead his mind to the Great Physician, and communicate to him the opinion of his friends, that he cannot continue many days. He seems resigned to

his situation; but fears to have his mother know it, lest it should break her heart. He has been taught the grand principles of Christianity, and seems to have rational views of its nature and importance, but no very decisive evidence of its saving power upon his heart. The affecting interview closed with prayer.

(*To be continued.*)

PALESTINE MISSION.

LETTERS OF MESSRS. PARSONS AND FISK
TO THE CORRESPONDING SECRETARY.

Scio, Sept. 12, 1820.

Rev. and Dear Sir,

It is impossible for us to express the comfort and encouragement, which we have received by perusing your highly esteemed favor of April 22d. Owing to causes of which we are ignorant, it did not reach us till the 4th inst. more than four months after it was written, and just ten months after we sailed from Boston. Several other letters from America accompanied yours. The perusal of them was indeed a rich repast.

A number of subjects and inquiries are introduced in your letter, which claim our attention. Our journal, and the letters which we have already forwarded, will give information on some of these points. But we will endeavor, in this letter, to give you still further satisfaction.

Situated as we are, the friendly feelings and Christian co-operation of the British missionaries and agents, in these regions, are, on many accounts, desirable and important. In consequence of the manner in which you notice this subject, we send you the following extracts from some of their communications to us. When at Malta, we applied to Mr. Jowett, "as to an elder brother, in the missionary work," for such advice and hints as he thought might be of use to us. In return, we received two large sheets filled with directions concerning "*languages, conduct and health.*"

[Extracts are here furnished from these directions, which not only evince kind and brotherly feelings towards Messrs. Parsons and Fisk, and a deep interest in their object, but exhibit very uncommon sagacity, and great acquaintance with the character of the various people around the Mediterranean. We have reason to praise God, that such men as Mr. Jowett, Dr. Pinkerton and others, men of active and powerful minds, and laborious industry, as well as ardent zeal, and strong love for the soul.—are employed as agents and pioneers, in preparing the way for the Gospel.]

With these hints we received several valuable books; among them Henry Martyn's life from Mrs. Jowett. The Rev. Mr. Wilson, a missionary from the London Society, destined to the Ionian islands, sent us at the same time a parcel of books and tracts, with a very brotherly letter, in which he says, "Do favor me with your correspondence, wherever God may cast your lot. I shall value it much."

The Secretaries of the Malta Bible Society, in a line accompanying the two Arabic Bibles they sent to us, write thus: "The committee earnestly desire to be favored with your correspondence, as your researches advance; and will have great pleasure in furnishing you with any requisite supplies of the Scriptures in their power, whenever the depot at Smyrna, or any other Levant station, may happen to be inadequate to your wants."

Sometime since we received a letter in Italian, from Dr. Naudi, dated Malta, June 14, 1820; from which the following is a translation:

"Rev. Sirs,

"Flattering myself that you have now acquired the Italian language, at least so as to read and understand it, I undertake to write to you in this tongue. You can answer me in English. I received, not long since, a letter from the London Society for promoting Christianity among the Jews; with a large quantity of He-

brew Testaments and tracts, and other papers produced by that Society for the advantage of the people of Israel. One part of these, it seems, the Society designed for you. This is my motive for making an extract from their letter, in which they write as follows:

"At present they have only one special request to make on this point, and that is, that you will be pleased to forward to the order of any of the missionaries, employed by the American Board of Missions, who shall apply for the same, one or more cases, as may be requested; and should you meet with or hear of them, you will be pleased to inform them that you have such instructions from us."

On receiving this letter, we wrote immediately to have the books forwarded to Smyrna, and are in daily expectation to hear that they have arrived. Dr. N. proceeds to say, "Mr Jowett has been, as you know, to Alexandria to obtain a MS. of the Bible translated into the vernacular language of Abyssinia. The MS. was found entire and complete, and at this the Bible Society are much rejoiced. Abyssinia, in this way, will be soon in a condition to see the whole book of the Scriptures circulating among her numerous population; whereas, at present, it is scarcely to be found. And this is the reason, why that nation knows nothing of Christianity, except the name. The Bible not only does not circulate among private individuals, but it is not found, even among the priests, nor in the churches themselves."

In writing to Mr. Jowett, sometime since, we requested him, in case any thoughts had occurred during his late voyage, or since we left Malta, which he thought might be of use to us, to communicate them. In reply he says:

"You ask advice. Had I any to send, you should have it and welcome. Missionaries, when they go forth, have two things to learn, languages and facts. The fruit will appear after many days. In the mean while, fear not but that you are serving God, and earning the confidence

of your friends in America and in the Mediterranean."

You will easily conceive, Rev. Sir, that the missionaries in this region would feel no small degree of solicitude on the arrival of new laborers from another country, and of another denomination; especially considering the political and religious state of these countries, and the mischief, which might result, from a single rash measure. We have, however, special reason to thank God for the reception we have met with from all our fellow laborers; and it is a source of the most unfeigned joy and comfort to our hearts, that we have such counsellors, examples, and helpers so near us. May God enable us to prove ourselves worthy of their affection and confidence.

Our journal will answer most of your inquiries respecting Bibles, Tracts, &c. We have reason to believe, that ancient Greek Testaments might be very profitably distributed to considerable extent, among the priests, and in the schools. If a few copies of the Greek Harmony, printed at Andover, could be easily obtained, they would be very convenient and useful, as presents to Bishops, Professors, &c. In this country, strangers are expected to make presents continually. When it becomes necessary, or seems likely to be useful for us to do it, we intend, as far as possible, to make Bibles a substitute for money, sugar, &c. &c. To what extent we shall be able to obtain Bibles from the Smyrna, the Malta, or the British and Foreign Bible Society, without paying for them, we do not yet know. If any donations are made for the specific purpose of enabling us to distribute the Sacred Scriptures, we wish to have early notice of the amount.

Among the Turks, Jews, and Catholics, we can hardly expect to *sell* any copies. If they will *accept* them, we shall rejoice. Among Greeks some may be sold. But even here the prospect is not very flattering. The great body of the Greeks are extremely poor; and must be supplied gratuitously, if ever supplied

at all. They always accept the Scriptures very gladly.

We are in daily expectation of communications, in answer to ours by capt. Edes, and the time of our continuance in this region will be regulated by such communications. At present, however, we hope to set out for Judea in the winter. We have no thought of going by land; it would be expensive and hazardous, as well as very fatiguing. Possibly we may obtain a passage, in some large vessel, direct for Acre or Jaffa. Perhaps we shall be obliged to hire a large boat. In this case, we may visit some large islands, say Patmos, Cyprus and Rhodes.

Of the "obstacles, dangers, and difficulties to be encountered," we cannot probably say much that will be new. We have no special fear of difficulty from the Turkish government. There is more danger from petty governors, and still more, when we are on journies, from outlaws and robbers. It is, however, impossible to calculate with much confidence respecting the future.

It has occurred to us as possible, that some Greek boys may, at some future time, be sent to America, for an education at Cornwall.

With this we send our journal for August. Some weeks ago we forwarded, to the care of capt. Gerry of the Washington, our journal from March to August.* We wait with no small degree of anxiety to hear whether other missionaries may be expected at Smyrna this season or not.

Commending ourselves again to your prayers, and the prayers of the saints who are with you,

We are yours, &c.

L. PARSONS,
P. FISK.

Smyrna, Oct. 27, 1820.

Rev. and Dear Sir,

Your letter, dated June 16th, was received on the 19th inst. just as we were preparing to leave Scio for this

* This communication has not been received.

city. We rejoice to learn, that this interesting part of the world is not forgotten in the prayers and charity of American Christians. After a residence of five months at Scio, and observing the moral condition of the inhabitants, our first impressions, with regard to a missionary station at Smyrna, are greatly strengthened. The field is very extensive and becoming more promising. Much might be done by distribution of books among nominal Christians. In our journal, we have remarked at large upon this subject.

On Monday morning, Oct. 23d, we set sail from Scio, and arrived at this place the next day at evening. The Rev. Mr. Williamson has resigned the office of British chaplain, and has left the city. His successor is appointed, but has not arrived.

We design to commence our journey next week to Pergamos, Thyatira, &c. and hope to return in four or five weeks.

Requesting a remembrance in your prayers we subscribe ourselves,

Your brethren in the Gospel,
P. FISK,
L. PARSONS.

ANNIVERSARIES.

The Education Society of the Presbyterian Church held its second annual meeting on Thursday, the 3d instant. The Report of the managers was read, and the ordinary business transacted. The anniversary sermon was preached in the Brick Church, on the Sabbath evening following, by the Rev. Mr. FISHB, of Paterson, N J from Gal vi. 9, "As we have, therefore, opportunity, let us do good unto all men." After the collection was taken up, the Rev. Mr. M'CLELLAND delivered an address in behalf of the Institution. The number of students aided by the Society is *fifty-two*,

The Missionary Society of the Methodist Episcopal Church, celebrated its second anniversary on Monday evening, the 7th instant, in the church in John-street. The Rev. Bishop

GEORGE, one of the Vice-Presidents, took the chair at 7 o'clock, and commenced the exercises by reading the 10th chapter of St. Matthew's Gospel. The Rev. Joshua Soule read the report, and several resolutions were unanimously passed.

The following gentlemen, who moved and seconded the resolutions, addressed the meeting in highly appropriate speeches: viz. Rev. John Emory of Maryland, George Caines, Esq. New-York, Rev. E. Hedding, of New-London, Rev. John Sommerfield, of London, Rev. Lawrence Keane, of Dublin, Rev. William Ryland, of Washington City. On the previous evening collections for the Missionary fund were taken up in all the Methodist churches in the city.

The United Foreign Missionary Society held its annual meeting on Wednesday afternoon, the 9th instant, in Dr. Romeyn's Church, in Cedar-street. The Rev. Dr. M'Dowell, of Elizabethtown, N. J. opened the meeting with prayer, and the report was read by Mr. Z. Lewis, and the Rev. S. S. Woodhull.

In moving and seconding the usual resolutions, the meeting was addressed by the Rev. Dr. Milledoler, the Rev. S. H. Cox, the Rev. Mr. M'Cartee, of Philadelphia, and the Rev. C. T. Demarest, of English Neighbourhood, N. J. and was closed with prayer by the Rev. Dr. Milledoler.

In the evening a sermon was preached by the Rev. Mr. Knox, from 1 Cor. chap. iv. ver. 2. "*Moreover, it is required in stewards that a man be found faithful.*"

The New-York Sunday School Union Society celebrated its fifth anniversary on Tuesday the 8th instant. The scholars assembled in the Park, in front of the City Hall, at 3 o'clock, P. M.; and, preceded by the President and the other officers and Committee, walked in procession to the Circus in Broadway. After the scholars were seated, they sung a Hymn, led by Mr. Sage. The Rev. Mr. Axtel, of Geneva, N. Y. prayed, and the Rev. Dr. Milledoler delivered an elo-

quent, tender and appropriate address.

Another Hymn was then sung, and the exercises were closed with prayer by Dr. Milledoler. As the scholars retired from the house each one was presented with a little reward book, entitled the "Orphan Boy." The number of scholars present on this most interesting occasion was about 2,500; we would avoid any invidious comparison, but we cannot forbear to remark that School No. 34, for coloured men, never appeared better—there were 112 present. There were many of the Clergy from the neighbouring cities and towns present to witness this animating spectacle, which language would fail to describe.

In the evening the Society met in the Church in John-street, Col. Richard Varick, the venerable President, took the chair at half past 7 o'clock, and the Rev. Dr. Milledoler opened the meeting with a most fervent prayer. The report was then read by Eleazer Lord, Esq. Corresponding Secretary, and appropriate addresses were delivered by the Rev. Mr. Snodgrass, of Fayetteville, N. C. and George Wilson, Esq. the Rev. Dr. Spring, and James Eastburn, Esq. of this city. After the meeting was closed with prayer by the Rev. Dr. Spring, the Society proceeded to the election of officers and a committee for the ensuing year.

AMERICAN BIBLE SOCIETY.

The American Bible Society celebrated its fifth Anniversary on Thursday, the 10th instant. The officers and Managers, and Delegates from Auxiliary Societies, met at the Managers' Room, in the New-York Institution, at 9 o'clock in the morning. Gen. Matthew Clarkson, senior Vice-President, took the chair, and the meeting of the Board was opened with reading the 72d Psalm, by the Rev. J. Day, L. L. D. President of Yale College.

After attending to the ordinary business of the meeting, at 10 o'clock the Board of Managers, with the officers of the Society, and the Delegates from the Auxiliaries proceeded to the City Hotel, where a large number of ladies and gentlemen had assembled to witness the interesting proceedings of the day. At half past 10, the Hon. ELIAS BOUDINOT, President of the Society, supported by Gen. Clarkson and Col. Varick, two of the Vice-Presidents, took the chair; when the meeting was opened by the reading of the 1st chapter of Revelations by Rev. Dr. McDowell, of Elizabeth town, N. J.

Letters from several of the Vice-Presidents, apologizing for their necessary absence from the meeting were read; after which, the business of the meeting commenced by the President's address, which was read by the Rev. Dr. Milnor, the Secretary for foreign Correspondence. The Treasurer's Report for the past year was then read by W. W. Woolsey, Esq. Treasurer, by which it appeared that the receipts of the year ending the 1st of May, 1821, were 49,578 dollars and 34 cents, and the expenditures were 47,759 dollars and 60 cents. The annual Report of the Board of Managers was then read by the Rev. Selah Strong Woodhull, Secretary for Domestic Correspondence. From the Report, it appears that the Society have printed, during the past year, twenty-nine thousand Bibles, and twenty-four thousand Testaments. The whole number circulated since its formation, is 231,552.

The Kentucky Society have printed 2,000 copies of the Scriptures from the plates sent them by this Society; and such is the demand, in the western parts of our country, that they are printing a second edition. Spanish Testaments have been sent to Buenos Ayres, and a new field has recently opened for the distribution of the Scriptures, in the same language, in other parts of South America, and in Louisiana. The Society have obtained the sanction and aid of the Secretary of the

Navy in distributing the Scriptures through the United States' Navy. Three thousand five hundred Bibles have been appropriated for this important purpose; and 1600 of that number have been distributed to the petty officers and seamen. Thirty Auxiliary Societies have been added during the past year; making the whole number of Auxiliary Societies attached to the Parent Institution, two hundred and thirty-nine.

After the report was read, several resolutions were unanimously passed, the last of which was as follows:

Resolved, That the thanks of the Society be given to the President for his continued and watchful attention to its important interests; and that the Society sincerely regret that his indisposition has prevented him from enjoying the benefit of his talents and services in conducting the whole proceedings of the present anniversary.

On offering and seconding the following resolutions, each of the following gentlemen addressed the meeting: viz. Rev. Dr. Staughton, of the Baptist Church, Philadelphia, John Griscom, of the Society of Friends, N. Y. Rev. Mr. Truair, of the Presbyterian Church, Cherry Valley, N. Y. Rev. Mr. Bangs, of the Methodist Church, N. Y. Hon. John T. Irving, N. Y. Rev. Dr. Morse. N. H. Connecticut, Rev. J. M. Matthews, of the Reformed Dutch Church N. Y. and the Rev. John Sommerfield of London.

There was a more full audience on this than on former anniversaries, and the exercises were such as would animate the Christian to renewed exertion in circulating the Bible. Application having been made, we understand, to the gentlemen who addressed the meeting, for copies of their speeches for publication, any remarks on them would be unnecessary.

On a review of this *week* of joyful anniversaries, we feel inclined to offer some remarks, and regret that our limits, at present, forbid adding any thing more than our fervent prayer, that the flame of Christian zeal which has warmed our hearts on

these interesting occasions, may burn with increasing ardour until another return of the annual jubilee.

Ch. Herald.

For the Evangelical and Literary Magazine and Missionary Chronicle.

OBITUARY NOTICE.

Mrs. Jemima G. Dabney, consort of Mr. Robert K. Dabney of New-Canton, and daughter of Captain Charles Woodson, died at her father's in Cumberland, on the 26th of February last, at the age of 24 years. She was endowed by nature with an excellent mind, which was, at an early age, improved by the best education. Being brought up in the nurture and admonition of the Lord," she embraced religion in the days of her youth; and, through her life, she adorned the doctrine of God her Saviour, by a deportment becoming a disciple of Christ.

As a proof of the sincerity of her piety, I shall give you an extract or two from her closet exercises. On the first leaf of her Bible she wrote when very young, the following lines,

"Within this sacred book, the words of life are given,
"Wherein all men should look, and learn the way to Heaven."

"Sunday 14th Nov. 1819. Oh Lord, help me to spend this day in a manner acceptable to thee. Let the world and all its cares be shut out. Let no vain and sinful thoughts intrude, but let the meditations of my heart be solemn and devout. Think, O my soul, for what purpose this day was made. It was made for man, it was intended as a day of rest from unnecessary labour, a day to be devoted to the service of our Lord, either in attending church to hear his holy word preached, or in reading it with serious meditation at home. Vain and idle conversation should be entirely avoided, likewise, paying and

receiving visits. Remember the Sabbath day to keep it holy, is an express command of the most High God."

We transcribe also the following specimen of her devout heart communing with her God—

"Oh most Holy, Holy Lord God of Heaven and of earth, thou who seest and knowest all things: Thou art from everlasting to everlasting, the same unchangeable God. Notwithstanding the open rebellion and wickedness of thy creatures, yet thou condescendest to visit them, and daily they receive blessings at thy hand unthought of and unacknowledged. Here in thy presence Oh God of mercy, stands *one* whose sin is not covered, and whose iniquity is not hid. I feel as if thy severest judgments would be pronounced with justice against me. I acknowledge my sin unto thee O God, and my iniquity will I not hide. I will confess my transgressions unto thee: O forgive me, merciful God. To whom can I go, but unto thee, who didst not spare thy only Son, but gave him up to suffer and to die that we might live. And, O thou blessed Saviour, who left thy Father's kingdom, and came among sinful men to be persecuted, and to die, that by thy stripes we might be healed; unto thee will I come: still thy cup of mercy is offered to all who will come, still the sceptre of pardon is held out to returning sinners; touch and be saved O my soul! for now is thy time—delay not or it may be too late forever?"

We may learn from the foregoing extracts the ground of Mrs D's piety, and loveliness in life; as well as the resignation and peacefulness of her death. It was not a "consciousness of the purity of her life," that supported her and enabled her to leave this world without a murmur, or regret, and to meet death without dismay; but an humble confidence in the mercy of God through the atonement of her Saviour.

Let all who knew Mrs. D. imitate her love for the Bible, her regard for the Lord's day, her humility and devotion, her penitence and faith, her patience and resignation, with whatsoever else that was lovely in her life; that they, too, may "die the death of the righteous, and their last end be like her's."

ERRATA.

The Reader is requested to rectify the following errors in Graham's Memoir in the No. for February.

Page 76 line 22 from top, for arranged read arrayed.

11 from bottom, for Rumours read Runners

79 2 from top, for Marsherick read Marshereck.