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THE

Connecticut Evangelical Magazine.

John Bradwell

VOLUME III.

CONSISTING OF TWELVE NUMBERS, TO BE
PUBLISHED MONTHLY.

FROM JULY 1802 TO JUNE 1803.

THE PROFITS ARISING FROM THE SALE OF THIS MAGAZINE
ARE DEVOTED TO FORM A PERMANENT FUND, THE AN-
NUAL INTEREST OF WHICH IS TO BE APPROPRIA-
TED, BY THE TRUSTEES OF THE MISSIONARY
SOCIETY OF CONNECTICUT, TO THE SUP-
PORT OF MISSIONS IN THE NEW
AMERICAN SETTLEMENTS, AND
AMONG THE HEATHEN.

THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

—VIZ.—

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PUBLISHED ACCORDING TO ACT OF CONGRESS.

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P R E F A C E.

IN the original subscription papers for the publication of the *Connecticut Evangelical Magazine*, the following was mentioned as the plan of the work :

THIS MAGAZINE IS TO CONTAIN :

Essays on the doctrines of Christianity, and on religious, experimental and moral subjects :—Occasional remarks on the fulfilment of scripture prophecies in the present day, and expositions of difficult and doubtful passages of scripture :—Religious intelligence concerning the state of Christ's kingdom, throughout the Christian world, and sketches of the original ecclesiastical concerns of this country :—Information respecting Missions to the new settlements in the United States and among Heathen nations :—Narratives of revivals of religion in particular places together with the distinguishing marks of true and false religion :—Accounts of remarkable dispensations of divine Providence :—Biographical sketches of persons eminent for piety :—Original hymns on evangelical subjects :—Together with whatever else on the subject of religion and morals may contribute to the advancement of genuine piety and pure morality.

This work will consist of original pieces and of extracts from the best European and American publications. As the Magazine is designed for the promotion of vital Christianity, and of a knowledge of the great and essential truths of the gospel, Essays which are merely controversial or deeply metaphysical, it will be seen, come not within the object of this publication ; nevertheless, should any such be sent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive communications from all denominations of Christians who believe in the peculiar principles of Christianity ; but if written upon the distinguishing tenets of their respective sects, they will be excluded. The profits arising from the sale of this publication will be appropriated to the support of Missionaries to the Heathen or among the inhabitants of the new settlements.

In pursuance of the above plan two volumes have been published ; and the generous patronage given to the work induces the Editors to continue it. They again solicit the assistance of their Correspondents to enable them to

publish another volume which shall not be inferior to either of the preceding. As the profits of the magazine are wholly devoted to the support of missions, without any emolument accruing to the Editors, they presume that those who wish well to the missionary cause will be disposed to encourage this work, even though its intrinsic merit should not be so great as they might otherwise wish. To keep up the spirit of a periodical publication, for any considerable length of time, is difficult in a country, like ours, where there are few writers so independent in their circumstances as to be able to write for the public without any prospect of emolument to themselves. But the Editors indulge the hope that in these times of prevailing error, the friends of the truth will feel it their duty to make uncommon exertions; and that so far as they shall judge this work calculated to advance the cause of truth, they will give it every aid and support in their power.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.]

JULY, 1802.

[No. 1.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

(Contin. from Vol. II. p. 451.)

NUMBER IV.

SECTION II.

Of the missionary labors of Thomas Mayhew, Esq. among the Indians on Martha's Vineyard, and of his Grandson, Rev. John Mayhew, associated with him for a few years before his death.

JUSTICE MAYHEW'S pious zeal in the cause of Christianity—The impression made upon the mind of a Powow, as well as upon some other Indians, by his wife, and serious conversation—The means he used to carry on the evangelic work among the natives—The number of professing Indians on Martha's Vineyard, and Nantucket, near the close of his life, or within a few years after his death—The temporary assistance he received from Mr. John Cotton, afterwards minister of Plymouth—The gathering of a church at the Vineyard and ordination of two

Indian ministers in 1670—The introduction of Rev. John Mayhew, son of Rev. Thomas Mayhew, as a preacher among the Indians by their earnest desire—Death, and character of Thomas Mayhew, Esq.—The care and diligence of Mr. John Mayhew in the Missionary service—The measures he pursued to guard the people of his charge against some erroneous opinions, which they were in danger of embracing, and which some had actually entertained—The pains he took in *private*, as well as in *public* to promote knowledge, and true religion among the Indians—His death and character.

FIRST, of the Missionary services of Thomas Mayhew, Esq. &c. Tho' this pious gentleman was deeply affected with the loss of such an excellent son so warmly engaged in the service of his divine Saviour; yet this affliction, heavy, and painful as it was to the parental heart, did not so affect, and relax his mind, as to prevent him from a *vigorous* prosecution of the same blessed work so happily begun, and thus far successfully pursued.

In this dark, and melancholy

hour, the bereaved father looks on the more disconsolate and bereaved natives; & with the most tender pity, he considers what he should do.

He sees no probability of obtaining a stipend sufficient to support an English minister in the service of the Indians: And he has little, or no hopes of finding any of the spirit of his deceased son, to bear the burden, attending so toilsome a work: He considered, that it was highly probable, that not many could be found, who would be *able*, or *willing* to pursue the work, as his excellent son had done, who had spent his strength, and yet rejoiced in the midst of those many aches, pains, and distempers contracted by his often lodging on their hard mats, in their exposed wigwams, and enduring wet and cold in faith of God's accepting, and prospering him in that painful work, to which he could see no earthly advantage, that might rationally move, or encourage him: And when he looked on the Indians, he could not bear to think, that the work so happily begun, and so far advanced by his son, should now expire with him.*

Under given circumstances, he viewed himself as called upon in Providence to water what his son had planted; and to carry on the plantation to as great an extent, as he should be enabled. He was of opinion, that extraordinary occasions warranted extraordinary measures; and therefore soon came to a resolution to do what he could himself.

His heart was in the work, and he rose superior to all discouragements. He did not consider his age as a bar to the toilsome labor

of a missionary, tho' at his son's death he was in his seventieth year. Love to Jesus, and to souls purchased by his blood, incited him to do all that he was able, even to spend and be spent in the pious, and benevolent work.

He had indeed some special advantages, which facilitated, in some measure, his missionary services. He had learned so much of the language of the natives, as was needful to understand, and discourse with them: And upon his undertaking to instruct them publicly, he took pains to acquire a more accurate knowledge of it. This also was of special benefit, that as a magistrate, and a neighbor, he was in high esteem among them. They generally admired, revered, and loved him for his wisdom, integrity, impartial justice, and philanthropy. They heard his words with attention: And tho' what he said, in some cases, might be contrary to the notions they had heretofore entertained; yet they would not immediately reject his sentiments, but weighed them in their minds, and considered them without that prejudice, which would have arisen against the same things, if proposed by many others.

Before the particulars of this Mr. Mayhew's missionary services be related, it may be very proper to observe, that prior to his son's decease, and even from the beginning of his mission, he did much, in various ways, to encourage him and to promote the great and good work, which, with such pious zeal, and assiduity he was pursuing.

Notice has already been taken, of his wise and prudent measures to prevent the Indians from imbibing prejudices against the English, and their religion, and to remove any, which they had taken in.

* Mat. Mayhew's Triumph's of Grace.—Indian Converts.

Particularly, he took pains with the sachems to convince them, that should they, and their people become christians, they would not suffer any diminution of their dignity, or of any emoluments, which, as rulers, they could justly and equitably claim.

This good gentleman did also no little service, while his son was living, by privately conversing with many of the Indians upon moral, and religious subjects. As soon, as he had acquired a tolerable acquaintance with their language, his pious disposition, and great pity for that miserable people, led him to improve this advantage, in taking all proper occasions to tell them of their deplorable state, and to point them to the way of deliverance: His words were so wise and weighty, and expressed with so much concern and seriousness, as, by the blessing of God, made such deep impressions on many, that they could never lose. Among the rest, the forementioned famous Powow Tequanonim was a memorable instance, who was taken off from his unlawful trade, and became a Christian in 1650: He declared, that his conversion was chiefly owing to some things, which he had heard from this Mr. Mayhew, who took occasion to discourse with him about true happiness, and the way to it, which this Indian said, he could never forget.*

* Such instances afford much encouragement to Christians, whether in public, or private stations in the church, to introduce religious discourse in private conversation, as often as it can be done with propriety, and a prospect of being heard with candor; especially to take pains with those, who have not the knowledge of God, and are estranged from him. Tho' preaching the word is the most usual way, which God takes to bring men to the faith of the

Thus this pious gentleman was a fellow-helper to the truth with his amiable son; and did much to promote his success among these poor heathens.

Upon the decease of his son, he soon enters upon his missionary labors. An holy zeal for the glory of God, and a compassionate charity to the souls of this bereaved, and perishing people, animate him in his endeavors to promote their spiritual good. He resolves to do his utmost, both to preserve this most important work, and to carry it on, tho' under many external difficulties, and discouragements.

He determines frequently to visit, and encourage this poor people. He goes once every week to some of their plantations. At so advanced an age, he sets himself, with diligence, to perfect himself in their difficult language: And tho' the chief *English* magistrate on the Island, does not disdain to commence a preacher to the Indians.

He ordinarily preached to some of their assemblies one day every week, as long as he lived: And his heart was so exceedingly engaged in the service, that he spared no pains, nor fatigues in it, tho' at so great an age. He sometimes travelled on foot near 20 miles, through the woods, to preach and visit, when there was no English house near, to lodge at in his absence from home.

Nor does he content himself with the progress which his son

gospel; yet sometimes he is pleased to make use of other methods to promote the same important end. Sometimes a few pious and pertinent words, dropped in familiar, private conversation, make such a favorable, and deep impression, as is never effaced.

had happily made before him ; but labors indefatigably to carry on the work to a much greater extent. And in a few years time, with the assistance of those religious Indians, who taught on the Lord's day, he persuaded the natives on the west end of the Island to receive the gospel, who had been many years obstinately resolved against it, being influenced to oppose it by the neighboring Saehems on the shores of the continent. Indeed Mittark, their prince, embraced Christianity about the year 1663 ; but his people being, on that account, disaffected to him, he removed to the east end of the Island : After he had continued there about three years he returned home, and set up a meeting among his own people, he himself dispensing the word to as many as would come to hear him ; by which means, in connexion with the exertions of Mr. Mayhew, it pleased God to bring over all that people to the profession of Christianity. Mittark's return, and the beginning of his ministry seems to have been about the year 1666. His people appear to have been the last on the Island, who received the Christian faith. During the ministry of this Mr. Mayhew, or within a few years after his decease, the Indians on the Isles of Martha's Vineyard, and Nantucket, might justly bear the name of Christian, the number of their Adults, on both these Islands, being, upon careful computation, about three thousand.*

About the year 1664, Mr. Mayhew was greatly relieved, and assisted by Mr. John Cotton,† who

came to the Vineyard, and preached to the English at the east end of the Island ; and having gained a considerable knowledge of the Indian language, he also preached to the natives for about two years. But in Nov. 1667, upon a repeated invitation, he removed to Plymouth, near fifty miles to the northward ; and in June 1669, was ordained the pastor of the church there.‡

However, Mr. Mayhew, far from being discouraged, goes on again, without any English Assistant in this laborious work. He earnestly desires, and endeavors to carry it to an higher degree. And now the natives being generally brought over to the Christian faith, and a considerable number of them desirous of being formed into a church by themselves, that they might walk together in all the ordinances, & commands of Christ, this honored gentleman, with Mr. Cotton above-mentioned, who made a journey from Plymouth on purpose, being fully satisfied, that they had suitable qualifications, after mature advice, and consideration concluded to give their assistance in the solemn transaction.

Mr. Mayhew being a person of such eminent wisdom, and piety, and full of instructive, and devout discourses, the Indians were so edified, and pleased with his labors, that they desired him, tho' now above eighty years of age, to accept the pastoral charge over them : But he thought this would not so well consist with the prime place he held in the civil government, wherein they also greatly wanted him ; and therefore advised

in Boston, and was graduated at Harvard College in the year 1657.

‡ Mat. Mayhew's triumphs of grace--
History of the church of Plymouth.

* Mat. Mayhew's Triumphs of grace.

† He was son of the celebrated Mr. John Cotton, teacher of the first church

them to choose such Indian pastors, as he thought would do good service among them ; which they accordingly did, making choice of Hiacoomes, and John Tackanash for their ministers.—According to the ancient distinction, the former was chosen pastor, and the latter teacher.*

The day appointed being come, which was August 22, 1670, an Indian church was completely formed and organized, to the satisfaction of the English church, and other religious people on the island ; who by advantage of many years acquaintance, obtained satisfactory proof of their qualifications.

At this solemnity the famous Mr. Eliot was present, and assisting. Dr. Increase Mather, in his letter to professor Leusden of U-

* A great part of the ancient churches of New-England, soon after the arrival of the main body of the settlers, were supplied with two ministers each, who were distinguished by the names of pastors and teachers : And they were supposed to be in some respects, distinct officers in the church. It is thus expressed in Cambridge Platform, Chap. vi. Sec. 5. "The office of pastor and teacher appears to be distinct. The pastor's special work is to attend to exhortation ; and therein to administer a word of wisdom : The teacher is to attend to a word of doctrine, and therein to administer a word of knowledge ; and either of them to administer the seals of that covenant, unto the dispensation whereof they are alike called ; as also to execute the censures, being but a kind of application of the word ; the preaching of which, together with the application thereof, they are alike charged withal." The moderns, perhaps in general, view the terms as applicable to one church officer only, designated by two names, implying the duties of government and instruction. If any choose to consider them, as distinct, they will yet allow, as nothing forbids, that one man may be invested with both offices.

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trecht, acquaints us, that when the people had fasted and prayed, Mr. Eliot of Roxbury, and Mr. John Cotton of Plymouth, laid their hands on the ministers elect, and they were solemnly ordained.*

In a letter of Sept. 20, 1670, published the year after at London, in a tract entituled, "A brief narrative of the progress of the gospel among the Indians in New-England," the author gives an account of the state of the natives under the instruction of this Mr. Mayhew, "That (Mr. Eliot) passing over to the Vineyard, many were added to the church of that place, both men and women, and were all of them baptized, and their children also with them." (So, it seems, many of the Christianized Indians were in the state of catechumens till this time.) "And that the church was desirous to have chosen Mr. Mayhew for their pastor ; but he waved it ; conceiving, that in his present capacity, he has greater advantages to stand their friend, and do them

* In Dr. Mather's Magnalia, B. III. p. 199, there is a chronological mistake ; also a similar one in Mr. Neal who took his account from Dr. Mather ; see his history of New-England, Vol. I. p. 269. They place the gathering of the church and ordination of the ministers on the vineyard under the year 1666. Doubtless Dr. Mather knew what year these events took place. But either, thro' inadvertence, he made a mistake in the manuscript he sent to London for publication ; or the printer committed an error : For Mr. Matthew Mayhew, an inhabitant of the island, and arrived at adult years at the time of these transactions places them in the year 1670. So does Gov. Hutchinson in an extract from Mr. Eliot's journal. Mr. Experience Mayhew does the same in his life of Hiacoomes. And so does Mr. Prince, celebrated for his accuracy in chronology. The ordination speedily followed the gathering of the church.

good ; to save them from the hands of such as would bereave them of their lands, &c.—But they should always have his counsel, instruction, and management in their Ecclesiastical affairs, as they hitherto had ; that he would die in the service of Christ ; and that the praying Indians, both of the Vineyard and Nantucket depend on him, as the great instrument of God for their good.”

The settlement of a church, with pastors among them, does not produce an abatement of his ministerial care, or pains for these aboriginal natives ; but this honorable, and ancient gentleman proceeds in the laborious work.

A few years before his death, he experienced very great pleasure, and much assistance, by the introduction of his grandson, Mr. John Mayhew, into the gospel service among the Indians.

This gentleman was the youngest son of Rev. Thomas Mayhew deceased. He was born in the beginning of the year 1652. Having applied himself diligently to the study of divinity ; and supporting an amiable character for piety and benevolence, as well as knowledge, about the year 1673, when he was but twenty-one years of age, he was first called to the ministry among the English, at a place called Tisbury, near the middle of the island, where he preached to great acceptance, not only of the people under his care, but of very good judges, who accidentally heard him.

Understanding the Indian language well, even when he was a youth ; and being arrived at the age above mentioned, the natives would not be contented, till he became a public teacher of them likewise : So earnest and urgent were their desires, that he could

not withstand their importunity, & even tho' his much honored grandfather was a laborious, acceptable, and successful preacher among them. He began his missionary labors soon after his pastoral relation to the church in Tisbury commenced ; and continued in the work of the gospel among them, till his death ; laboring, in connection with his grandfather, to their mutual satisfaction, and indeed with great joy to the venerable old gentleman, who, when his grandson was associated with him, as a preacher to the Indians, was probably, at least, 85 years of age.

Mr. Mayhew, sen. proceeds in his *toilsome*, but, in one most important view, *pleasant* work among the Indians, even to the ninety-third year of his age, and twenty-third of his Ministry. He departed this life in 1681, to the sincere grief, both of the English and Indians.

Not long before his death, he had severe illness, which his relations thought would prove fatal : But he told them, “ The time was not yet come, and he should not die with that sickness.” He recovered, and again preached several times. After this, he told one of his descendents, “ That the time of his departure was near at hand ; but he earnestly desired that God would give him one opportunity more in public, to exhort the English of the town where he lived, whom he had been obliged, for some time to teach, for want of a regular, fixed minister. God granting his desire, he taught them the following Lord's day ; and then took an affectionate and solemn leave of them ; and falling ill, the succeeding evening, he assured his friends, that his sickness would

now be to death, and he was well contented with the prospect before him, being full of days, and satisfied with life, &c. He gave many excellent counsels and exhortations to all about him. Like Moses, he had a vigorous old age; his memory continued unusually tenacious; and all his intellectual powers uncommonly good.

Justice Mayhew was a gentleman of strong powers of mind, of an accurate knowledge of human nature, of distinguished prudence, and of a commanding address. The general tenor of his conduct thro' a life protracted to an uncommon length, discovered, as far as we learn, a lively and deep sense of the infinite importance of Christianity—that part of his life especially, which was spent upon the Island.

As a magistrate he was just, and impartial. The Indians, tho' naturally a jealous people; yet after some acquaintance, had full confidence in the goodness and integrity of his heart; that he had no disposition to injure them in their persons, property, or liberty; but, on the contrary, was intent upon promoting their interest: They revered, and loved him as a father. In some things which he proposed, tho' they might for the present, thwart their inclinations; yet they were willing to allow, that even in them, he aimed at their good: And after some time, were generally sensible, that he not only intended their benefit, but proposed wise measures to accomplish it. Before he entered upon his missionary career, he was very helpful to his son by his advice, by removing prejudices from the minds of the Indians, by his private conversation with them upon the subjects

of religion and morality, and in other ways.

And when he commenced his missionary labors, which he viewed himself as specially called in Providence to undertake, with what wisdom, Christian zeal, and ardor did he prosecute them? The toils and hardships attending the work, were no discouragements. Animated with a glowing love to his blessed Saviour, and with fervent affection to the poor natives, many of whom were perishing for lack of vision, he pursued the work with vigor at an age, which he might have pleaded as an excuse for omitting to carry on such extensive, wearisome, and hard services. But God supported him under all; and long before his departure, gave him the unspeakable satisfaction of seeing that his labor of love was crowned with great success. His zeal in the blessed cause, continued unimpaired to the last; and with aged Polycarp, who suffered martyrdom at Smyrna, in the second century, A. D. 167, could declare, "That tho' I have long served Christ, I have always found him a good master, and therefore I cannot forsake him." He continued full of faith, consolation, and holy joy to the last.

"The sweet remembrance of the just
" Shall flourish, when he sleeps in dust."

Rev. John Mayhew, after the death of his pious grandfather, pursues the evangelic work among the Indians, with unwearied application. He taught alternately in all their assemblies every week, and assisted them in their ecclesiastical affairs.

And having both the English and Indians under his care, his diligence was now to be doubled.—His

labor was much increased, by reason of certain erroneous opinions, which were likely to take root in the Island, unless proper measures were adopted to prevent. After they were sown in some minds, and pains were taken to sow them in others; he exerts himself, in all suitable ways, to prevent the evil from spreading; to check the growth of those errors that were implanted, and, if possible, to eradicate them. Like a rational and candid Christian, he attempts their extirpation by spiritual instruments. Being a person of superior abilities, and acquaintance with the scriptures, he used to desire such as began to receive these principles, to produce their reasons; and, those, who wanted to be resolved in their difficulties, to give him the advantage to resolve them in public, that others also might receive light and satisfaction; whereby they came to be more clearly instructed, and more fully convinced and satisfied, than in the ordinary way of preaching, which yet always preceded the other. He had such an excellent talent for the defence of the truth; against gainsayers, that they, who would have spread their errors, found themselves so effectually opposed and baffled by the power of his knowledge and piety, and the strength of his argumentative genius, that they could make no progress in their designs on the Island; and in them their posterity, were happily saved from the spreading of those erroneous opinions, and the disturbance and troubles they would have produced among them.*

He pursued a plan of instruct-

* Matthew Mayhew's Triumphs of Grace—Indian Converts.

ing the Indians very similar to that of his grandfather, and father. His custom was to tarry some time with them, after the public exercises of prayer, psalmody, and preaching were concluded; allowing them to put questions to *him* for their own instruction; and also trying their knowledge, by putting questions to *them*. This way of tarrying after sermon, and answering questions was generally practised by the ancient missionaries, and found, by experience, a very profitable mode of instruction. The Indians would oftentimes ask questions, which naturally occurred to their minds from the subject of the sermon they had just heard: Sometimes other questions, which had no relation to the discourse which had just been delivered. The questions which the Indians sometimes asked, were of such a nature, that no small degree of theological and philosophical knowledge was requisite to resolve them. The other method of asking *them* questions might be very profitable, as it would put them upon more close thinking; and the observations made by the missionaries upon their answers, might fix the truth more strongly in their minds.

Mr. Mayhew was so well acquainted with their language, that he was able to discourse freely with them upon any kind of subject; and to preach and pray in their tongue with the greatest readiness; which he must have found of singular advantage in the various instructions he gave them.

Like the great apostle of the Gentiles, he took special pains with them more *privately*; which, we doubt not, he found, by happy experience, eminently to sub-

serve the blessed cause he had undertaken.*

Mr. Mayhew constantly preached to the English at Tisbury for the space of 15 years to his death; and about as long once every week to one or other of the Indian assemblies on the Island.

And having finished what God, in his Providence, saw meet to employ him in, he deceased on February 3, 1689, in the 37th

* This, without scruple, was a wise step, whether the Indians, whom he called upon, and visited, were converted to Christianity, or not, and only willing to pay attention to the evidences of it. Suppose some of them to have been still in a state of heathenism, but yet possessed of so much candor, as to be willing to hear what might be said in support of Christianity, great benefit might result from these private interviews. In this way, a missionary may engage the affections of those he visits; gaining this point may be of special benefit to the heathen.—Their prejudices may, in some degree, be soon removed—better attention may be given to gospel truth, and the evidences, by which it is established. In oral conferences in private, a missionary may oftentimes have a more favorable opportunity to explain the leading doctrines of religion more fully to the understanding of people, than in public discourses; to answer objections, remove doubts, and prepare them to attend upon public exercises to better advantage.

And when heathens have received the Christian faith, much good may result from such private visits; and it is a point of prudence to make them, when circumstances allow, and they do not interfere with public services, private studies, and devotional exercises.

Every instrumental duty of religion has its particular benefits. The faith comes by hearing, by the public dispensation of the divine word; yet private addresses are a good preparative for the reception of the gospel preached by the ambassadors of Christ. In private interviews a minister may speak more particularly, and adapt himself, with greater precision to the state and con-

dition of particular persons, than he can do in his public discourses. In this way he may become better acquainted with the spiritual state of professors, than in any other. He may know better what subjects may be most profitable to them in public. He may sometimes have a favorable opportunity of convincing the erroneous—reproving offenders—removing the doubts of the scrupulous—animating the timorous—and repressing the confidence of overforward professors.

Private, personal addresses, when managed with wisdom, will sometimes make a deeper impression upon the mind, than public discourses, tho' they may contain the same sentiments, and be delivered with becoming animation.

Such private conferences sometimes give a minister a fair opportunity of removing prejudices against himself; and of conciliating the minds of contending people to each other. Discreetly managed, they tend to cement friendship, and to render his public ministrations more useful. They will give people a better opinion of him; that he is heartily engaged to promote their best interests: He may also, in this way, obtain a more extensive acquaintance with human nature, which is of great moment, in every branch of his duty.

However, such visits, tho' useful, must have their limits, and not intrench upon other duties, whether public, or private.—Whether upon preaching, which is the prime duty of a missionary; or application to study, in the neglect of which he will be but poorly qualified to discharge the public, and private offices of his profession. In the several duties of his station, circumstances must determine what proportion of time is to be allotted to each.

part of a psalm, spake to the auditors from some portion of sacred scripture. He also left an Indian church consisting of one hundred communicants, walking according to the rule of the scriptures.*

Rev. John Mayhew was a person of a clear judgment, great prudence, and of an excellent spirit: And the Indians very much resorted to his house for advice and instruction, and also for relief in their wants: And as he was persuaded that many of them were truly religious, he would sometimes say, "That tho' he had but little reward from men (having but about five pounds a year for his labors among them, excepting the two last years) yet if he might be instrumental in saving any, he should be fully satisfied, and think himself to be sufficiently recompensed." The whole of what was allowed him for his incessant labors both among the Indians and English, put together, would scarcely amount to ten pounds a year, except the two last years of his life. With justice he could adopt the words of the apostle, and address the people of his charge, "I seek not yours, but you." After the honorable commissioners came to be acquainted with him, and the eminent services he did, they settled upon him thirty pounds a year, the two last years of his life.

He walked in his house with a perfect heart, having his children and domestics in all subjection, they both loving and revering him; and being frequently and seriously instructed by him.

In his last sickness, he expressed a desire, if it were the Divine will, that he might live a while

longer to have seen his children more ripened in age before he died; and to have done more service for Christ on the earth: But with respect to his own state before God, he enjoyed a great serenity of mind, having a lively apprehension of the mercy of God, thro' the merits of Christ: Far from being afraid to die, having hopes, thro' grace, of obtaining eternal life, by Jesus Christ our Lord. He counselled, exhorted, and encouraged his relatives, and others, who came to visit him: And with respect to himself, among other things, said, "He was persuaded, that God would not place him with those after his death, in whose company he could take no delight in his life time."

Thus expired this third successful preacher to the Indians of this worthy family, after he had set another illustrious example of fervent zeal for the glory of God, a lively faith in the invisible and eternal world, and a generous, great, and unremitting concern for the salvation of all about him.

It is needless to say, that the loss of him in the meridian of life, and especially so soon after his grandfather's decease, was deeply regretted both by English and Indians.

If we measure life by a man's piety, benevolence, great activity, and eminent usefulness, we may say, with strict propriety, that Mr. Mayhew lived to an advanced period. The words of an ancient Jewish writer may be applied to him, with as much justice, as to most men of a similar age; "Honorable age is not that, which standeth in length of time; or that is measured by a number of years: But *wisdom* is the grey hair unto man; and an *unspotted* life is old age."

* Matthew Mayhew, and Indian Converts.

The work of God perfect.

(Contin. from Vol. II. p. 465.)

NUMBER III.

HAVING in my second number attempted to trace the evidence of this great truth, *That none is good but one, God,* in the work of creation—in God's dispensation towards the angels—in his general plan of mercy towards fallen man and in one particular branch of this plan, the events of his common providence: I proceed to trace the evidence of the same truth,

2. In the objects of divine mercy. These were sinning men and not sinning angels. Had the latter and not the former been the objects of divine mercy, the imperfect views of creatures might suggest the doubt whether God, in choosing them, might not have had respect to their superior greatness and excellence in their first formation. But he that calleth things that are not as though they were, saw fit, in the choice he made, to show otherwise. Man was not chosen because his sin was venial, or because he was less guilty than the sinning angels; he deserved condemnation as much as they. His election of God was an act of sovereign goodness; still there are good reasons for all God's acts; he does not will and act because he will; but he wills and acts as he does, rather than otherwise, because it is fit. It would be presumption to decide with confidence on all the reasons of the divine conduct in any case; but in the case before us, it is apparent, that God has ordained, according to a known maxim of his kingdom, *That the first shall be last, and the last first;* and it seems reasonable to suppose, that God in

the dispensation of his grace, proceeds on this rule to the intent *that none may glory in his presence,* and that the transcendent glory which God will bestow on creatures the most worthless, guilty and forlorn, who are redeemed from amongst men, might appear to be all of God. Thus as the old creation must have appeared more glorious and divine when contrasted with the chaos out of which it was formed; so the new creation, the end and perfection of all God's works, will appear more glorious and divine when contrasted with the shapeless and vile materials out of which it was formed, and will be more to the glory and praise of all his perfections. Again,

Though the election of grace is confined to men, yet it is a most solemn truth, that it does not embrace all men, some will be left to their own chosen way, and under the dominion of that carnal mind which is enmity against God, will choose the way to death. The difference in temper, character and state between them and the saved, is wholly of God, who worketh all things after the counsel of his own will. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The saved are born of the Spirit, regeneration then is *the work* of the Spirit, known unto God are *all his works* from the foundation of the world; and if known then decreed. Where God has decreed to work, he has decreed to save, and where he has decreed not to work, he has decreed not to save. The heart of enmity cannot enjoy God or heaven; on the contrary, it is the forerunner and certain source of endless woe. No man can change his own heart, or act upon higher principles than he has. He cannot by an act of the will

control his affections, to make that appear beautiful, which he hates; or, to make that appear deformed, which he loves. The reason of loving or hating particular objects must be sought for in the nature of the soul itself, and not in the exercises of the will. All men therefore lie at mercy; "By grace are ye saved through faith, and that, not of yourselves it is the gift of God." There is indubitable evidence then that eternal life to sinners of the human race, is the free gift of God; it is infinite mercy. The saved have not whereof to glory, neither before God, nor man. Again,

A great proportion of those whom God has chosen, from age to age, as the objects of mercy, have been from what are esteemed the lower ranks of society. Thus our Saviour in the days of his flesh, while he passed by the court of Herod, and the palace of the high-priest, and those, generally, who were of the Jewish Sanhedrim, or of the scribes, pharisees and doctors of the law, chose the society of persons in obscure life, consorted with publicans and sinners, and conferred his choicest blessings, more commonly, on the poor, the maimed, the halt and the blind. "He was anointed to preach good tidings, unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening the prison to them that are bound." God's purpose seems to have been in this to stain the pride of all human glory; and St. Paul is express, "That God hath chosen the foolish things of the world to confound the wise; and weak things of the world to confound the things that are mighty; and base things

"of the world, and things that are despised hath God chosen: Yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." Once more,

The miserable and forlorn circumstances of the people or nations which God hath successively chosen to be his peculiar people, at the time of manifesting to them his special favor, evince the same truth. God first chose the people of Israel to be a special, peculiar people unto himself, above all people that were upon the face of the earth. And he tells them that he did not set his love upon them, nor choose them, because they were more in number than any people; for they were the fewest of all people. But because he loved them, and because he would keep the oath, which he had sworn unto their fathers. Their miserable state, when God cast an eye of pity on them, is affectingly described by the prophet Ezekiel, under the figure of an exposed infant, in these words: "Thus saith the Lord God unto Jerusalem, thy birth and thy nativity is of the land of Canaan: Thy father was an Amorite, and thy mother a Hittite. And as for thy nativity in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee, thou wast not salted at all, nor swaddled at all. No eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field to the loathing of thy person; in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live; yea, I

“said unto thee, when thou wast in thy blood, live.” The strength of the tender mercies of God toward them is exhibited to the best advantage by their continued provocations, their perfidy, and base ingratitude, after God had brought them into the most honorable-relation to himself. So, when the Jews were broken off from the family and church of God through unbelief, and the Gentiles were adopted into it, their circumstances were equally wretched. Sufficient time had elapsed, since the calling of the Jews, to show, that those nations, left to themselves, would never return to God; but, on the contrary, while they, at least some of them, rapidly advanced in philosophy and the arts, would increase in all manner of wickedness, and in brutish ignorance of the one true God; and that their state, without divine aid, was utterly hopeless. That such was their true state may be seen in the 1 chap. of St. Paul's Epistle to the Romans, where their character is described at large. These nations are described in the 54 Chap. of Isaiah under the image of a barren woman, who had been repudiated in her youth, and had lived in a desolate, afflicted and comfortless state, but at last was received into favor and addressed with these healing and comfortable words: “Sing, O barren, thou that didst not bear, break forth into singing thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. For thy maker is thy husband, the Lord of hosts is his name. For the Lord hath called thee as a woman forsaken and grieved in spirit, and as a wife of youth, when

“thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment, but with everlasting loving-kindness will I have mercy on thee, saith the Lord thy Redeemer. O thou afflicted, tossed with tempest and not comforted! Behold I will lay thy stones with fair colors, and thy foundations with sapphires.” So the whole house of Israel are now, and have been for ages in a desperate state, visibly rejected of God, but are preserved as a monument of wrath, and as a sign and a wonder to all nations; their case is so hopeless, that they are compared to a valley of dry bones; yet at the time appointed they shall be revived, they shall become one nation in the land, upon the mountains of Israel, and shall dwell therein forever, and David shall be their prince, and God's sanctuary shall be in the midst of them for evermore. Thus God, as St. Paul testifies, hath concluded Jew and Gentile in unbelief *that he might have mercy upon all*. Or, that their calling and adoption successively into God's family might be seen to be wholly from God, and an expression of mere mercy.

3d. In the discipline which divine wisdom has chosen to train up his people for the heavenly inheritance. What is particularly referred to, as pertinent to the argument in hand, is the opposition which, pursuant to the divine disposal, has ever been made to the people of God, by the powers of earth and of hell and by the remaining corruptions, or body of sin, within them. This will be considered, briefly, in respect to the church of God in general, and in

respect to individual believers, together with some things which relate to their preservation, support and deliverance. The serpent having seduced our first parents into rebellion against God, in the sentence which God pronounced against him, he says, "I will put enmity, between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." Every period of time since bears witness to the truth of this prediction. It is unnecessary to mention particulars; to do justice to this subject would be the same as to write a history of the church from the beginning. It is more to the purpose to observe, that the opposition has always been so great, that nothing could control or subdue it but the power of God himself. It was the arm of the Lord which saved the church of the old world, and destroyed its enemies, when the earth was filled with violence. It was the arm of the Lord that cut Rahab and wounded the dragon. It was the arm of the Lord that dried up the sea, the waters of the great deep, that made the depths of the sea, a way for the ransomed to pass over. But the arm of the Lord is not made bare in view of the nations in *miraculous* works only; it is so, in the concurrence of *ordinary* events, which, under the divine direction, work together for the preservation of the church in times of the most imminent danger; or for its enlargement in times of distress. It is visible in raising up Cyrus and Artaxarxes, heathen princes, to restore and build Jerusalem as well as in the destruction of Pharaoh and his host in the red sea. It is seen in the advancement of Esther and Mordecai in the court of Per-

sia, in the unrest of Ahasuerus; which produced the search of the records, in the sudden reverse which caused Haman the Jew, enemy to be hanged upon the gallows which he had prepared for Mordecai, and in the consequent complete deliverance of the Jews from utter destruction, as well as in causing the sun to stand still in Gibeon, and the moon in the valley of Ajalon. It appears in the destruction of Jerusalem by the Romans, after that bloody city had killed the prince of life, and had become the most dangerous enemy and persecutor of the Christian church—in the elevation of Constantine to the imperial throne, at a period when persecution appears to have almost finished its bloody work, in the extirpation of the Christian name—in the various events which gradually revealed the man of sin until he had exalted himself above all that is called God, or that is worshipped, and had become the dragon's most complete representative,—in those which have hitherto preserved the true church during his reign, and in those which have, by various steps, humbled this its last and greatest enemy; as well as in the destruction of Sisera and his host by the hand of Deborah and Barak—of the Midianites by the hand of Gideon—of the Ethiopians by the hand of Asa—of the children of Ammon, Moab, and mount Seir, by the hands of each other—or of the hundred and four-score and five thousand Assyrians by the hand of the angel of the Lord.

Indeed the state of things from the beginning has been such as divine wisdom saw best calculated to display, in the fullest manner, the enmity of the seed of the serpent to the seed of the woman, to lead the people of God to see that all

good is from him, to trust with unshaken confidence in his power and grace, and to render the final victory of the promised seed, in bruising the serpent's head, most complete and glorious. These and similar ends God has attained by the existing state of things in every age, in raising up and putting down successively the Egyptian, Assyrian, Persian, Grecian, Roman, and other great monarchies of the earth, and in giving them dominion and great authority, while the church and people of God have been for the most part, as to human support, feeble and defenceless, and subject to that dominion—in the reign of Antichrist, and preservation of the church, notwithstanding he has been drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and the same ends will be attained by the present state of the nations, particularly of the Jews, and of those Gentile nations who have not yet received the Gospel, and by the great apostacy which is, at the present day, prevailing among those nations, which have long enjoyed and long abused the gospel; as well as by that glorious and final deliverance of the church which shall take place, when the saints shall possess the kingdom.

Though the great events referred to in the last particular relate to the church as a community, and are calculated to form a perfect society, yet they do this by forming the character of individuals, which shall compose that society. Their perfection consists in being filled with the knowledge and love of God and in the full enjoyment of him. Every agent is known by his works; and God, the first, the greatest and the best, is known by his. The difficulty

is, God is an infinite agent, and of course his works are infinite, and beyond the comprehension of finite minds. None by searching can find out God, none can find out the Almighty unto perfection. Still, enough may be known, as explained by himself, to fit us to bear a part in that society which, as a whole, and in all its parts, will be of perfect beauty. And as no event can take place, but will, rightly understood, directly discover the heart of God; so no doubt, the holy inhabitants of Heaven will be eternally employed in searching the works of God with ever-growing delight and improvement. But I proceed to what is directly in view to consider the evidence arising from the opposition which good men experience in their Christian course from Satan and their own remaining corruptions, of the great truth, *That there is none good but one that is God.*

It is easy with God, by an instantaneous act, completely to sanctify the soul of the greatest sinner, and to fit it for Heaven; and doubtless he sometimes does this; but generally, sanctification is, at first, but in part; and is gradually progressive in those who are its happy subjects. The being of sin, in the heart of such as are born of God, is viewed by them as it really is in itself, the greatest of all evils; but still, it is the occasion of great good to them. It is seen by them more distinctly, as abominable and hateful when in actual exercise, as it were brandishing its forked tongue, than it could be in recollection only, as having once existed; such a view of it, as is exhibited by a clear perception of God's perfect law, will excite in them fervent prayer for deliverance; it will humble

and empty them, and bring them to the foot of God ; it will evince, their ill-desert, their utter insufficiency for any thing that is good, and their absolute dependence on God for the being and exercise of a principle of spiritual life. It will illustrate the long-suffering and patience of God towards them, the stability of his promises, and perpetuity of his covenant, in keeping them, through faith unto salvation, and also the nature, strength and glory of divine love, triumphing over all their baseness and ingratitude ; it will cause them to cry, with the Apostle Paul, in his own case. " O wretched man that I am, who shall deliver me from the body of this death ?" It will wean them from the world ; it will reconcile them to dying, as the only means of complete deliverance ; and, while they are in the body, it will cause them to groan earnestly, not that they would be unclothed, but clothed upon, that mortality might be swallowed up of life. Indwelling sin, will through the force of sudden temptation, too often break forth, and become visible to the eye of man, as it always is to the omniscient eye of God ; this will not fail to occasion in them the most poignant distress and shame ; will expose them to the insults of the adversary of souls ; and will involve them in darkness, doubts and fears, like Jonah when " he cried from the belly of hell " by reason of his affliction." God is no respecter of persons, and sin in his own children is as odious to him, as it is in others ; and indeed more so, as more aggravated ; but there is good reason to believe that it will, whether indwelling or out-breaking, ultimately issue in their spiritual good. They are secured from final a-

postacy by the covenant of grace. Though they fall, they shall not be utterly cast down, for the Lord upholdeth them with his hand. Neither height nor depth shall be able to separate them from the love of God. David's sin was always before him ; he remembered it, many years after its commission, when he fled from Absalom ; and when, on directing Zadoc to carry back the ark of God into the city, he made the following reflection : " If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation ; but if he thus say, I have no delight in thee ; behold here am I, let him do to me, what seemeth good unto him." And he had it in view, in his answer to Abishai desiring liberty to take off the head of Shimei for cursing the King, when he came to Bahurim, in these words ; " So let him curse, because the Lord hath said unto him curse David ; let him alone, and let him curse, for the Lord hath bidden him." He was in consequence of it more penitent, more humble, more patient, more submissive to the will of God, more sensible of his dependence on God, and he loved God the more, because more was forgiven him. The fall and recovery of David happened for an ensample, and they are written for our admonition, on whom the ends of the world are come ; they serve to guard Christians in all after ages from presumptuous sin, on the one hand ; and on the other, from despair ; and the penitential psalms, which David wrote on the occasion, and which lead us up to the fountain of sin in the heart, have greatly enriched the canon of scripture ; and they have been the language, in

which deep penitence has expressed itself, in every period of the Christian church. Time was, when Peter could confidently say to Christ, "Though *all men deny thee, yet will not I.*" But after his fall, we hear no more of this vain confidence. When the risen Saviour demands of him, "Lovest thou me *more than these?*" He modestly answers. "Thou knowest that *I love thee,*" without drawing others, to their disadvantage, into comparison with himself.

Christians have to fight not only against flesh and blood, but against principalities and powers; and, as they advance in the Christian course, they are more and more sensible that they are utterly unable to contend with the powers of darkness in their own strength, that they can maintain the combat and gain the victory only by taking to themselves the whole armour of God, and that Satan submits to no power, but to that of the great captain of their salvation.

Add to this, God is pleased, as a sovereign, to afford, or to withdraw his comforting presence, as the peculiar state of his people requires; when he favors them with the light of his countenance they rejoice, and when he withholds it, they languish and mourn; and saints, in all ages, have, at times, complained of the hidings of God's face. Having had some discoveries of the divine glory, the full vision and fruition of God is their supreme desire, and the withholding of it their greatest grief. Thus, in particular circumstances, it is the language of Job: "Behold, I go forward, but he is not there; and, backward, but I cannot perceive him; on the left hand, where he doth work,

but I cannot behold him; he hideth himself on the right hand, that I cannot see him. O that I knew where I might find him!" And of David: "Why standest thou afar off, O Lord, why hidest thou thyself, in times of trouble?" Of the church: "Wherefore hidest thou thy face and forgettest our affliction and our oppression?" I sought him, whom my soul loveth, I sought him, but I found him not." And of our blessed Saviour, when expiring on the cross: "My God, my God, why hast thou forsaken me?" The act of God, in withdrawing himself, does not necessarily imply sin in the subject, for Christ, who experienced this withdrawal, knew no sin. In relation to him, however, it was both retributive and disciplinary; retributive, as it was no small part of the penalty of God's law which he suffered, in expiating our sins; disciplinary, as he learned obedience by the things which he suffered; but, in relation to the saints, it seems to be disciplinary only, and no part of the penalty of the law. It is designed for the advancement of their best good; it teaches them effectually their absolute dependence on God, for all their spiritual enjoyments, and the worth of the divine presence; it prepares them for lively exercises of gratitude and joy, on its return, and fits them for the work of eternal praise, when faith shall be swallowed up in vision.

OMICRON.

(To be continued.)

Nymphas to Sospater.

(Contin. from Vol. II. p. 453.)

LETTER III.

IS there not something surprising and awfully affecting in

the conduct of professors of the present day, with respect to the salvation of others? Is not the language of Cain the very language of many, Am I my brother's keeper? Is it not truly wonderful, that we feel such a cold indifference about their eternal salvation; and in fact do so little to pluck them as brands out of the burning, and prevent their utter ruin? When we turn our attention to them as being formed rational creatures, furnished with noble and immortal powers, in their nature adapted to please and glorify their God and Saviour and to promote their own and the highest present and eternal good of his moral kingdom, the worth of the soul rises beyond the loftiest conceptions of Angels. Creatures formed with such powers, furnished for the noblest service and for enjoying the highest kind of blessedness, are of some real worth, even on supposition their existence would terminate with this momentary life. Of what incomparable worth must they then be, if after as many millions of ages have rolled away, as there are sands on the sea shore or drops of water in the ocean, their eternity is but beginning? How can it appear to us a matter of such indifference whether creatures of such incomparable worth, be saved or lost forever? For there is no other alternative. If they are not saved, they will certainly be lost. Is it possible, looking on any individual in the circle of our acquaintance, if we can think it a matter of little importance whether he be useful and happy even through life? Much rather, it would seem impossible that we can feel a cold indifference whether he should be useful and happy forever and ev-

er. How wonderful is our lukewarmness in this grand business! How astonishing is it that we do so little and are so little engaged! Our astonishment in view of our feelings and conduct, with respect to the salvation of our fellow sinners must rise much higher, when we consider what infinite love has done to save man. God the father has given and set forth his dear and well beloved Son, to be a propitiation, that whosoever believeth in him should not perish but have eternal life. With reference to this the son of God has become incarnate, fulfilled all righteousness, and humbled himself and become obedient to death, the painful ignominious death of the cross. With respect to this, the holy spirit exerts his almighty energy in convincing of sin, righteousness and judgment, and in shewing Christ to them and if unwilling, making them willing to renounce the world, to forsake all and follow Christ. With respect to this, prophets, apostles, evangelists, pastors and teachers have been given, and the *Golden Candles* have been set up in the world, and divine ordinances have been instituted. With respect to this, angels are ever on the wing. Can we think for a moment on what the father of mercies has done and of his unspeakable gift? Can we read the memoirs of the incarnation, the obedience and sufferings, life and death of the adorable son of God, how he agonized in the garden and poured out his soul in tears and blood, on the accursed tree, and not feel amazement in view of our failings and conduct, that we are so languid, so very lukewarm in our endeavors to save souls from eternal death, and hide the multitudes of their

sins? Truly I am a wonder to myself, that I am so lost to all feeling and tender concern for my fellow sinners, who are rushing on in a mad career into the devouring flames and am disposed to do so little. May we not blush and hide our heads for shame, that we so little resemble the father of mercies; that we are so exceedingly unlike him whom we call our Lord and master, who came from the bosom of delights to that very cross to save sinners, and is now high enthroned and vested with universal dominion that he might deliver poor sinners from sin, death and hell and raise them to the heights of blessedness in heavenly places?

Yea, shame may cover us that we fall so far behind the apostles and the first churches, in the zeal we employ in this momentous business.—They breathed the very spirit of their divine master and closely followed him in their painful labors and travels for the salvation of sinners. What ardor of soul did the great apostle Paul breathe? How gloriously did he exert himself? Nothing seemed to him too much to do and suffer in this all-important business. In transacting this he was undismayed in the view of the most threatening danger. In prosecuting this, he was willing to spend and be spent—yea to spill the last drop of his blood. Nothing was sufficient to damp his ardor, or divert the current of his endeavors. His very soul was all love to sinners, and he was indefatigable in his labors for their salvation. His fellow laborers and the first churches of the saints breathed the same lovely spirit and followed him as he followed Christ, and nobly exerted themselves in the same glorious business. The grand things

the sacred three have done and are doing in the prosecution of this work, the interest which the inhabitants of heaven take in the salvation of sinners, for “there is joy in heaven over one sinner that repenteth,” and the zeal of the Apostles and the first Christians, upbraid our stupor, and call upon us to engage in this business according to its importance. If we saw sinners surrounded in the flames of their houses, should we not fly to their relief and do every thing which could be done? And should we not much rather exert ourselves to save them from everlasting burnings? Their danger is great and pressing, the world, the flesh and the devil, are combined to effect their destruction. And alas! The poor creatures, are in general, in a death-like sleep, fearless of danger. What a great and blessed thing would it be, if we, thro’ the Lord’s grace might be instrumental, in saving even one of our fellow sinners from misery?

Let us put on Christ, and imbibe large measures of his spirit and follow him, let us imitate the example he has left us, of the kindest, tenderest love to souls; let us keep him in view and like him let us be ready to make any sacrifice in such a cause, and be ready to do and suffer as we have ability and opportunity, for the salvation of souls, and finally may we shine in that kingdom of our father, among those who win souls and turn many to righteousness. Yours, &c.

On the moral imperfection of Christians.

IT is a clear case, that Christians are morally imperfect, and that, while in this life, they

have much remaining sin. This moral imperfection of Christians must consist, either in the *inconstancy* of their holy exercises—in *distinct exercises of a different and opposite nature at the same time*—or, in *moral imperfection in their holy exercises themselves*. We can conceive of no other, than one of these ways, wherein Christians can fail of moral perfection. If it be in the *first*, it is to be supposed that the holy affections they exercise are *perfectly holy*, but interrupted by affections, which are wholly and totally sinful. If it be in *this* that the moral imperfection of Christians consists, the following consequences must be admitted, viz.

1. That growth in grace, expecting such improvement as will be in Christians after they arrive to a state of perfection never again to be interrupted by sin, consists in the nearer approach to *constancy* of holy exercises. That it is the duty of Christians to grow in grace—that they are frequently exhorted to it, in the word of God—and, that they in fact do, will not be denied. This growth in grace must imply a nearer approach to freedom from sin. But as their *holy exercises* are already free from sin, the exhortation can be complied with *only* by their being less frequently interrupted by such as are sinful. And if the Christian's growth in grace imply a less frequent interruption of holy affections, nothing appears to forbid the expectation of an uninterrupted succession of perfectly holy exercises, in Christians, for days, months, and even years. And whenever this shall be the case, the Christian arrives to all that sinless perfection the greatest enthusiasts ever imagine attainable in the present state, and may tru-

ly say, "I have no sin." But the apostle says, 1 John, i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us."

2. If Christians are perfectly holy in this life, excepting that, at times, their holiness is interrupted by some sinful affection, it is not readily discerned why they may not, also, be perfectly free from erroneous opinion. As all necessary truth is clearly and perfectly revealed, in the holy scriptures; and, the revelation altogether adapted to the natural capacities of men, it may not be admitted that an unprejudiced mind will ever misunderstand or pervert divine truth: But on the other hand, as our Savior says, Matt. vi. 22. "If thine eye be single, thy whole body shall be full of light." On the same ground he said again, John vii. 17. "If any man will do his, (God's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The apostle says, also, 1 Cor. xiii. 7. that "love believeth all things." We might, therefore, rationally expect perfect harmony in sentiment, among Christians; as, also, perfect brotherly love.—Should it be said, that this perfect harmony in sentiment, and perfect brotherly love, are prevented by sinful affections, which, at times, intervene; it may be replied, this would not prevent perfect harmony of sentiment and affection during the period, however long, of the succession of holy affections. But when those exercises, or that train of exercises take place, which, by supposition, are totally sinful, how widely Christians may differ, in sentiment, is utterly uncertain: As, also, whether any erroneous

belief whatever, be inconsistent with the subject's being a child of God—But this much is certain, they would be totally destitute of brotherly love; and would be just as the scriptures describe wicked men, *hateful and hating each other.*

3. If the holy affections of Christians are perfect, and entirely free from sin, no good reason, it is conceived, can be given, why any one, who is born of God, should be without the *full assurance of hope.* Perfect love to God and to our fellow-men is so entirely distinct, in its nature, from any thing ever found in the natural heart, and so totally opposite to it, that it cannot be mistaken. We may as well suppose, that a person instantaneously restored from perfect blindness, to full and clear vision, should feel uncertain whether he see the sun; as, that one restored from perfect moral blindness, to perfect spiritual light, should feel uncertain whether, or not, he beheld the glory of God. Yet the apostle represents the full assurance of hope to be the fruit of diligent application to duty. Heb. vi. 11. And the *assurance* of our calling and election is spoken of, 1 Pet. i. 10. as the effect of diligence. These passages imply, that the assurance of hope, and of our calling and election, does not accompany the first gracious exercises, which take place in the heart of one, who is born of God; but that it is the fruit, only of a succession, and an increasing strength and purity of holy affections.

4. That the exercises of the Christian's affections should be *at any time* wholly and totally sinful, is a supposition, which does not accord with what the apostle asserts of him, who is born of God, viz. that *his seed remaineth in him,*

1 John, iii. 9. Peter, also, speaks of Christians, as being born, not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth forever. 1 Pet. i. 23. This seed must be the spirit of God, or holy love in the heart. And if it *remain* in him who is born of God, so that he cannot sin, it must be that he is never without it—never wholly destitute of it, after it is implanted in him.—If he be ever wholly without it, and sin with the whole heart, as wicked men do, how can it with truth and justice be said, that *God's seed remains* in him, and that he cannot sin.

5. To suppose the moral imperfection of Christians to consist in the *inconstancy* of their holy exercises, seems not consistent with the representation the scriptures give of the struggle and warfare, which Christians have within themselves. The apostle speaks of fleshly lusts warring against the soul, 1 Pet. ii. 11. And Paul, speaking of Christians, says, Gal. v. 17. "The flesh lusteth against the spirit, and the spirit against the flesh: And these are contrary the one to the other; so that ye cannot do the things that ye would." And that this contrariety of lustings or desires in the same mind, does not consist in the perfect opposition of different and *successive* affections to each other, appears from what the same apostle says of himself, Rom. vii. 21. "I find then a law, that when I would do good, evil is present with me." But while the affections are perfectly holy, evil is not at the same time present: Nor is the power of temptation in any measure felt. Were the exercises of holiness and sin, as taking place at different times in Christians, both perfect

in their kind, we see not how the apostle could say with propriety, as ver. 19. "For the good that I would I do not; but the evil that I would not, that I do." We cannot be said to do that we would not, when the whole heart is in what we do—Nor can we be said not to do the good we would, when this good is perfectly chosen.

The holy scriptures represent the struggle in Christians from different and opposite principles or lustings as a warfare between enemies. And yet it is clear, there is—there can be no struggle or warfare of enemies, unless both are alive, and on the field, and exerting themselves at the same time. To suppose the lustings of the spirit, and of the flesh, in Christians, both perfect in kind, only existing at different times, would really give no essentially different idea of a warfare within the Christian, than there was in Adam, by being first holy, then a sinner. Nothing appears, on supposition that the moral imperfection of Christians consists in the *inconstancy* of their holy exercises, but that they may live perfectly free from sin, for as long a period as our first parents did—And then, too, live in the exercise of perfect wickedness, as long as they did, before they were renewed to holiness. Yet the fall and recovery of our first parents is neither an example, nor a just representation of the struggle of opposite biases in the hearts of Christians.

6. The sentiment under consideration implies, both the doctrine of perfection in this life, and that of falling from grace. The doctrine of perfection, as held by its advocates, implies no certainty that a succession of holy exercises shall be continued for any particular period; Nor, on the other

hand, does the exercise of perfect wickedness in him who has fallen, forbid the hope, that the subject may again be renewed to repentance. Should it be objected, by the advocates for the impleaded hypothesis, that their sentiments do not admit that Christians will ever fall from grace; because they maintain, there are gracious covenant engagements, on God's part, that where love has once been implanted in the heart, though its exercises be followed by those which are perfectly sinful, it shall again revive and spring up:—This, however, would imply no other difference between them and those who hold that Christians may fall from grace, than that the former suppose a *certainty* that the subject will be renewed to repentance; but the latter do not. The falling away in both cases, is materially and essentially the same, viz. a person's ceasing to exercise the least degree of love to God, and having nothing but wickedness in his heart, though he have once been brought to spiritual life—though he have heretofore felt the sensation of pure, divine love. What more than this is necessary to a real, effectual falling from grace, it may be difficult to apprehend. And if the holy scriptures decide, that one, who falls from grace, can never again be renewed to repentance; they equally decide, that a Christian never is, at any period after his conversion, wholly without any degree of the love of God in his heart—never sees the time, when his feelings and exercises are only those of the unregenerate sinner. This is asserted on the ground, that the covenant of grace ascertains the final salvation of every one, who is brought to believe in Christ.

If it be that the phrases used in the 4th and 5th verses of the 6th Heb. are descriptive of the *Christian*, the words immediately following fully decide that, if such an one fall away, he cannot be renewed again to repentance. But if the expressions, being *enlightened, tasting the heavenly gift, made partakers of the Holy Ghost, tasting the good word of God, and the powers of the world to come*, are not descriptive of the *Christian* character, and of *Christian* experience, where shall we find any in the holy scriptures, which are? How manifest is it, that *being in darkness*, and *being in the light* are phrases abundantly used, in scripture, to distinguish between the state and character of the *unregenerate* and the *Christian*? Accordingly, in this same Epistle, chap. 10. 32. the writer addresses the Hebrew Christians, as those who had been *enlightened*. Similar observations might be made on the other expressions just quoted. But the Apostle's own words seem to be decisive in the case. He says, if *such* fall away, it is impossible to renew them *again* unto repentance. This naturally supposes that those, who had been the subjects of the influences and experiences before described, had *once* been renewed unto repentance:—Had not this been the case, there would have been a manifest impropriety in speaking of their being *again* renewed. Having once been renewed, if they fell away, they never could be renewed again. Why does not this imply, should the time ever come, when there is a total failure of love in the heart of a *Christian*, and this followed by exercises of perfect, unmixed firmness, that holy love will never *again* be begotten in his heart?

To say that there is a divine establishment, that holy exercises shall succeed such as are wholly sinful, in a heart, which has heretofore felt the power of divine grace and love, contradicts the assertion of the Apostle, that, if such an one fall away, it is impossible to renew him to repentance.

Should it be said, that the *falling away* spoken of by the Apostle, does not mean a cessation for a little, or a given time, of holy exercises, in the heart of the *Christian*; but a *final* as well as a total apostacy from Christianity; it may be replied, that such a construction renders the Apostle's assertion, both unmeaning and impertinent.—This would be to make him say that, one who *finally falls away, and never does repent*, is *never* renewed again to repentance—that it is impossible to renew a *final impenitent* to repentance.

These observations may serve to show, that the moral imperfection of *Christians* does not consist in the *inconstancy* of their holy exercises.

We may inquire, in the next place, whether it be supposeable, there should be *two entirely distinct and opposite exercises of will*, in the *Christian*, at one and the same time, the one *perfectly holy*, and the other *totally sinful*; and, that this should constitute the moral imperfection of *Christians*, in the present state.

That there may be different, and even opposite exercises of will, in the same person, at *different times*, is readily admitted. But that there should be exercises of will perfectly distinct from each other, and in perfect and direct opposition the one to the other *at the same time*, not only wants the evidence of experience, but is difficult even to be conceived. It is

one consciousness which perceives and feels every thing that takes place in *one and the same mind*, whether it be of the intellectual or voluntary kind. Whatever be the nature or quality of affections in any individual, they are the affections of one and the same will. *One consciousness* to every thing, which takes place in it, runs through the whole of each particular, distinct mind. Two perfectly distinct and opposite exercises of will at the same time, together with two distinct and separate perceptions of consciousness of them, imply two minds as entirely distinct from each other, as those of any two different persons. What makes two persons, but different trains of moral exercises, between which there is no mutual consciousness—mutual perception? It must be *two minds* in which are found exercises *at the same time*, and these of a nature perfectly opposite to each other, between which there is no *common consciousness*—no mutual perception. But if there be a *common consciousness*, a *mutual perception* running through all the exercises, which co-exist in the mind of an individual; there is no place left for such a distinction between its different feelings and perceptions, as will warrant us to consider, and treat of them, as affections, both *entirely opposite*, and *perfectly distinct* from each other. There may be *different qualities* in the present exercises of the will: But that two directly opposite exercises of one and the same will should co-exist, and these, too, of a perfectly different nature; and, there be no blending, no mutual perception of feelings between them; is as inconceivable, as that *one mind* should be *two*.

If it be that the moral imper-

fection of Christians consists, neither in the *inconstancy* of their holy affections, nor in affections of a *perfectly distinct and opposite nature* exercised at the same time; it remains, that it must consist in *moral imperfection in their holy exercises themselves*—That the most holy affections they ever exercise, in this life, have in them some mixture of moral evil, of sin. This is the same as to say, that perfect, unmixed benevolence is never felt by any one on this side the grave. Here we may justly appeal to the experience of Christians; and, ask if they *ever* feel to themselves that they love the glorious God and Saviour *as much as they ought to,* and *with a perfect and sinless love*? Or, whether they are ever conscious of this perfect friendship and sinless love, and *at the same time, the same moment* conscious of *perfect, unmixed enmity against God*?

All the difficulty, it is apprehended, which attends the opinion, that the moral imperfection of Christians consists in the *morally imperfect nature* of their most holy affections, is, that it is hard to conceive there should be *any love* to God, where he is not loved in the same perfection, as by the spirits of just men made perfect, i. e. with a strength and fervor of love, which exhaust the whole natural capacity for love.

But is it at all inconceivable that, an affection, which gives the divine character and glory a preference to ourselves, and to any personal interest of our own, should, yet, have some tincture, some remains of selfishness in it? Is there any inconsistency in supposing, that men may love God *more than themselves*, and yet *not so much more* as they ought? Do we not often experience preferen-

ees, in our affections, which are, nevertheless, imperfect? Do we not often make choices, when, at the same time, some degree of reluctance is felt in choosing? Are there never any drawbacks upon the enjoyment of what we have chosen? And, yet, would there be, if the choice were pure and unmixed, and, in proportion to the nature of the object, exhausted the whole strength of the elective faculty? When we have been angry with any one, do our affections proceed, in an instant, from the height of passion, to perfect cordiality and reconciliation? Or, have we the sensation, both of the height of passion, and perfect reconciliation, at the same time? Or yet further; do the height of passion, and perfect reconciliation take place by turns, and vibrate, 'till anger totally subside? The experience we have in this, and in similar cases, must be the rule by which we judge.

As to the possibility, in the nature of things, of such a mixture of affection, the following things may be observed, viz.

That there is no exercise of *will* without an *object*—That the objects toward which the will is exercised—the *ideas*, are often, even generally complex. That the mind is susceptible of complex ideas, i. e. of a number and variety of simple ideas, at one and the same time, is sufficiently evinced by experience. Several ideas, and those of different kinds, co-exist in the mind, and are perceived at once without any succession. It is the province of the *will* to feel and act toward the objects presented to the mind by the understanding. If differing objects are presented at one and the same time, the affection toward these objects must be, either of a mixed

nature according to the different qualities of the general object presented to it; or, there must be as many successive affections toward the general object, as there are different qualities in it. If there be not as great a mixture of perception in the affection toward the complex object presented, as there is of different qualities in the object itself; it will follow, either that there must be as many successive affections as there are different qualities in the object; or, there must be some qualities in the object perceived by the understanding, toward which the mind does not act at all, or feel any manner of affection. But if we admit that there are some objects existing in the understanding, toward which no affection of the will is exercised, we shall neither know where to stop, nor how many objects are presented, toward which the moral part in us never acts. The objects presented by the understanding, are of the nature of motives to action. And why any motives to action should be presented to the moral faculty, toward which the will never acts, either one way or the other, we are not able to comprehend.

To suppose there are as many different acts of will in succession to each other, as there are different simple ideas in a complex object existing at one and the same time in the understanding, will imply, either that the will never acts toward some of the objects presented by the understanding, or that the succession of acts of the will are much, yea very much more rapid, than the succession of ideas in the understanding. But why this should be so, we know not; nor do we derive any evidence, from experience, of the fact. But if this be really the

case, there must either be two very different measures of time, or *time* is not constituted by the succession of mental ideas and perceptions.

If time be constituted by the succession of *intellectual ideas*, it will of course follow, that all the exercises there are of *affection* toward an object now existing in the understanding, however complex, and of whatever different qualities, are simultaneous; and, consequently, not successive. Should we suppose the successions of affection to be more rapid than those of intellectual ideas, time must be measured very differently by one train of these successions, from that of the other; or, the will must never act toward some of the objects presented by the understanding.

It remains, therefore, if the ideas existing in the understanding are ever complex,—if the objects presented to the faculty of the will be of different qualities, that they are felt, and the will acts *towards them all* at once, and without successive acts and exercises. And if this be so, the affection must of necessity be of a mixed nature, according as the several simples presented to it in the complex object, are suited to the taste, or otherwise.

This, it is apprehended is agreeable to constant, daily experience. We often have objects presented, which please on some accounts, and not on others. Yea, we rarely, if ever, find an object, which we choose with so perfect a relish and approbation of the will, as to be sensible of no drawbacks upon the affection, from some quality in the object, or in the relation or terms on which it must be chosen, not altogether relished.

That some idea of the supreme God may co-exist with ideas of our own personal interest, is evident from the sensible opposition of heart many times felt to the character and government of God. And if affections may consist of different feelings, in proportion to the different qualities of the object presented to the mind, as has been already shown; it is manifest, there is no natural inconsistency in supposing the heart to consent to the supremacy of God, without a perfect willingness, at the same time, to come so low, and be so low as is suitable for the sinner. What difficulty can there be in the supposition, that the holy God should be truly loved, and yet the affection not *perfectly* relish that high supremacy of the Deity, which with infinite reason he claims; and, that perfect self-abasement, which he requires of the sinner? If ideas of the glorious God may co-exist with those of our own personal interest, there can be no absurdity in supposing that, without *perfect disinterestedness*, the heart should *prefer* the glory of God.

If these observations be just, it may appear, that the moral imperfection of Christians consists, not in the *inconstancy* of their holy exercises—nor yet, in the exercise of affections of a *perfectly distinct and opposite nature at the same time*—but in the *moral, sinful imperfection of the best affections* ever found in them on this side the grave.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A brief account of the revival of religion now prevailing in Yale-College, New-Haven, communicated to the Editors by one of the Instructors of the College.

VARIOUS reports have been circulated, in several parts of the country, concerning the attention to religion which for a short time past, has prevailed among the students of Yale-College. Some persons have expressed a wish, that a correct account of this subject might be communicated to the public, that those, who are interested in the prosperity of religion, might be able to know on what they might safely rely. To such persons the following summary will, probably, afford some satisfaction.

In the beginning of March one of the students was admitted into the collegiate church; another was admitted the following month. At this time it was not publicly known, although it was true, that a few others had become particularly attentive to divine things. Six more were received into the church, in the month of May, and, before their admission, a small number of others began to be uncommonly serious. About this time the same disposition appeared rapidly to extend itself, so that before the vacation, which began on the 12th of May, not less than fifty of the students exhibited a new and very solemn sense of the importance of salvation.

On their return, after vacation, the same character still predominated, and, hitherto, not an individual has appeared to lose the interest which he had professed to feel in religion. The only change which has been perceived, has been that in which good men will rejoice. The determination to leave all, and follow Christ, has, it is believed, become stronger and more settled. The number, also, has been considerably enlarged—upwards of eighty appear now to be deeply interested in their salvation.

One of the youths, who, from peculiar causes, was very deeply distressed, became the subject of strong and dangerous temptations, which, however, it is hoped, have terminated in well grounded consolation and peace. Nothing is known to have happened, in any other instance, which would give pain to a wise and good man, nothing enthusiastic, nothing superstitious, nothing gloomy, morose, or violent. All those, who have been thus affected, have plainly improved in their disposition, and in their conduct.

During the progress of the year, the students have generally been, at least, as diligent, orderly, and decorous, so far as is remembered, as at any former period. But those who have been referred to in this account, have become more attentive to their duty, more modest, more respectful to their instructors, and more affectionate to each other. A distinguishable serenity and pleasantness of disposition appears to pervade them generally.

With respect to religion, all of them are greatly desirous to be taught, but none to assume the office of teaching. No spirit of self sufficiency, no inclination to distribute censures, no appearance of arrogance, no flights of a wild imagination, have hitherto been discovered. The lofty-minded have become humble, the light-minded sober, the thoughtless solemn, and the vicious regular and unenforceable. The doctrines of grace appear almost instinctively to be acknowledged by all, without a doubt, as the true doctrines of the gospel—the doctrines according to which they hope to be saved.

The influence of this spirit, on their companions, has been visible.

and not unimportant. At first a very small number of them discovered an inclination to oppose the progress of what they then styled enthusiasm. The opposition has, however ceased, and there are very few, who are not more solemn, and in whom a greater propriety of conduct is not clearly discernible.

On the whole, the state of Yale-College is, in the view of the *Instructors*, more pleasing and desirable than at any former period within their knowledge.

Yale-College, June 15th, 1802.

The Report of the Trustees of the Missionary Society of Connecticut, to said Society, convened at Norwalk, the third Tuesday of June, 1802.

WHILE we congratulate you, that; through the good hand of God upon you, you are again allowed to meet in General Association, not only to deliberate on the important interests of these Churches, but as the Missionary Society of this state, to employ your counsels, and renew your exertions for the furtherance of the gospel, in the new settlements and among the heathen; we, having through the same merciful hand, continued to this time, and having brought our proceedings to another annual termination, beg leave to present you with our report of them, and with such papers as may be necessary for their illustration.

As the general concerns of the missionary institution are committed to the management of the Trustees, we esteem ourselves under a high responsibility for our conduct, to him to whose kingdom they more immediately relate, and to the Missionary Society

whose agents we are. To them we have thought it our duty, a duty which we have cheerfully performed, annually to make a particular statement of the conduct and success of their missionaries, of the state of their funds, and of all our proceedings.

We are exceedingly happy not only in the abundant labors of our missionaries,—in their fidelity and success,—and in the divine smiles on our missionary institution; but in that harmony and brotherly affection which have subsisted among ourselves: That we have seen eye to eye, and have proceeded in all our transactions with the most perfect unanimity. We persuade ourselves that it is an omen for good, and that our proceedings will meet the approbation of our constituents and of our judge.

That the divine smiles have so remarkably attended the missionary institution, and that they still attend it, in the liberality of our good people,—in the increase of our funds, in the success of our missionaries, in the approbation of our legislature, and in the general increase and spread of the missionary spirit, challenges our particular notice, and our grateful acknowledgments to him who performeth all things for his people. Whatever success has attended the missionaries, or any measures we have adopted we ascribe nothing to ourselves, but ascribe to him all the success and glory. When he has a good work to effect, he raises up the instruments, provides the means to be employed, and gives the success. To him therefore belongs all the glory.

The narrative we have lately published, a copy of which is herewith transmitted to each member of the Missionary Society, contains a general statement of

our proceedings, of missionary labors, and the state of our funds to the close of the year 1801.

More missionaries have been employed, and more missionary labors performed than in any preceding year. Fourteen missionaries are particularly named in the narrative, as having been employed in the course of the year, for a longer or a shorter term. Six of those missionaries, viz. the Rev. Mr. *Williston*, Mr. *Jerome*, Mr. *Porter*, Mr. *May*, the Rev. Mr. *Higgins*, and Mr. *Woodward*, have all been employed in preaching to the new settlements in the county of Luzerne in Pennsylvania, and in the western counties in the state of New-York. Their particular tours and labors are so fully related in the narrative, that little more is necessary to be observed respecting them. Mr. *Williston* at present continues one half of his time in the service of the Society. He is very useful in the short circuits which he makes in the counties of Otsego, Onondaga, Cayuga, Chenango, Tioga, and Steuben in the state of New-York, and in the county of Luzerne in the state of Pennsylvania.

Mr. *Busnell*, after spending eleven months in the western counties of New-York, returned to Connecticut in January 1801. During the whole term of his missionary tour, he preached not less than five sermons a week, attended nearly ninety public conferences, besides performing other missionary labors. Soon after his return, he was re-appointed to the missionary service. It was expected he would spend a few weeks in the vacant settlements in the state of Vermont, and that he would then visit the western counties in the state of New-York; but on

the account of an uncommon attention among the people in Vermont to whom he preached, he obtained liberty to continue there, so long as there should be an extraordinary call for his labors there. He consequently spent about eleven months in the northern counties of that state, and returned to Connecticut in January last. The Trustees have since reappointed him a missionary during pleasure, and directed him to revisit all the churches and places where he hath formerly preached, to confirm the brethren, to advise the churches, to compose difficulties where any have arisen, and to perform all those ministerial services which shall be necessary for the furtherance of the gospel in the places which he shall revisit.

Exclusive of the labors of Mr. *Williston* and Mr. *Woodward*, the gentlemen who have been in the western counties of New-York, and in the county of Luzerne in Pennsylvania, have preached more than 600 sermons, besides attending numerous conferences, forming churches, baptizing hundreds of persons, and often administering the holy communion.

Mr. *James W. Woodward* spent four months on a mission to Black River, and has been since reappointed to labor in the same place. Hence it appears that our missionaries, in the states of New-York and Pennsylvania, during the term of their several missions, have performed services equal to about six years of ministerial labor.

Exclusive of eleven months labors of Mr. *Busnell* in Vermont, Messrs. *Huntington*, *Hallock*, *Swift* and *Morgan* have preached between three and four hundred sermons, during the past and present year, besides the performance of other missionary labors. It

appears that more than three years of ordinary ministerial labor have been employed in that quarter since our last report.

The Rev. *Alexander Gillet* has lately entered on a mission to the northern part of Vermont for the term of four months.

Mr. *Badger* and Mr. *Chapman* are performing missionary labors at New-Connecticut; but we have received no recent accounts from them. We consider the furnishing the inhabitants of that territory with the best ministerial instruction as a matter of the first importance, and shall, by no means, lose sight of so interesting an object.

The last accounts from Mr. *Bacon* our Indian missionary, are flattering. He expects to proceed soon to the river Miami, about 70 miles from Detroit, where is a large body of Indians who speak the Chippeway language, and to open to them the designs and views of the Missionary Society and of their Trustees, and begin the communication of the gospel to them. It appears by a letter which we have lately received from him, that he has a prospect of obtaining a good interpreter upon reasonable terms, and that the Indians are disposed to give him a favorable reception. Some of them have expressed a strong desire to be instructed in the art of husbandry, and intimated that if Mr. *Bacon* could instruct them in that, such numbers of their Indians would collect about him as that his hands will be filled with more than he can do. The Chippeways are settled on the lakes Michigan, Huron, and Superior, and are scattered over extensive regions about those lakes. The Wyandots, Twitwees, Miamis, Ottawas, and other tribes are set-

tled within the same territory, or border upon it. They generally if not universally speak the same language. The introduction of a missionary, well versed in the Chippeway language, as we hope Mr. *Bacon* soon will be, may happily lead the way to the spread of civilization and the gospel through a most extensive country. The Trustees earnestly wish to be a means in the hands of Providence of such immense good to large numbers of their perishing fellow men. While we pray for wisdom and the success of the mission, we ask the prayers of the Society, and of all the friends of Zion for us, that we may have light and prudence happily to conduct the missionary business, and that it may be crowned with distinguished success. And we pray it may be no less successful among our brethren of the American forests than among ourselves.

The public contributions in May last, we are happy to observe, have been more liberal than any of the preceding. In addition to these, many private donations have been made to the Society, two of which amounted to 100 dollars each. This affords us an ample evidence of the approbation of our benevolent people, and presents us with a pleasing prospect, that their hearts and hands will be opened in future to the calls of Providence whatever they shall be.

The Trustees at a late meeting, resolved, that for the current year, two missionaries be employed in New-Connecticut:—That the Rev. *Jedidiah Bushnell* itinerate as a missionary through the year, in the western counties of New-York and the northern counties of Vermont:—That the Rev. *Seth Williston* continue to labor as a

missionary, such a part of the time as he shall not be employed to preach to the people at Lisle ; and that he visit such places in the western counties of New-York as the Trustees, or in their recess the committee of missions shall direct :—That Mr. *James W. Woodward* continue in the Black River country, unless otherwise directed by the Trustees or the committee of missions, for the term of four months :—That a permanent missionary be appointed to itinerate in the southern range of counties, in the western part of New-York state; and the northern counties of Pennsylvania, to enter on his mission the first of September next :—That a permanent missionary be employed to labor in the northern counties of Vermont :—That one missionary be sent for the term of four months to the northern part of New-York, west of lake Champlain :—That one missionary be employed for four months to go up Connecticut river to the northern boundary line of the United States, and visit the vacant settlements on both sides of the river, within a convenient distance :—and that one other missionary be employed for the term of six months, to labor in such places as the Trustees, or in their recess the committee of missions shall direct.

The Trustees have also appropriated 200 dollars for the purchase of religious books, to be distributed among the inhabitants of the new settlements ; 100 dollars of which to be taken up in the Connecticut Evangelical Magazine, the residue to be applied to the purchase and distribution of such books as the Committee of missions shall think best.

The funds of the Society, through the smiles of Providence,

and the liberality of good people; are so increased that the Trustees are of the opinion that application should be made to the legislature of the state, to form a corporate body, with power to receive and hold money, lands, books or whatever shall be given to promote the designs of the missionary institution ; and by their vote they have referred the matter to your wise deliberation. The Rev. *Nathan Strong*, D. D. has been appointed to wait on you with said vote, to explain the views of the Trustees, and to transact whatever may be necessary relative to the business.

By the correspondence we have opened with the Missionary Society of London, and Societies of the same kind in America as well as Europe, we are happy to find, that the missionary spirit and exertions are increasing and spreading in both countries ; that new and important societies are forming for the propagation of the gospel, and that Christians of almost every protestant denomination are, in an uncommon manner, contributing their money, employing their time and talents for the enlargement of the Redeemer's kingdom ; and that Christians of different nations and denominations are felicitating one another on the happy appearances, and mutually stimulating each other to the glorious work.

The London Missionary Society, with great zeal and energy, are prosecuting their benevolent designs of extending the gospel to the four quarters of the earth. They have sent a large number of missionaries, the last year, to the islands in the South Sea ; and their prospects, with respect to the propagation of Christianity in those islands, are as flattering as can reasonably be expected. They

are increasing their missionaries at the Cape of Good Hope, and the blind and stupid Hottentots are flocking to the standard of their Saviour. In August 1800, the Society had 1900 of them under their tuition; and since that time the number has increased. English and Dutch missionaries are employing their most vigorous and persevering exertions for the evangelizing of this most ignorant and stupid people. Besides these the Moravians have missionaries at the Cape, which have been very successful.

The London society have sent missionaries to Africa, to the East-Indies, to Canada, and Newfoundland. New missionary societies are forming. In Great-Britain, the church of England have engaged in the missionary business, and are forming a society for that purpose. In New-England, a very important society has been recently formed in the county of Hampshire in Massachusetts; of which his Excellency Governor STRONG, is President. The subscriptions which have been made for its support have been liberal and extraordinary. From the worthy characters of the gentlemen appointed Trustees of the society, and the funds which have been obtained, there is good reason to expect that the society will do much for the advancement of the Redeemers's kingdom in the new settlements, and among the aboriginal natives of this continent.

The New-York Missionary Society have some interesting and flattering accounts from their missionaries, which have been sent to the American heathen; and that society, as well as the Moravians, are forming new missions among them.

From our letters of corre-
 spondence and Magazines which we

have received, it appears that religion and the missionary spirit have been revived in Scotland, Ireland, Denmark, and Norway; and that there is an appearance of the same spirit in Holland and Germany. We also learn that the London Society are printing a large edition of the New Testament in the French language, with a preliminary work on the evidences of Christianity, to be spread as soon and as extensively as may be in Belgium and France:—That the Baptist missionaries in the East-Indies had nearly completed a publication of the scriptures in the Bengalic language: And that a copious edition of them in Arabic is contemplated in England, and also a translation of them into the Chinese language that they may be published in the same. Never, perhaps, since the apostolic age, has there been among Christians so general a zeal, such spirited and general exertions to advance the kingdom of Jesus, and to bring all nations to the acknowledgment of the truth as it is in him. While we contemplate these great and pleasing events, and that it is God who turneth the hearts of men as the rivers of water are turned, and that it is his spirit only which forms them to prefer Jerusalem to their chief joy, may we not conclude that he is about to do something important and signal for his church? Will he not arise and have mercy upon Zion? Is not the time to favor her, yea, the set time come? When his servants take pleasure in her stones, and favor the dust thereof? While in these prospects we are animated and filled with joy, we felicitate you in the same views, and doubt not but our animation and joy will be mutual.

How precious and animating are the divine promises, the concurrence, prayers and exertions of many thousands of good people? How happy must you be in your institution, and in its extensive and beneficial effects? What can be more pleasing than to be instrumental of preaching the gospel, forming churches, administering sacraments, and of spreading the sweet favor of Christ's name through the extensive regions of our new settlements? Than of preaching the gospel to the inhabitants of a new and extensive government, and of forming their sentiments, habits and morals? Of what immense service may this be to thousands of individuals, to families, and to society at large? What attempt can be more honorable than that of civilizing and christianizing the heathen? Of being co-workers with God, and all the worthies of his kingdom, in an employment so divine? What prospect can be so pleasing as that of being instrumental of gathering the nations unto Shiloh, of reviving them with the hope of eternal life, and of meeting thousands of them in the father's house, of whose salvation we have been instrumental? How will this brighten our crown and augment our joys forever, in the presence of God and of all our holy brethren? May you, Reverend Gentlemen, share a distinguished part in this honor and joy! May the good people of this state, animated by these prospects, and feeling the weight of the motives which present themselves to their consideration, by their abundant prayers, liberality, and exertions to advance the Saviour's kingdom, more and more prepare themselves, to share amply with you in the same immortal dignities and joys!

We are not laboring in vain. The cause in which we are embarked is not one which shall fail. Neither earth nor hell shall prevail against it. For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: Joy and gladness shall be found therein; thanksgiving and the voice of melody. For though the vision be yet for an appointed time, at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. Amen.

In the name of the Board of Trustees,

ABEL FLINT, *Secretary.*
Hartford, June 9th 1802.

Note. At the late Meeting of the Missionary Society of Connecticut, the following persons were chosen Trustees of the Society for the year ensuing, viz. His Honor JOHN TREADWELL, the Hon. ROGER NEWBERRY, the Hon. AARON AUSTIN, the Hon. JONATHAN BRACE, the Hon. JOHN DAVENPORT, JEDIDIAH HUNTINGTON, Esqrs. the Rev. *Nathan Williams*, D. D. the Rev. *Benjamin Trumbull*, D. D. the Rev. *Levi Hart*, D. D. the Rev. *Cyprian Strong*, the Rev. *Nathan Strong*, D. D. and the Rev. *Nathan Perkins*, D. D.

ANDREW KINGSBURY, Esq. is re-elected Treasurer, and JOHN PORTER, Esq. Auditor of the Society. The time of the stated, annual meeting of the Trustees is the first Wednesday of September.

QUESTIONS.

MESSRS EDITORS,

AN explanation of John xii. 31, is requested, in a consistency with John iii. 17; and

with the daily observation that sin and Satan have still power and dominion in this world, according to Eph. ii. 2.

An explanation, also, of Revelation xvi. 12, 13, 14. will be very agreeable to many of your readers.

Religious Intelligence.

Extract of a letter from a Gentleman in Philadelphia to his correspondent in Hartford, dated June 3, 1802.

ON Tuesday last, the General Assembly of our Church adjourned, after a session of thirteen days, during which term great and good things were related concerning Zion. This meeting of the Assembly I find has been looked up to by many professors with an anxious eye, and I believe their expectations have been realized. There were no commissioners present from Kentucky, but letters were received from them, stating that such was the state of matters with them, as to render it absolutely necessary for every man among them to be at his post. There were two Clergymen present, one from North and the other from South-Carolina, who gave the most heart-affecting statement of matters with them. They seemed bowed to the dust when they spoke of the goodness of God to their country in the course of one year. They related many circumstances corroborating what you may have seen in print, respecting the uncommon emotions of body and mind which many are affected with. They declared

it might be to many mysterious, as it was to them previous to their being called to engage in the exercises, but there was now with them no doubt but that God was in it all."

"The Lord's supper was administered here the Sabbath of the Assembly, when 68 persons were admitted into the several Churches in the city; and the attention to religion among us is increasing."

Extract of a letter from a gentleman in Exeter, New-Hampshire.

"WE have had several lately become serious. Two were admitted to our communion last Sabbath. One of which was baptized being I should think 60 years old. Religion appears to be slowly progressing among us—one after another is seriously impressed and hopefully wrought upon by the divine spirit. O that we might have a general effusion of the spirit's influence among us! Two men of this town have lately died, who were deists while in health, but as soon as sick they were full of distress for their souls; they prayed almost all the time, and desired others to pray for them. One died sometime before the other was taken sick. His language was, "O for an interest in Christ—I would give the universe for an interest in Christ!"—The other while sick said to a friend, "I have been pouring out my soul before God all the time I could get in my sickness, and now I hope he has heard me."—At another time, after expressing his deep repentance for sin, he said, "I want nothing, sir, in heaven or earth but God—I want God."

These acknowledgments and

this repentance of dying infidels has appeared to affect many, and bring them to serious thoughts."

In another letter dated 27th April he writes thus, "The Lord is doing great things for us in this place.—The seriousness which I mentioned before, continues and increaseth. We have been long in a very dull, careless and stupid state, and there appeared to be but little vital religion among us. There were indeed but few professors, and those were, almost all of them, old people who were dropping off one after another. The ways of our Zion were mourning. But it has pleased God to awaken an attention to hearing the word—We see an alteration in the face of the congregation at large. It is our hope that several have been brought to the foot of the cross and to a knowledge of the truth as it is in Jesus—Others appear to be under deep convictions of the evil and guilt of sin. In this place there are weekly two conferences and a lecture. They are crowded—Though some dislike and speak against them, the number of persons who encourage and attend them increaseth.

There has been a special attention to religion in some of our neighboring towns. Many have been added to the churches.—I began to fear that we should be passed by and that the rains and dews of divine grace would not fall on us—But I feel greatly encouraged by what God is doing for us—Pray for us."

ORDINATIONS.

ON Wednesday the 26th of May, the Rev. *Daniel Parker* was ordained over the church of Christ in the society of Ellsworth,

in Sharon.—The Rev. *Jeremiah Hallock* of West-Simbury made the introductory prayer—The Rev. *Archibald Basset* of Winchester preached the sermon from 2 Cor. iv. 5.—The Rev. *Joel Bordwell* of Kent made the consecrating prayer—The Rev. *Cotton M. Smith* of Sharon gave the charge—The Rev. *Joseph W. Crossman* of Salisbury gave the right hand of fellowship—And the Rev. *Solomon Morgan* of Canaan made the concluding prayer.

On Wednesday the 9th June, the Rev. *Evan Johns* was installed to the pastoral care of the Church and Society of Worthington, in the town of Berlin. The Rev. *Abel Flint* made the introductory prayer; the Rev. *John Smalley*, D. D. preached the sermon from 1 Corinth. i. 21; the Rev. *Nathan Perkins*, D. D. made the installing prayer; the Rev. *Enoch Huntington*, gave the charge; the Rev. *Benoni Upson* gave the Right Hand of Fellowship; and the Rev. *Calvin Chapin* made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

The New Birth.

1. **A**WAK'd by Sinai's awful sound,
My soul in guilt & thrall I found,
And knew not where to go:
O'erwhelm'd with sin, with anguish slain,
The sinner must be born again,
Or sink to endless woe.
2. Amaz'd I stood, but could not tell,
Which way to shun the gates of hell,
For death and hell drew near;
I strove indeed, but strove in vain,
The sinner must be born again,
Still founded in mine ear.
3. When to the law I trembling fled,
It pour'd its curses on my head,
I no relief could find;

This fearful truth renew'd my pain,
The sinner must be born again,
And whelm'd my tortur'd mind.

4. Again did Sinai's thunders roll,
And guilt lay heavy on my soul,
A vast, unwieldy load;
Alas! I read, and saw it plain,
The sinner must be born again,
Or drink the wrath of God.
5. The saints I heard with rapture tell,
How Jesus conquer'd death and hell,
And broke the fowler's snare;
Yet when I found this truth remain,
The sinner must be born again,
I sunk in deep despair.
6. But, while I thus in anguish lay,
Jesus of Nazareth past that way,
And felt his pity move;
The sinner by his justice slain,
Now by his grace is born again,
And sings redeeming love.
7. To heaven the joyful tidings flew,
The angels tun'd their harps anew,
And loftier notes did raise;
All hail the Lamb, who once was slain;
Unnumber'd millions born again
Will shout thine endless praise.

A Sacramental Hymn.

1. **O** HOW delightful 'tis to meet,
Around the sacramental board;
While light and comfort, pure and sweet,
Descend from our ascended Lord.
2. Our bosoms feast on heavenly love,
And tears of sweet repentance flow,
While all our thoughts are fixt above,
Our wishes wean'd from all below,
3. With soften'd hearts, and melting
eyes,
We see the sacred table spread,

And all our grateful passions rise,
To Christ, our dear exalted head.

4. By faith we see his body broke,
The holy crimson torrent flow:
Behold him bow beneath the stroke,
To save our souls from endless woe.
5. Softly as gentle dew distils
The influence of the heavenly Dove;
And oft the trembling bosom fills,
With holy peace, and joy, and love.
6. Here Lord we bathe our guilty souls,
In thy pure sin-atonement blood,
While free salvation, sweetly rolls,
Along the precious balmy flood.
6. Here Lord, our liveliest thanks we
pay,
And fast in holy friendship join,
United give our souls away,
And vow to be forever thine.

CORNELIUS.

A prayer for Divine Grace.

1. **O**H God, forever good and kind,
Among thy saints, I long to find,
A lowly seat, a humble place,
And feel the power of sovereign grace.
2. This fading world has lost its charms,
Fain would I fly to Jesus' arms;
In him alone I hope to find,
An ample portion for the mind.
3. I hate the sinner's guilty joys,
His sensual mirth, his empty toys;
Oh God of mercy, kindly grant,
The holy joy and peace I want.
4. Should this petition be deny'd,
I'll taste no other joy beside;
A suppliant low, before thy face,
I'll perish, seeking for thy grace.

CORNELIUS.

Donations to the Missionary Society of Connecticut.

	D.	C.
From a friend to missions in Hebron, - - - - -	1	0
A Stranger, - - - - -	5	70
Rev. George Colton, - - - - -	30	
A friend to missions, - - - - -	1	50
Solomon Goodale, Vermont, appropriated to Indian Missions, - - - - -	100	

THE

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[No. 2.

The work of God perfect.

(Continued from page 21.)

NUMBER IV.

HAVING already adverted to the perfection of God's work in the dispensation of his grace to man, in three particulars, in the events of his common providence—in the objects of divine mercy—and in the discipline which God has chosen to train up his people for the heavenly inheritance; I proceed to trace the same perfection,

4. In the instruments divine wisdom has employed, in some of the remarkable salvations wrought out for his people, at various periods, which were intended as types of the great salvation of the gospel; and, especially, in that great salvation. What I have chiefly in view is to show, that "*Out of weakness they were made strong,*" as the apostle Paul testifies of some of them in the xi. chapter of his epistle to the Hebrews.

Joseph was hated by his brethren, who sold him as a slave to the Ishmaelites, and they to Potiphar,

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an officer of Pharaoh, captain of the guard, an Egyptian. He suffered a long imprisonment in Egypt, through the stratagems of a wanton and cruel woman, his master's wife, and a train of other miseries incident to a state of slavery, in a strange land, exiled from his country and friends. At length, however, Pharaoh was led, by the mysterious operations of divine providence, to advance Joseph over all the land of Egypt, and to place him next to his own person; in which elevated station, he preserved to his family a posterity in the earth, and saved their lives by a great deliverance.

Moses was exposed in his infancy, in an ark of bulrushes, and left to perish. He was exiled into a barbarous land, from the land of his nativity, and from his nation and kindred, forty years; and was, as he himself testifies, slow of speech and of a slow tongue; but, by appointment and commission from God, he was a most eminent type of Christ as a Saviour and as a lawgiver, and as a Mediator between God and his people, in all the offices of prophet, priest and king; and there arose not a

prophet like unto Moses, whom the Lord knew face to face, until his great antitype appeared.

There were many circumstances of apparent weakness in the expedition of Deborah and Barak, with the ten thousand men of the children of Naphtali, and of the children of Zebulon, against the host of Jabin king of Canaan, with nine hundred chariots of iron; but they waxed valiant in fight, their victory was glorious, and their deliverance complete.

Gideon's family was poor in Manasseh, and himself the least in his father's house; yet, being commissioned of God, he, with his three hundred men armed with trumpets, empty pitchers and lamps, vanquished the host of the Midianites, the Amalekites, and the children of the East; slew the two princes of the Midianites Oreb and Zeeb, and their two kings Zebah and Zalmunna. He also effectually taught the princes of Succoth with thorns of the wilderness and briers, and brake down the tower of Penuel, and slew the men of the city, for their unbelief and cruelty.

David was the youngest in his father's house, and while his brethren were employed in the army, he was occupied in the humble business of a shepherd, and kept his father's sheep. Being sent by his father to the army, on an office of kindness to his brethren, and making some enquiry of what should be done to the person who should kill Goliath of Gath, who had defied the armies of Israel, he was despised and sharply reproved by his eldest brother, for his supposed weakness and impertinence; but, animated with zeal in the cause of God who had been defied, and in the exercise of faith, he accepted the challenge, and

prevailed against the champion of Gath, with a sling and a stone, and cut off his head with his own sword, and obtained for Israel a glorious victory. Saul being stung with envy at the praise given to David, by those who sang to their harps, and answered one another, saying, "Saul has slain his thousands, and David his ten thousands," ever after sought his life, and never ceased persecuting him, till he had driven him from the inheritance of God. But the Lord preserved David whithersoever he went. The kingdom of Israel was his from the Lord; and after the death of Saul, the house of Saul waxed weaker and weaker, and the house of David stronger and stronger. Many eminent men were raised up to be helpers of David, to turn the kingdom of Saul to him. And there came to him, from day to day, to help him, until it was a great host, like the host of God. Being established in his kingdom, he fought and prevailed against all his enemies, until he had recovered his border at the river Euphrates, and had extended his dominion from sea to sea. Add to this, he was a great prophet; and the sweet psalmist of Israel; he made great preparations for building the temple; was a second lawgiver of the Jewish church and people; added to the ritual of divine service, and set in order the future temple worship.

Christ chose for his constant attendants and companions, during his public ministry, certain illiterate fishermen of Gallilee an obscure part of Palestine, and afterwards commissioned them to bear his name among the Gentiles and kings and the children of Israel: And we can be at no loss for the reasons of his choice, so contrary

to all the maxims of human wisdom, since the scriptures have told us, "That this treasure was put in earthen vessels, *that the excellency of the power might be of God.*"

The great apostle of the Gentiles was subject to more and greater infirmities and afflictions than any other apostle or minister of Christ ever was, since the first promulgation of the gospel, which, in the xi. Chap. of his 2d epistle to the Corinthians, he recounts, with some amplification. He adds to these in the xii. chapter what he calls a thorn in the flesh, a messenger of Satan, given to buffet him, lest he should be exalted above measure, through the abundance of the revelations made him; which he besought the Lord, thrice, that it might depart from him, and received for answer, "My grace is sufficient for thee: *for my strength is made perfect in weakness.*" This consideration completely satisfying his mind, he adds, "Most gladly, therefore, will I rather *glory in my infirmities, that the power of Christ may rest upon me.*"

Above all, the man Christ Jesus was born in a low condition; he sprang indeed from the ancient and honorable stock of David, but at a time when the family of David was become obscure, and his tabernacle was fallen down. He was born in a stable and laid in a manger, though his birth was announced by a choir of angels, and by the visit of the eastern Magi, who paid their homage to the newborn king. His reputed father Joseph worked at the trade of a carpenter, and he is thought to have followed the same employment. In his infancy he was compelled to fly into Egypt from the persecution of Herod, and

was through life compassed with infirmity. He was despised and rejected of men; a man of sorrows and acquainted with grief. He bore our griefs and carried our sorrows, yet he was esteemed *stricken, smitten of God and afflicted.* His visage was so marred more than any man, and his form more than the sons of men. Though he was the heir of all things, yet he had not where to lay his head; and during his public ministry he was supported principally by the charity of a few pious friends. His last scene of sufferings was extreme; he was falsely accused by the rulers and principal men of his nation before the Roman governor, was arraigned and condemned, tho' acknowledged to be innocent by the judge who pronounced sentence; he was set at nought by the soldiers, clothed in mock majesty, crowned with thorns, scourged, spit upon, compelled to bear his own cross to the place of execution, crucified between two thieves, and in his expiring moments, he was reviled as an impostor, and his thirst was mocked with vinegar mingled with gall. But his sufferings and death were voluntary, he submitted to them in obedience to the will of his Father; being found in fashion as a man he became obedient unto death, the death of the cross; ~~he~~ was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him; and being made perfect through sufferings, he became the author of eternal salvation unto all them that obey him. Though this man was made a curse for us,

and was compassed with infirmity through his whole life, yet the second person in the adorable Trinity took him, from his miraculous conception in the womb of his virgin mother, into a personal union with himself. God repeatedly bore witness, by a voice from heaven, that he was his beloved son, in whom he was well pleased: his miraculous works bore witness to the same truth, and he was declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead. He is the great teacher who came from God. He is the great prophet like unto Moses, whom, according to his prediction, God hath raised up. He is the great high-priest after the order of Melchisedec, who has entered into the holiest through his own blood, having obtained eternal redemption for us. He is the scope of the Mosaic ritual. He is the person to whom all the prophets bear witness from the beginning; so that the spirit of prophecy is but the same thing as the testimony of Jesus. He is the antitype of all those worthies whom God in former ages had raised up to accomplish any great and excellent things in favor of his people. He is the promised seed of the woman destined to bruise the head of the serpent. In his sufferings and death, in which nothing was visible but weakness and wretchedness, he vanquished him that had the power of death, that is the devil; and as David killed Goliath with his own sword, he overthrew the devil with the cross the supposed fatal instrument of his own triumph. Thus the weakness of God is stronger, and the foolishness of God is wiser, than his foes, whether men or devils; and thus he taketh the

wife in their own craftiness, and the counsel of the froward is carried headlong. He is the king anointed of God, like spiritual David, whom God had decreed to set, and in spite of the vain imaginations and impotent rage of his enemies, hath set upon his holy hill of Zion; and who, by the immutable purpose of God, shall reign, until he has subdued all his enemies under his feet. He is the Lord of angels and of men. He is the head of all principality and power, and might and dominion and every name that is named. He is the constituted judge of the quick and the dead; in him dwelleth all the fulness of the Godhead, bodily. He is the heir of all things. He is the brightness of God's glory and the express image of his person. He is the beginning, the first begotten from the dead, who in all things hath the pre-eminence. He is the Saviour of the body the church, the mediator between God and man, and the intercessor with the Father for all whom the Father hath given him, and by whom alone they have access to God. He is formed in the souls of all who love him, there he maintains his kingdom of truth, peace and righteousness. He is in himself, by the Spirit the Comforter, the principle and earnest, and will be the consummation of eternal life within them. He is the eternal word, by whom all things were created and in whom they subsist. He is the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. He is the medium of divine communication to creatures. He alone hath declared the nature and counsels of God, and hath unsealed the book of his eternal decrees; and he is the Lamb

of God, who is seated in the same throne with God the Father; and the holy inhabitants of Heaven will ascribe equal blessing and honor and glory and power unto the Lamb, for ever and ever, as unto him that sitteth on the throne. But nothing can express, not even the word of God itself, to our apprehensions, the fulness of his excellency and glory. Let praise then sit silent on our tongues.....

.....
 We may now accompany the Psalmist in his words on this subject addressed to God, in the 8th Psalm: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger:" or, as they are quoted by Christ in the xxi. Chap. of Matthew, "Out of the mouth of babes and sucklings thou hast perfected praise."

Thus I have endeavored to prove the moral perfection or goodness of God, from that faculty common to men by which we discern the difference between right and wrong in moral conduct—from the nature of the actions, conscience approves, as promoting; and of those actions, which conscience disapproves, as injuring the common interests of society; combined with the consideration, that God has connected delight with the practice of the former, and remorse with the practice of the latter, by a law which gives a foretaste of its own sanctions—from the absurdity of the supposition that God, if a malevolent being, would give a faculty to creatures to discern his own moral deformity, and so to lay them under obligation to hate him—from the laws, by which God governs the natural world,

and satisfies the desires of every living thing, and from the testimony of scripture, that the goodness of God is proved by his works of creation and common providence: Also, to show, that the objection arising from the existence of sin and misery in the world has no weight, because it cannot invalidate proof which is shown to be conclusive, because men as sinners deserve all the sufferings which they endure in this life and much more, and because the system of divine operation is not yet fully unfolded, or brought to its ultimate issue: that, on the contrary, they, in truth, increase the evidence of God's goodness: that sufferings do this as tending either to guard the body from fatal mischiefs, or the soul from that utter destruction which is the end of a course of vice, and to keep the earth from being filled with violence, and so they are premonitory: or to show the divine righteousness, as governor of the world, and avenger of all wickedness, and so they are either corrective or vindictive: that sin does this, because the sinner alone is to blame for his sin, and not its cause, whatever that may be, and it is necessary to give occasion to the displays of the divine righteousness, and of course is as important, as an event, as those displays themselves. Further, I have endeavored to trace the perfection of God's work in its being fitted to show not only that he is good, but that none other is inherently and essentially so, and that all perfection whether natural or moral in creatures emanates from him, as streams from the fountain; in the various degrees of being and excellence imparted to creatures in their first formation, with a particular view to what superfi-

cial observers esteem defects or blanks in the creation—in the sin and utter and eternal destruction of Lucifer son of the morning, with his host of rebel angels, who, at first, were probably the noblest creatures of God, and the sovereign discrimination between them and those who kept their first estate—in the fall of man, the lowest order of rational creatures, to the depth of misery and wretchedness, and his recovery, by Christ, to the sublimest heights of creature happiness and glory, even to sit down with him in his throne, as he is set down with the Father in his throne—in the riches of divine grace manifested in the origin, development, and completion of the plan of recovery in general, and particularly in the events of God's common providence—in the objects of Divine mercy, whether individuals or nations—in the discipline which God has chosen to train up his people for the heavenly inheritance—and in the instruments which he has employed in salvations, from time to time, wrought out for his people, and particularly in the great salvation of the gospel.

I will close with the following remarks. God is in himself invisible to creatures, except in his operations and acts; indeed, the character of no agent whatever can be discerned by creatures, intuitively; they are known by their operations and acts only. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him; and he hath declared him by his works of creation, providence and redemption. All events, without distinction, are the fruit of his agency; he operates in all crea-

tures and things in the natural and in the moral world; the hearts of all are in his hand, and he turneth them as the rivers of water are turned. Many devices are in the heart of man, but the counsel of the Lord that shall stand. The sin, the misery, the infirmities and imperfections of creatures, are essential in his plan of declaring the character of God; they are essential to his own manifestation in the flesh; and to the existence of such a character as **EMMANUEL GOD WITH US**. This glorious character is the power of God and the wisdom of God; he is the **ONLY BEGOTTEN** of the Father full of grace and truth. In him the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; he has perfectly declared by his work as **MEDIATOR** the love of God and the righteousness of God. In him mercy and truth have met together, righteousness and peace have kissed each other. And through him will the beauty and glory of the **ONLY LIVING GOD** be seen and enjoyed forever by the holy inhabitants of heaven. Thus he is the brightness of God's glory and the express image of his person. The existence of sin and misery then is as important as the existence, manifestation and eternal duration of such a character. Again,

No event whatever, considered as the fruit of divine agency, shuns the severest scrutiny of reason. The general good requires that some creatures should be vessels of mercy prepared unto glory, and others vessels of wrath fitted to destruction; and the sovereignty of God, in so disposing, is a holy, wise and good sovereignty. Whatever objections then we find in our hearts to such a disposa!

must originate from sin, and not from reason. As we have nothing to object then on the ground of reason it becomes us to be humble for the perverse opposition we experience to the sovereignty of God in our depraved hearts, and to bow to the dominion of God only wise; saying with Moses: "He is the rock, his work is perfect; for all his ways are judgment, a God of truth, and without iniquity: just and right is he."

In this feeble attempt to trace the perfection of God's work, I have chiefly attended to such parts of it as inconsideration or perverseness are apt to pronounce blemishes. If I have in any good measure succeeded in vindicating these from so foul an aspersions, and justified the ways of God, I shall have attained an important object in view, and especially if I have shown with satisfactory evidence, that they are an important medium of proof of the truth of this proposition, *That there is none good but one, that is God*: for this is a truth, of all others the most important, as it lies at the foundation of the happiness of God's kingdom, and of his own eternal praise. **OMICRON.**

On the comfort of the Holy Ghost.

BY the comfort of the Holy Ghost, we may understand all that spiritual support, refreshment and joy, which the people of God experience in consequence and by virtue of their union to Christ by faith. The term comfort which is nearly synonymous with consolation, presupposes affliction, or distress; but implies that some agreeable object, or truth is presented to the mind which gives relief and support. Thus it is used in the following

expressions in sacred writ.—
"Therefore brethren, we were comforted over you in all our affliction and distress, by your faith."—"God—who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The comfort experienced by Christians, in all their tribulation, is from the Holy Ghost as the author, or efficient cause; and is therefore called, Acts ix. 31. *"The comfort of the Holy Ghost."* Agreeably to this, Christ, when he promised to his disciples to send them the Holy Spirit, denominated him *the Comforter*. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." It is true the scriptures represent God the Father as the author and giver of all comfort; and the Son also, as being anointed "to bind up the broken hearted, and comfort all that mourn." But notwithstanding these representations, and in perfect consistency with them, the Holy Spirit, in the economy of redemption, is "the Comforter"—the author of all comfort to the children of God. The *Father* comforts; but it is by his Spirit, even the *Comforter*. *Christ* also comforts and binds up the broken hearted; but it is by the efficiency of the Holy Spirit.—The Spirit of God is the great agent, in the new creation and every thing which pertains to it. He is the author of *regeneration* to the elect—of *sanctification* to the regenerate—of *comfort* to the sanctified—and of all the gifts *for edification* which in the divine wisdom and sovereignty are bestowed upon the

church.—He applies the redemption purchased by Christ, to all those who are given him by the Father. As he formed a *natural body* for Christ, so he forms for him also, a *mystical body*, and preserves and supports it, and all its members; and supplies them with whatever is necessary to their being built up in *holiness* and *comfort*, through *faith* unto salvation. And as he is no less the author of *comfort* to Christians, than of *sanctification*, and all *spiritual gifts*; so he may be properly styled “the Comforter,” and the comfort which he gives may be called “the comfort of the Holy Ghost.” Considering the Holy Ghost, therefore, as the author of all Christian comfort, we may inquire relative to the sources from whence it is derived, and the way and means by which it is communicated.

The great sources of Christian comfort are the divine perfections; or the things of God and his kingdom. And the chief instrument or mean by which the Spirit of God brings these sources into the view of the mind, for comfort, is, the scriptures, or word of God. In this, as in every other respect, God has *magnified his word above all his name*. As the Holy Spirit *sanctifies* the people of God by his truth, so he *comforts* them by the same means, the truth, or word of God. Accordingly the apostle says “whatsoever things were written aforetime, were written for our learning, that we through patience and *comfort of the scriptures* might have hope.” The scriptures therefore, are a mean of comfort: But they are so, only in the hand, or by the “ministration of the Spirit.” They contain a revelation of the things of God and his kingdom: And by attention to the reading of them,

and to the word preached, some speculative knowledge of these things may be obtained; yet that spiritual knowledge and view of them by which they become sources of true comfort is given only by the efficiency of the Holy Spirit—the Comforter. Therefore Christ said when he promised the Comforter, to his people, “But the Comforter who is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things—He will *guide* you into all truth—For he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come.” By not speaking of himself, but speaking whatever he shall hear, is meant that he shall not teach any thing contrary to what Christ taught—nor bring or apply any thing to the minds of Christians for consolation, which is not according to the scriptures, or written word of Christ. The words might have partial reference to a further revelation to be given by the Spirit to enlarge the canon of scripture, which was not then completed. But so far as they respected the office of the Comforter to Christians in general, or in after ages, they are to be understood as above. It is added—“He shall glorify me, for he shall receive of mine, and shall *show* it unto you. All things that the Father hath are mine. Therefore said I, he shall *take of mine*, and shall *show* it unto you.”

The *things which are Christ's*, and which are the *Father's* also, as here mentioned, are the things which are contained in the scriptures, relating to the person, offices, and work of Christ; and whatever respects the plan, designs, and government of God.

Now it is the office of the Comforter to *show* or reveal these things to the people of God. In discharge of this office, he gives to them a clear and spiritual view of truth, or a sense of the reality and glory of the things revealed in the scriptures. Without this divine teaching and influence of the Spirit, the *word*, though clearly exhibiting the most important truths, would remain a dead letter—incapable of giving any spiritual consolation or Christian comfort to the soul. To this purpose are the words of the apostle 1. Cor. ii. chap. “As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : For the Spirit searcheth all things, yea the deep things of God. For what man knoweth *the things of a man*, save the spirit of a man which is in him? Even so, *the things of God* knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God that we might *know the things* that are freely given us of God.—But the natural man receiveth not *the things of the Spirit of God*, for they are foolishness unto him ; neither can he *know them*, because they are *spiritually discerned*.”

The things of Christ and of God, are in the *word* set before the minds of natural men, but they do not “receive” or “know them.” They do not perceive their true nature and glory. So far as they at any time feel a *conviction* of the truth they are exercised with pain. Truth will always be painful to a corrupt heart. But in *the sanctified* there

is a foundation laid to derive peace and comfort from divine truth. It is to those in whom the Holy Spirit hath begun this foundation, that he communicates comfort by the instrumentality of the scriptures. To do this to the best advantage, he places them in those circumstances of trial which are needful to give them an experimental knowledge of their own nothingness and absolute dependence, and in these situations *brings to their remembrance*, and impresses upon their minds, in their reality and importance, the things of God and his kingdom, as contained in his word.

Many and various are the sorrows, afflictions and discouragements of God’s children, on account of their own great deficiencies and declensions and in view of their numerous enemies within and without—the great opposition they see to the kingdom of Christ, and the triumphing of its enemies. There is no affliction, or discouragement which they can be under, but there are also, in the word of God, many declarations relative to the divine character and government, and many *precious promises*, exactly answering to their situation. *These* the Spirit of God applies for their support and comfort, so that they can adopt the words of the apostle with application to themselves, “as *sorrowful*, yet *always rejoicing*.” Are they in circumstances of poverty and want, or afflicted with pain, sickness, losses or bereavements? They learn their dependence and the vanity of this world—They look to God thro’ his word, and eye the divine hand in all their circumstances—They trust in God as their portion, and rejoice that he reigns. They have meat to eat which the world

knoweth not of. "The Lord gave and the Lord hath taken away—blessed be the name of the Lord"—"Whom have I in heaven but thee? and there is none on earth I desire besides thee." Do they look round on children, families and friends, with rising anxiety, beholding them exposed to be left orphans, defenceless, and surrounded by all the snares of an alluring, delusive world, and in the midst of prevailing vice, error and impiety? Yet in view of the perfections of God—his holy and wise providence and the precious truths and promises of his word, they can cheerfully commit all to him—leave the morrow to take thought for the things of itself, and find comfort and support in the consideration of their dependence. Are they bowed down with a sense of their insufficiency and weakness, and their proneness to wander from God through the power of indwelling sin? The Holy Spirit, faithful to his office as Comforter, sets before them the divine character, and the precious promises of God to his children, that he will never leave them nor forsake them—that his grace shall be sufficient for them—and that as their *day* is so shall their *strength* be. Thus they are strengthened and *comforted*—and while they loathe themselves, and are disposed to say with the apostle, "O wretched man that I am, who shall deliver me from the body of this death," they can add also with him, "I thank God, through Jesus Christ our Lord." And even when they are in darkness, doubts and fears, relative to the ground of their personal hope, divine truth is by the Holy Spirit, made a comfort and support, so that they can say, "though he slay me, yet

will I trust in him."—Pleased with the divine character and law—and desiring no other method of salvation than that in the gospel, the language of their hearts is, "let the Lord be magnified." Thus there is a degree of Christian comfort and support, in the truly humble soul, even when in great doubt relative to a personal interest in Christ. A spiritual view of God and divine things is always accompanied with a degree of joy and comfort to the soul.

Again—Are the people of God pained and distressed in view of abounding iniquity, and the danger and perishing state of sinners? They are comforted by the consideration that the Lord will do whatsoever seemeth good in his sight—that the residue of the Spirit is with him—that he has infinite wisdom and goodness, and while he can have mercy on whom he will have mercy, the great object and desire of his heart is, to glorify the riches of his grace, and thereby promote the highest happiness of his kingdom.—And when the ways of Zion mourn, and the enemies of Christ lift up their heads and triumph in expectation of the downfall of his church—still they find comfort and support in consideration of the *rock* on which it is built—and in view of the promises of God that the gates of hell shall not prevail against it—and that the wrath of man shall praise him, and the remainder of wrath he will restrain. Thus sorrows, trials, imperfections, the temptations of the world—all the various circumstances and situations in which Christians are placed, are *designed* and overruled for their good. It is to give them opportunity of becoming experimentally acquainted

with the fulness of God—even all the things of Christ and of God which are contained in the glorious truths and precious promises of the gospel. The Comforter, in performance of his office work brings these things to their remembrance, when needed, and so opens, applies and enforces them, that believers are supported and strengthened, and built up in holiness and *comfort* to eternal life.

From these observations relative to the way and means by which the Spirit of God communicates comfort to his people, and the sources from which it is derived, the true nature of Christian comfort appears. It is of a divine and holy nature. It implies the exercise of gracious affection; and, so far as it is really experienced by any person, affords certain evidence of an interest in Christ. Many have had what they indeed called Christian comfort; but it was not the comfort of the Holy Ghost, nor such as to afford any evidence of a union of heart to the divine character. They have had high and rapturous emotions, arising from a supposition that God has pardoned their sins and become their reconciled God and Father—a *comfort* which every sinner may have who can flatter himself that he is thus safe, though his heart may be unrenewed, and totally unreconciled to the true character of God. But the comfort of the Holy Ghost, being a fruit of the Spirit, is of a holy nature, and necessarily implies an holy taste. The sources from which it is derived, or the objects in view of which the mind is delighted and strengthened, are the things of God—the divine perfections and government. But to be delighted, strengthened and comforted by a view or con-

sideration of these things, implies a moral taste in conformity to them. The affections therefore, of love, joy and delight in God, are gracious affections. And as it is evident that no comfort can be derived from a view of the divine character, any farther than it excites those and other gracious affections implied in them, it therefore follows that Christian comfort will ever be in proportion to the degree of gracious affection in the soul, and that Christian hope and assurance will *ordinarily* follow with proportional clearness and strength. In this view it appears, also, that a life of religion is far from being a gloomy and *uncomfortable* life. So far as we have any true religion, we have the Spirit of God and the comfort of the Holy Ghost. If Christians are at times cold and comfortless, it is owing to their own deficiency in grace—It is because they have grieved the Spirit of God, and are deprived of his influence. Christ has indeed predicted worldly tribulation to his followers, as the consequence of their adherence to him; but he has added the gracious promise, “in me ye shall have peace.”—Nor has his truth or faithfulness failed. To take up the cross and follow Christ, involves many sorrows and trials, yet according to his promise we have a comfort and support under them—a joy and peace in God, which the world cannot give nor take away. “*For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.*”

PHILOS.

Thoughts on the sinner's controversy with God.

THAT men have a controversy with God is abund-

antly taught by his word. The same is fairly inferred, from the evil of their doings. The apostolic exhortation would be pertinent on no other ground : 2 Cor. v. 20. *Now then we are ambassadors for Christ ; as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.*

The subjects of divine grace were once enemies ; for they were by nature children of wrath, even as others. Accordingly saith the apostle to the Coloss. i. 21. And you, who were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled. The same apostle to the Romans says, *The carnal mind is enmity against God.* But multitudes, who yield some general assent to the truth and importance of revealed religion, have never been convinced, that they were enemies to the true character of Jehovah, and thence engaged in an unrighteous controversy with him. This, however, may be true in fact, tho' they never were convinced of it ; and even tho' they imagine, that their whole heart is right with God. Men are naturally blind to themselves. It is an high attainment, for any one, to know the plague of his own heart. Men are liable to remain ignorant of their controversy with God, by thinking him altogether such an one as themselves. To think thus of God is natural to all men, as sinners. In this mistake they would always continue, unless it were rectified, by a conviction of the truth. Men are often kept in blindness, as to their controversy with God, and the enmity of their heart towards him, by a groundless persuasion of his love to them, and that this love will, eventually, secure their happiness.

So long as they remain in this mistake, it will be as impossible to convince them, that they are enemies to God, as that they directly hate themselves, which they know is not true. Numbers who seemed to themselves at peace with God, while under this mistake, have been afterwards convinced, that they had been making lies their refuge.

The ground of controversy, on the part of men, is a supreme regard to their own interest. It is similar, in this respect, to all those controversies among men, which originate in their selfish passions and lusts. Men have need only to be apprized of the truth, as to the real character and purposes of Jehovah, to see and know, that their hearts are in direct opposition to him, and his holy government. The truth of this may be illustrated by the following similitude.

A person, in whose vicinity I live, and who unites the most amiable character with all the requisite means of doing good, has a claim on me, to a certain amount. The sum due is not beyond my ability to pay, at any time, were I honestly disposed. He notifies me of his claim, and that the payment cannot be dispensed with. I acknowledge his claim, in words, but still delay the satisfaction ; yea, am dishonest enough to harbor a secret purpose of defrauding him out of the whole. This I resolve to do, at least so long as it can be done, with safety to my person and interest. My creditor, mean while, finds motives to improve every occasion, for showing me kindness. These are daily furnished, by numerous wants of mine, which he is careful to relieve, though unasked. From all this I infer, that, however just

his claim, and whatever he may still say of its being indispensable, he is secretly determined to let it remain unsatisfied, yea, to dispenſe, at laſt, with both principal and intereſt. Under theſe circumſtances, and miſtaking his true character, I ſeem to have great reſpect for him, and often ſpeak of him accordingly. I would reſent a ſuggeſtion of being at variance with him, or even of harboring the ſeeds of an unfriendly thought towards him, in my heart. The time comes, however, when my creditor can no longer forbear, conſiſtently with his extenſive views of doing good, and promoting the general happineſs. He is hence led to take ſuch meaſures as convince me, that he feels himſelf wronged by my delays, and that his claim, ſo far from being relinquished, muſt be ſatisfied;—that in caſe of reſuſal I muſt meet a proſecution at law, which will involve me in expenſe and ruin. I now diſcover, for the firſt time, that the whole of my ſeeming reſpect, and ſenſe of obligation, were founded in a falſe idea, that my indulgent creditor had too much partiality for me and my intereſt, ever to enforce his claim. But no ſooner am I convinced of the truth, than all my former feelings give place to reſentment and oppoſition. I labor to obliterate a ſenſe of paſt obligations, and to think myſelf juſtifiable, in pouring out complaints of hard uſage. My firſt ſtep is to find means of defence; yea I am reſolved that his claim ſhall be realized, only at the end of the law. It is now decided, that I have a controversy with him, in earneſt. It is remarkable too, that all this takes place, *without the leaſt change of character, on either ſide.* My generous and long in-

dulgent creditor has acted like himſelf,—from the pureſt motives, and in a manner, which all honeſt minds muſt approve. I, too, am the ſelf ſame character, and governed by the ſame motives as before. The apparent change, in my feelings and conduct, is a genuine reſult of the ſame motives, under the preſent change of circumſtances. Loving myſelf ſupremely, which is the ſource of every unrighteous controversy, I am full of diſlike and enmity. Yea my feelings become implacable, to ſuch a degree, that, with ſufficient power, I would not merely defraud him of his due, but ſpoil him of all he poſſeſſes, and enrich myſelf, by his entire ruin. The only reaſon, fairly aſſignable is, that my creditor will not ſacrifice, to my ſelfiſh and diſhoneſt wiſhes, what can be no longer diſpenſed with, conſiſtently with juſtice to himſelf, and with benevolence to the multitudes, who are always dependant on his charity.

The application of this ſimilitude is plain and eaſy. Miſtaking at once the character of God, and their own, men uſually flatter themſelves, that they are at peace with him. They are too pure in their own eyes, and withal too blind to the plague of their own hearts, to admit, as poſſible, that theſe ſhould be fraught with enmity againſt him, though they defraud him every moment of his due. They can even imagine themſelves well affected towards God, and very thankful under the receipt of his mercies, while treaſuring up unto themſelves wrath, in the abuſe of them. But let the light break in upon their conſciences, ſo as to ſhow them the truth of facts; let them ſee, that the meaſures his infinite benevolence is taking, to promote his

own glory and the happiness of his holy kingdom, must be destructive of all their selfish schemes and hopes; that he has not remitted his claims to their whole hearts; that he holds them guilty and condemned, and for ought they have present reason to hope, will treat them as vessels of wrath, fitted for destruction; yea, that there is no hope for them, but in his sovereign and uncovenanted mercy;—let all this be realized, and the conviction will be inevitable, that theirs is the carnal mind, which is enmity against God. Of all this multitudes are, one time or other, convinced, to their confusion and dismay. Of this all must be convinced in time, or by the light of eternity, when there will be no hope.

In the view taken of this subject, we see the source of all the opposition which is felt, and often expressed, to the distinguishing and holy doctrines of the gospel. We here see the only source of opposition to the doctrines of divine decrees, election, sovereignty, and distinguishing grace.—These are doctrines revealed and clearly taught, in the word of God. As such they belong to men. Were men's hearts right with God,—were these filled with that disinterested and holy love, which is the fulfilling of the law, such doctrines would be their rejoicing and hope. Did men love God with all the heart and repose answerable confidence in the perfect wisdom and holiness of his government, they could find no objection to his having foreordained whatsoever cometh to pass; or to his working all things after the counsel of his own will. They would, in like manner, acknowledge his right of doing what he will with his own, and be pleased, that

he should have mercy on whom he will have mercy. Knowing that all might otherwise be lost, the coming and work of Christ notwithstanding, they would be glad, with exceeding joy, that God had, from the beginning, chosen some of mankind to salvation, through the sanctification of the Spirit and belief of the truth;—that these should in due time be called, with an holy calling, and be to the praise of the glory of his grace. In the dislike, which is manifested to these doctrines, we may see and know men's opposition of heart to the true character of JEHOVAH, any professions of the contrary notwithstanding.

We further see, in the light of this subject, the fearful dangers men are in of making lies their refuge, and thence being deceived, to their utter destruction. So long as they make shift to quiet their minds, with misapprehensions of the attributes and designs of God, they will never embrace the truth, as it is in Jesus. This they will never do, nor feel the need of doing, till made acquainted with the existing controversy between God and them. Hence, how important to be thoroughly convinced of the truth! The gospel reconciliation will otherwise be foolishness to them, and thence be despised and neglected. As a proper and necessary mean of convincing men of the truth, of what vast importance, to exhibit the attributes and government of the blessed Jehovah, by the light of his word, and with these the glorious and distinguishing doctrines of his grace! These are often made the wisdom and power of God, to the salvation of souls. Though they fail of this effect on multitudes, every mouth will be stopped, the impenitent have no

cloak for their sins, and God be glorified in their just punishment.

Hence finally, how vast the duty and importance of reconciliation to God! Without this, there can be no peace nor salvation to the wicked. Without this, they could not enjoy a moment's happiness, though God should admit them to dwell, eternally, in the presence of his glory! Continuing their controversy with him, they must ere long suffer the dire execution of the sentence, which is written for their admonition, *But those mine enemies, who would not that I should reign over them, bring hither and slay them before me.*

TROPHIMUS.

The uses, designs and instructions of the book of Revelation.

MANY people consider the book of Revelation so mysterious and intricate, that they expect they can obtain very little, if any useful instruction from it. All appears quite unintelligible, except that which is written in the beginning, to the seven churches of Asia: They find no use for the rest. Yet all, who acknowledge the divine authenticity of the holy scriptures, must admit, that this book was given us by God; and certainly, no part of it was given us in vain. We can by proper application, obtain that instruction from it, which the most High intended to furnish. We ought not therefore to lay it aside as useless, — as a book from which we can obtain no valuable instruction, especially as in the book itself, we are called upon to attend to it, and are assured that he is blessed, who readeth and heareth and keepeth the prophecies of this book.

This book contains by way of

prophecy, a general account of the world from the time in which it was written, to the final judgment: yet the prophecies are designedly wrapped up in figurative language, and are so general, that it is evident it never was intended to afford mankind a knowledge of future events in detail, or enable us to foreknow what is to be the event of wars, or the fate of particular nations, what heresies will prevail, or in what ages and nations they will spread, and perhaps it does not furnish us with sufficient information to decide the precise time, when the more remarkable events, which are foretold, shall be accomplished. Mankind have a strong propensity to pry into future events; this appears by the idle attention which they have paid to astrology, omens, and familiar spirits in former ages, and to gypsies, noises, dreams and unfortunate days, at the present. And it is possible that many people, when they read this holy book, consult it with a view to learn the fortune of nations, and the particular time when particular events will take place. Many have undertaken by their interpretations of this book, to tell the fortune of the world, have given their predictions with much assurance, and found themselves disappointed. Others having searched it for the same purpose, have been convinced that it would not answer their design, and have therefore rashly concluded that it was of little use. This is probably the true reason why so many neglect the study of this book, as if no advantage could be derived from it. But is this a just conclusion? Is it true, that because we cannot foretel future events by it in particular detail, that it is of no use? Or because we cannot un-

derstand every thing before its accomplishment, which is signified by its representations, does it follow that nothing can be known, and that it is unprofitable? By no means.

One design of this book is to give a representation of the character and employment of Christ, since his resurrection and ascension to glory. In the writings of Matthew, and the other evangelists, we have the history of Christ in his state of humiliation, when he appeared in the form of a servant, despised, derided and put to an ignominious death. Though his divinity is there brought into view, yet his human nature, consisting of an human soul, and an human body, in low circumstances, make the strongest impressions on our minds. His divine nature was not capable of sorrow, but his reasonable or human soul is there represented, as acquainted with grief, so that he said to his friends, My soul is exceeding sorrowful, even unto death. But it was important that the church should have some just representations of him, in his present exaltation, when his human soul and body are glorified, his divine perfections more clearly exhibited, and his whole person seated on the throne of God, at the right hand of the Father. This is given in the Revelation. In this book he is brought into view, decked with excellent majesty and glory, sitting on the throne of the universe, surrounded with an innumerable company of adoring intelligences, all triumphing in his perfections, and awaiting his commands. Thus he appears infinitely more exalted, than when he dwelt in a mortal body. Here we see him presiding in heaven, with all power in heaven and

on earth given into his hands,—in the exercise of an almighty providence over friends and enemies in this world, directing all the successive scenes and events of it down to the final consummation of all things. In the writings of the evangelists, he appeared weak and low, but in the Revelation, he appears in power and greatness, as being God in very deed. In the former, we have the gospel of Christ in his humiliation; the latter may be called the gospel of Christ in his glory. This revelation is necessary to impress our minds with a suitable reverence of his majesty, and a just sense of his infinite condescension, when he gave himself a sacrifice for our sins; and is therefore of great use to his people.

The Revelation is also evidently designed to fix on our minds a full sense of the divine providence and agency, respecting all events. These are represented in the most striking manner, through the whole book. All the blessings, and prosperous days of the world, are represented as coming immediately from the hands of God our Saviour, and all the vials of his wrath are poured out upon it at his command, and by the ministry of his angels.—In the first great period of these prophecies, seven seals are opened by Christ himself, that all the events which take place under them may be seen to be effected by his overruling providence.—In the next great period, Christ is represented as sending forth seven angels, sounding their seven trumpets, intimating that all the events of this period are the effects of his government.—After this, seven angels come forth from Christ, with seven vials, contain-

ing the seven last plagues, in which is filled up the wrath of God, that his agency may appear, in these dispensations of vengeance.—In the fourth great period, a mighty angel descends from heaven, and binds Satan a thousand years, and a long season of peace, purity and prosperity takes place, and earth very much resembles heaven. This also is the work of providence, in which the agency of Christ is very manifest.—After this Christ will suffer Satan to be loosed a little while, and so things will be prepared for our Lord, at the conclusion of the whole, to come to judgment, destroy the very frame of the world, condemn his enemies, and receive his saints into his kingdom and glory.—We have, in many parts of the holy scriptures, declarations of a divine providence in the events which are brought about in our world; but we have no where, in all respects, such striking representations of the direct agency of God, in all the affairs of the world, as in these prophecies. This is indeed the matter of the whole book. This is an useful and important lesson of instruction; and here Christ is represented as a sovereign, dispensing his dealings of providence as he pleases. He is the potter, and men the clay.

Another important truth, which the Revelation is designed to impress on the minds of men, is the great love of Christ to his church. When he was in his state of humiliation, he manifested the tenderest affection for his people; and this book shows, that it is not at all diminished since he is so highly exalted. This is evident by the provision he makes for his followers, under the persecutions that they endure, and by the

bleffedness which he engages to such as are martyrs in his cause. None of the vials of his wrath are poured out upon them; but all upon their enemies, and in their favor. And in the issue, every thing appears to have been ordered with reference to their everlasting good.

It is also one design of this book, to exhibit the meekness, faith, patience, perseverance and general character of the saints. These are illustrated by the trials and temptations which they were to endure, and their conduct under them. Perhaps these graces of the real Christian, are no where in the bible set forth, in a more striking manner, or in a way better calculated to teach us our duty, and afford us an advantage for self-examination, whether or not we have the Christian spirit.

The desperate depravity of the human heart, in its natural state, is also set forth in a striking way in this book. This is taught us by representations of the opposition made both by Pagans and Antichrist, and at last by Gog and Magog, against God and his church; and by their impentence and blasphemies, under the warnings given, and the calamities brought upon them. This is stated, as being very universal, and such as nothing but the power of God can reduce. This is certainly a truth very important to be established in the consciences of men.

The Revelation is also evidently designed as a warning to the wicked. No part of the word of God sets forth his wrath against the impenitent, and the certainty of their final destruction, more forcibly than this. The whole book represents them as accursed of God, and the denunciations of his

anger against them are delivered in determinate language, fitted to fasten upon their minds the necessity of being reconciled to God, that they may escape the great day of his wrath. It is difficult to conceive, how any thing could be written more forcibly to discourage iniquity, and to urge sinners to fly to Christ, and escape from the wrath to come, than what we here find. They are shown how all their opposition to the government of God, and their devices against the being and prosperity of his church, shall be totally defeated, and only serve in the issue, to add to the triumph and prosperity of the cause and people of God, and sink themselves into utter perdition.

This book is also full of support, consolation and encouragement to the saints, and brings the best motives to incite them to hope, patience and fidelity in the service of God. Many parts of it are particularly designed to comfort the church, under the long state of trial and depression which is foretold. The saints are reminded, that all events are in the hands of their Lord, that he has promised them the victory, and that even in this world, the church shall enjoy his protection, and the prosperity of the millennial state; and shall hereafter be received into his presence, and see the everlasting prosperity of Christ and his people, when all their enemies shall be receiving the rewards of their ungodliness. The motives which this book furnishes to holiness, render it a precious and profitable portion of holy writ. Further:

The book of the Revelation is of use to confirm our belief in the whole word of God. It continually gives increasing evidence of it from age to age, by the accom-

plishment of its prophecies. Many of these have been already accomplished. The church has been persecuted, and yet preserved,—the heathen Roman empire overturned,—Antichrist has arisen, and is far advanced on the decline. The state of the church, and of the world, has exactly answered the representations given in the Revelation. The accomplishment of the prophecies has explained them. The evidence arising from this, serves to confirm the directions, promises, threatenings and other instructions of the whole bible, and increases their force and influence. This book therefore is worthy of serious attention, as it bears an increasing testimony to the truth and importance of Christianity.

In addition to the uses of this book, which have been mentioned, we may notice the warnings of Christ to his churches, in the three first chapters,—the evidence it gives, that in this life we are in a state of probation, and that a day of general judgment is drawing near, when the universe shall be assembled, and men shall be judged, and rewarded, according to their deeds done here in the body. It assures us that the concerns which are going on in our world, on account of their amazing importance, engage the attention and exertions of heaven and hell. All these considerations are serious motives, to persuade us to attend to the things which belong to our peace, before they are hid from our eyes.

It ought by no means to be supposed that the Revelation has no other uses, but those which have now been mentioned; for in reality, there is scarce a doctrine taught in the scriptures, a command given in the new tes-

tament, or a motive urged to enforce our duty, but what is one way or other illustrated, confirmed and impressed upon us, with distinguished advantage, in this sacred book. Therefore however mysterious and unintelligible it may be in some things, especially when consulted with a view to explore future events, yet respecting the uses and instructions now noticed, it is as plain, and as well adapted to the lowest capacities, as any part of the holy scriptures.

Finally : If we would read this book to advantage, we must not be too anxious to understand those things which are not revealed in it,—which infinite wisdom did not intend we should know, before their accomplishment. Some general views of future events God intended we should learn, particularly that the church should be for a long time persecuted and depressed,—that great judgments should be poured out on the earth,—that Satan should be bound,—the knowledge of the Lord cover the earth,—wickedness again take place,—and finally that Christ should come to judgment. So much knowledge of futurity is useful, and so much is very plain before its accomplishment. But there are things mysteriously predicted, not to gratify our curiosity, but that their accomplishment may be an increasing evidence to the holy scriptures.

Let us then search this book, for profit ; and it especially concerns us not to be so eager to understand what the author did not design to reveal, as to overlook and disregard the rich instructions which are plainly taught, and which it is evidently the will of Christ that we should principally regard.—When it is the leading

object of people to pry into mysteries, and develop the secret designs of the most High, they are ready to disregard every thing plain, however excellent and important, as something vulgar, and below their aim, their imagination becomes heated, their fancy is set at work, and there have been many sad examples of the most mischievous effects ; men have run mad in this way of studying the prophecies. But if we will diligently read them, that our hearts may be solemnly impressed with the plain truths, serious warnings, and other useful things which they afford, we shall find abundant matter for Christian edification and comfort. G.

The labor of persons, divinely enlightened, illustrated, and the subject applied to the conscience, in four letters, from VIATOR to CHRISTIANUS.

LETTER I.

DEAR CHRISTIAN FRIEND,

AS we profess to be Christians, it especially becomes us to fill up our time in the most useful manner, and to give, or to receive instruction, as opportunity may present.

You will not think me too assuming, as I have passed the middle period of life, and have travelled considerably, to point out some of the failings of the professors of religion at this day, and to remind you, with myself, of our covenant vows—that it is our duty, and will be for our highest interest, often to reflect upon the mutability of this present world, and of the vast importance of the one to which we are hastening—to reflect upon our obligation, perseveringly to “run the race set before us,” and to make it our

constant business to please the divine Redeemer.

The great apostle to the Gentiles, addressed his Christian friends at Corinth, in the following words. 2 Corinthians v. 8, 9. *We are confident, I say and willing rather to be absent from the body to be present with the Lord. Wherefore we labor that whether present or absent we may be accepted of him.*"

These words evidently respected the apostles primarily, concerning whom it is said in the preceding chapter, "God who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." But they no doubt secondarily respect all persons, who are actually renewed by the Holy Ghost in every age of the world—all persons who are actually, "created in Christ Jesus unto good works," whether they be Jews or Gentiles, public ministers or private Christians.

Notwithstanding the attachment in all men, naturally, to this world, and their great inattention to every thing of a serious nature, those persons into whose hearts, "God hath shined," are often "willing to be absent from the body to be present with the Lord:" and so far as they are sanctified, they "labor whether present or absent to be accepted of him."

Persons divinely illuminated, into whose hearts "God hath shined," to show his glory "in the face of Jesus Christ," have a new nature; so far therefore as they act under its influence, or act in character as Christians, they endeavor to meet the approbation of him, who hath graciously quickened them, and accepted their persons in Christ; and given them the "spirit of adoption." So far

as this spirit prevails in them, they realize that they, "are bought with a price," and feel disposed to please him, "who hath so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." They are equally disposed to please him, "who was wounded for their transgressions, and bruised for their iniquities." They "are indeed dead unto sin, but alive unto God through Jesus Christ." Their language is like that of the sweet singer of Israel, "I delight to do thy will O my God; yea thy law is in my heart."

As the affectionate wife, with respect to her person, and the management of all her concerns, seeks to please her husband, whether she is in, or out of his presence, so persons enlightened into the truth, and allied to Christ, who is "the chiefest among ten thousand and altogether lovely," much more, "labor whether present or absent to be accepted of him." They labor to please him, not merely in some transient warmth of affection, or upon some public occasion, but uniformly, and even in the most retired situation. Most sincerely they adopt the following prayer, made by the man after God's own heart, "Search me, O God, and know my heart: try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting."

I am far from supposing, that those enlightened from above, are perfect in the love of God and man; but imagine nevertheless, that it is the governing desire of their hearts to love and serve the Lord—that they are disposed to watch—pray—fight the good fight of faith—to lay hold upon eternal life

—to go on, unto perfection. Each one in the language of Paul says, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, I press toward the mark of the prize of the high calling of God in Christ Jesus."

I am, dear Christian Friend,
yours in Christ.

VIATOR.

(To be continued.)

Reflections on God's feeding his ancient church with Manna.

IT is well known, to all, who have any acquaintance with sacred history, that the children of Israel, after they came out of the land of Egypt, where they had endured most cruel servitude, were made to journey forty years through a wilderness. This journey, with all their wanderings and all the difficulties, dangers, and losses they met with, was of divine appointment, and necessary to prepare that people to enter the promised land. The holy sovereign of the universe was now *humbling* and *proving* them.—Among the methods which God took to humble Israel, Moses particularly speaks of his feeding them with manna. Deut. viii. 16. *Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.*

This manna was miraculous bread, rained down from heaven. It was to be found every day in the week, excepting the sabbath. No man was able to make the least gain of it, by gathering large quantities; for if they left the gatherings of one day over night, by the next morning it would contain worms, and become entirely unfit for use. On the sixth

day, however, they might gather double the quantity which they did on other days, for such was the wonderful providence of God, that this bread from heaven, if laid up with reference to the sabbath, would retain all its sweetness and deliciousness unhurt. Tho' so difficult to be kept, in ordinary cases, even over one night, yet Moses, by divine command, laid up a pot of this manna, that succeeding generations might see with what bread God fed the children of Israel in the wilderness; and this was preserved hundreds of years. For the space of forty years, God ceased not to send a supply of this food for the whole congregation. Thus wonderfully did the Most High distinguish the children of Israel from all other nations, by the manner of their being supported. It was far from being so with their fathers. Abraham, Isaac and Jacob, from whom they descended, were husbandmen, and cultivators of the earth. God did not provide for them miraculously; but they supported themselves, and their numerous families, by the sweat of the brow. Therefore Moses said to them—*God fed thee in the wilderness with manna, which thy fathers knew not.* Such a thing had never been known or heard of, before it was done for them.

Should we not suppose, at first view, that to be thus miraculously supported, day after day, and year after year, would be viewed by them as a great and distinguishing honor, and that they were rather in danger of being *proud* of it? Should we not suppose it would be gratifying to the feelings even of the *natural heart* to be as certain as the children of Israel were of daily food, and to obtain it with so much ease,

and at so little expense? They had no occasion to endure the fatigues of the seed-time and harvest, nor had they any anxiety, lest their prospects should be cut short, by untimely frosts, or blasts. Yet Moses expressly says, God fed them in this way that they might be *bumbled* and *proved*. How can we view this as a method made use of by God, to *bumble* them?

This question will not be difficult to solve, if we keep in mind the natural feelings of the human heart. All mankind, in a state of nature, aspire after riches and worldly greatness. The natural heart has no desire of laying up a treasure any where but in this world. The idea of accumulating property, of increasing worldly substance, is, with most men, a darling one. With a view to personal distinction, and self-exaltation, each one is ambitious to collect and possess more of this world than his neighbor. To obtain this end, some are planning one way, and some another, and they are continually taking advantage of the failures and defects of each other's plans. That there is this thirsting for property among mankind is very manifest. It is a characteristic of the depraved heart. Do we not already see, therefore, that God's feeding the children of Israel with manna was wisely fitted to *bumble* them? He fed them faithfully and deliciously, but he effectually shut the door against their amassing property and growing rich. They had food in plenty from day to day, but they could not hoard up a single grain of the manna; for it would not keep. In this dispensation of his providence, God combatted all their notions of greatness and grandeur. They

all were well provided for, but not one of them was rich, nor was there any way for one to get above another. So eager was their desire to make gain of the manna, that they, at first, broke over the divine command and began to hoard up, but what they gathered soon became nauseous to them. Thus was their ambition checked, and thus were their proud hearts mortified. Their fathers Abraham, Isaac and Jacob were men of large possessions, had many servants, and while they lived, they were continually adding to their wealth, and were accounted great and honorable in the earth. The same things were coveted by *them*, but they found themselves restricted by being fed with manna. We may easily see, therefore, that this dispensation of God, though in reality a great blessing and honor to his people, was pointed directly against their proud and selfish hearts.

To the hearts of the unsanctified, the thought of dependence is painful. They wish to have every thing, on which their happiness depends, in their own hands, and at their own disposal. This being the natural feeling of the human heart, how wisely suited to humble Israel was God's appointment in feeding them with manna? Nothing could be more so. While he manifested the greatest care and tenderness for them, he crossed all the feelings of their proud and aspiring hearts; for they were kept in a state of absolute dependence from day to day. On the return of each night, they gave their eyes to sleep without having a morsel of bread, or any thing with which it might be made, in their dwellings. Their whole dependence was on the mere bounty and promise of God.

They lived as it is sometimes expressed, from hand to mouth. It was something like taking all the possessions of a rich man from his hands, and giving him his stated meals, without suffering him to have any thing which he might call his own.

An interesting application of these thoughts may be made to the Christian life. This manna was typical of the Lord Jesus Christ, who is the bread of eternal life, as appears from John vi. 48—51. *"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."* In Rev. ii. 17. it is said—*To him that overcometh will I give to eat of the hidden manna.* God's children are as dependent for spiritual food, as the Israelites were for their manna. As well may we suppose that our bodies can subsist without food, as that the renewed soul can live without partaking of the heavenly manna, without some spiritual refreshing from Jesus Christ. Must Christians, then, feed upon the bread which came down from heaven, the hidden manna? How do they get supplied? In the same way that the Israelites did with their daily food. God does not set them up with a stock or sufficiency at once. This is very far from being the case. He keeps them quite poor and empty in themselves, and supplies them from one minute to another, according as he sees they need. In this way his own glory is most displayed, and their safety best se-

eured. The whole dependence of Christians for that spiritual food, which they need, is on the mere mercy and promise of God, just as it was with the children of Israel, in regard to their food for each succeeding day. They ate all the food they had every day, and lay down at night, without having the least help in themselves. They were poor and perfectly destitute. If God had not interposed for them every day, they must inevitably have perished. It is just so with Christians in regard to spiritual things. They are in a state of absolute dependence from one day, and from one minute to another. They have no grace which they keep in store, and to which they can repair for support under heavy and unexpected trials, or to enjoy special privileges. How they shall feel under some great trial which they have in prospect, or when they may come to special ordinances, they know not, because in themselves they find no help nor strength. The prophet Hosea speaks of the *Lord's raining righteousness upon his people*; and these thoughts show us how we are to understand him. As the manna was rained down from heaven, so righteousness is rained from heaven on the children of God. For that peace of conscience, that joy in the Holy Ghost, that increase of grace and perseverance therein, which are so necessary to the Christian character, they are dependent from one moment to another. All holy exercises, such as submission and quietness under trials, faith in divine promises, longings of soul after God, and benevolence toward men, are from heaven, and are fruits of the Holy Spirit. Christians have God's promise that they shall be supported, and this is their whole security.

It becomes them therefore, to say as the apostle Paul did, *By the grace of God we are what we are.* H

A Narrative of a revival of religion in Middlebury, a parish of Waterbury, in the years 1799 and 1800, communicated to the Editors by the Rev. Ira Hart, pastor of the church in said place.

GENTLEMEN,
HAVING read with much pleasure and profit, the accounts in your very useful Magazine, of the late wonderful work of God in this and the adjacent states; I feel encouraged to send you a narrative of what the same *beneficent and merciful being* has done for us in this place. Altho the number of the converted or convinced here is not so great as in some other places of which you have published an account; yet enough has been done to awaken many slumbering Christians to more exalted and pure devotion, and to excite praises to Zion's king from many who were *spiritually dead*. It is animating indeed, to hear the former *worldling*, speak affectionately and feelingly of the gospel of Jesus Christ; the *opposer* commending the doctrines of grace; and to see the once gay and volatile youth take each other by the hand, saying "come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in his paths.* The Lord will build up Jerusalem let us be glad and rejoice.

This society is but lately formed, and I am the first settled minister. I am informed that some years since, there was a small re-

vival of religion, and several persons added to the church. At the time of my settlement, while every thing else appeared favorable, the spirit and power of vital piety seemed almost gone. There was a commendable and general punctuality in attending public worship on the sabbath; but not that animation, that fixed, engaged attention and solemnity, which characterize those who tread the courts of the Lord to be fed with the *bread of life* and the *waters of life*. We had a number of praying families, but alas too many, in which the morning and evening sacrifice was not offered to God, and no supplication made by parents, for the gracious presence of the Redeemer with themselves and their children.

Several cases of discipline existed in the church, which required the tenderest management and lay upon the brethren as a heavy burden. All saw and acknowledged the evil and longed to have it removed, but in the general inactivity and discouragement, and owing perhaps in some degree to the want of a settled minister nothing effectual had been done. The church appeared timid, and some of the enemies of the cross exulted and cast reproach. It will appear however, that our sinful fears were not realized; and that Christ, the great head of the church, caused the sweet influences of his grace to break forth from this very quarter, whence we expected trouble and danger, on which we grounded our fears of disunion, and which appeared at the time to hang over us as a portentous cloud.

Returning home from some places where there was a revival, my mind became impressed with the idea, that nothing so effectually

kept off the divine blessing from us as our neglect of those cases of discipline. The church were urged to proceed immediately, and being soon convinced that reformation must begin at the house of God, entered into the affair with spirit. I soon found that individuals had for some time past been wrestling with God in prayer, and had a strong hope that what they heard from other places, would be soon realized here. This helped to encourage them and others to proceed against an offending brother without delay. In July, a complaint was regularly exhibited, and a day for the trial appointed. A circumstance now took place which shewed that the Lord was on our side. Though the accused, a man aged about 80, appeared for some time not to regard the summons of the church, and tho' pains were taken to suppress the evidence; yet such was the power of God, that he found no peace, 'till his heart melted, and he appeared and plead guilty to the complaint. His venerable appearance, his apparent deep-felt penitence and humility, rendered the scene peculiarly affecting to the church and to his own family. On his confession, which was public, he was restored to our charity and communion. It was indeed a solemn transaction, and seemed to interest the whole audience and to make an impression highly favorable to religion.

Soon after, returning from a neighboring society, I called at his house. I perceived a stranger present and a considerable alteration in the countenances of the family; but whether there was any thing special, or whether their feelings were unfavorably excited, on account of my conduct in the late affair of discipline, I knew

not. Judge then my agreeable surprise when soon called upon by the mother in tears to answer to her daughter and the stranger the great question, "what shall we do to be saved?" To this unexpected question I gave the scripture answer, and soon found they were indeed pricked in their hearts. And here, the late awakening with which a merciful and sovereign God hath visited us, may be properly said to begin. It was soon found that other members of the same family were in a similar state of conviction. This interposition of God was too striking to pass unnoticed—it manifested to the church, and to all, that the way of duty is the way of safety, and the way in which divine blessings are usually dispensed. It served to arouse the friends of Zion. They awoke from discouragement and declension; and their hearts and mouths began to open on the subject of religion. It was judged proper, though in the most busy season of the year, immediately to appoint occasional lectures. These were first preached at private houses, but the number of hearers soon made it necessary to attend in the meeting house. These lectures were several of them preached by neighboring ministers, to whom we are greatly indebted for their kind instructions and labors of love. New cases of conviction soon occurred in different parts of the society; the still small voice of God, here and there spake to sundry careless and secure sinners, causing great distress of mind and a most anxious enquiry after the way of escape from the wrath to come. Our lectures were seriously and solemnly attended; the sabbath was a solemn day; in private companies, and in the corners of the streets reli-

gion was the theme of conversation. Professing Christians confessed with tears their short coming, in duty and the wound the blessed Redeemer had here received in the house of his friends. They looked back with grief and wonder upon themselves and melted with contrition before God.—The aged and the young were agreed in saying, “It was never so seen in our Israel.” The call for religious instruction was now so great that it became necessary besides the lectures to establish conferences, which were attended by numbers with great seriousness and profit.

As several of the first cases of conviction were among the youth, a serious opposition was on the eve of commencing among some of the young people, who objected to the religious attention of their companions as calculated to destroy their amusements. On these they were bent: take these away, they could almost say with Micah, “Ye have taken away my Gods, and what have I more?” A merciful God interposed and taught them that the work was his own. They wisely and prudently desisted, that they might not be found fighting against God. One young man, on the appearance of religious concern among the youth, began profanely to ridicule those who were under distress of mind. In the midst of his career, he attended public worship on the Sabbath, and as he entered the gallery, God met and pierced him with a sharp arrow of conviction. He stumbled to a seat, and amid the horrors of a guilty, awakened conscience, sat trembling in view of truth and the awful iniquity of his heart; and soon after testified to the excellency of that Saviour and that religion which he before

despised. This providence was I believe generally received by the youth as an admonition from heaven. They gave up their vain amusements, crowded to conferences and lectures, and a goodly number of them have, as we charitably hope, been brought from darkness to light. It was indeed a glorious season; a season which will long be remembered by many precious souls, as the time of their espousals to Christ.

At the close of the year, I found the number of persons seriously impressed to be about 70—14 of this number belonged to the Episcopal society, but as they had not constant preaching in their own church, they generally attended with us. Some had already obtained a hope of cordial reconciliation to God through Jesus Christ, but many others refused to submit themselves to Christ on the terms of the gospel. To the number above mentioned who appeared to be under great distress of mind, may probably be added many others who were more or less alarmed, as there was an almost general appearance of seriousness and alarm throughout the society.

Considering the importance of a right judgment of ourselves, in the view of divine truth, and the extreme danger of those who settle down on a false profession, I judged it proper, not to encourage those who had obtained hopes, to a sudden union with the church. The duty of self-examination, and a faithful comparison of their views and exercises with the truths of God's word were strongly urged, that they might not come to the gospel feast without a “wedding garment,” or conformity of heart to Christ. No addition to the church from among them took

place until the summer of 1800, when at different times 35 were received, 6 have been since admitted making in the whole 41. Of these a few had entertained a previous hope, and receiving fresh anointing from the Lord during this revival, were emboldened to appear openly for Christ. A considerable number remain, of whom we cannot forbear to think favorably, and to hope that they have passed from death to life. Speaking to one of them on the duty of acknowledging what Christ had done for her soul, she replied, "I acknowledge the duty, but I am afraid I have not experienced true religion. It is a great thing to profess religion. I am afraid I do not act for the glory of God. I am unprepared and durst not come." On being told that those who had come forward spoke the same language, and expressed the same fears, she replied, "I hope and trust they are prepared, but I am afraid my wicked heart has not like theirs been bowed to the will of Christ." Remarking to her further that as it was a *great thing* to profess religion, it must be a *great thing* to make no profession, she replied, "I have no excuse but what condemns me. I fit and see the church, communion days, and think my heart is with them. I often weep and long and resolve to be soon with them, if I may; but what am I? I am not worthy to be there. Christ expects there to find his friends, and I am afraid I have not yet truly received him on his own terms." We indulge a pleasing hope that a number more will be added to our Zion.

The awakening has embraced persons of almost all ages from 15 to 65. Of those united with the church 17 were young people, 6

males and 11 females. Of the whole number 41, 24 were females and 17 males. Excepting the 17 young persons, the remainder were mostly young heads of families. This gives a hopeful prospect that the rising generation will more extensively enjoy the great blessings of family prayer and religious instruction. These blessings it is hoped will be more highly valued than they have been, for the greater part of the convictions and hopeful conversions among us, have existed in families of prayer, and where one or both of the parents were professing Christians. The sovereignty of God has been eminently displayed in this revival. Not those whom we expected, but those whom God pleased, were called to repentance. One is taken and another left. Great exertions and pains were bestowed on some who yet remain unconcerned; while upon another, a transient remark, or the occasional quotation of a text of scripture, in the hands of God, became effectual to conviction and salvation.

From what God has done for us, it is thought, all churches may learn the importance and safety of faithfully maintaining the discipline which Christ has established, for the recovery of his erring children. If the discipline of the church is conducted with the prudence, vigilance and brotherly love which the case requires, the blessing of God may be confidently expected.

It gives me unspeakable pleasure to mention the general good conduct of those, particularly the youths, who have made a public profession of religion. "By their fruits ye shall know them," is the maxim of Christ, and it is hoped they will continue by exemplary lives to manifest to the world that

they have been with Jesus, have imbibed his spirit, and are like him devoted to honor and glorify their father who is in heaven. In a world like this we cannot indulge the hope that there are no tares among the wheat; yet, at present, appearances are favorable.

The effect of the awakening on the morals of the society was happy. It appeared to make children more dutiful to their parents, and respectful and kind to others and to one another. There was an uncommon appearance of friendship among those who were enquiring what they should do to be saved. They appeared to harmonize in sentiment, and by means of conversation and correspondence, have already acquired more religious knowledge than they would probably have done in the whole compass of their lives, had they continued in stupidity. The joy experienced by Christian parents, whose children were the subjects of conviction, was indescribable. Many declared, they never enjoyed such satisfaction in their children before. That now they were fond of home, of their bibles, of religious conversation, and of the domestic fire-side: That their children were not desirous of vain, gay company or of being absent at late hours, but chose rather to be in their closets, on their knees, seeking an interest in the mercy of God thro Jesus Christ. To use their own familiar expression, they could go to bed and know where their dear children were.

The revival has entirely removed one objection often made, that an awakening is injurious to the temporal business and property of those under distress of mind. The revival here began in the most busy season of the year. Lectures and conferences were frequently

and numerously attended, yet the temporal business of the people was well done, and in good time. May I not be indulged the remark that true religion, instead of leading to idleness and dissipation, ever leads people to be diligent in business, fervent in spirit, serving the Lord.

It was common for those under serious impressions to experience much opposition to the doctrines of grace, particularly the justice of God in the eternal punishment of the finally impenitent—divine sovereignty—and the electing love of God; but they found no solid peace or comfort until those doctrines were made the foundation of their hope. When reconciled to God through the merits of his Son, they expressed great surprise that they had never understood these plain gospel truths before, or beheld their excellency and beauty.

The people under convictions, often expressed to me their surprise, on finding themselves so ignorant in the doctrines and duties of real religion. It seemed that their former religious advantages had been greatly misimproved, their bibles neglected or sealed to them. Most earnestly did they desire and seek instruction, and so different were their feelings from what they formerly were, that it became a common idea that ministers preached better than before—with more clearness and pungency, and with a particular reference to them. With many tears did they lament the misimprovement of their precious time and privileges. They uniformly declared they had never been happy, or enjoyed true peace of mind while neglecting Christ and his salvation; and that they often enjoyed more satisfaction at one

conference than they had ever done in their whole lives.

Several of the youth confessed that in their pursuit of vain amusements, they found no pleasure, and lamented that the best and fairest portion of their lives had been foolishly wasted in pursuing a phantom, which always kept at the same distance before them. They could not be persuaded to be in a place of such amusement, and would often appear much affected while reflecting upon the danger they had escaped. They now felt, how little the thoughtless, volatile youth realize the danger of those fascinating amusements, which form an impenetrable barrier to serious reflection—prepare them for the day of adversity, and a thick cloud of distress and horror for the bed of death.

Some account of particular exercises of individuals will be communicated in a future letter.

I remain, gentlemen, with due respect, yours in the bonds of the gospel,

IRA HART.

Middlebury, June 15, 1802,

ROSETTA, a fragment.

“**F**OR thine is the kingdom, and the power, and the glory, for ever.”—The doctrine contained in these words is my consolation, in all my trials and afflictions, and in all the apparently dark scenes of providence which I am called to experience, said a minister of Jesus, one day, as he sat seriously conversing with the pious Rosetta, upon the kingdom and glory of God.—My anthem of praise is, “The Lord reigneth, let the earth rejoice.” For when “clouds and darkness are round about him” in any of the dispensations of his

providence, then, even then, “righteousness and judgment are the habitation of his throne.” In all things God is above us. His ways are not our ways, nor his thoughts our thoughts. Christians are too apt to forget this peculiarly comforting doctrine, so fully expressed in the humble form of prayer, which our blessed Redeemer has left on sacred record, for their use, to the end of the world.—How strange it is! Answered Rosetta,—I have tho’t of it many times,—how strange it is, that I was ever brought to join with you in the worship of God! My parents were of a different denomination. I knew it would be agreeable to them, to join with them, in public worship, and embrace their tenets; and I wished to please them. I was afraid to ask their consent to join the church under your care, lest I should offend them, But my heart was filled with joy, when upon Mr. ——’s asking, for me, their consent, in this interesting point, they so freely gave it. It was a great trial to me, to let them know the feelings of my heart, and how much I desired to join with the people of God, under your care. But my burden was greatly lightened when I made known to them all that I had experienced in my soul, and found them so far from censuring me, as to acknowledge what I had experienced might be a work of God. Indeed, Sir, how strange it is, that I never was awakened to any feeling sense of my deplorable state, as a depraved, guilty, miserable sinner! For a long time, I had almost wholly neglected the public worship of God. I felt no desire to attend it on the sabbath. I was stupid, and greatly hardened in carnal secur-

ty. It was the conference meetings in the neighborhood, which first awakened my attention to the soul-humbling doctrines of religion. I feel that I have great reason to bless God, for the appointment of them. I cannot but hope, they were blessed by him, as the means of bringing me out of the darkness of my former hardened state into the marvellous light of his gracious kingdom.—Well, then, replied the clergyman, you see, from this course of providence, how evident God has made it appear that the kingdom of the whole world is his. In this, you see, how all these things have taken place, and worked together for your spiritual good according to his ordering and purpose; and to all appearance, among other things, for the express end of making you an heir of his gracious kingdom. Had not God ordained these things—had he not purposed, in this way, to convince you of sin, and bring you to repentance, would you not have still lived and died in your sins? What makes all these things, when laid together, appear so wonderful to you is, because it has been from first to last the planning and governing providence of God, and not a scheme of your own concerting. Your ways and your thoughts were different, and would have still remained so, had not an holy God mercifully appeared in drawing your attention to the great things of his kingdom.—When, therefore, you put the question to your own heart, How is it to be accounted for, that I have been brought to such an humbling sense of my sins, and to such a sweet enjoyment of God? This is the proper answer, “For thine is the kingdom,” O my God. My change of life is to be

considered, wholly as the happy effect of thy merciful, governing providence. Left to myself, inconsiderate and hardened in sin, without the blessing of these gracious means, I should have perished forever in my sins.—How strange it is, continued Rosetta, that I have lived so long in the world, and never have had any proper sense of the evil of sin, or of the glory of God, till the late revival of religion among us! I frequently think of it with astonishment. How blind I have been to all that is beautiful and glorious! How deaf to the voice of the charmer, who so affectionately proclaimed love and good will to the souls of perishing sinners! How insensible of the all-subduing power, sweetness and glory of divine grace!—Oh, how powerful is the work of God! I shall never forget the memorable time, when God impressed upon my heart such a deep sense of the greatness of my sins, and of his dreadful wrath, as revealed from heaven against all ungodliness. How like a criminal I then felt. Guilty, self-condemned, my mouth was stopped, and I had nothing to say for myself. Language can but feebly describe the anguish of my soul, till, at length, my mind was in the most surprising manner brought to submit to God; and suddenly impressed with a delightful view of his great goodness and forgiving mercy, through the Lord Jesus. And then, how memorable the change! Then, my mind was filled with inexpressible joy and rejoicing in God. Then, I seemed to be in a new world, so different did every thing appear, as flowing from the goodness of God. O! How could I sin as I have done against a God of such infinite goodness! O! How

wile I felt before God, as a sinner dreadfully guilty, and unworthy of his notice ! And yet, I felt unspeakably happy in praising him, as an holy and righteous God. The sorrows of repentance were sweetly mingled in the cup of the most refreshing joys. When I think of all these things, and the sweet enjoyment I have since found in waiting upon God in the private and public duties of religion, I cannot but think it strange, that I should have spent so many years of my life, in a lamentable forgetfulness of God, insensible of the great evil of sin, and a stranger to the refreshing joys of religion.—In all this, replied the clergyman, we may learn the greatness of divine power in the regeneration of the sinner. “For thine is the kingdom, and the power.” It is the power of God which delivers his chosen ones not only from penal evil ; but from the sad corruption of moral evil. He redeems from captivity, breaks open the prison doors, and anoints with the oil of joy, the humble mourners in Zion. He not only hath a kingdom to bestow ; but power to bestow it upon whom he will, in such a divine manner, as to make the happy subject cordially willing to receive it, and as readily to acknowledge the everlasting debt of gratitude, which is due, in return. After admitting the depravity of your own heart and your past inattention to the duties of religion, the grand reason why you never, before, had any proper sense of the great evil of sin, nor any knowledge of the soul-refreshing joys of religion is, because, till then, God never set his word home upon your heart with power. That was to you the happy day of his power. It was then that he hopefully gave

you power to become a child of God. As it is written, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God.”—When God opened your eyes to see the greatness of his power and glorious majesty, how was you struck dumb before him ! How did you tremble, at the thought of the great day of his wrath !—And when you felt the stroke of the almighty power of his grace, like the hammer breaking the hard rock in pieces, how sweetly did your heart yield in the humblest submission before him ! It was this divine change, which first gave you a true sense of the loathsome evil of sin, and which laid a foundation in your soul for such ineffable and eternal joy in God. You are, therefore, wholly indebted to the mighty power of God, for this deliverance from the darkness of sin, and for all your rejoicing in the pure and soul-refreshing light of the gospel.

How strange it is ! said Rosetta, in the most humble and unaffected manner, more than two years after obtaining a hope of having experienced regeneration, that I have lived so long, in such an high enjoyment of the presence of God and the sweet consolations of religion. While I feel my own imperfections, and my continual need of divine help to preserve me from innumerable sins, I cannot be sufficiently thankful for the manner, in which I have hitherto been permitted to enjoy the light of God’s countenance, and to reap continual pleasure in the fruitful fields of his holy king-

dom. I can truly say, I do not feel any weariness in public worship, nor in any of the other duties of religion. Many people, once said, wait a little while, and all this engagedness in religion will be at an end. O! How little did they know of the power of religion! What strangers were they to its ever refreshing joys! If I know my own heart, I still hunger and thirst after righteousness. I still love the gospel and ordinances of Christ, and have the same earnest desire, on the sabbath, to wait upon God in his house, for divine instruction, as I then had. I seem to enjoy the happy feelings of David, where, he says, "The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." When I reflect upon my unworthiness,—what I am and what I have been I feel wholly undeserving of such great mercies. I cannot be sufficiently thankful for them. I feel my indebtedness to the grace of God for all my spiritual enjoyments.—Right, replied the clergyman. Man, left to himself, has nothing to glory in. What is man, that he should be clean, who drinketh iniquity like water? Behold, God putteth no trust in his saints; yea, the heavens are not clean in his sight. Were all the Christian's light, and comfort, and spiritual rejoicing wholly dependent on the perfection of his obedience, as the meritorious cause, miserable indeed, would he be in this life. For, how many are our failings!

How imperfect are our best services! How many things have we done which we ought not to have done! How little, of what might have been done, have we done towards building up God's kingdom in the world! It will, therefore, always be a matter of admiration to every real Christian, when he seriously thinks of his own vileness and imperfection in holiness, to realize the daily mercies of God to his soul. The more careful he is to search the scriptures, and to examine his own heart, in the matter, the more deeply will he be humbled before God—the more will he be convinced of his own unworthiness, and that all the glory of his salvation from first to last belongs to God. This view of things prepares a fallen creature understandingly and feelingly to make use of these very instructive expressions, in the prayer enjoined by our Lord, "For thine is the kingdom, and the power, and the glory forever;" and to give his hearty consent to them, by saying, "Amen." So be it. Now, I feel and know this to be true by experience. Not only the kingdom, and the power, but the *glory* too is forever the Lord's, according to the song of the pious psalmist, "Ye that fear the Lord, trust in the Lord: he is their help and their shield. He will bless them that fear the Lord, both small and great. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." ZEPHO.

Reflections on Job xiii. 15.

"Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."

THE weakness and imperfection of even eminent saints,

in this state of trial, are visible in this venerable character. If in times of tribulation, any are ready to conclude there has been no sorrow like their sorrow, let them read attentively this book; which also vindicates the ways of God to man, in his most rigorous dealings with us. Job's case was very singular; the Lord had laid his hand heavy upon all he possessed. His earthly substance and children were taken away with a stroke. His own person was grievously afflicted—among his friends he had no comforter, not even the wife of his bosom. His three pretended friends insisted that the peculiar dealings of an holy God with Job, were an evidence of hypocrisy; and that he did not deal thus with his own children. This was the point of discussion between Job and his friends. Verse preceding, "Wherefore do I take my flesh in my teeth, and put my life in mine hand? If in this life of probation, God afflicteth none so greatly but the wicked, why is it thus with me? You would drive me to desperation; but why should I do thus? I have no warrant or reason to conclude as you suggest, or to despair of the mercy of God." The text for consideration follows; "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him." There are two distinct thoughts in this text, which, at first view, may seem to be contradictory; but if carefully examined and compared, may be reconciled, as the consistent language of a child of God, greatly tried, but not wholly forsaken.

The first part of the text is highly expressive of a right spirit; a spirit of love to God, confidence in him, and of unreserved submission to him: *Tho' he slay me, yet*

will I trust in him. "He is God: only wise, holy, faithful and all-sufficient; His government immutably perfect, and universal. However the clouds gather blackness, and he may seem to come forth against me as an enemy, and my way be hedged up, yet, living and dying, I will trust in him, confiding in the end and issue of all for God's glory, and my own best good." Chap. xxiii. 8, 9, 10. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

The second thought in the text is, *but I will maintain mine own ways before him.* The word translated *maintain*, might be rendered, *reason*, or *expostulate*; which I conceive to be the true import. The sense then will be, "Tho' I will trust in him, living and dying, yet, with humble submission, will I, in prayer, expostulate with God. To his tribunal do I appeal, making full and free confession of the whole course of my life; what I have done amiss, I will freely confess, and make supplication to my judge for pardon. Were I conscious to myself that I am only an hypocrite, as my friends insinuate, I could not with freedom and confidence come near and plead with God. But he is my trust and salvation, and will appear for me; if not in this life, yet in another." This sense is justified by the following context. "He also shall be my salvation; for an hypocrite shall not come before him." verses 21 to 23. "Withdraw thine hand far from

me ; and let not thy dread make me afraid, then call thou, and I will answer, or let me speak, and answer thou me. How many are mine iniquities and my sins ? make me to know my transgression and my sin." See indeed all the succeeding verses of this, with the whole of the following chapter, in which the same speech is continued. Chap. ix. 15. "Whom, tho' I were righteous, yet would I not answer, but I would make supplication to my judge."

The text thus explained, admits of some useful reflections. There is an uniformity in unreserved trust in and submission to God, and familiar expostulation in prayer with him. Separate these, and there is a want of consistency. To profess confidence and submission to God, and yet live a prayerless life, is inconsistent. It is not less so, to pretend to pray unto God, and yet neither trust in him, nor properly submit to him. A time of great darkness and affliction, is a time of trial. At such a time, some are ready to say, "O, I could freely trust in God, if he would but manifest the light of his countenance, and smooth the rugged way before me. I could submit to God, if he would spare this bosom friend, these children, This or that outward comfort, or give me ease and health of body." that is, if he would first suffer you to make your full choice, and gratify your inclination. Feeble trust ! wretched submission ! they deserve not the name. True confidence in God, and unreserved submission to him, are inseparable ; then also, with a filial sweetness and freedom, may we plead with him in prayer, spreading all our sorrows before him, without complaining.

Such a trust and submission are

at all times our indispensable duty, even in times of the greatest trials. In no case in which we can ever be in this state, with the free exercise of reason, may we be excused from the prevailing exercise of these graces. Surely a spirit of real piety will thus dictate.

The expression, *tho' he slay me, yet will I trust in him*, implies that we freely continue in our entire confidence in God, and walk with him, although it cost all that is dear to us from the world, and even life itself. Heb. xi. 35. "Not accepting deliverance, that they might obtain a better resurrection." The soul depends on God for the faithful performance of the divine promises, when all the avenues leading to it appear to be closed up. Rom. iv. 18. "Who against hope, believed in hope." Thus Abraham sojourned in a strange land ; and offered up his son Isaac, the heir of the promises, believing him to be faithful who had promised. Under the governing influence of this grace, the soul rejoices in God, under all trials, living and dying ; leaving all with him, with this precious consolation, if it had no other, that God in all things will be glorified.

Surely, to them who love and confide in a holy and faithful God, it is a consolation that he governs the world—that he will do right—will bring good out of evil—clouds and darkness may be round about him, yet justice and judgment are the habitation of his throne. The end is secure from the beginning, and shall be glorious. Is not the glory of God incomparably the best end ? Should it not be uniformly our highest end, and chief aim ? Who can so well determine how this great end shall be in the best manner answer-

ed, in all things, as infinite wisdom? Wherefore then should any creature quarrel with the divine decrees? Why not rejoice, in the greatest conflicts, and the darkest times, that God governs the world.

The glory of God involves the greatest good. Happy, if the desire of our soul, and the tenor of our lives centred in this, let what ever may be allotted for us, in the government of our heavenly father. The nearer we thus get to a sovereign, holy God, the better. Then, consistently with humility, submission and trust, may we plead with God—with the freedom of filial prayer, expostulate with him. Is not this the root of the matter? If so, let our eye be on it continually, not only for personal and family, but general mercies, through Jesus Christ—for Zion at home and abroad; encouraging ourselves in God. Thus waiting on the Lord continually, however great our trials in this militant state may be, internal and external sorrows will not meet in full force, like two violent seas, and make horrid shipwreck; we shall be supported, and rest on the rock of ages.

CLIO.

Memoirs of the late Deacon Benjamin Thomas of Middleborough in Massachusetts.

HE was born, Oct. A. D. 1721, of reputable parents, who died when he was young. His advantages for receiving an education, in his youth, were very small: But he was endowed, by his beneficent Creator, with a solid judgment, and good mental abilities, which, added to his undoubted honesty and integrity, occasioned his being repeatedly cal-

led by his fellow citizens to represent them in the general court of the Commonwealth; especially at times of difficulty and discontent, when wisdom and discretion were peculiarly needed. He was also a member of that honorable Convention in Massachusetts, who deliberately examined, and prudently adopted, the Federal Constitution, which hath been productive of so much prosperity to our happy country.

Whilst he was an apprentice to a trade, and hardly nineteen years of age, he was struck under conviction. It pleased the gracious sovereign to stop him in his career of youthful vanity and folly, for which he entertained as high a relish as other youth. To get relief from his painful conviction, he practised secret prayer. But this expedient was ineffectual; for God was pleased to increase his conviction. He had a feeling sense of the total depravity of the human heart; and of his enmity and opposition to God and his moral government; though, at that time, these were subjects, which he had never heard from the pulpit. This view of his own heart destroyed all his hope, which had been raised and cherished, by his performance of religious duties. And he was made to see that the salvation of a sinner is wholly of free grace; and to bow, in submission, to the holy sovereign of the universe;—he was hopefully converted; and, shortly after, made a public profession of religion, the sincerity of which hath been since evinced during a life of sixty years.

He sustained the office of *Deacon*, above twenty-three years; and so discharged its duties, as to acquire honor to himself, and to promote the edification of others.

He was a man of gifts; and his gifts were not bestowed in vain. He used them in the service of true religion. No Christian could hear him converse upon religion, or pray, *especially*, without receiving pleasure and edification; for he discovered great *simplicity and godly sincerity*.

He was a Christian, who evidently grew in grace; and *remarkably* so, in a few of his last years. He shone brighter and brighter until he departed to the perfect day.

As he had lived a long life of religion, it pleased God to give him its comforts on his death-bed. He was confined several weeks, by his last illness, and was called to endure a great deal of bodily distress; but his mind was calm and peaceful. He was not anxious about his soul; he trusted *that* in the hand of God, and believed it to be safe. But he seemed to be afraid, lest, by impatience, he should dishonor his profession, and his God. He appeared to be sensible, from the beginning of his illness, yea, for months before, that the time of his departure was at hand; and, therefore, he was desirous of doing what good he could to his friends and visitors, before his opportunity should be over. He was free to converse upon the state of his own mind, the excellency of the Christian religion, and the unspeakable value of the Christian hope to one in his situation. He exhorted all, who visited him, to see to it, that they did not neglect religion; assuring them that they would need its aid, when they should be called to encounter the king of terrors. When his Christian friends were about to pray with him, he directed them not to pray for the lengthening out his life; but that

he might be resigned to God's will, living or dying. Oft times, in turns of severe distress, he expressed concern, lest, by impatience, he should dishonor God. "If my distress be ever so great, or continue ever so long, I pray for patience, that I may not dishonor God and religion. I have always found him to be a good God. If I had a thousand souls, I would leave them at the foot of sovereign mercy."

A little before his death, being told that his children were all present, he said, "I wish I had strength to bless them, as Jacob did his." He affectionately and earnestly recommended religion unto them; reading of the scriptures, family and secret prayer. He said, "Oh! I could triumph over death; it would be nothing to die, if my children and grand children were converted."

He lamented, on his death-bed, the infidelity and lax sentiments in divinity, which he perceived to be spreading and prevailing in our country. With tender concern and pity, he beheld the lukewarmness and deadness in religion of some professors; and earnestly requested his minister solemnly to warn them of their danger, and to exhort them to be alive and awake in religion, as they would hope to be comfortable, or safe, on their death-bed. He wished, also, that it might be made known, that he died in full belief of those doctrines, commonly called *the doctrines of grace*, and derived comfort from them.

All, who saw him, and heard him converse on his death-bed, were convinced of the sincerity of his religion, and of its inestimable worth; and were *almost persuaded to be Christians*; none could refrain from saying, "O, let me

die the death of the righteous, and let my last end be like his."

He appeared to have a humbling sense of the depravity of his heart, and of his sinfulness and unworthiness of any favor from God; and said, that all his dependence for salvation was on the free grace of God.

Thus lived this good man, and thus he died, or rather, *fell asleep*, January 8th, A. D. 1800.

Mark the perfect man, and behold the upright: for the end of that man is peace.

J. B.

Middleborough, Mass. }

Feb. A. D. 1802. }

Religious Intelligence.

Extract of a letter from a gentleman of eminence in Newark, N. J. to one of the Editors, dated July 22, 1802.

"THERE is a remarkable attention to the things of religion in this and some neighboring congregations. Many are joining themselves to the church, and it appears to be matter of praise to the God of all grace."

Extract from the Georgia Analytical Repository, a periodical religious publication, for May and June 1802.

"LATE accounts received by letters, say, that a great and happy change has taken place among the body of the people in Kentucky; that the Presbyterians, Methodists and Baptists have had large additions to their respective societies; that the work of the Lord, though rather on the decline, still goes on with considera-

ble life and power; and that the welfare of the immortal soul has become the general topic of conversation. In Virginia and North Carolina there have lately been large amicable meetings of different denominations, to promote a *general union*, and some visible displays of divine power, in their public exercises. By a letter from a worthy character, just come to hand, it appears that there is a revival of religion, which attracts much attention, now at the Waxhaws, about seventy miles north of Camden, in South Carolina. An able minister in the back part of this state, says, in a letter very recently received, "I have just returned from a tour of fifteen days preaching, in the upper counties of the state. Thousands of every rank attended on the word, with *awful solemnity*." Still later accounts from Powelton, forty-five miles from Louisville, speak of a great revival of religion in that place."

LONDON MISSIONARY SOCIETY.

From a late London paper.

Missionaries to the South-Sea Islands.

WE have pleasure in being able to state, that accounts have been received from Otaheite highly favorable, and such as to induce sanguine hopes of the complete fulfilment of the objects of this mission. Since the desertion of part of the body, the rest have resided at Matavia, where they have acquired a knowledge of the language, and conciliated general affection and esteem. Amongst many instances which are mentioned of the favor in which they are held by the savages, is, that the day after the birth of a son to

the Rev. Mr. Henry, he was visited by Pomarre, who adopted the infant, and gave to him the name of *Te ocbree dabai*, (the great chief.)

The King of Hauhine, who is related to Pomarre, was at Oparre, at the date of the late dispatches, and had become so attached to the Missionaries, as to have invited them to settle with him, assuring them of protection, and promising to attend their instructions, and to engage his subjects to do the like. He appears to be led to this measure, not less by policy than by religion; conceiving the doctrine which they preach calculated to establish legitimate authority, and to weaken the party of some disaffected chiefs, who are constantly engaged in plots to deprive him of the sovereignty. Our people were then too few to separate; but as long ere this the Royal Admiral, Captain Wilson, has arrived there with ten more brethren, the wishes of the young Monarch of Hauhine, have, doubtless, been complied with, to the obvious benefit of the undertaking.

Pomarre, and all his family, have joined in a request for more Ministers. Independent of the ardent desire we entertain for the extensive promulgation of the gospel, the Mission in question holds forth other advantages of a commercial and political nature, which well deserve consideration. This extensive Archipelago abounds in turmeric, cotton, and sugar-cane, and which with numerous medicinal and dying plants grow spontaneously. Corn is produced in profusion, and the ships employed in the fur trade, or whale fishery, might here obtain abundant supplies of every necessary. Otaheite is only three

weeks sail from our settlement in New South Wales, to whose wants it can ultimately be made to contribute, this island alone being competent to supply food to 50,000 persons more than its inhabitants.

The loss of the ship Duff was known at Otaheite. The Royal Admiral, according to recent accounts, had arrived at Canton on her way to the Society Islands. Beasts of burthen are much wanted by the Missionaries to facilitate their professional excursions thro' the island; and a small vessel is requisite to the same object.

Hampshire Missionary Society.

THE Trustees of the Hampshire Missionary Society have resolved to employ four missionaries the present season; two in the District of Maine, and two in the counties of Montgomery, Herkemer and Oncida, in the state of New-York, to labor on the north side of Mohawk river. One missionary has gone to each of these fields of labor; Rev. *Jonathan Grout* to the District of Maine, and Rev. *Samuel Taggart* to the western part of New-York. The other two will follow as soon as they can be procured.

The Trustees have also appropriated 300 dollars for the purchase of Bibles and other religious books to be distributed among the inhabitants of the new settlements.

MISSIONARIES.

THE following persons are now in the service of the Missionary Society of Connecticut,—

Rev. David Bacon either at Detroit or among a tribe of Indians on the river Miami; Rev. Messrs. Joseph Badger and Ezekiel J. Chapman in New Connecticut; Rev. Messrs. Seth Williston and Jedidiah Busbnell in the western counties of New-York; Mr. James W. Woodward in the Black River country; and Rev. Alexander Gillet in the northern part of Vermont. Three other missionaries are appointed, and it is expected they will soon enter on their missions; one to go to the northern counties of New-York west of Lake Champlain; one to the northern counties of Vermont; and one to the vacant settlements adjoining Connecticut river in the States of Vermont and New-Hampshire.

POETRY.

COMMUNICATED AS ORIGINAL.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

REVEREND EDITORS,

AGREEABLY to the request of the writer who, as contained in your 15th number, versified the xxix chapter of Job, I have attempted to versify the xxx chapter. The production is submitted to your consideration. If you conceive that it is worthy of a place in your useful Magazine, you will insert it; and oblige one of your readers.

C. A.

A version of the xxxib chapter of Job.

1. **B**UT, now my state's adverse,
 young scorners say,
 "I reap the fruit of my degen'rate
 way."
 Whose fires I knew: And they inferior were
 To useful dogs of my domestic care.
 2. Yea, from their hands I could expect
 no aid;
 They liv'd in vain, and were, thro'
 age, decay'd.

3. Distress'd by want, they sought
 the lonely wood;
 4. Where the wild broom, and mallows
 were their food.
 5. Vile, and unfit with honest men to be,
 They were expell'd from their society;
 (They hooted after them, as after
 thieves:)
 6. To dwell in cliffs of vales, in rocks,
 and caves.
 7. Inur'd to savage and to beastly ways,
 In desert solitude they spent their
 days:
 Among the shrubs and nettles would
 they lie;
 And, like an uncouth ass, were heard
 to cry.
 8. These abject fellows all receiv'd
 their birth
 From fools, more base than is the
 vilest earth.
 9. And now their false, deriding sons
 agree,
 In mirth and songs, to scoff and jeer
 at me.
 10. They me abhor, and far away they
 move;
 Nor with me sit, in sympathizing
 love.
 To vent their spite, and bring on
 me disgrace,
 They rudely cast their spittle in my
 face.
 11. Since mine authoritative cord He
 broke,
 And I endure his sore afflictive
 stroke;
 They lose restraint, and by their
 words aspire,
 To lead and rule me, as their hearts
 desire.
 12. Although the trying rod of God
 I bear,
 And I mine own integrity declare;
 On my right hand the youth pre-
 sume to rise;
 And what I speak, they rashly say,
 "arc lies."
 'Tis thus they strive to overthrow
 mine hope,
 And leave my soul in dire despair
 to grope.
 13. The path in which, to seek relief, I
 go,
 They all obstruct; and thus increase
 my woe.
 14. As the wide breakings in of water
 roll
 Throughout the field, and over-
 spread the whole;

- Their power and skill they, hand in hand, employ,
To bear me down, and overwhelm my joy.
25. They chase my soul swift as the fleeting wind;
My welfare's gone; and terrors fill my mind.
26. Afflictive days, which cause my sad complaint,
Impair my strength, and make my spirit faint.
27. Though I lie down by night, I have no ease,
Since piercing pains my bones and sinews seize.
28. My sore disease extends o'er all my skin,
And, by its force, my garment is unclean.
29. I'm plung'd in mire; thy fouling power I bear;
And as the dust and ashes I appear.
30. Though, in distress, I stand, and pray to Thee;
Thou wilt not hear, nor shew regard to me.
31. I'm stricken by thy cruel scourge; and feel
Mine hopes destroy'd by thine opposing will.
32. To winds expos'd, I ride upon their wings;
By them I waste, as do the frailest things.
34. For, through thy power, the grave will me receive;
Which is the house, prepar'd for all who live.
24. But though my foes may shout in my disease;
Death wafts my soul to realms of endless bliss.
25. If others pin'd, through pen'ry or disease,
When I was blest with wealth, and health and ease;
Did not I act the sympathizing part;
Relieve their wants, and cheer their troubled heart?
26. For this, I hop'd my God would me reward,
With the rich favors, for his friends prepar'd:
I look'd for good;—me evil did surprise;
For light; but darkness overcast mine eyes.
27. Through inward groans, my bowels could not rest;
My daily woes prevented my request.
28. Without consoling light I mourning went;
And the assembly heard my sore complaint.
29. I hideous cry, I sit in solitude.
As owls and dragons of the dreary wood.
30. The heat of my disease is so severe,
My bones are burnt, my skin's as scorch'd by fire.
31. My pleasant harp and organ I refuse;
And, in their stead, a plaintive voice I use.

January 1, 1802.

Donations to the Missionary Society.

From a friend of Missions,	D.	10
From Rev. Dr. Trumbull, avails of his sermons,	6	50
From Rev. Samuel Nott, Franklin,	10	
From Dr. Joshua Lothrop,	100	
From a friend to Missions,	10	
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		136 50

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.]

SEPTEMBER, 1802.

[No. 3.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you deem the following worthy of insertion, you may publish it in the magazine.

THE divinity of our Lord Jesus Christ is, justly, to be viewed as the corner stone of the Christian system. Take this away, and the whole building must fall to the ground; a fatal blow is struck, and the church, which is professedly founded upon this rock, is found to be a building which overlays its foundation. The importance of this doctrine can never be too forcibly inculcated, nor its evidences set in too clear a light. This is more especially necessary, as it meets with much opposition at the present day. The writer of these hints has no intention to enter into a particular detail of the scriptural evidences of that truth, nor so much as to point out the various sources from whence they are derived. This has been frequently done by abler hands, much to the satisfaction of the friends of truth. There is one thing however, which, if it

is agreeable to scripture, will put the matter out of all dispute, viz. That Jesus Christ, called the son of God, the second person in the glorious Trinity; the divine person, constituted to be the Messiah, and afterwards incarnate, was, emphatically, the Jehovah of the old testament.

The following brief hints on that subject, may, perhaps, excite some person of greater abilities, and more leisure, to a more thorough investigation.

When our Lord says, John viii. 58. "Before Abraham was I am;" There seems to be a plain allusion to the name assumed by Jehovah, the God of Israel, when he called, commissioned and sent forth Moses, to deliver his people out of their Egyptian bondage. Exod. iii. 14. "And God said unto Moses, *I am that I am.* And he said, thus shalt thou say unto the children of Israel, *I am* hath sent me unto you." A name undoubtedly implying eternity, self existence and independence, and excluding succession of past and future. This name Christ assumes, as the son of God. He does not say, *I was*; but *I am*,

the same as, "Jesus Christ the same yesterday, to-day, and forever." In Numb. xxi. 5—10. we have an account of a remarkable murmuring of the children of Israel, against God and against Moses. To punish their rebellions and murmurings, God sent fiery flying serpents among them, which bit them and many of the people died. It was undoubtedly Jehovah, the God of Israel, whom the children of Israel tempted. Compare this account with 1 Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." Evidently alluding to the fiery flying serpents. The glory of God the father, or the glory of the divine essence, is seen only in the son, but is, in any other way, invisible. "No man hath seen God at any time; the only begotten son, which is in the bosom of the father, he hath declared him." John i. 18. but Jehovah the God of Israel, sometimes made himself visible: Adam and Eve, after their first transgression, "heard the voice of the Lord God walking in the garden, in the cool of the day," Gen. iii. 8. The Lord appeared, at different times, to Abraham, particularly when circumcision was instituted. Gen. xvii. and when he interceded for Sodom. Chap. xviii. "The Lord appeared unto Moses in a flame of fire, in the bush." Exod. iii. 2. Moses, Aaron, and the elders of Israel, saw the God of Israel. "And they saw the God of Israel, and there was under his feet, as it were the paved work of a sapphire stone. Also they saw God and did eat and drink." Ex. xxiv. 10, 11. "And the sight of the glory of the Lord was like devouring fire, on the top of the mount." 17. "And the Lord

spake unto Moses face to face, as a man speaketh unto his friend." Chap. xxxiii. 11. Isaiah also, "saw the Lord sitting on his throne, high and lifted up, and his train filled the temple." Isaiah vi. 1. "Mine eyes have seen the king, the Lord of Hosts." ver. 5. That this appearance of the Lord, or Jehovah of Hosts, was an appearance of the Lord Jesus Christ, we are expressly informed, John xii. 41. "These things said Esaias, when he saw his glory, and spake of him."

These visible appearances, as well as others recorded in the old testament, were, no doubt, to be understood, as preludes of the future incarnations of the son of God.

It is also worthy of remark, that names which were peculiar, or appropriate to the God of Israel, are given, both in the old testament and new, to the Lord Jesus Christ, particularly the name Jehovah, which the God of Israel challenges as his peculiar right, and the Jews ever esteemed the most sacred of any of the divine names or titles. Christ is expressly called by this most sacred name, Jer. xxiii. 6. "And this is the name whereby he shall be called the Lord (or Jehovah) our righteousness." i. e. the righteous branch, which was to be raised up unto David, was to be called by this name, as appears from the foregoing verse. This may be placed in a still more striking point of light, by observing that the word Jehovah in the Hebrew, which, when translated in the old testament, is usually rendered Lord, is constantly by the septuagint interpreters, who were undoubtedly acquainted with the idioms of both languages, rendered *kurios* in the Greek, which is,

in the new testament, invariably translated Lord, and is an appropriate name of our Lord Jesus Christ, which is a strong presumption that Jesus Christ is the Jehovah.

The names and titles of Holy One, Holy One of God, and Holy One of Israel, are, also, promiscuously applied to Jehovah, the God of Israel, and to the Lord Jesus Christ. These names and titles, the last the most frequent, are used nearly fifty times in the old testament, and more frequently by the prophet Isaiah than by any other sacred writer. They are the appropriate names or titles of Jehovah the God of Israel, but they are many times used where Jesus Christ is unquestionably meant. To this purpose see Psalm xvi. 10. "Thou wilt not suffer thine Holy one, to see corruption." Psalm lxxxix. 19. "Thou spakest in vision to thine holy one." To the same purpose see Isaiah xli. 14. xliii. 14. xlviii. 17. xlix. 7. lv. 5. lx. 14. The same title is also given to Christ in the new testament, Mark i. 14. Luke iv. 34. Acts ii. 17. xiii. 35. That name or title, being in these, and parallel places, promiscuously applied to the Jehovah of Israel, and to the redeemer, makes it, at least, probable, that by the Jehovah of the old testament, we are to understand, by way of eminence, the second person in the Trinity, who was afterwards incarnate, and that, as he wrought deliverances for Israel, which were peculiar to them above all other people, so he hath perfected a glorious redemption, for his spiritual Israel, and therefore, both in the typical and antitypical deliverance, he makes himself known to his people by the same names and titles. The name of God, great God, and

mighty God, are also names appropriated to Jehovah the God of Israel; but these are used where the Lord redeemer, is undoubtedly the personage meant. To this purpose notice the following passages as a specimen, Isaiah ix. 6. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Chap. xlv. 18, 21, 22. "The Lord that created the heavens, God himself that formed the earth and made it—A just God and a Saviour—Look unto me and be ye saved, all the ends of the earth for I am God and there is none else."

The same relations to the church, the spiritual Israel, are also sustained by Jehovah the God of Israel, and by the Lord Jesus Christ. I shall instance only in the relation of a husband, or the existence of a marriage covenant between them. Jehovah the God of Israel, was the husband of his people, Isaiah liv. 5. "For thy maker is thine husband, the Lord of hosts is his name." Jer. xxxi. 32. "Which my covenant they brake, altho' I was an husband unto them saith the Lord." Chap. liv. 1. "More are the children of the desolate, than the children of the married wife saith the Lord." Ezek. xvi. 8—20, 21. "I entered into a covenant with thee, saith the Lord God, and thou becamest mine." i. e. in a marriage relation. "Thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed, Thou hast slain my children." Hosea ii. 19. "I will betroth thee unto me forever; yea I will betroth thee unto me in righteousness.

ness, and in judgment, and in loving kindness, and in mercies."

Jer. iii. 14. "Turn O backsliding children, saith the Lord; for I am married unto you." But it is the Lord Jesus Christ, who is, by way of eminence, the husband of the church. The entire book of Solomon's Song is an allegorical representation of the mythical marriage between Christ and the church. He is expressly called the husband of the church. 2 Cor. xi. 2. "For I have espoused you to one husband, that I may present you, as a chaste virgin unto Christ." Rev. xxi. 9. "I will shew thee the bride, the lamb's wife."

In addition to these remarks, let it be observed, that many texts in the old testament, which evidently relate to Jehovah the God of Israel, are cited by the sacred penman of the new testament, and, applied to the Lord Jesus Christ. Among instances of this kind, the following may be selected, as deserving notice. Psalm lxxviii. 18. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them." That he who is represented as ascending up on high is the same with Jehovah the God of Israel, appears both from the scope of the Psalm, and from the immediate context. But this passage is cited by the Apostle Paul, and applied to Christ. Eph. iv. 8. Psalm xlvii. 5. "God is gone up with a shout, and the Lord with the sound of a trumpet," refers to Jehovah the God of Israel, but has an evident allusion to the ascension of Christ. Psalm xcvi. "Worship him all ye Gods." The *him* whom all the Gods are to worship, is spo-

ken of in the beginning of the psalm, as the Lord who reigneth over all the earth, and who hath righteousness and judgment for the habitation of his throne. But this passage is, by the inspired penman of the epistle to the Hebrews, cited and applied unto Christ, in the character of the only begotten son of God, only with this variation, that they who are, by the Psalmist, called Gods, are, by the apostle, called angels. Heb. i. 6. Psalm xiv. is one which according to the opinion of all judicious interpreters is applicable to the Lord Jesus Christ, but verse 6, "Thy throne O God is forever and ever, the sceptre of thy kingdom is a right sceptre," is without all dispute applicable to Jehovah the God of Israel, who alone hath a kingdom, and everlasting dominion. But this passage is cited and applied to Christ as the son of God. Heb. i. 8. More particularly still, we have some peculiarly striking characteristics of Jehovah the God of Israel, Psalm cii. 25, 26, 27. "Thy years are throughout all generations. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea all of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed: but thou art the same and thy years shall have no end," cited and applied to Christ, Heb. i. 10, 11, 12. Isaiah xl. 3. "Prepare ye the way of the Lord, or Jehovah." That this Lord or Jehovah, was Christ appears from the citation and application of the passage in the new testament, Mat. iii. 3. Isaiah viii. 13, 14. "Sanctify the Lord, (or Jehovah) 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." That this Lord or Jehovah of hosts, was the Lord Jesus Christ, appears from the citation and application of the passage to Christ by two different apostles. By Paul Rom. ix. 33. and by Peter, 1 Pet. ii. 8. Joel ii. 23. "Whosoever shall call on the name of the Lord, (or Jehovah,) shall be delivered," is cited and applied to Christ, Rom. x. 12, 13. Other passages of the same kind might doubtless be mentioned but these are sufficient for the purpose. These observations, taken together, afford, I think at least, a strong presumptive evidence, if not full and conclusive proof, that when the name Jehovah is used in the old testament, as pointing out the God of Israel, it has principal reference to the Messiah, the Lord our righteousness, afterwards incarnate, or that the second person in the Trinity, who is also called the Logos or Word, and who was afterwards made flesh, was, by way of eminence the Jehovah of the old testament. If these observations are just, the divinity of Christ rests upon a foundation not to be shaken, and these thoughts, if traced more fully, no doubt tend to reflect additional light upon that important doctrine, which lies so near the foundation of the faith and hope of true Christians. T.

Thoughts on the Angel of the Lord.

MESS'RS EDITORS,

IF you judge the following worthy of a place, you will please to insert it in your very useful magazine.

OF the existence, powers and employment of angels we have no certain knowledge, except from the holy scriptures, which distinguish one kind of rational creatures in the intelligent system by the name of *Angels*.—They describe these as possessed of noble powers, most amiable properties, and the great ministers of God's universal kingdom—the special agents of accomplishing his designs in the works of providence and grace. By them he communicated instructions, and made revelations of future events, to the patriarchs, prophets and apostles. By them he hath inflicted terrible judgments on the world, and wrought many salvations for his people. While the scriptures frequently introduce angels as employed in accomplishing the pleasure of God, they sometimes introduce *one* with peculiar marks of distinction and eminence, terming him, THE ANGEL OF THE LORD. The sentiments proposed to be exhibited on this character will be suggested in attempting answers to the following questions.

1. Who is this angel of the Lord?

A reply to this enquiry will be produced by considering the passages which introduce him, Gen. xvi. 7, 13. *And the angel of the Lord said, Hagar, whence comest thou—I will multiply thy seed exceedingly—And she called the name of the Lord, Jehovah, who spake unto her. Thou God see'st me.* Upon this passage two remarks are very obvious. 1. This angel addressed and made promises to Hagar in terms proper only for the true and all-sufficient God. I will multiply thy seed exceedingly. The same form of expression which God used to Abraham, Isaac and Jacob. And pronoun-

ced the promise to be fulfilled by his own independent self-sufficiency and power. 2. Hagar received this promise in full confidence, that it was made by the true God, ascribing to him omnipresence, a property originally divine and incommunicable. And she called the name of the Lord who spake to her, Thou God seest me. Similar to this is chap. xxi. 17—20. *And the angel of the Lord called to her out of heaven and said, Arise lift up the lad for I will make of him a great nation.* Chap. xxii. 1, 2. *After these things God did tempt Abraham, and said, Take now thy son—Isaac and offer him for a burnt offering.*—ver. 13. *And the angel of the Lord called unto him out of heaven and said, lay not thine hand upon the lad—now I know that thou fearest God seeing thou hast not withheld thine only son from me.* ver. 15—17. *And the angel of the Lord called unto Abraham the second time and said—By myself have I sworn, saith the Lord—that in blessing I will bless thee.* This is quoted by the apostle, Heb. vi. as the oath of him, who, because he could swear by no greater, swore by himself—as the oath of the eternal immutable God. Exod. iii. 1, 2. *And the angel of the Lord appeared unto him, Moses, in a flame of fire, out of the midst of the bush and said, I am the God of thy father the God of Abraham, the God of Isaac, and the God of Jacob.* This is quoted by Christ in Mark xii. 26. and Luke xx. 37. and applied to the true God. There is good reason to conclude, that it was the same angel of the Lord who accompanied the Israelites in their journey from Egypt, Exod. xiii.

14. Who spake to Moses at Mount Sinai; Acts vii. 38: who addressed the Israelites, Judges ii. 1: who appeared to Manoah,

Judges xiii. and was so conversant with the Israelites in the days of their kings and prophets. By these passages it is most manifest, that this angel of the Lord was that Almighty God, who was the shield and exceeding great reward of Abraham, Isaac and Jacob. But as the ever blessed God, since the apostacy, has had no intercourse with mankind but thro' a mediator, can we consistently apply this to any other than the second person in the adorable trinity? Besides, as he is called the angel, or messenger, of the Lord, to understand or apply this to the divine nature in the first person of the trinity would be a most decided impropriety and absurdity.

Let us now consider some other representations of him. Gen. xviii. 2. *And the LORD appeared to him, Abraham, in the plains of Mamre, and he lifted up his eyes and looked and lo three men stood by him—One of these he addressed, My Lord if now I have found favor in thy sight—And he said lo, Sarab thy wife shall have a son—Is any thing too hard for the Lord—* Joshua v. 13. *When Joshua was by Jericho, that he lifted up his eyes and looked and there stood a man over against him with his sword drawn in his hand—And he said as captain of the host of the Lord* am I now come. And the captain of the Lord's host said, loose thy shoe from off thy foot for the ground whereon thou standest is holy.* The same form of speech was addressed to Moses by the angel of the Lord in the bush, and manifested this to be the same person. And from the preceding observations have we not conclusive evidence, that

* Was not this the origin of the title by which the most high so frequently addressed his people, THE LORD OF HOSTS?

this angel of the Lord, was the **ETERNAL WORD** the second person in the blessed trinity, appearing in a *visible form*—the same majestic personage who, in a future period, would be made flesh and dwell among men and became our glorious **IMMANUEL**? We may now enquire,

Secondly, For what purposes he made these appearances? And may we not suppose the following?

1. For the instruction, encouragement and comfort, of those to whom he appeared.—In times of darkness and distress how opportune and essential were the instructions and support which they received from *the angel of the Lord*? Hagar in the wilderness, Abraham at mount Moriah, Jacob at Bethel, and under fearful apprehensions from his brother Esau, and Moses with the Israelites at the Red sea and in their journey thro' the wilderness to the land of promise.

2. To reconcile their minds to that mysterious doctrine and event, the incarnation of the son of God.—The mystery of godliness, God manifest in the flesh, hath ever perplexed and confounded the wisdom of the world. The incarnation and crucifixion of the son of God hath never been digested nor relished by the unbelieving heart of man. In this age of mental improvement, how many are offended at the doctrine of the cross? Even among the chosen, how many, like Thomas, are faithless and unbelieving? If, in the full blaze of evangelical truth, and when the certainty of the fact is supported by the most demonstrative evidence, the human heart is so sceptical, and the faith of the pious so apt to be misled, how dark and unbelieving must have been the state of the world, and

how feeble the faith even of those who were waiting for the consolation of Israel, when the doctrine was exhibited only by figurative promises, or obscure prophecies, and as a very distant event?—And did not the compassionate Redeemer from pity to the bewildered state and the unstable faith of his people illustrate the possibility of the event by assuming a visible form and cultivating a familiar converse with them? If, when meditating on the important and glorious event, their unbelieving hearts should say, how can these things be? how directly might their faith reply, but even now the Son of God favors us with occasional and friendly visits, and why may he not accomplish that, in reality which he now does in appearance? And if we derive such relief and comfort from these transient visitations from him in our trials on earth, how desirable, how glorious will eternal redemption from all evil be, in his presence, in heaven? How natural and easy, in the mind's view, the transition from the appearance to the reality?—How peculiarly adapted were these appearances to convince and satisfy their minds, of the possibility of the event and persuade their hearts to the belief of it?—May we not consider these appearances,

3. As so many earnest of his future incarnation, and designed to confirm the faith of his people in it? After it was most graciously promised that the word should be made flesh and dwell among men, were not those appearances so many practical assurances, that faithful was he who had promised who also would do it? And how mightily did they tend to confirm their faith in the sure accomplishment of the promise? In the con-

clusion of every interview, how naturally would they reflect and say, God will assuredly tabernacle with men? Already he anticipates the event: We rejoice in confidence of it.

4. To excite earnest expectations and desires of his incarnation in their minds. If an explanation of the prophecies respecting the appearance and sufferings of the Messiah, constrained the disciples to say, How did our hearts burn within us, while he talked with us in the way, and opened to us the scriptures? how must these personal interviews of the redeemer to the patriarchs, have inspired those who were looking for redemption by him with glowing affection and ardent desires for his coming and kingdom, constraining them to pray ardently come Lord Jesus, come quickly?

In meditating on this subject, we naturally reflect, How intent was the Son of God on the arduous work of redemption! Before the heavens were prepared, or the foundations of the earth were appointed, he rejoiced in the habitable parts of the earth and his delights were with the sons of men. As soon as there was occasion and opportunity for his merciful interposition, he commenced the glorious work and antecedent to the actual accomplishment of it, afforded gracious aid to his chosen people, appearing to them and conversing with them, and in his love and pity he bore them, and carried them all the days of old. How must this angel of the Lord have been absorbed in this wonderful work, arduous as it was, that he should have so contemplated it, anticipated the actual performance by so many previous appearances, and so incessantly prosecuted, until he had completed

it!—How admirable his benevolence, his condescension his humility and his grace! How must he have endeared himself to angels and to men by such astonishing and affecting displays of them! And must not, will not the redeemed, most affectionately and thankfully, ascribe blessing and praise, for ever and ever, to him who has loved them, and washed them from their sins in his own blood!

PEREGRINUS.

SEVERAL communications, under the signature of Asthenes, have been received from the ingenious and pious author of "The Gospel a Doctrine according to Godliness," which was published in six numbers, in the first volume of this Magazine, beginning at page 251.

EXTRACT OF A LETTER TO THE EDITORS.

"GENTLEMEN,

AS I herewith transmit several pieces with a view to the Evangelical Magazine, provided they shall be judged suitable for that purpose, I beg to be indulged in some explanations, to account for the part I am acting, and to justify the request I am about to make.

I have long been in very low health, and during the last nine months preceding the beginning of this, almost wholly confined, incapable of preaching, or visiting my people, or performing any public ministerial duty.

Almost all that I have heretofore written, in any form, on religious subjects, is interspersed with so many characters and abbreviations, as to be of no use to any but myself. Wishing to be not wholly useless in my confined and extremely feeble state, I con-

ceived the design of employing the small portion of time, in which I am able to sit at my table and handle my pen, in rescuing from oblivion some of my former compositions, by making from them extracts and transcripts into a legible hand, that my children, at least, might be able to read them. I found I could do a little in this way, when too weak, in mind as well as body, to do any thing to purpose in the way of new compositions. And whilst I am incapable of addressing my fellow-creatures on the great things of religion in the usual way of my calling, if I could furnish any thing adapted for their instruction, improvement or quickening, thro' the medium of the press, I hoped I should not live altogether in vain. I therefore put my extracts in a form adapted to a magazine publication. Some of these I now communicate; and if these should prove acceptable, and my life should be continued, I may probably make further communications."

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Serious discourse between two neighbors, Friendly and Thoughtful.

Friend. **M**R. THOUGHTFUL, as you appear to pay considerable attention to the scriptures, I presume you must have remarked, that, according to those sacred writings, all mankind are comprised within two general divisions, designated by the general terms, the righteous and the wicked—saints and sinners—believers and unbelievers—children of God and children of the devil.

Thought. I have indeed often noticed this, and viewed it as a

very solemn and awakening truth, that all who fall entirely short of the character of the righteous as drawn in the scriptures, must of course be ranked among the wicked, who are in the way to destruction.

F. May I then use the freedom to ask, whether you have made the application to yourself, so as to come to a satisfactory conclusion in your own mind, to which of these great divisions of mankind you belong?

T. Alas! sir, I must readily acknowledge, that, according to the plain tenor of the scriptures, I am constrained to view myself as ranking among the wicked.

F. Do you then entertain any expectation of escaping the destruction to which the wicked are condemned in the word of God? Have you any hope that you shall be saved?

T. I confess that, notwithstanding my present awful situation, I have some hope that I shall be saved.

F. Have you any reason for this hope?

T. I think I have.

F. What reason can you produce to show that your hope is rational, or well founded, and not a mere fond presumption?

T. I find many things revealed and declared in the scriptures, which encourage me to hope that I shall be saved—some of which I will mention, viz. "Look unto me, and be ye saved, all the ends of the earth.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money, &c.—Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord,

and he will have mercy upon him ; and to our God, for he will abundantly pardon.—As I live saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live.—As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up ; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world ; but that the world through him might be saved.—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—As tho' God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin ; that we might be made the righteousness of God in him. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief.—God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

F. These and such like passages of sacred writ show, that sinners may be saved, and indisputably imply, that some will be saved. But do you, sir, consider these and similar declarations as implying or amounting to a promise of salvation to sinners as such ? Or do you infer from them, that all mankind will be saved, or even all under the light of the gospel ?

T. By no means. The scriptures most clearly and decidedly teach the contrary. Even some who heard the gospel from the

mouth of Christ himself, and saw many of his mighty works will, in the day of judgment, be condemned to a more intolerable punishment than the people of Sodom.

F. Who of all the numerous hearers of the gospel will be saved ?

T. They only who repent—who believe on the Lord Jesus Christ—who receive the love of the truth, and obey the gospel according to the plain and decisive language of inspiration, "Without holiness no man shall see the Lord."

F. It appears then, that you have no reason to think you shall be saved, unless you become a true penitent, a sincere believer, a cordial friend to Jesus Christ, a subject of real holiness.

T. True ; I have not the least reason to expect salvation upon any other supposition.

F. But do you expect, that you shall ever, of your own accord, or by your own exertions, repent and believe, to the saving of your soul ?

T. Some appear to think they can and will repent and turn to God, when they find it indispensibly necessary, to escape impending destruction. And I once saw no reason why I might not expect, by my earnest endeavors and more vigorous and persevering exertions, to accomplish such a reformation and change, as would issue in salvation ; but alas, I have hitherto failed, totally failed, and am constrained to confess, that from all past and present experience of my own heart, I see no reason to think I shall ever of myself come to repentance, or exercise the least degree of true love to God, or gospel-holiness, but abundant reason to conclude that I shall not, without being first moved to it and

wrought upon by the spirit of God; and the scriptures, I find, confirm this conclusion.—“Except a man be born again, he cannot see the kingdom of God.—By grace are ye saved through faith; and that not of yourselves; it is the gift of God.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights. Of his own will begat he us with the word of truth.” These and numerous other passages plainly teach me to view all the goodness or holiness ever found in men, as being originally not of themselves, but of God.

F. Why then do you hope that you shall yet repent and turn to God? Do you think that he is under any obligation to grant the special influences of his spirit to all mankind? or that he actually doth so? or that he hath promised this infinite favor to any thing that you shall do, whilst out of Christ, altogether selfish, and dead in sin? or that you can lay him under any obligation to do it for you?

T. I must confess I do not find any evidence that this is the case. On the contrary, I find that so long as I am out of Christ—so long as I do not believe on him, in the manner required to intitle to salvation, I am so far from having either a present title to life, or a gracious promise of the special, efficacious influences of his spirit to change my heart, that I am under the curse, condemned already, and the wrath of God abideth on me. Indeed, I find there is a promise, that he who asks shall receive, and that

he who seeks shall find; but alas, I have asked and sought again and again; and yet do not receive or find. I therefore conclude the asking and seeking, to which the promise is made, is a different thing from any to which I have attained; or implies another kind of desire, and acting from other principles and motives, or for other ends, than I have ever yet done. I likewise find, that God claims it as his right and prerogative, to do as he pleases, with respect to the bestowment of his favor and grace. His language is, “I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.”

F. Is it not then a fact, a real truth, that if you are ever converted and saved, it will be by the free grace of God, to which you have no claim, and which he may grant or withhold as he sees fit; so that it may be truly said, if God sees fit or is pleased to bestow his grace upon you,—to give you an heart to know him, to repent and turn and receive the love of the truth, you will be converted and saved; but otherwise you will certainly perish?

T. This doth indeed appear to be the true state of the case.

F. What then is the ground of your hope? or what reason have you to hope, that you may yet be converted and saved?

T. So far as I can learn from the scriptures, and from the preaching and instructions which appear to me to correspond with them, all the reason I have to hope that I may yet be converted & saved, may be summarily expressed in these following particulars, viz.

1. Jesus Christ, by the one offering of himself for sin and becoming obedient unto death, hath made an atonement for sin and

wro't out a righteousness perfectly acceptable and well-pleasing to God, every way sufficient to render it consistent with his justice and the best good of his kingdom, to justify and save every one who believeth in Jesus; and also to grant the special influences of his Spirit to whomsoever he pleases, for their conviction, quickening and sanctification. Hence, God not only declares that he will be gracious to whom he will be gracious, but hath also expressly promised salvation to every one who believeth.

2. God is infinitely gracious and merciful.

3. He hath in fact had mercy on many, and even on some of the chief of sinners. Therefore, it may be that he will have mercy on me.

4. It is plain from the scriptures, that he intends to save a number of mankind. Therefore, it may be that I shall yet be saved.

5. His sending the gospel, the word of salvation, into a place, seems to carry an intimation, that he hath a design to convert and save at least some in that place.

The gospel is called the word of faith, and the word of salvation; and Paul says, "Faith cometh by hearing, and hearing by the word of God." If I rightly apprehend the scriptures upon this head, the word of God is the divinely appointed *mean* of faith and salvation, and necessary to it, at least, according to God's ordinary method of operation.

Although an heart to believe, or to receive the love of the truth, is an effect of the special operation of the spirit of God; yet in order to the actual exercise of faith in Christ, it is necessary that he should be revealed or made known. For men, tho' ever so

well disposed, cannot believe in him of whom they have not heard, or of whom they have no knowledge; and the word appears to be the divinely appointed mean of the knowledge necessary in order to actual believing on the Lord Jesus Christ. Nor can I discover, that God doth often, if ever, change the hearts of sinners who have come to years of discretion, without some knowledge of the object of faith derived from the word. It does not appear, that in the days of the apostles salvation was sent to any except where the gospel, the word of salvation, was sent; and wherever this word was sent, there appears to be evidence, that it was made effectual to the faith and salvation of some. Hence there appears to be more reason to hope for the salvation of some among those who have opportunity to hear the word or derive instruction from it, than among those who have not; and I accordingly entertain more hope of my own salvation, than I see present reason to have of that of any individual among those where the gospel is, and appears likely to continue, totally unknown: And especially, if the word hath taken effect upon me so far, that my attention is greatly engaged to it, and I am excited to listen to and search it, with serious and deep concern about my spiritual state and eternal welfare, there seems to be proportionably greater reason to hope God intends to make it effectual to my salvation. But after all, so long as I am impenitent and destitute of all real holiness, unbelieving and out of Christ, and do not receive the love of the truth, I am far from having any promise or sure evidence that I shall be saved. And if I have long sat under the

word, and heard the gospel preached, year after year, without any saving effect, and especially, if I am now as careless and stupid and hard-hearted as ever, or even more so, it is evident, that I have very great reason to fear, that I shall die in my sins, and lie down in sorrow. There is a *may be*, a possibility, that I shall be saved; but to all appearance, far greater reason to fear that I shall perish.

Sir, I have now stated the sum and substance of what I can say respecting the grounds or reason of my hope; from which you will readily perceive, that when I said, I had some hope that I should be saved, I did not mean to intimate that I thought I had any present title to salvation, or any measure of that *kind* of hope which the real Christian experiences; but only, that I considered my condition as being not altogether hopeless or totally desperate—that I believed there was a possibility, and, at least, some degree of probability, that I should be saved; such, however, as may admit a greater probability that I shall finally perish. And I freely acknowledge, that I often appear to myself to be upon the point of concluding my case is quite hopeless. Notwithstanding all the awakening and instructive means which I enjoy, and all the infinitely solemn and weighty arguments and motives which are placed before me, I find myself so extremely blind, stupid and unfeeling, and my heart so entirely estranged from God, so perfectly dead in sin, so deceitful and desperately wicked, and apparently growing worse and worse, that I am, at times, almost driven to the conclusion, that God will certainly cast me off forever—that there is no room left to hope that I shall

ever find mercy; and nothing appears to keep me from sinking into despair, but a persuasion of the important truths which I have already mentioned, and that God is an infinitely wise, holy and gracious *Sovereign*, who can and will have mercy on whom he pleases, and even on some of the chief of sinners.

If any reader of the preceding discourse should be ready to say, that, according to the statement contained in it, the case of sinners is very awful and alarming; it will be readily admitted, that it is indeed so. Yet if this is in truth the case, is it not best that it should be known? Is it not evidently of importance, that sinners should be convinced of the truth with respect to their real character and situation?

If it should be inquired, whether this representation of the case of sinners will not tend rather to discourage them, and to drive them into despair, than to be of any real service to them; it may be replied, that it is calculated and *designed* to make them despair of obtaining salvation by their own righteousness, or of bringing God under any obligation to convert and save them, or of attaining to true happiness in any way except that of meer free grace through the redemption which is in Christ. And till they are brought to this kind of despair, it is conceived, they will never rightly apprehend and cordially embrace the gospel. Great numbers, it is probable, are ruined by presumption, to one that is lost by despair. And if the preceding exhibition should prove a means of bringing any unrenewed sinners to a realizing conviction that their condition is quite as awfully dangerous and alarming as the exhi-

bition suggests—and if, as the natural consequence of this, it should prove instrumental of exciting in them the most earnest enquiry how they may escape impending destruction, and the deepest concern about the event; which again would naturally excite them to cry earnestly to God for mercy, whilst every other source of hope was wholly removed; it is believed, there would be a hopeful prospect of their deriving special benefit from it.—God grant that this may be the case; and that sinners may be not only convinced, but also converted and saved, of his infinite mercy, thro' Jesus Christ!

ASTHENES.

The re-union of saints in the world of spirits.

Judges ii. 10. "All that generation were gathered to their fathers."

A SIMILAR form of expression, occurs in various passages in the holy scriptures.—Thus it is said of Abraham, that he *died and was gathered to his people**—of Ishmael, he *died and was gathered to his people†*—Isaac *died and was gathered to his people‡*—and thus God said to Moses, *die, and be gathered to thy people, as Aaron thy brother died, and was gathered to his people.§* In these and a few other passages, we find this form of expression, differing from our text only in this way, that the word *people* is used instead of *fathers*, meaning no doubt much the same. If any difference be supposed, it is only that *people* is the most extensive in its signification. *Their people or fathers,*

must imply those who were nearly connected, by natural relation, friendship, or in some other way. As the expression is rarely used, except in the case of those who were reputed the people of God, it may be designed to express the relation which is peculiar to them. The following observations are submitted.

1. The expression, "They were gathered to their fathers," points out an event which is connected with dying and takes place at that time.

This is evident from the use of the words, in the passages already quoted, and in most places where they occur, and in some places this only is mentioned, when it is evident that death also is included.*

2. The fathers to whom they are said to be gathered, are those who died before them, and existed in the world of spirits. This is evidently true, because, at death, they were separated from their friends and connexions in the present world, so that they could not be said to be gathered to them. And, if their departed friends had not an existence in the invisible world, it would be absurd to speak of being gathered to them. The expression suggests the idea of an *assembly*, or society, collected from different places and ages of the world and united in a happy existence, beyond the grave.

3. This gathering to their fathers is distinguished from death, though connected with it. Death as it respects the dissolution of this bodily life; and a separation of the soul and body, is mentioned, in most places, referred to above as distinct from this gathering.

* Gen. xxv. 8. † Gen. xxxv. 17.
‡ Gen. xxxv. 29. § Deut. xxxii. 50.

* Numbers xx. 24. xxvii. 13. and chap. xxxi. 2.

Thus we have seen in the history of Abraham, Ishmael, Isaac, Moses and Aaron. Each of these *died* and were *gathered* to their people. Were nothing further designed by this than the dissolution of this mortal life, the impropriety must forcibly strike the mind of the reader.—In that case as has been hinted already, they would not have been said to be *gathered* to their people, but *separated* from them. We add,

4. This expression cannot be designed to imply the burial of the dead,—or that their bodies were gathered to the bodies of their friends and progenitors; and that for two obvious reasons, *first*, their burial is mentioned in distinction from this gathering, and as something quite different from it. This appears from passages of holy scripture already recited. Thus Abraham died, and was gathered to his people, “and his sons Isaac and Ishmael *buried* him in the field of Machpelah.”*—“Isaac died, and was gathered to his people, and his sons Esau and Jacob *buried* him.”† Jacob before his death, informed his sons that he was about to be gathered to his people, and charged them to *bury* him, in the *burying* place of his fathers, and when he had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and *was gathered to his people.*‡ After which we have an account of the transportation of his body by his sons from Egypt to Canaan, and that it was deposited in the burying place of his fathers according to his direction. Moses also died and was gathered to his people. But, he, i. e. the Lord,

buried him in a valley, in the land of Moab, and no man knoweth of his sepulchre, unto this day.* From these passages it is evident that, the burial of the body, and the gathering to their fathers, are by no means the same, but widely different.—One, the gathering to their people or fathers, is uniformly mentioned as an event immediately connected with dying, though distinct from it, and in no degree dependent on the will or conduct of their surviving friends on earth. The other, (the burial of the body) as dependent on their will and performed by them.

We observe secondly. That these two are distinct from each other, appears from this, viz.

The bodies of these ancient saints were not in all instances, gathered to the bodies of their people and fathers by burial. Thus, in the case of Abraham, the bodies of his people and progenitors were hundreds of miles distant from the place of his burial. The body of Moses was not gathered to the bodies of his people in his burial, for it was placed alone, and the bodies of the generation mentioned in the passage under consideration, were not gathered to their fathers in this sense—their immediate progenitors were buried in the wilderness, and the more remote, in the land of Egypt.

Thus it appears that when the inspired writer informs us that all that generation, were gathered to their fathers, it is not designed merely to let us know that they ceased to live on earth, or that their dead bodies were put in graves: Much less, that the spirit, or the soul, ceased to exist and

* Gen. xxv. 8, 9. † Gen. xxxv. 29. ‡ Gen. xlix. 29—33.

be conscious. But that they were removed from this world, to dwell with their pious ancestors who had gone before them to glory.

This state of existence is invisible to mortal eyes. It is discoverable by none of our senses—the natural reason of man, perceives no certain evidence of it. A probability is all that can be learned, and this, not from natural, but moral arguments. The immortality of the soul, and its conscious existence when separated from the body, may indeed be argued from the perfections of God, the nature of his moral government, and the accountability and moral characters of men. But such is the weakness of human understanding, that it cannot be easily determined whether arguments drawn from these and similar topics, rise above probability. Who, unassisted by supernatural revelation, could pronounce with unwavering certainty, that infinite wisdom could find no method to answer the designs of moral government, though man should not be made immortal?

For this reason, probably, among others, the state of man after death is in the sacred writings, styled *Hades*, i. e. *that which is unseen*.* But by supernatural revelation, “life and immortality are brought to light,” from the sacred writings we learn that Enoch walked with God, and was not, for God took him.† That Elijah went up by a whirlwind into heaven,‡ and that when the righteous are taken from this world, they enter into peace and rest in their beds, each one walking in his uprightness,§ and of the

pious patriarchs it is said, “These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on earth,” that “they desired a better country, that is an heavenly.”* These with other ancient saints now in glory, constitute the cloud of witnesses by which we are encompassed. The general assembly and church of the first born—the spirits of just men made perfect,† to which we come:

From the holy scriptures we learn, not only that man has a future and endless existence after death, on which he immediately enters on leaving the body; but also that he is unchangeably fixed in a state of happiness or misery, according to his character, in this world, according to the things done in the body, whether good or bad.‡ That this state shall be extended to the whole man, by the resurrection of the body, and the general judgment at the end of the world. When the bodies of the saints shall be raised glorious and immortal, adapted to their state of perfection in heaven, and the bodies of the wicked shall be also raised, adapted to their state of condemnation and woe.

How precious is that revelation which contains these most interesting truths! and which manifests the divine designs of love and mercy through a crucified Saviour!—Through whom the guilty may become righteous, and who has obtained eternal redemption for his church,

Not only the new testament, where these things are more clear-

* Mat. xvi. 18. Acts ii. 27, 31. Rev. i. 18.

† Gen. v. 24.

‡ 2 Kings ii. 11. § Isaiah lvii. 1, 2.

* Heb. xi. 13, 16. † Heb. xii. 1, 23. ‡ 2 Cor. v. 10.

ly and abundantly testified, but the old also, and even the earliest parts of it, intimate these most interesting truths, while they assure us, that the people of God when they left our world, were gathered to their people and their fathers, and thus were united with the spirits of the just, made perfect, who had led the way before them in the ascent to glory.

The subject leads to the following reflections.

1. The death of good men is not a separation from their best friends and dearest connexions, but a re-union with them.

Death has been usually considered, as a separation from our dearest connexions, and it is so to the wicked—they leave all their friends behind them. They are never reconciled with their pious progenitors. The separation is perpetual—this is strongly marked in our Lord's representation of the rich man and Lazarus.* A great gulf is fixed between them which can never be passed. But the godly when they leave the body, are the charge of angels, and mingle with the saints of the ages which are past. "The beggar died—and was carried by angels to Abraham's bosom."

To those indeed who remain on earth, it is a real, though a short separation. But good men have dearer and more numerous friends in heaven than on earth. To these, they are re-united by dying. Many especially who are advanced in life, have parted with friends who were exceedingly dear to them, on earth. And whose friends are so much improved—and they are introduced to so many more, unknown to them here, and are themselves so much altered for

the better, by a separation from the body, that the re-union must be every way inexpressibly happy.

In regard to Christian friends whom they leave behind, they are comforted in the prospect of their speedy arrival—and they are delivered from the fear of a future separation.

While absent, they know them to be the peculiar care of heaven—that the Lord Jesus Christ is their shepherd—that he is present in his churches—walks in the midst of the seven golden candlesticks—holds the stars in his right hand—that his angels are ministering spirits to those heirs of salvation—and perhaps they are themselves employed, by their common Lord, in these offices of love and kindness to them. This thought is exceedingly comforting. The reflection is natural, from the subject, and it is not foreign to the apparent sense of many sacred passages.

We are not to look at those things as the objects of sense, but of that faith which is "the substance of things hoped for, and the evidence of things not seen."

Such faith views with unalterable delight, the general assembly and church of the first born—and sees the spirits of just men continually arriving from our world to be gathered to their fathers—re-uniting with their pious progenitors, and those friends who were like their own soul on earth, how much more so in heaven! By the friendly offices of these, most probably, they are introduced to an intimate and happy acquaintance with the saints of distant ages and countries, and mingle in the throng.

Amidst such an innumerable multitude of perfected saints, the union of the whole is entire—they

* Luke xvi. 19—31.

love one another with a pure heart fervently, and are made perfect in one. But may we not suppose that love to be still more peculiarly happyfying in the re-union of those who were intimately connected, in the duties and trials, the joys and sorrows of mortality; and who were originally twin-born-souls?

The most improved minds of created beings, and especially of men, are limited to narrow bounds, a small circle, only, can be comprehended. Creature love, therefore, though it embraces the whole moral system, and rests in God as the source and sum of good; in its exertions must immediately respect particular objects, in a small circle, adapted to a capacity small like ours. As the man whose love embraces his country at large—to serve its interest must exert his abilities, not in all places and occupations, but in one—even so the spirit, united to the interests of God's kingdom, must act accordingly. This being so, may we not reasonably suppose that each of the happy spirits above stands in his lot, or fills the place and performs the services to which his abilities are best adapted? And that spirits peculiarly united on earth, in friendship, arising from similarity of talents, dispositions and taste, in those things, which constituted their character as spirits, not as mortals—that those, and others like them, not known in this world to each other, will be peculiarly united in their exercises and enjoyments? God is a God of order, in heaven no less than on earth.—Has he fixed the standing of each member of his church below to his proper place and business, with an exactness like that which he has used in the several members of the

natural body*—and doth he not maintain equal order in heaven?—Happy spirits! released from the sins and sorrows of mortality, united to their God and Saviour—to angels and saints—happy in the best company—in the noblest employment.

2. Our *pious* ancestors who are removed from our world, are gathered to their fathers, they are united in glory. How many of our progenitors are of that blessed number it is not ours to determine; to God who knoweth the hearts of all men, and to him only it belongs. But we have learned from his word to entertain this blessed hope, for as many as seriously profess to be the disciples of Christ, and whose practice does not visibly counteract their professions. Forming our charitable judgment by this rule, what a glorious number have been removed from earth to the happy family above?

Readers, while we are on this pleasing subject, you will readily call to mind many of our venerable ancestors, the sweet favor of whose names is not wholly lost.

Our comfort concerning departed Christian friends is that “they are gathered to their people,” “they rest from their labors, and their works follow them.”

3. Shall we not be persuaded to spend life in a preparation for death and heaven? Who of us does not earnestly desire to be happy after death—to be happy with our pious ancestors, and Christian friends, who are gone before us? Will any one say when he commits to the house of silence, the remains of a pious and beloved parent—wife or friend—let this parting be final—this separa-

tion eternal ! Never more let me give or receive the expressions of natural kind affection ! This would be indeed to "sorrow as those who have no hope." Rather, who is not earnestly desirous to meet those dearest, those tenderest names, in the region of happy spirits, and live with them forever ?

That we may be gathered to our pious ancestors, we must tread in their steps. We must follow them where they followed Christ, and "go our way forth by the footsteps of the flock." We must ask for the old path, the good way, in which the saints of all generations have travelled to heaven. We must walk in it, and the end of our journey will be happy. Plain is the path which leads to heaven. It is but to receive the truth in the love of it, and walk by the same rule, and we shall be safely guided thro this wilderness, to the promised land. By faith we may behold it now, and when we shall be gathered to our fathers, we shall taste the milk and honey. Our present state is not without its troubles, among which, and far from being the smallest, is the removal of our dearest Christian friends. But this will give additional felicity at the expected meeting. Small are the pains of separation, compared with the pure and sublime joys of that blessed reunion. But sad is the case of those who have neither part nor lot in this matter, painful the day of separation, but more painful, that day, when saints shall be reunited, and they shall see them coming from the east and west—from the north and south, to sit down with Abraham, Isaac, and Jacob, with their pious ancestors, in the kingdom of God,—but they shall be shut out. May God of his infinite mercy, through

Jesus Christ, prevent us from so dreadful a doom ! And may the awful idea effectually alarm every one, to fly from the wrath to come, and say from the heart to each of his pious ancestors, "thy people shall be my people, and thy God my God !"

The labor of persons, divinely enlightened, illustrated, and the subjects applied to the conscience, in four letters, from VIATOR to CHRISTIANUS.

(Continued from p. 61.)

LETTER II.

DEAR CHRISTIAN FRIEND,

AS persons divinely illuminated, have the moral image of God restored; or a holy taste begotten within them, it is imagined that 'they labor to be accepted of the Lord,' in their temper, sentiments and conduct.

1. They labor to possess that temper, in which religion essentially consists, those gracious affections, which God in his holy word approves.

They are sensible that if they were to have their deserts, they should perish eternally, and labor to keep themselves humble, under a sense of their great vileness, to be at the divine footstool, and daily to make the penitential cry, *God be merciful to us sinners.* Altho' they hope for mercy through the Saviour, they find that they are very far from being what they ought to be, and pray that he *who hath begun a good work in them, would perform it until the day of Jesus Christ.* We see their pious longing verified in the conduct of king David: "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Make me to

hear joy and gladness; that the bones which thou hast broken may rejoice: Hide thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me." They realize, that "God resisteth the proud, but giveth grace to the humble:" that the 'sacrifices of a broken and contrite heart he will not despise.' After all their prayers and pious services, they know that they are unprofitable servants, and with the greatest sincerity say, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

Persons divinely enlightened, labor likewise, to have their hearts sensibly exercised in that love, in which is comprised the general nature of religion, and which indeed is the substance of all the Christian graces, by whatever name they are called.

In like manner, they labor to rejoice in the rectitude of divine government, even when called to pass thro' the most severe trials. They well know God's right to govern—that such are the perfections of his nature, that he can do no injustice to any of his creatures, and that tho' 'there is no evil in the city which the Lord hath not done,' yet 'he never willingly grieves and afflicts the children of men:' that he hath some good end to answer by all the punishment inflicted on the wicked:—that the sharpest trials which attend the truly righteous are only fatherly chastisements, for "whom he loveth he chasteneth—all things work together for good to them that love God, to them who are the called according to his purpose:" and that they

will ultimately terminate in the glory of God, as it is said 'to him are all things.' With these things in view, they labor "to rejoice evermore:" to "let patience have its perfect work that they may be perfect and entire wanting nothing." We see this temper actually verified in the prophet Habakkuk: "Altho' the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation." To the foregoing, out of the many, which might easily be mentioned, may be added the example of Paul: "I have learned in whatever state I am, therewith to be content: I know how to be abased, and how to abound: Every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need."

2. Persons divinely enlightened, "as new born babes, desire the sincere milk of the word that they may grow thereby." Possessing that spirit, which guides "into all truth," they will labor to understand and cordially to embrace all the sentiments taught in the bible, however they may "stain the pride of all glory." They know, from divine testimony, that "every man's work will be tried, of what sort it is:" that nothing but truth can abide when tried by a perfect standard, that erroneous sentiments, can no more abide the final trial, than hay, wood and stubble, can withstand fire; they labor therefore, "to hold fast the form of sound words," received from the apostles, esteeming the modern cathol-

icism, that it is no matter what men believe, if they are honest to themselves, to be infidelity. In the view of those who are divinely enlightened, there are truths essential to religion. They labor to know what they are; and exceedingly dread the thought of being "carried about by every wind of doctrine." The interesting question with them is, what hath God revealed? Doctrines clearly taught in the scriptures, notwithstanding all the difficulties attending them, they suppose to be important, and labor to embrace. The holy sovereignty of God, the doctrine of the trinity, the depravity of man, the divinity and atonement of Christ, the necessity of the new birth, the certainty that those who believe *shall be saved*, that those who believe not, *shall be damned*—shall actually experience interminable misery, are doctrines so clearly revealed, that they consider them essential to be received, and labor to be unwavering in the belief of them.

3. Persons divinely enlightened, labor to walk according to the order of the gospel, to observe the ordinances of the new-testament, baptism and the Lord's supper, and to maintain upon all occasions, propriety of conduct, "to have always a conscience void of offence toward God, and toward men." They have "the law of their God in their heart, and it is the natural tendency of their new nature, to influence them to right conduct. If that were fully to prevail, they would perfectly observe the following, and all divine commands:—"Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love in honor preferring one another: Not slothful in business; fervent in

spirit; serving the Lord: Rejoicing in hope, patient in tribulation; continuing instant in prayer. Distributing to the necessity of the saints, given to hospitality. Bless them who persecute you; bless and curse not. Rejoice with them who do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Selfish, unrenewed men, neither love to be bound by the foregoing, nor by any other divine rules, but to "walk in the sight of their own eyes!" Those persons into whose hearts, "God who commanded the light to shine out of darkness, hath shined, to give the light of the knowledge of the glory of God in the face of Jesus Christ," love the divine law. They love to meditate upon it, and take great pleasure in obeying it. We see this strikingly verified in the conduct of the pious Psalmist: "O how love I thy law! it is my meditation all the day." "Thy testimonies also are my delight."

Persons divinely enlightened, believe that they and all men, "must appear before the judgment seat of Christ: that every

one may receive the things done in his body, according to that he hath done whether it be good or bad." Their faith is not merely speculative, but it has an influence upon their conduct. They look to the perfect example of their divine leader, and endeavor to imitate it. They labor to keep "clean hands," to "do justly, to love mercy, and to walk humbly before God," "to do unto others as they would that others should do unto them." They labor carefully to conform to the following most excellent rules, "say not to thy neighbour go and come again and to-morrow I will give," when they have it by them: "Give to him who asketh of thee and from him that would borrow of thee, turn not thou away." They labor in proportion to their sanctification, as God gives them opportunity, to diffuse happiness among all classes of people. Like the good Samaritan, they bind up the wounds of the distressed! They feel quick for the orphan, and "cause the widow's heart to sing for joy." "Whatsoever their hand findeth to do," they labor, "to do it with their might." After all their labors, they view themselves as "unprofitable servants," and hope, only thro' grace, to hear from their judge in the last great day, "well done good and faithful servants, enter ye into the joy of your Lord."

I am yours, &c.

VIATOR.

(To be continued.)

A narrative of a revival of religion in Middlebury, a parish of Waterbury, in the years 1799, and 1800, communicated to the Editors by the Rev. Ira Hart, pastor of the church in said place.

(Continued from p. 69.)

LETTER II.

GENTLEMEN,

IN my last letter, I proposed to give you some account of particular exercises of individuals. I shall begin with the case of a young woman, a professor, who had been induced to attend a place of amusement, which she afterwards became convinced was improper. The circumstances will be mentioned mostly in her own words, as communicated to me in a letter.

"In compliance with your request, I give you my opinion and experience of the impropriety of a professor's attending balls. Permit me however, in the first place, to relate some particulars in an earlier part of my life. At the age of 13, I was admitted into company, as an equal with those of 20, and 25. At 16, the Lord was pleased to stop my career of folly, and to call my mind from the world, by a deep sense of the importance of religion to the present and future happiness of my soul. After a painful conviction of the awful depravity of my heart, the amazing distance I was at from God by nature, my desert of everlasting punishment, and the total inability of helping myself by any works of righteousness which I could do; I was brought, as I believed, to throw down my weapons and submit to God. The beauty, excellency and propriety of his character and government, produced a calm serenity of mind, to which I was before a stranger. The conversation and society of the serious gave me more satisfaction in one hour, than all the vain amusements, which I could call to mind, from my cradle until that time.

I met with many trials from the gay company with which I had always lived in harmony; but for the most part was enabled to encounter them with less difficulty than I expected. Returning from school, I met with a gentleman who had been absent during the time of my serious impressions. He accosted me in the following manner. "How do you do Miss —? I hear you are serious and have done dancing—Is it so?" I replied that I had indeed refused to attend balls, for I believed that I had already spent too much time in that folly; but feared I was not so serious as had been represented. Well, returned the gentleman, "you have got a fit, but I am not much concerned, it will soon be over. I never knew an instance fail, but that in a short time, those serious persons would be as gay as ever. I shall see you soon at such and such a ball room; and you will dance as sprightly as ever. I shall then remind you of what I now say, but you will tell me, I don't feel now as I did then." He left me, for I was unable to answer. As soon as his face was turned, the tears flowed without control. I exclaimed to myself, *Oh is it possible! Is it possible!* Can it be that I shall be left to that miserable resort for happiness! I tried to believe that he prophesied falsely; but still I knew that it was not impossible. For some time I was much distressed, lest I should be left to dishonor the cause of religion, and bring contempt upon its professors. About the age of nineteen, this over-anxious concern, as I then thought it, left my mind, by degrees, and I lost much of the sense of my dependence. I heard too much of the applause of my fellow worms, which gave

a spring to pride and self conceit, till alas! they gained an unhappy ascendancy. I was now frequently in company with those, who were indeed *civil* but not *serious*, and joined in their trifling amusements. Their attention and politeness concealed the danger, and led me to be more and more conversant with such scenes of folly. At the time of your ordination, when I was about 20, I was solicited by a near relation, out of politeness to some respectable acquaintance then present, to attend a ball, I knew he would not advise me to do any thing which *he judged* at all inconsistent with my profession. After considerable conversation, and with much reluctance, I consented to go; and I assure you, sir, there was not a person in the company, but what saw me. After the interesting services of the day, and the solemn consecration of a minister to feed my soul with the bread of life and the waters of life, here I was in the ball room, amid the thoughtless and the gay. Nor was this the last time. I was again where there was music and dancing. My Christian friends were alarmed and reproved me, but with little effect. I had listened to the voice of adulation, and God had left me to reap the reward of my folly. I had almost lost sight of God and was swiftly gliding down the stream of spiritual declension. But in mercy God was pleased to stop me, open my eyes, and bring me to consideration. Oh! the distress, anxiety, fears and doubts which now harrowed up my soul!* Darkness without and darkness within! I sincerely thought that if I could have recalled the last 12 months, and have removed in-

* This was at the beginning of the late revival.

to some distant land, where I could never behold a face which I ever saw before, I should have chosen it, rather than to have brought the disgrace, which I then felt I had brought upon the church of Christ. My distress was unknown to any but myself, and nothing short of experience can conceive it. All my former feelings, with the gentleman's prediction, were brought fresh to mind, and every reflection tended to aggravate my crime and enhance my distress. A compassionate Saviour at length brought me to feel and say,

"His strokes were fewer than my crimes,

"And lighter than my guilt."

"I think, sir, I can say from experience that the amusements of the thoughtless, are exceedingly detrimental to the Christian's growth in grace, calculated to keep the soul in leanness, and to render the person unhappy in a religious profession and discontented with the world. Conscience is continually smiting and reproving; and as the Christian has more light than an infidel, he is of course more unhappy in the neglect of duty. To undertake to serve God and Mammon is a sure way to render life miserable, for both scripture and experience tell us we cannot do it. If you judge what I have written will be of use as a warning to my young brethren and sisters in Christ, you may dispose of it for that purpose."

Several professing Christians were shaken and greatly distressed, lest they had trusted in the hope of the hypocrite. The awakening was of great service to them, and indeed to the whole church. We had sweet seasons of communion, at the Lord's table, and seemed in some degree to realize that Jesus was present in his church,

to comfort and refresh his people. The distress and doubts entertained at this time by some, were wisely ordered in Providence to their own future comfort and growth in grace, and to quicken others in the way to Heaven.

The following cases will exhibit a general view of the exercises of those who have been subjects of the work. I give the account nearly in their own words, that they may appear to speak for themselves and testify what God has done for their souls. A man aged 55 gave me the following account.

"I had little or no religious instruction until about the age of twenty-one; and except a few seasons of conviction which were soon gone, my youth, and indeed my life has been spent in stupidity. I was persuaded that I must and could do something of myself, but continually put it off for a more convenient season, and lived without hope and without God in the world. I was much opposed to the Calvinistic doctrines of grace, and wanted to ask ministers and others whether they were really Christians according to their scheme of justification by faith alone. I offered my children in baptism, because it was fashionable, and supposed I had so far done my duty. After some thought upon the doctrines of religion, I concluded that if election was true, I was not to blame. Here I settled down at ease, and was in this situation when the religious attention began. I had a curiosity to hear and see, but felt no uncommon concern until I heard a sermon from these words "Come unto me all ye that labor and are heavy laden and I will give you rest."* The word was

* Matt. ii. 28.

set home with power, and my sins appeared as a thick cloud. I determined to submit myself to God, I thought I did; yet I felt unaccountably distressed. I thought I had done enough, but found no relief from my agony of mind. My sinfulness appeared greater than I could before have believed; it lay upon me as an insupportable burden, until the anguish of my mind impelled me to cry out for mercy. One day, being alone in the fields, I could not contain my distress, but for some time on my knees cried aloud, "*Lord have mercy on me! Lord have mercy on me!*" I had hitherto neglected family prayer, but now I resolved to begin the next sabbath morning. The time came, but I could not pray. My distress was soon increased, by reflection on this text, "No man having put his hand to the plough and looking back is fit for the kingdom of heaven."* The word came with power, and I said "Woe is me, if I don't pray in my family." In the evening I attempted. I had many trials, some of them perhaps uncommon and not profitable to relate. Still I was determined to be saved by the law. My heart rose against gospel doctrines, especially election, which I hated. Yet I could find no rest in the law. That I had broken the law was manifest, and this scripture was directly against me; "Curst is every one that continueth not in all things which are written in the book of the law to do them."† I could scarcely eat, drink or sleep; concluded there was no mercy for me, and approached the gates of despair. All this time I was seeking salvation by works of the law. One morning I felt better and enjoyed

a serenity of mind, for which I could not account. I was soon engaged in contemplation on this scripture, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it."‡ My mind immediately explained it thus, "Whosoever will save his life by resting on his own works of the law, shall lose it; but whosoever will renounce all dependence upon himself and trust alone to grace in Christ shall find it." In a moment, the fabric I had so long and so obstinately endeavored to rear, tumbled in pieces. I wondered at the ignorance and folly of all my former attempts, and that I should mistake essentially in so plain a case. The difficulty was soon removed by this text, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."* My mind dwelt upon these and other passages as upon a rich treasure newly found. I seemed really to come from darkness to light. The words I had often read, but there now appeared an heavenly beauty I had never known before. I felt a desire to glorify God, who had contrived such an excellent scheme of salvation, and revealed it so plainly to men. I found the bible had been a sealed book to me, and that with all my gettings I had never got a true understanding of the way of salvation by Jesus Christ. The whole scheme of gospel doctrines, especially election and divine sovereignty, which before made my heart rise up in enmity against God, now appeared glorious and lovely doctrines. I saw, that all I had done to obtain salvation was wholly selfish; that I was totally

* Luke ix. 62. † Galatians iii. 10.

‡ Matt. xvi. 25. * 1 Corin. ii. 14.

depraved, and that unless election was true there could be no hope in my case. I perceived that all my opposition to the doctrines of grace originated in pride, because I was not willing that God should work in me to will and to do of his own good pleasure. I now rejoiced that he did do it, and yet found myself in the unimpaired possession of moral freedom. I thought before that I was right and God was wrong, but now I felt that God was right and I was wrong; and that my former scheme of salvation, by works of the law, if it could be true was not desirable, because unspeakably less beautiful, than that by sovereign grace in Jesus Christ. I felt no desire to hear preaching about works, unless a clear distinction was made between duty and merit. I thought little of myself or of the danger of future punishment; God was all glorious, and the Saviour the chiefest among ten thousand for his own sake. Having obtained help of God, I continue unto this time, a brand plucked from the fire; in myself, a poor, miserable, guilty creature; and if I am ever saved, it will manifestly be all of God. Not unto me but unto God through Christ be all the glory forever."

A young woman addressed me by letter as follows. "My design, in this communication, is to inform you what the Lord hath done for my soul. At the time of my first serious impressions, I was 16 years old, and had to that time lived a careless and stupid life; a stranger to God and Christ, and to things sacred and divine. I thought I was not very bad as I refrained from stealing, lying, swearing and other open violations of God's holy law; not consid-

ering that he looks at the heart. I thought I was too young to attend much to religion, and I considered it a sad and melancholy thing fit for none but those who were just about to leave this world. I depended much on the doctrine of election, as I had perverted it, "If I am to be saved I shall be saved, let me do what I will; and if I am to be lost I shall be lost, let me do what I will." Here I rested, secure in my sinful neglect of God and his son Jesus Christ. And I fear that many who are older and wiser than I rest on the same sandy foundation. I had a great taste for reading, but I read those books only which served to poison my mind, and lead it from God and serious things. When the awakening appeared among us, and one and another of my companions were enquiring, what they should do to be saved? I resolved to go on as I was, let the consequences be what they would. I lived from home, and hearing that my aged parents and two of my sisters were under great concern of mind, I could not forbear sighing and saying to myself "are they all fools; I shall never enjoy another moment's comfort with them as long as I live." It appeared to me that I would not feel as they did for the whole world. The first serious impression on my mind was while reading these lines in the "Young Child's pious resolutions."

"'Tis time to seek to God and pray"
 "For what I want for every day,
 "I have a precious soul to save,
 "And I a mortal body have."

"I had hitherto thought that there would be time enough for me to attend to religion when I was *old*; but these words came with such power that I could not rest without seeking an interest in

Christ *immediately*. I was greatly concerned about myself, and felt that I must do something, but what to do I knew not. I could not pray, and never had pray'd in my whole life. I durst not repeat the Lord's prayer, because I thought it was made for his disciples and not for me. I resolved that no one should know my feelings; but soon my distress poured in upon me as a flood, and I could not forbear crying to the Saviour for mercy. I attended meeting the next sabbath, expecting to find some relief, when these awful words were the subject of discourse: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee."* My sins rose in order before me. I was struck dumb before God while these words sounded in my ears, and the sermon described my awful case. Instead of finding comfort I went home with a heavy heart. I soon began to doubt whether the bible was the word of God. I thought it might possibly be a forgery, and earnestly hoped it was. I hated the bible because it contained my condemnation.† I felt that God was partial in shewing mercy to others and not to me. The enmity of my heart rose against him; and indeed I wished there was no God. I attempted to cast the blame upon him and justify myself, but still could not be satisfied. I longed to be spoken out of existence, for the more I understood of the divine character, the more I hated it, and could not endure the thought that the Lord reigned and that all things were at his absolute disposal. When I heard of

some who obtained comfort and had not been so long in distress as I had, my heart boiled within me. I thought I could not live long in this distress, and that God would not suffer such a wicked wretch to live; and even death appeared desirable though it should make me eternally miserable, because while living I thought I was preparing for a more aggravated punishment. While walking I sometimes imagined the earth would open and swallow me up; and that I hung over the bottomless pit by nothing but the brittle thread of life. I slept but little, for if I went to sleep I was afraid I should awake in hell.

In this unhappy state of mind, I continued from Sept. '99 till March 1800, when I was taken dangerously sick, and for some days deprived of reason. When my reason returned, I supposed I must soon die; but, *how* different were my feelings now from what they had formerly been! God appeared to me perfectly just and righteous in all his dealings with me. It appeared to be right and reasonable that I should love such a holy being. I felt more composed and tranquil than ever before, and I could say with the man restored to sight, "Whereas I was blind now I see."* I saw such a beauty and loveliness in God and the things I before hated, that I seemed to be in a new world, where every thing spoke the glory of God. He appeared to me so holy, righteous and good in all his works and dispensations, that I could freely submit myself to him and say with Job, "Though he slay me yet will I trust in him."† When I recovered so as to wait on God in his house, I enjoyed

* Matt. xi. 24.

† This sentence gives the true reason why the scriptures are rejected by infidels.

* 1 John ix. 25. † Job xiii. 15.

more delight in one day than in all the balls and vain amusements, I had attended in my life. God and his service have ever since appeared glorious to me, and oh that I may glorify him in life, death and eternity! My hope depends solely on the rich, free and sovereign grace of God in Jesus Christ."

A young married woman gives the following account.

"Near the close of Sept. 1799, while I enjoyed a comfortable state of health, a religious meeting was attended at our house. I found myself somewhat impressed with a sense of sin, and thought I wished to be a Christian. A day or two after this meeting, my health rapidly declined; I was soon dangerously ill and to appearance on the borders of the grave. My great concern was to recover my health, and my hope rested in the physician, and not in Christ. My situation grew more and more alarming, and my friends viewed me as near the end of life. I was in some measure alarmed, and much feared that if I should die I should be eternally miserable. I endeavored to satisfy myself by reflecting, that I was not so guilty as others. Except when people were talking to me of faith, repentance and the new-birth, I always doubted whether the justice of an holy God would send me to hell for the few crimes I had committed. Alas, how little did I know of the evil nature of sin and of my own criminality before God! And all this when I was viewed by others on the borders of eternity. Indeed, sir, your conversation, at the time of your visits, and the conversation of other religious people, was never sufficient to drive me wholly from this refuge. Neither your prayers, nor the apparent near approach of

death, ever excited in my mind any degree of anxious concern for my soul. The idea of leaving my husband and my children appeared the most distressing; but I chose not to hear the subject mentioned, and endeavored to keep it from my mind as much as possible. A beneficent God at length interposed in my behalf, rebuked my painful disorder, and restored me to my family as one ransomed from the grave. But I was as stupid under the mercies of God, as I had been before under his chastising hand. Nothing could make my heart submit. I was stupid when brought to the brink of the grave, with an eternity of woe before me; and I was stupid when marvelously restored to health. The world with all its delusive charms now presented itself to my view. As soon as I was able to ride out, I visited an elder brother, who conversed with me freely on my situation, and the mercies I had received. I observed to him, that I really wished to become religious, but I was certain it was not in my power. He replied, that it was impossible for him to tell for what purpose my life had been so remarkably spared; but that from my apparent stupidity there was great reason to fear, it was that I might have an opportunity of filling up the measure of my iniquities. The idea struck me, and seemed the voice of warning from God to me to answer for my ingratitude. The sins of my past life rose, and were set in order before me. I soon found I had abused all the mercies of God; that there was a holy law which I had transgressed, and that I was under its just tho' awful curse. I rested but little the following night, and my distress continued for several days. I was a-

gain about to go back ; but the following sabbath I attended meeting, when a thank-offering was presented for my recovery. Here my conviction and distress revived, and continued thro' the week. The next sabbath, I heard a sermon from these words, " Ephraim is joined to idols let him alone."* The sermon was applicable, as I thought, to my case, and seemed to be addressed to me in particular. My convictions increased, until I found myself hanging over the pit of everlasting woe, destitute of the least merit, and wounded by reflection upon a whole life spent in rebellion against God. Although I was convinced that I had been hitherto kept in existence by the forbearance of God, yet now it appeared to me that I so richly deserved his wrath and curse, that I had nothing else to expect. With these views I again attended meeting, and found the same broken law flaming against me, and bringing my iniquity before my face. I returned home, took my bible and retired, and while perusing the sacred pages this thought arose in my mind, " Jesus has died for sinners." It filled my heart with joy, and although in my agony of mind I had not very clear views of Christ as Mediator, yet the idea was now sweet and refreshing to my weary and heavy laden soul. After a few weeks, I found myself, as I believed, willing to come to the feet of Jesus and lie low in the dust before him. My comfort was all built on Christ as the foundation, and I think he then appeared, and still appears lovely as he is in himself, and will be so forever, whatever becomes of me a sinner. During my con-

victions I had many heart-risings against God and the doctrines of grace ; but when this enmity was slain by the Holy Spirit, in a way which I know not, God appeared just and righteous ; Christ the chiefest among ten thousand and altogether lovely ; and the doctrines of grace the sweet food of my soul, the manna from heaven. Indeed, sir, I have been such an ungrateful, blind and stupid sinner that I am sure there can be no hope in my case unless there is a remnant according to the election of grace."† My attainments are so far short of what I should suppose would be in a real Christian, that I am, especially at times, doubtful whether I shall ever obtain a seat at the right hand of Christ ; but if this should ever be, I shall be less than the least of all saints, and must forever disclaim all merit in myself ; lay my crown at the feet of Immanuel and ascribe all to his meritorious righteousness. Let the praise and the glory be forever to his electing love, to rich, free and sovereign grace."

These cases are not selected because more striking than others, but as most easily and concisely described ; and obtained with less difficulty than others, perhaps in many respects more interesting, might have been.

Earnestly desiring that the religion of Jesus Christ may spread through the whole earth, I remain your most obedient humble servant,

IRA HART.

Middlebury, July 15, 1802.

A short account of the life and death of Miss Deborah Thomas of Middleborough, (Massachusetts.)

SHE was a person of a reserved disposition, of a calm

* Hosea iv. 17.

† Romans xi. 5. Google

and peaceable temper, and of such a deportment as to be very agreeable to the several families, in which she resided at times in the capacity of an instructor of children.

She said, during her last illness, that she had been many times heretofore, under awakening, and, at several times, greatly concerned for her soul; and, therefore, was astonished that she had been able to continue in such ignorance of divine things, as she now found herself to be in. She observed, that, when her brother's son, a youth of about fourteen years of age, died suddenly, (which was two years before her death,) her mind was strongly impressed with a sense of the certainty of death, and the uncertainty of the time of its coming; and with a belief that *she* had not long to live, though *then* she was in health.

But, notwithstanding her frequent awakenings, it doth not appear that she was the subject of any special conviction, 'till her last illness commenced; when the spirit of God, by means of her reading Mr. Gray's sermon, (to use her own expression) *tore her all to pieces.*

She now spoke of the sin of her nature, and of her moral impotence to do good, and acknowledged God's righteousness in punishing sinners. She seemed to be convinced of the enmity in her heart against holiness. She was in great distress of mind; spent much of her time in reading and praying, and often asked others to pray for her. About two months before her death, there appeared an alteration in her mind. She said, that she had some discovery of the mercy of God through Christ; and she mentioned texts of scripture, by which her mind was enlightened and com-

forted. She said that for about a fortnight she had been praying, and that it seemed as though she could help praying no more than she could help breathing. Not long after this, she fell into darkness, fearing that she was yet under the power of sin, and being convinced, that, without holiness, no man can see the Lord. She complained of being confused in her mind, and being unable to think steadily on any thing. She desired Christians to converse freely with her, and to examine her closely. She seemed to be afraid that they would think better of her than they ought to think. These words, "Be not deceived, God is not mocked," she often repeated. After this, she spoke of death with composure. One time, being distressed, she was asked the occasion of it: She said, I am not at all concerned about having any injustice done to me. A good God cannot do me wrong. I am not afraid of death; but to think of being an enemy to God to all eternity appears dreadful. She was asked whether the divine character appeared amiable to her? She answered, it appears so at times; but I cannot think that I have such a sense of his amiable character, as Christians have. Her friends were affected with her case, conversed with her, and prayed with her; but God's time of deliverance was not yet come. About a fortnight before her death, she appeared to be more calm in her mind. She said, that she felt at times, a little more satisfied as to the state of her soul. Being asked, whether she were willing that a sovereign God should do with her as he pleased? She answered, I think I am; and looking up with a pleasant countenance, added, and he will do

with me as he pleases. She appeared to be glad that she was in the Lord's hand.

On the Tuesday preceding her death, she struggled, was thought to be dying, and the neighbors were called in. Seeing them around her, after a revival, she asked her mother, whether they viewed her to be dying? Her mother replied, should you be surprised, if we did think so? She said, no, not at all.

After this she conversed but little 'till Wednesday evening, when it pleased God to lift up the light of his countenance upon her, and to fill her soul with *joy unspeakable and full of glory*. She spoke of the love of God through Christ, saying, O glorious Christ! O blessed Jesus, my Lord and my God! Her joy appeared to be free from enthusiasm, or any thing of a visionary nature. She appeared to be entirely composed, and said, that she never felt so happy before in all her life, as now. On Thursday she expressed a desire to leave this world, and be with Christ. She was asked, whether she were not willing to wait God's time? She looked up, and smiled and said yes, yes! God's blessed time is best. She conversed freely, and said many things, which could not be recollected, and many more, which could not be distinctly heard, by reason of her weakness, and coughing. She no more complained of darkness. She was desirous of speaking to her friends, and said, that the reason why she had not counselled them before, was, because she thought that no body had so bad a heart as she had: But I wish I had strength now to warn my friends to prepare to meet me in glory.

She appeared at times this night

to be dying. She charged her attendants to tell her, whenever they should perceive that to be the case. Once she called to her mother, and said, I think that I am dying, and, if it is the will of God, I am glad. After a little while, she said, I think I am not dying yet, and desired her parents to lie down again and get some sleep, and said, it may be that I shall sleep a little too. About break of day, the watcher notified us that she appeared to be faint. We went to her immediately. Death appeared in her looks. She was sensible that she was dying, and was calm and serene in her mind. Not seeing her father, she said, where is my dear father? When he came near to her, she said, I desire father to pray for me. He asked her, what she desired him to pray for? She replied, pray that my faith may hold out, and that I may have patience to the end. After prayer, she asked for her mother, and looking on her with a smile, said, my mother, my mother, my dear mother, I am dying. Her mother asked her, whether she was afraid to die? She replied, no more than if I were going to sleep. A little after she revived, and said, I am dying; but I believe that I shall live some hours yet, and she did. In which time many of the neighbors came in, and she kept speaking with great earnestness; but her voice was so weak that but a little part of what she said could be understood. She said, O blessed Jesus, I cast myself at thy blessed feet! O glorious Jesus! He is my Lord, and my God. And thus she fell asleep in Jesus, as we trust, on January 15th, 1790, in the 34th year of her age. She died of the pulmonary consumption.

The foregoing narrative was *substantially* written by her venerable father, the late Deac. Benjamin Thomas, of whom some memoirs were published in the last number.

MESS'RS. EDITORS,

THERE are doubtless, many who trust they are reconciled to the great doctrines of the gospel, and hence entertain a hope of eternal life; who, yet, for some reasons, or perhaps none that are satisfactory, neglect that important duty enjoined by Christ, of confessing him before men. They complain that they are walking in darkness without light—they hope indeed, but with a great mixture of fear and doubt—they have so little sensible comfort of hope, or clearness of evidence, that they shrink from the duty as unqualified, and dare not proceed to the solemn transaction of covenanting with God. Such, you will agree, are intitled to your benevolent attention. For the perusal and benefit of such, the following letter is presented. It was written by a lady to her friend; and being a practical comment upon that subject, it is hoped may be as a voice from behind them alluring them to the duty of uniting with those who call themselves by the name of Israel.

With these views and wishes, it is humbly submitted to your disposal.
E. M.

June 22d, 1799.

MY DEAR FRIEND,

IT must be a delightful subject of contemplation to every benevolent heart that Christ hath a church in the world, and that the gates of hell shall never prevail against it.

When in this day of great con-

fusion, and distress of nations, we see him building it up in our land, and in other parts of the world, bowing the hearts of the sinful children of men to his sceptre, and manifesting himself as a sin-pardoning God; how ought every heart to rejoice in his universal government! What peculiar advantages do the dispensations of Providence in the present day afford, for contemplating the divine character!

At the same time, it must be very trying to the feelings of one, who having encountered the perils of a boisterous ocean, with pain anxiety and distress when fear sat on every wave, hope sprang up with favoring gales, and disappointment uniformly succeeded; to find one's self again tossed upon the same tumultuous sea in a poor bark, shattered by former tempests amidst surrounding rocks. How necessary is a skilful pilot; and one, who can also command even the winds, and the sea, and they obey him! O to rest wholly upon him! This is but a faint epitome of my past life, and of my present views.

I feel, my dear friend, as if I may with confidence open my heart to you, upon a subject, in which I know you are so much interested—I mean the advancement of Christ's kingdom. And I trust you will more sensibly rejoice, in the hope that he will admit *me* a humble member of his family, than a stranger whom you never saw. You know, Madam, a little, and but a little, how I have always lived in darkness. And it is not at all strange that I had no light, since I never obeyed Christ's commands. It appears from his own words, that *obedience* is the only test of discipleship, and the only ground, or condition upon

which we may hope to enjoy the light of his countenance; and the comfort of divine manifestations. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will *manifest* myself to him.* You have conversed with me with respect to joining the church; and a number of my Christian friends have done the same—but I have been waiting and hoping for more light; and better satisfaction about my own state—viewing it a duty, which at times I have felt equally afraid either to neglect or perform; while I have had a thousand very wrong and wicked feelings, besides a great degree of sloth and inattention; till about ten days since when I was told that Mrs. S——, and a young woman were about to be examined for admission into the church, it affected my mind very much. I was convinced there would never be a better time than to go with them—but I was all darkness—could not go with the feelings I had. I was drawn and driven to seek relief where it may be found; and O, without knowing my former feelings, you cannot imagine the contrast—with what calmness and satisfaction I sustained the examination. I had nothing good to relate of myself; but I think, if I am not much deceived, I felt that I could trust in Christ, where there is an infinite fulness of all good. It afforded me a sweet calmness of mind that I had gone so far towards visibly and publicly joining myself to the Lord in a new and everlasting covenant; and felt willing to be under any possible obli-

gation to devote myself to him.— I have since been received as a member of the visible church of Christ, and I desire an interest in your intercessions at the throne of grace, that I may not dishonor that great name I profess to love.

I have not those high exercises that many have and which I have so often hoped for—to be as it were taken up and set a great way forward on the spiritual journey at once; and to have but little to do afterwards to arrive at complete sanctification. But I am determined, if Christ will give me the Christian armour, to dispute every inch of ground, and maintain a constant warfare. And O how gracious the promise, that “to them that have no might, he increaseth strength.” If he leaves me I shall fall at once. How quickly the branch will wither when separated from the vine! I feel that it is not best for my proud heart to have all those transporting views that some have, lest I should be exalted above measure. They are the soul humbling views I need, and think I desire; and I hope (O what presumption it would be to hope it, did we stand in our own strength) I hope, through the infinite riches of redeeming love, ere long to

“——— see and hear and know
All I desir'd or wish'd below;”

to be filled with the knowledge and love of an holy God, and be satisfied in the image and likeness of Christ. Are all these feelings a delusion? Am I deceiving myself? I cannot feel them to be a delusion? I know that Christ's kingdom will be glorious let what will become of me; and in this I do, and will rejoice.

Pray for me my friend that I may have constant support from

* John xiv. 21.

him who quencheth not the smoking flax, nor breaketh the bruised reed.

I am ever yours,

MARIA.

MESS'RS. EDITORS,

THE following letter was written by the author, to the writer of this, by particular request. The circumstances related in it were facts; and were considered, at the time, as remarkable, both by Christians and others who were present. If you think them a witness for God, as a prayer-hearing God, and that they may by his blessing excite *Christians*, as well as ministers, to fervent prayer on similar occasions, which are often so distressing to the friends of the dying, you have permission to publish them.

Yours, &c.

PHILOS.

“DEAR SIR,

I HAVE long delayed complying with your request to state to you the exercise of my mind, on the death of a desirable child. But the scene is still fresh in my mind. Previous to the sickness of my child, it repeatedly occurred to my mind—“God will visit the iniquities of the fathers upon the children unto the third and fourth generation”—and I as often made supplication that the evil of affliction might come on *me*—“as for these sheep what have they done?” I well remember where I was standing, and the feelings of my mind, when I made this request, the day before the child's illness. A short and very distressing sickness closed his life. The second visit, the physician said his dissolution was near. You will at once conclude the precious soul, to be saved or lost, ought to be

near my heart. Our hope was in God. And as the parting moment drew near, I found strength and support beyond my expectation, or any thing I ever thought took place in this world in such parting moments. I found it easier to bury my own, than another's child.

With respect to the child, tho' under eight years of age, he was ready in asking questions, and was earnest to have a mother instruct him upon religious subjects. He was at a meeting of the youth and children, for prayer, the evening of the night in which he was taken sick—and some of the last of his words were, “I want to be where the good folks are.” I mention this as it is possible such tender minds may have a taste and happiness in hearing young people pray and sing together which they cannot describe, only by “wanting to be where they are.” I found the words of the Saviour precious in the 14 first verses of the 18th chapter of Matt. especially the 10th verse—“Take heed that ye despise not one of these little ones. For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.”

Respecting parting with the child, I think I never felt calmer when he fell into a natural sleep, than when he breathed his last. My comfort sensibly rose higher and higher from day to day. At length I began to reflect, and query with myself, what a great sinner I was! with a view to take my place—the lowest place. But I could not, by this, check the rising comfort, in view of God. I then thought, possibly my child's case might be unhappy. But my mind was serene—and filled with a comfort I cannot express. I

could set my seal that justice was good and glorious. While thus filled with comfort, that I was unable to mourn, the tho't rose in my mind, what a glorious day will the Millennial day be to the church militant, if such support can be given and received in the present state! My mind was then attracted to the church triumphant, being filled with the fulness of God, and the glory of the Lord risen upon their souls. If all the world and its scenes should be made to pass before them, it would scarcely attract a single thought. There could be no room for any thing but God. Nor would more be needed. Truly God is a sufficient portion for the soul. Our comfort and happiness do not depend on the state of any gone before us, or on any of his creatures. For myself, I know I was and am happier in resigning up my child to God, at his call, than I could be in the child, if he had been continued to me as before. Instead of being overwhelmed with sorrow of heart, as I have expected heretofore when I have turned my mind on the parting with a child, I found a satisfaction in degree and kind far exceeding that of the day of his birth. I rejoiced in the will of God; and thought, if he called, I could spare every one of the goodly number then living. You will ask the cause of this. By what means it came to pass that a trial in this way, should be no trial, or affliction; but a happiness greater than could be without it, yea a blessing worth both the Indies? *Prayer.* This was the precious means. And if the word was printed in letters of gold, and my utmost endeavors used to describe to you a mind supported at

such a time, and in such a manner, and the earnest desire I had some way to have it manifest, that there might be much praying for sick and dying ones, and all tenderly concerned; the one half could not be expressed. "For what man knoweth the things of a man, save the spirit of a man which is in him? even so, the things of God, knoweth no man but the the spirit, of God." 1 Cor. ii. 11. In my case, ministers prayed, and Christian brethren prayed. The spirit of prayer was given to one person not present, whose expressed confidence in being satisfied as to the request, I cannot give you better than in the words of the beloved disciple. "And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him." In the goodly number of prayers made in a few hours, I found my mind sensibly drawn up to God in the devotion. One particular circumstance I am constrained to relate. On the day of the child's death, and while frequent prayers were offered up in his behalf, and for all concerned, a person entered with a request in behalf of a neighbor, that he might be remembered in prayer, being just then bereaved of his partner in life, and greatly distressed. The request was complied with; and from that moment relief came, and that high satisfaction in the divine will, which I have related. Job xlii. 10. "*The Lord turned the captivity of Job when he prayed for his friends.*" Isa. lxxv. 2. "And it shall come to pass that before they call, I will answer, and whiles they are yet speaking I will hear."

As for myself the expected trial was past, hours before the child's death.—And the requests made

in the prayers, appeared to be minutely answered. The child was taken, but support was given and continued, yea, more than support. "Also the Lord gave Job twice as much as he had before."

Dear sir, if you can make any use of this narration for the honor of God, and the comfort of distressed friends in dying scenes, by exciting Christians as well as ministers, to pray much at such seasons, the desire of my mind will be answered."

Yours, &c.

An apostolic Anecdote, Gal. ii.
11—16, inclusively.

"**B**EFORE that certain" Jewish zealots, "came from James" who was then at Jerusalem to Antioch, Peter "Did eat with the Gentiles" there, who had embraced the gospel and had not submitted to circumcision; "But when they were come, he withdrew, and separated himself" from them, as if he had thought them unclean, tho' the Lord had so expressly taught him the contrary in a vision, and at the house of Cornelius; and this he did, not from any change in his sentiments, but purely, as "Hearing them which were of the circumcision," being unwilling to displease them, and thinking their censures of much greater importance than they really were. "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when (Paul) saw that they"—Peter and others "Walked not uprightly" in this affair, "According to the truth of the gospel," which taught the contrary, ("He) withstood him to the face, because

he was to be blamed," and "said unto Peter before them all, if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?—We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith by Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Reflections on the preceding anecdote. 1st, If ministers were less afraid of the censures of men, and more afraid of displeasing an holy God, would they not be in the way to do much more, than they now do, for the glory of God?—2d, How great a disgrace it is, for a minister of the gospel, in any company, to be ashamed of its peculiar and distinguishing doctrines of grace, when providentially called to defend them!—Let such an one look on the blame-worthy Peter, and remember how, an unshaken Paul treated him, for his weak and dissembling conduct, in the face of the whole multitude.—3d, How much it concerns highly respected ministers of the gospel, and highly respected members in every Christian church, to show an unshaken firmness, in supporting all gospel doctrines, and such Christian proceedings as are right; and in publicly discountenancing all pretended ones, which are wrong, lest the weaker brethren, like Barnabas and the other Jews, be carried away with their dissimulation, to do such things, as will greatly dishonor God and injure the Church.

A. ***

Religious Intelligence.

Extracts from the Minutes of the General Association of Connecticut, A. D. 1802.

THE General Association of Connecticut met, agreeably to appointment, on the third Tuesday of June, 1802, at 11 o'clock, at the house of the Rev. Matthias Burnet, in Norwalk.

The delegation to the convention of the clergy of the state of Vermont, appointed at the last Association, reported the following plan of union, mutually discussed by the convention and said delegation, and approved and accepted by said convention.

“Articles of union and intercourse between the General Association of the clergy of the state of Connecticut, and the General Convention of the clergy of Vermont.”

Under an impression of the great importance of harmony and peace among the ministers of Christ, and his churches, it is the earnest desire of both bodies to form such a connection and intercourse as may be permanent, and mutually beneficial.

Article 1. Each body shall send one or two delegates or commissioners to meet and sit with the other, at the stated sessions of the body.

Article 2. The delegate or delegates from each body, severally, shall have the privilege of entering into the discussions and deliberations of the body, as freely and equally, as their own members.

Article 3. That the union and intercourse may be full and complete between the said bodies, the commissioner or commissioners from each, respectively, shall not only sit and deliberate, but also

act and vote:—Which articles are the great principles of the union between the General Assembly of the Presbyterian Church in America, and the General Association of the ministers of Christ, in the state of Connecticut.

The above articles were approved and accepted by this Association. Whereupon the Rev. Martin Tullar, presented his certificate as a delegate from the convention, in Vermont, and took his seat accordingly.

After attending to sundry other matters, the Association, in compliance with a standing rule, proceeded to make the usual enquiries concerning the state of religion, in the churches, under the following heads, 1. Is there any special attention to or revival of religion in your district? 2. Is there general union and harmony in the churches? 3. What number of vacancies in each district, and in what state with respect to union? 4. What instances of removal by death or otherwise—or settlement of ministers, or new churches formed, since the last session of the General Association. As the result of the enquiries, the Association remark with pleasure that, in those churches and congregations, where there have been recent revivals of religion, the fruits are such as confirm the hopes and joys of the people of God. It also appears that harmony and peace generally prevail in the churches; and that there is, in several congregations, in this state, an increasing disposition to attend the public worship and instruction of the Lord's day. We are also peculiarly happy in observing that there appears in Yale College, a very general and serious attention to religion, which affords a very pleasing prospect to

the friends of Christianity and of the prosperity of the churches. It also appears that there is a revival of religion, very extensively, within the limits of the General Assembly of the Presbyterian Church.

The following ministers were appointed to certify the good standing and character of preachers of the gospel, travelling from this state into other states—The Rev. Dr. Nathan Perkins, Hartford N. Rev. William Robinson, Hartford S. Rev. Dr. Benjamin Trumbull, New-Haven W. Rev. Thomas W. Bray, New-Haven E. Rev. Joseph Strong, New-London, Rev. Dr. Isaac Lewis, Fairfield W. Rev. David Ely, Fairfield E. Rev. Moses C. Welch, Windham original Association, Rev. Andrew Lee, Windham E. Rev. Samuel J. Mills, Litchfield N. Rev. Dan Huntington, Litchfield S. Rev. Dr. Nathan Williams, Tolland, Rev. John Devotion, Middlesex.

The Association proceeded to chuse delegates to the General Assembly of the Presbyterian Church to meet, in the city of Philadelphia, on the third Thursday in May next, and the Rev. Dr. Timothy Dwight, Asahel Hooker, and David Ely were chosen.

The Rev. William Lockwood, Dan Huntington and Matthias Burnet were chosen substitutes; either of whom to supply the place of said delegates now chosen, who may not be able to attend.

The Rev. David Tullar and Joseph Washburn were appointed delegates to the convention of Vermont, which meets on the evening of the first Tuesday of September next at Granville.

The Rev. Amzi Lewis was appointed to preach the Concio ad Clerum on the evening after the

next commencement at Yale-College.

The following persons were elected RECEIVERS, in their respective districts, to receive such sums of money as the ministers and others may be willing to contribute for the purpose of defraying the expenses of the delegation of this Association to the General Assembly of the Presbyterian Church and the General Convention of the clergy of Vermont, (viz.) The Rev. Henry A. Rowland, Hartford North, William Robinson, Hartford S. Matthew Noyes, N. Haven E. Bezaleel Pinio, New-Haven W. Samuel Nott, New-London, Hézekiah Ripley, Fairfield W. Samuel Blatchford, Fairfield E. Zebulon Ely, Windham, Andrew Lee, Windham E. Samuel J. Mills, Litchfield N. Azel Backus Litchfield S. Dr. Nathan Williams, Tolland, Elijah Parsons, Middlesex. The Rev. Abel Flint, was appointed Treasurer of the Association and Joseph Washburn Auditor of the accounts of the same.

Returns were made according to vote, of unsettled ministers and candidates continuing to preach under the licences of the district Associations of Connecticut, viz.

Of unsettled Ministers.

Rev. Simon Backus, Guilford, Rev. Aaron Kinne, Winchester, Rev. David Huntington, Middletown, Rev. Samuel Sturges, Greenwich, Rev. John Willard, Kensington, Rev. Aaron Woodward, North-Haven, Rev. Abraham Fowler, Derby, Rev. Erasmus Ripley, New-Haven, Rev. Ezekiel J. Chapman, Saybrook, Rev. Jedidiah Bushnell, Saybrook.

Licensed Preachers.

Jeremiah Day, Yale-College. Ebenezer G. Marsh, Yale-Col-

lege, Bancraft Fowler, Yale-College, Jonathan Bird, Berlin, Robert Porter, Farmington, Gurdon Johnson, Granby, Nathaniel Dwight, Wethersfield, James W. Woodward, Hanover, N. H. Timothy Williams, Woodstock, Aaron Hovey, jun. Mansfield, — Loomis, Colchester, William Hart, Berlin, William Riels, Milford, Pitkin Cowles, Southington, Abijah Carrington, Milford, Timothy Stone, Milford, John Niles, Killingworth, Thomas Robbins, Norfolk, Humphry Moore, Pincetown, Mass. Gideon Burt, jun. Long-Meadow, David Ripley, Abington, Jabez Mumfel, Franklin, John Lord, Waterford, Isaac Knap, Norfolk, James Eells, Glastenbury, Elishu Smith, Granby, Mass.

Voted, that the next meeting of the General Association be holden at the house of the Rev. Stephen W. Stebbins in Stratford, on the third Tuesday of June next.

Extract of a letter from Rev. James Welsh, of Lexington, Kentucky, dated July 15, 1802, to one of the Editors, containing some further account of the late revival of religion in that country.

“THE work began in the southern part of this state, in the country called *Green river*. The people of God became deeply sensible of the state of the church in this country, which, at that time, was indeed in a very declined situation. All the laws were made void in the most wanton manner, and little more than the form and some outward appearance of religion among us. Under this view of things, numbers of Christians became much concerned that God would change our mournful state, and revive his cause among us.

Many earnest prayers I believe ascended to a throne of grace, for a considerable time previous to the commencement of the work amidst many and various discouragements. It was to be observed however, that much greater numbers attended the ministrations of the word for some time before the work began.—But except this, nothing else could be seen, unless it might be a strengthened determination among a number of God’s people to continue in waiting on him for a day of his power; and some increase of hope that eventually they should not be disappointed in their expectations.

So far as I have been informed the work began on *Green river*, from the exercises of a very pious woman as I have stated above.

It appeared that God made use of the compassionate bursts of sorrow which broke from her heart, for the multitudes around her, in the way to ruin, to awaken reflection in many of them who had always lived in total carelessness before. Many from that time began to hear the call of the *Lord of Hosts* and consider their ways; consequently to see their undone state by nature and enquire what they should do to be saved.

There the work began and thence it spread. You have inquired, sir, as to the views of those under convictions? They appear, so far as I can judge of them, generally to have very awful apprehensions of their state as sinners, of the holiness, justice and majesty of God. Their views of the demerit of sin, and their utter inability to escape from the wrath, with which they then believed it threatened, have brought many of them apparently to the brink of *despair*, and filled them with such

dire forebodings of the dreadful doom they then believed awaiting them, as to overcome nature, cast them down to the ground; and from every thing that can be seen, nearly to arrest and stop the functions of life. In many, however, who can neither speak nor act, the *arterial* power does not seem to be much altered; tho in others, I have observed an intermission of *pulse* for a considerable time.

The length of time, as well as degree of agitation has been different in different persons, under this exercise. The continuance of mental darkness also has been so. Some who have been very remarkably awakened have hopefully arisen from that doleful state, have been hopefully taken from nature's horrible pit and miry clay, their feet set upon the rock of ages, and a new song put into their mouths, even high praises to Christ, their deliverer. Others have continued for days, weeks, and some for months, though not under those great horrors, yet without comfort. Others again have been able to shake off very considerable awakenings, and grow perhaps more hardened than ever; but of this *class*, I know but few considering the numbers that have been subjects of the work. With regard to the joys of these subjects, they seem to bear a proportion to the distresses they have been in. In some these joys are so great as to overcome them, as their distresses previously

had done; tho with this difference, that the features of *despair* and *horror* are not to be seen as in the other case. As to their views of themselves, they generally cry out aloud against the obduracy, wickedness and unbelief of their hearts, and appear deeply to mourn that now when they would attempt to do good, evil is so abundantly and prevalently present. That the law of God is holy, just and good, they heartily acknowledge, but how to perform that which is right they find not. The manner in which many of them appear to estimate Christ and his merits is very lively and affecting, and I think must be considerably emblematical of the exercises of that better world where adoring myriads, with one heart and voice, and every power, cry out, saying to the Lamb, "Thou only art worthy," &c. The work still goes on, tho the meetings are not so large as at first.

You inquire lastly, what classes are taken? All classes; the learned and ignorant, and numbers of the most violent opposers of the different classes, and in the very acts of daring hostility against heaven, and opposition to the work. It is no small comfort, sir, to hear from you that many prayers are daily ascending among you to the heavens on our behalf. May they enter into the ears of the Lord of *Sabbath* with acceptance both for you and us!"

Donations to the Missionary Society of Connecticut.

	D.	C.
From a Friend of Missions,	2	0
Avails of Hartford Hymns,	20	0
Contributions in Bath, State of New-York,	1	76
	23	76

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

Vol. III.]

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[No. 4.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A serious address to professing Christians, on the duty and vast importance of acting with steady and persevering vigilance, wisdom and fortitude in the spiritual warfare.

In 1. Corinthians xvi. 13. these general orders are recorded, viz. "Watch ye, stand fast in the faith, quit you like men, be strong."

THESE words of the apostle Paul, sound like the orders of a military officer to the soldiers under his command, exhorting and charging them to be continually on their guard—to attend to their duty with care and diligence—to stand their ground and maintain their post, with undaunted courage, and in every encounter to act the part of men of sound judgment and unconquerable fortitude: and probably the apostle alluded to this. For all professing Christians are visibly enlisted as soldiers under Christ, the captain of salvation, to fight, under him, against the world, the

flesh, and the devil; and to all who go through the warfare successfully and come off victorious, a glorious crown is promised.—And Paul, as a principal officer under the Chief Captain or General, published his general orders to the inferior officers and soldiery, To watch—to stand fast in the faith—to quit themselves like men—to be strong.

To watch is to keep awake—to be continually upon our guard—to keep a good look out. An injunction to watch implies, that there are enemies or evils, of which it concerns us to beware, and against which we ought to be on our guard; or important duties to be performed, for the proper discharge of which, it is necessary to be in a wakeful, watchful temper and frame. Of this important duty of watching, some illustration may be exhibited under the following particulars.

1. As soldiers in a garrison, or in the field, are to watch, in order to discover and observe the motions and designs of the enemy, and to guard against being surprised or any way injured by them; so Christians should watch con-

tinually to observe and guard against their *spiritual* enemies—the enemies of their souls, and of the cause and interest in which they are engaged. With unremitting diligence should they observe the motions of *sin*, and watch against that secret, subtil and deadly enemy, and against all temptations to it, and carefully guard all the avenues, by which it might gain access, or obtain any advantage over them. “Watch and pray, that ye enter not into temptation.”

The wiles and subtil devices of that great adversary the devil, are also to be watched and guarded against, with the utmost vigilance. This is evident from numerous passages of scripture, and, among others, from Paul’s address to the Ephesians in these words, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the *wiles* of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

Christians are also to watch against the designs and practices of those among men, who are unfriendly and inimical to Christ and his cause, in whatever shape they appear—whether, of avowed opposers, attempting their subversion by holding forth terrors on the one hand, or flattering allurements on the other; or, of friends, secretly undermining the truth, and laboring to draw them off from the true to a false or perverted gospel. The open enemies and avowed opposers of the gospel are to be guarded against. “Beware of men,” said Christ to

his disciples; “for they will deliver you up to the councils,” &c. Nor is it of less importance to watch and guard against false teachers and seducers, and all who, under a show of religion and of a regard to truth, and to our best good, attempt to explain away the plain and obvious meaning of some of the most important declarations of the word of God—to establish principles plainly repugnant to them, and to persuade us to look for salvation on principles different from those, on which the scriptures teach us to seek it, or warrant us to look for it. Christ said, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”—“Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many.” Paul informed the Colossians, that all the treasures of wisdom and knowledge are hid in Christ, *lest any man should beguile them with enticing words*; and said to them, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—The same apostle expressed his surprise, that the Galatians were so soon removed from him that called them into the grace of Christ unto another gospel:—“which,” said he, “is not another; but there be some that trouble you, and would *pervert* the gospel of Christ.” And how solemnly did he warn them to guard against and reject every false or perverted gospel, in his immediately following words? “But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let

him be accursed. As we said before, so say I now again, If any one preach any other gospel unto you than that ye have received, let him be accursed."

The apostle John likewise cautioned and warned his Christian brethren, to watch and guard against false teachers, and their corrupt doctrines. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." In short, the accounts given us by the inspired writers of the New Testament, of false apostles, deceitful workers, transforming themselves into the apostles of Christ—of ministers of Satan transformed as the ministers of righteousness—of unruly and vain talkers and deceivers, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake—of men having a form of godliness, but denying the power thereof, who creep into houses, and lead captive silly women, laden with sins—that some should apostatize from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, &c.—that, as there were false prophets among the visible people of God, under the former dispensations; so there should be false teachers among professing Christians, who privily should bring in damnable heresies, even denying the Lord that bo't them, and that many should follow their pernicious ways, by reason of whom the way of truth should be evil spoken of; and that through covetousness with feigned words they should make merchandise of their hearers—that the time should come, when they would not endure sound doctrine, but after their own lusts,

should heap to themselves teachers, having itching ears, and should turn away their ears from the truth, and be turned unto fables—and that evil men and seducers should wax worse and worse, deceiving and being deceived—*these* and such-like accounts and predictions, together with the rules and directions given, to assist us in distinguishing the true from the false, and the exhortations to stand fast in the faith, and to contend earnestly for the faith once delivered to the saints, *clearly show* that false teachers and seducers, with their corrupt doctrines and pernicious ways, constitute a formidable corps among the enemies of our souls, and of the cause of Christ, and loudly admonish us to watch their motions and designs, and guard against them with the utmost care and attention.

2. Christians, like soldiers, are to watch, in order to discover and improve every opportunity for annoying their enemies, attacking them successfully, and obtaining advantages over them. Though one object of their vigilance is to guard against being surprised or any way injured by their enemies; yet they are not to conduct like soldiers, who act *merely* on the defensive; but like those, who readily discover and improve all opportunities to advance upon, attack and subdue them. They are to mortify the deeds of the body through the spirit—to mortify their members which are upon earth, all the members of the body of sin—yea, to crucify the flesh with the affections and lusts.

3. As soldiers are to watch, to keep their own men orderly and within the limits prescribed them, and to guard against any mischief which might arise from the timi-

dity, negligence, misconduct, or treachery of any among themselves: so Christians should watch over one another for similar purposes.

This is evident from the general rule to direct their proceedings towards an offending brother, recorded in the 18th of Matthew. The same is evident from numerous exhortations and directions addressed by the apostles to their fellow Christians, and these in particular, viz. "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness."—"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak."—"Exhort one another daily, whilst it is called today; lest any of you be hardened through the deceitfulness of sin."—"Let us consider one another to provoke unto love and to good works."—"Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau."—"Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Let it be added, as a matter of peculiar importance,

4. We should watch our own hearts and ways, to guard against and avoid the *neglects* of duty, and the false steps, to which we are all liable, and to be at all times in the diligent and faithful practice of all present duty; and so, continually prepared and ready for the coming of our Lord.

The next injunction is, "stand fast in the faith." Standing fast in the faith implies a persevering, steadfast or firm belief of the great doctrines of the gospel, taught by Christ and his inspired apostles, in opposition to wavering in our minds about them, or being unsteady and unestablished in the belief of them. It implies receiving, retaining and holding them in their original genuine meaning, in opposition to false constructions, perversions, or corruptions of the gospel or word of God.

Men may be tenacious of the scriptures, and place great confidence in them *as they understand them*, and yet disbelieve and reject the truth which they contain. This was the case with the Jews, when Christ was on earth. For he said to them, "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" So likewise, many professed believers and preachers of the gospel may understand and explain it, so differently from and so contrary to its true import, as to set aside the real truth, and substitute error and falsehood in its stead. This was the case with those false teachers among the Galatians, who would *pervert* the gospel of Christ. This also may have been, and doubtless hath been, the case with numerous other classes of professed believers and preachers of the gospel. Such, however steadfast and persevering they are in the belief of what *they call* the gospel, do not stand fast in the faith, but depart from it.

Standing fast in the faith implies, not only a steadfast persever-

ing belief of the great truths of the gospel ; but also, an unshaken persevering *profession* of them, even though it should be attended with reproaches, persecutions and sufferings.

Christ, having forewarned his disciples, that they would be pursued with hatred and sufferings for his sake, and suggested proper motives to constancy and faithfulness, added, "*Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*" At another time he said, "*Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.*"

Standing fast in the faith also includes living and steadily acting under the influence of the great truths of the gospel, and conformably to their import—maintaining and standing firm in the obedience of faith, in a practice corresponding to the doctrines and conformable to the precepts and institutions of Christ.

In the general orders now under consideration it is added, "*Quit you like men, be strong,*" as if it had been said, in your spiritual course and conflicts, do not act like unsteady, weak and cowardly children ; but act the part of men, grown to full strength and maturity, of sound mind and unshaken fortitude.—Or, by these words, the apostle cautioned his fellow Christians against imitating those irresolute, cowardly, or unfaithful soldiers, who, upon the first appearance of the enemy, quit

their posts and betake themselves to ignominious flight ; or who, after they have made some resistance, finding the conflict more sharp and obstinate, of longer continuance and greater difficulty and hazard, than they expected, at length give way or yield, and suffer the enemy to obtain their end ; and charged them to act like brave and faithful soldiers, who are careful to be in readiness, and, upon the approach of the enemy, stand their ground, fight them manfully, and persevere in the conflict, though it be long, obstinate and bloody, and never give over till they have obtained their end.

Thus should every soldier of Christ quit himself in the Christian course and spiritual warfare. He should be always upon his watch, and always in readiness for every duty and every encounter with his spiritual enemies, to which he may be called. In resisting the devil, he should resist him stedfast in the faith, with which, as with a shield, he may quench his fiery darts. And in striving against sin and temptations to it, and mortifying his own lusts and sinful inclinations, he should be firm, determined and persevering, and never yield or give way in the least, nor allow these enemies time to gain strength, or to obtain any advantage.

When the faith, in which he is to stand fast, is attacked, either more directly and openly, or obliquely and secretly under a plausible show of friendship, he should be careful not to give it up in any shape or degree, out of complaisance to those whose esteem he would wish to enjoy. If he is tempted to dissemble or renounce the faith, to deny or give up the truth, with the promise of great favors on the one hand, or the

threatnings of terrible sufferings on the other, he should not suffer these things to have the least effect towards inducing him to yield, but with manly fortitude, in a dependence on the infinite power and all-sufficient grace of the Captain of salvation, reject the bribes and face the dangers presented before him. And if the enemy proceed to execute their threatenings, and he begins to feel the smart of cruel instruments of torture, he must still stand fast in the faith, and persevere to the last, like the soldier determined to conquer and obtain the end for which he engaged in the war, although it costs him his life.

Thus did the apostles and many primitive Christians, who, having endured to the end, sealed their testimony to the truth with their blood, and were more than conquerors through him that loved them.

(To be continued.)

Supreme love to God the first and highest duty.

MANY in the Christian world suppose, that religion consists chiefly in the practice of those duties, which we owe our fellow-creatures, and that justice, honesty, faithfulness, truth and kindness, in our intercourse with mankind, include the whole of christianity, which is of any great importance. They therefore conclude, that it is of little consequence, whether persons believe and reverence the doctrines of scripture, worship God in public, in the family and closet, seriously observe the sabbath, or the other duties, which more immediately respect God and divine things. These duties, they consider, if not as needless supersti-

tion, yet, at best, as of little moment in comparison with those which we owe mankind. If they are but externally moral, honest, and kind to their fellow-creatures, they imagine, that they have all, which is essential in religion, and necessary to secure heaven, however they may disbelieve and oppose doctrines of the gospel, or neglect divine worship and those duties, which they owe more immediately to God, their Creator and constant benefactor. Thus they set up their duty and obligations to men, above their duty and obligations to their Maker. But is this agreeable, either to scripture or reason? The Lord Jesus certainly taught a different sentiment in his answer to the question, "Which is the great commandment in the law? Thou shalt," said he, "love the Lord thy God with all thy heart, soul, and mind. This is the first and great commandment."

That supreme love to God is our first and highest duty, is evident from various considerations.

1st. We ought to exercise a benevolent love or regard for the existence and happiness of every being, in proportion to his greatness and importance in the scale of existence, other things being equal. Thus the life and happiness of a man ought to be more regarded than those of a fly, because they are more important; as the man is capable of much more usefulness and enjoyment than the fly. Or if, of two persons of the same moral character, one is capable of doing and enjoying twice the good, as the other; in this case, the life and happiness of the one are of twice the worth and importance of the other, and therefore deserving of a proportionably greater

regard. It is then a dictate of reason and benevolence, that we should regard beings, other things being equal, according to their greatness and importance. The more important they are, or the greater their capacity to do and enjoy good; the greater ought to be our benevolent regard for them, and the more ought we to value their existence and happiness. But God is infinitely greater and more important than all other beings; as he is capacitated to communicate and to enjoy infinitely more happiness than all creatures; yea, they are as nothing, or as the light dust of the balance in comparison with him; and all the happiness in the universe depends upon him. As therefore God is infinitely greater and more important than all other beings, so he deserves our highest love or benevolent regard. This love to him is our first and highest duty. And if we possess a spark of true benevolence, it will regard the infinite Jehovah as its first object.

2d. We ought to love all beings, not only with the love of benevolence in proportion to their greatness and capacity for happiness, but also with the love of complacency, as far as their moral characters are holy and excellent. The more holy and lovely any being is; the more we ought to esteem and delight in him with the love of complacency. But God is the great inexhaustible source of holiness and moral excellence,—is infinitely the most glorious, worthy and amiable of all beings.—We ought therefore to love him supremely with this love of esteem and complacency. It ought to flow forth towards God, the infinite source of all moral excellence, as its first object. And this will be the certain effect, if

we possess any degree of true holiness or benevolence.

3d. God is not only the greatest and best of all beings, but we are under infinitely greater obligations of gratitude to him, than to all others. To him we are indebted for life, every favor and comfort. He hath created us, continually preserves us, and gives us every good we enjoy. He hath also made provision for our eternal felicity by giving his Son to die for such sinful rebels, that whosoever believeth on him might not perish, but have everlasting life. On these accounts we are under the highest obligations of gratitude and love to our Almighty benefactor, and if we possess any true gratitude, it will flow out in the highest degree towards him, to whom we are under unspeakably greater obligations, than to all other beings.

These several considerations clearly manifest, that it is our first duty to love God supremely with the love of benevolence, complacency, and gratitude. Therefore the first of the ten commands of the moral law is, "Thou shalt have no other God before me," which is the same, as that we shall love him more than any other object. As this is the first command in the decalogue, it naturally teaches, that it is the first and most important duty. It may also be observed, that four of the ten commands respect our duty towards God, and the other six our duty towards mankind. But the four that respect our duty to God, are placed first in order, which seems plainly to shew, that the duties we owe to God are of superior obligation to our duty towards our fellow creatures, and claim our first and highest regard. The Lord Jesus therefore declar-

ed, that to love God with all the heart, is the first and great command. And this truth he exemplified in his conduct while on earth. For his chief object, as he declared, was to glorify his heavenly Father, and do his will.

The feelings also of the people of God, as expressed in the sacred scriptures, are, "Whom have I in heaven but thee? and there is none on earth that I desire besides thee. As the hart panteth after the water brook, so panteth my soul after thee O God." Such passages shew, that they regarded the infinitely great and glorious Jehovah above all other objects, and that they felt this to be their highest duty.

Having thus shewn, from these various considerations, that supreme love to God is our first or highest duty, it is proposed

II. To shew what influence this love will have upon those who possess it.

If we really love God, we shall certainly love and reverence his word, in which his character and will are most clearly revealed—shall be pleased with its truths, and take satisfaction in reading and meditating upon it. Our feelings will, in some degree, correspond with those of the Psalmist; "O how love I thy law! it is my meditation all the day. How sweet are thy words unto my taste! I rejoice at thy word, as one that findeth great spoil."

Supreme love to God will also certainly influence us to take pleasure in his worship and service,—in public and secret prayer, in religious reading, conversation and meditation, in serious observance of the sabbath, and other duties of religion. If we love God, we shall take delight in holding communion with him in such duties;

just as we take pleasure in the company and intercourse of those, whom we love and esteem. Our desires will be after God, and our thoughts and affections will be upon him and divine things. Thus our fellowship, "will be with the Father, and with his Son Jesus Christ."

Those who have a supreme regard for Jehovah, will, as the scriptures declare, keep his commands. They will not live in the practice of any known sin, or in the neglect of any known duty. They will therefore remember and keep holy the sabbath—will not forsake the assembling of themselves together for public worship, as the manner of many is—will pray with all prayer and supplication—will enter into their closets, and pray to their heavenly Father in secret, and will live in a careful observance of all the duties, which are enjoined upon them, in the sacred scriptures, towards both God and man.

If we truly love the character of Jehovah, we shall feel a peculiar regard for his cause and honor—shall seek and rejoice in their promotion—shall be pleased with those, who appear to be friends to God and religion; shall disapprove of the profane, wicked, and irreligious, and be displeased with every thing, which tends to dishonor and injure the cause of Christ. This will be the certain effect of divine love in the hearts of all who possess it.

It will also dispose them to rejoice, that the most High is at the head of the universe, and will direct all events, as he in infinite wisdom sees best. This must afford great joy and consolation to all, who are friendly to his character, and they will make him their hope and trust.

We shall, if under the influence of supreme love to God, treat his name and attributes with reverence—shall carefully avoid profaneness, ridiculing or making light of divine things, and shall repent of and forsake all sinful practices. And it will be painful and disagreeable to us to see others, by such things, dishonoring and injuring religion.

This love to God will likewise render us honest, faithful and benevolent in our dealings with mankind; and will dispose us to seek their peace and happiness, and especially their eternal happiness. We shall therefore seek and pray for the spread and promotion of religion, which will conduce both to the honor and glory of God, and to the salvation of immortal souls.

These are some of the effects, which supreme love to God will certainly produce in the feelings and conduct of all, who possess it.

The subject naturally suggests some important reflections.

1st. It teaches the great error of those, who make religion to consist chiefly in being honest, just, kind, and faithful in our dealings with our fellow-creatures, and suppose, that it is of little importance, whether we believe the scriptures and doctrines of the gospel, worship God in public, family and secret, seriously observe the sabbath, and other similar duties, which more immediately respect God and divine things; provided we are but moral in our conduct towards mankind. It has been shewn, that love to God is, in every point of view, the first and highest duty—that if we possess any holiness or true benevolence, it will flow out towards him supremely, in the love of benevolence, complacency and grat-

itude, and that this love will express itself in a careful observance of those duties which we owe more immediately to our Creator and Saviour. These duties are certainly as binding, as those we owe our fellow-creatures—yea, more so, as we are under greater obligation to him, than to them. How unreasonable and unscriptural then the sentiment, that religion consists chiefly in the moral duties we owe mankind; and that a careful observance of those duties, which more immediately respect God, or that loving and worshipping him, are not essential to true religion and salvation? Those, who adopt such sentiments; manifest, that they pay little regard to the word of God—are ignorant of the first duties and principles of the gospel religion, and are yet in the gall of bitterness.

2d. The subject teaches, that those, who are negligent of the duties, which respect God and divine things, are destitute of all true benevolence or religion. Had they any real benevolence, it would necessarily express itself in love to God and divine things—in cordial obedience to his commands, and in a careful observance of the duties and institutions of religion. What a delusion then for persons, who live in the neglect of prayer, public worship, sabbath, reading the scriptures, and other religious duties, to flatter themselves, that they have any true benevolence, and shall obtain heaven; because they are moral, honest and kind towards mankind? Such are as great hypocrites and self-deceivers, and give as much evidence, that they are destitute of all real holiness and benevolence, as do those, who neglect the duties they owe their fellow-creatures by living in dishonesty, false-

hood, injustice and theft: For the duties, which we owe immediately to God, are certainly as binding, as those we owe to mankind, and true benevolence, or religion, will regard the most High as its first object. Did we see persons indulging in knavery, falsehood, injustice, and other similar vices, and yet flattering themselves, that they were truly pious and benevolent, and in the way to heaven, because they punctually observed the external forms and duties of religion towards God, should we not consider them as very unreasonable and hypocritical? But are *they* not quite as unreasonable and hypocritical, who live in neglect of daily prayer, public worship, serious observance of the sabbath and other similar duties, and perhaps even make light of divine things, and yet pretend to real religion and benevolence; because they are moral and honest in their dealings with mankind? The religion, which thus leads persons to disregard God and the duties we owe him, and affects to regard our fellow creatures above our Creator, we may know, is not the religion of the Lord Jesus, who taught, that the first and great command, is to love God with all the heart, and that except we love him above father, mother, wife, or children, we cannot be his disciples. And those, who embrace such a religion, cannot be far from total infidelity.

3d. It may be observed, that although true piety or benevolence will necessarily flow out in supreme love to God as its first object; yet it will always be accompanied with a benevolent regard to mankind. Those, who love Jehovah, will also love all mankind with the love of benev-

olence—will wish them well, and seek their present and future good. They will carefully avoid wronging and injuring others, and faithfully perform the various duties they owe their fellow-creatures. For those that love God, will keep his commands, and these enjoin their duty toward man, as well as toward God. If any therefore are knavish, unjust, oppressive, revengeful, contentious or neglectful of the duties which respect mankind; it is manifest, that they have no true piety or love to God, whatever may be their profession or shew of religion.

Finally, let us all be excited to the exercise of supreme love to Jehovah. It is the first and highest duty of each one of us. We are urged to it by the most weighty motives and obligations. God is infinitely glorious and lovely, and therefore deserving of our highest affection and regard. We are also under the highest obligations of gratitude to him for his innumerable favors, and especially for his unspeakable gift of the Saviour. We live every moment upon his goodness, and it is of his mere mercy, that we are out of hell. How vile then our ingratitude and wickedness, if we have no love for our Almighty Benefactor, and live in disobedience to his righteous commands? We shall justly deserve to be frowned from his glorious presence into outer darkness, where there will be weeping and gnashing of teeth. Yea, this cordial affection and reconciliation to the divine character are absolutely necessary to our peace and happiness in the present and future world. For God is the only source of real good. His presence and smiles constitute the felicity of heaven. Unless therefore we are cordially

reconciled to him, and disposed to rejoice in him as our portion, we can never be happy. For "there is no peace, saith the Lord, unto the wicked." If we continue impenitent and unreconciled to his holy character, we must be forever excluded from his blissful presence, and have our portion with hypocrites and unbelievers in the regions of woe and despair. As therefore we regard our present or future good, let us choose God as our portion—acquaint ourselves with him, and be at peace with him, and thereby good, eternal good, will come unto us.

H. E.

On the imprecations of David, and other Saints, recorded in the scriptures, against the enemies of the church.

IMPRECATIONS are prayers for evils to be inflicted upon those against whom they are made. There are many such prayers recorded in the holy scriptures. David, the man after God's own heart, used them freely, on all occasions, when the situation of the church, respecting its enemies, led him to apply unto God in its behalf. The fervency, importunity and perseverance with which these imprecations are made, and the strong and unreserved language in which they are expressed, renders it evident, that he was sincere in them, and earnest that they should be accomplished. "Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings." And again, "Add iniquity to their iniquity; let them not come into thy righteousness; let them be blotted out of the book of the living, and not be written with the righteous." Jeremiah made

the same intercessions against the wicked. "Pull them out like sheep for the slaughter, and prepare them for the day of slaughter." Paul used the same prayers or imprecations against Alexander the coppersmith, saying, "Alexander the coppersmith did me much evil: the Lord reward him according to his works." The scriptures abound with such imprecations. We find them in the old testament and the new, and particularly in the Psalms. As an example of the whole, the reader is requested to stop here, and carefully read the whole of the 35th Psalm. * * * *

Many have been greatly embarrassed in reading these passages of the scriptures, and could not so understand them, as to reconcile them with Christian benevolence, and cordially adopt the sentiments expressed, and enter into them, as they do into the other prayers, which they find in the holy scriptures. An attempt will now be made to remove these difficulties from the minds of serious Christians. Should the writer succeed, his success will be considered as an abundant recompense. Two unsatisfactory methods to relieve these difficulties will first be mentioned.—Some of the learned tell us that the original language would have admitted that these imprecations should have been translated as prophecies, and instead of the expression, "Let destruction come upon him at unawares, and let his net that he hath hid catch himself, into that very destruction let him fall," as it is in the 8th verse of the Psalm noticed, it might have been rendered, 'Destruction shall come upon him at unawares, his net that he hath hid shall catch him

self, into that very destruction he shall fall.' It is said, that mere prophecies are, in the Hebrew original, often expressed in the form of prayers, and that, if this had been so translated, it would have removed every difficulty.—But it is conceived, that the men whom God in his providence has employed to translate the Bible, for the use of his church, have been so far under the guidance of his spirit, as to make no essential errors. If the translation may not be depended on as having been made under a special divine superintendence, so that no essential mistakes have been committed, how has God provided for his church? None but the learned, who can read the bible in the original languages, can have any rule for faith or practice. But the learned well know that our translation has no such errors, and that these imprecations are rendered consistent with the original. It is then very wrong to insinuate, that the difficulty cannot be removed but by a translation, which the Hebrew may indeed bear, but which is so essentially different from ours, as to contain very opposite sentiments. It tends to shake the confidence of the unlearned in the only rule of direction which God has given them. But allowing that these passages are only prophecies of evils which are coming on the wicked, it relieves us of no difficulty, for the Psalmist evidently spoke of them with approbation and pleasure, as the means of deliverance and blessing to the church. This appears by the next words after the imprecation already quoted, "And my soul shall be joyful in the Lord; it shall rejoice in his salvation." That is, in the salvation effected by the destruction

which should come upon the wicked at unawares. And if we adopt the same spirit in reading, as he did in writing it, we also shall for the same reasons rejoice in the destruction which is coming on the wicked. This amounts to the same thing, and is no less difficult, than to unite with the Psalmist in praying against the wicked. It removes no embarrassment.—Besides, David uses the same form of speech when praying against his enemies, as he does when praying for himself, and for those blessings, for which he promises to give thanks. It therefore appears evident that these passages are direct imprecations on the wicked, and that any other construction is unnatural and strained, and inconsistent with the simplicity of the scriptures, and if admitted, would relieve us of no difficulty.

Others, sensible that these are imprecations, and unwilling to suppose that they can be consistently adopted by Christians, have inattentively conceived, that things of this nature were lawful under that dispensation, which are contrary to the present. They may suppose that our Saviour had reference to this, when he said, "Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy; but I say, unto you, love your enemies." But the direction, 'hate thine enemy,' is not in the law. It was a perverse tradition or construction of the Pharisees. The old testament, as well as the new, directs, "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink." § The religion of both dispensations is essentially the same, they are by no means

opposite to each other. The same spirit is required towards both friends and enemies, and the passages in question may be adopted by the saints now, with the same propriety as in ancient times. Therefore this expedient fails, and affords no relief.

That all difficulties may be removed, it should be remarked, that these imprecations were not produced by revenge, malice or personal resentment. This appears from the strains of devotion with which they are intermixed, and from the spirit which the Psalmist manifested in the 13th and 14th verses. "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into my own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother." His conduct towards Saul might also free him from any such imputation. Besides, so good a man as David, could not have gone so often, with such solemnity, with a revengeful spirit, into the presence of God. Nor would revengeful imprecations have been admitted into a book of hymns and spiritual songs, which God has given to direct and assist the devotions of his church, much less could any thing so contrary to the commands of God, have been dictated by divine inspiration. Therefore these prayers are not the effusions of malice, but are consistent with benevolence, and are well pleasing to God, and given for the use of the church.

It should also be remarked, that God had made David the visible leader of his church, and the enemies against whom he prayed, were his enemies on account of his

piety, and because God had thus exalted him to feed his people. Their mischievous devices were really aimed at the kingdom and glory of God. It was therefore a fervent regard to the kingdom and glory of God, which David expressed, and it was his piety and benevolence, which led him to pray that these enemies should not succeed in their wicked designs; and that God should be glorified, and his church prospered; though it should take place by means of the destruction of his enemies. Besides, it was only on the supposition that they would continue incorrigible, that he prayed for their destruction; for he asked it only on account of the injury they were doing, and that the cause of Zion might not be hurt by them; and before he closes the Psalm, he prays, saying, "Let them shout for joy and be glad, that favor my righteous cause," which all but the incorrigible will do, and so become the objects of his intercessions, instead of imprecations.

Further, it should be considered that these imprecations coincide with the penalties of God's law, and with the predictions of his wrath upon the incorrigible enemies of his church, which he often mentions to his people for their encouragement and comfort, and are conformable to his actual dealings with the finally impenitent. Their destruction is necessary to the support of law and government, the glory of God, and the safety and welfare of his kingdom. The wrath of God against the wicked does not proceed from malevolence, but is an expression of love to the universe, in the destruction of its enemies. The friends of God are called to acquiesce in the justice of God, from the same benevolence of

heart, and these imprecations are but the expressions of the same spirit which God manifests in his law and justice, and of entire acquiescence in his government. Christ himself says, I pray not for the world, but for them which thou hast given me. An opposite spirit, in favor of incorrigible sinners, which would desire that they might succeed in their mischief with impunity, would have been opposing God. These prayers against the wicked, on the supposition that they were irreclaimable, which David had all reason to believe was the case, shows that he had a spirit conformed to God, and felt interested in the same cause.

Besides, the object which the Psalmist had in view, was the prosperity of the great cause, which seems to have so absorbed his mind with its magnitude and importance, that it became his single object, and the concerns of individuals did not at all come into view; and he regarded other persons and things only as they appeared in favor, or opposition to this cause, and of course, most heartily prayed for every thing in its favor, and against all opposition to its prosperity.—It is presumed, that no one can consistently object against such a spirit, as tho' it was contrary to the spirit of the Christian dispensation, and that every Christian will find his heart drawn forth in the same desires, for the prosperity of Zion, which dictated these prayers.

Should any one after all, be unable to reconcile these imprecations with the directions of Christ, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;" it

may be remarked, that these directions require the same spirit and conduct as David exercised towards Saul. They do not require us to wish that the enemies of Christ and his people should succeed in their attempts to ruin the church, or that we should be enemies to the justice of God, and pray that final impenitents might be saved. The gospel condemns them, no less than the law: Christ himself pronounces them accursed. But the directions of Christ forbid all personal resentments, and require our prayers that his enemies may not remain incorrigible; but be converted over to his cause. They do not oppose the imprecations of David, who himself prayed for his enemies, but require us to be benevolent to the enemies of Christ and his people, while like David, we pray that God would interpose for his own cause, as he has told us he will, though it should be necessary to do it, by the destruction of his enemies.

It is hoped that these observations will relieve the pious, from any difficulties which they may have had on this subject, and enable them to enter most cordially into the true spirit of those psalms, and other portions of scripture, which God has given to direct and aid their devotions. They will teach us, that neither the benevolence of God, nor of his people, are inconsistent with the final destruction of his implacable enemies,—that God punishes the wicked, and the saints rejoice in it, from a spirit of real benevolence to the universe, which shows that justice is not malevolence, manifests its glory, and extinguishes all grounds of hope in the case of such as remain in their sins; and these observations will show, that

we ought to wish and pray that God would reclaim his enemies; but that if they continue his enemies, they may be cast down from all that authority and influence, which they exert to oppose God, and depress and overthrow his cause and kingdom in the world. How dreadful to oppose the kingdom of Christ !!!

MIKROS.

The gospel is pressed upon us, by the considerations of obtaining the blessedness of heaven, and escaping the misery of hell. Are these selfish motives?

AS heaven and hell are described in the holy scriptures, they are motives which can have no operation upon a selfish, carnal mind. They can apply only to pure, holy and benevolent beings.

The gospel is constructed upon a benevolent plan, and its motives are such as can have their proper influence only upon minds, which are of a benevolent, virtuous cast. Its main intention is not to apply to our interest, *as our own*, or our private self love. For in this case, it need barely to hold forth happiness and misery, disconnected from every thing else. And, then, all minds, however selfish, might be affected with such motives. Still, the gospel allows us to pay a suitable regard to our own interests.

It actually holds forth happiness and misery of a peculiar nature, and so qualified as to have influence only with benevolent minds. The happiness to which the gospel would allure us, is that which is connected with holiness. And the misery from which it would deter us, is that which is connected with sin. Happiness

and misery of this nature are not selfish motives, do not affect minds which are governed only by interest and self love, and are regarded only by the pure and disinterested among men.

Moses, "had respect unto the recompense of the reward." But was it a selfish reward? No; a selfish carnal man could not have been influenced by that reward. What was it? The love of the glory of God, constituted this recompense. But this is, in its very nature, an enjoyment which does not strike carnal minds, and which is regarded only by such as have their hearts purified from selfishness, and made disinterested.

So Christ, "for the joy that was set before him, endured the cross." But what joy? The joy which flows from the exercise of benevolence. The joy which is the result of supreme love to God, and regard to his glory, and the general good. Christ was not bribed or hired by the joy that was set before him. It does not imply that he was of a mercenary spirit. Far from that, the joy to which he aspired was a holy joy, such as is connected with benevolent views and services, and such as is had only in the presence of God.

Did the gospel propose simply, deliverance from misery, and the enjoyment of happiness, without describing the nature of that happiness, sinners would like it. It would hold forth motives adapted to operate upon selfish minds. And men of the most corrupt views would be led to embrace a gospel of this nature. All would be glad to be delivered from misery, and placed in happiness suited to their present taste; and would be moved to embrace any plan, which held forth these encouragements.

ging motives. Sinners would be glad to escape misery, provided they need not feel their guilt and repent, and they would be glad of heaven, if they might retain their sins. The sinner will not acknowledge himself to blame. He cannot therefore see or feel it to be any evil, merely to be excluded from the presence of God. While he carries a disaffected spirit towards God, inimical and hostile to his character and government, he is not sensible of that evil which consists in being removed from his presence. But this is what he chooses. Hence, then, in this view, he does not wish to escape from a hell, when it is considered as the place which is congenial to his nature, and where he may gratify his malignant temper towards the Supreme Being. But this is the hell which the gospel sets forth for our warning.

It is an argument which applies directly to disinterested minds; to those who are willing to acknowledge that they are sinful, selfish beings, justly to blame, for setting up themselves, and loving the creature more than the creator: To those who are sensible that they have been led astray by self love, that they have been under the supreme dominion of interested views, and are now brought to see their extreme vileness, and that they alone have been to blame, and not God. Such feel the evil of being cast out from God's presence, and hell is with them a most moving consideration.

Heaven, also, is of such a nature as is not adapted to men's interested, corrupt passions. It is not a motive, or an object with the selfish. "I am thy shield, and thy exceeding great reward." God is the supreme good. His

glory constitutes the happiness of his children. And it is for this very reason that the sinner has an aversion to the Christian's heaven. He delights in sinful happiness, but not in a happiness consisting in the glory of God. His selfish corrupt feelings, are not captivated and charmed with those joys which are the result of pure benevolence. The fault which he finds with heaven, is, that it requires his affections to be removed from himself, or the creature, and settled supremely upon God.— In short, happiness in connection with holiness, is not the object of his desire. A heaven of holy happiness is no joy to him.— Hence then, it appears that heaven, is an object adapted to strike only benevolent minds. Holy minds feel that motive. They who know what it is to be brought to love God with all the heart, and to make him and not themselves their ultimate end, will know how to estimate the value of heaven, which consists in the enjoyment of him.

I proceed to add two practical reflections.

1. How does the consideration of hell operate upon the sinner while unrenewed? He looks barely at the calamity. He regards the natural, and not the moral evil. He is terrified with the thoughts of eternal damnation. His self-love excites him to dread the pains of hell. The thought of being made to lie down in sorrow, is a moving consideration; it appals his heart, and strikes him with terror. This is a law work, and usually precedes, or is connected with saving repentance and conversion. God first, ordinarily, puts us under conviction, and a spirit of bondage, before he appears for our deliverance.

And for this purpose he makes use of threatenings. He opens the sinner's eyes to affecting views of the miseries of hell. The sinner's mind is yet selfish and carnal. He is not yet properly affected with the scripture views of hell, as a state of opposition to God and rejection from his presence. But God is pleased that such convictions, in a greater or less degree, should take place, previous to his granting the sinner evangelical, saving repentance.

2. Christians are disinterested when they have respect unto the recompense of the reward.

Having respect to this reward, is not at variance with disinterestedness of character, but implies it. For no man can truly desire the favor of God as his chief good, without a cordial approbation of his character, and that for its own excellence. And this is disinterested affection.

Such as approve of God's character, and make his glory their ultimate end, do manifest a regard to the happiness of being in general.

The consideration of heaven is a virtuous motive, calculated to work only upon benevolent or holy minds. It is a motive to take hold of those only, who are exalted above private self-love, who seek their well-being in a right manner, as being in connection with the general good, who have their souls turned upon the glory of God, and the greatest good of his creatures. Saints fear a misery which is connected with sin, and a testimony of God's displeasure against it. Their hopes are upon a reward capable of being enjoyed only by those who are formed in the image of God. We need not fear being misled, while we seek a holy joy, such as can

be experienced only by those who are made in God's likeness. And happy are they who are made vessels of mercy prepared for glory; who are fitted, by a work of grace upon the soul, for the enjoyment of God for ever.

Y. Z.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IT is, doubtless, of high importance, that every friend of religion and good morals step forth and stand firm at his post, for the support of that liberty wherewith Christ hath made us free. Infidels and men of bad morals are exerting every nerve to prevent the observance, and to destroy the influence of the holy sabbath. Should the following thoughts on that subject, meet your approbation, you will please to give them a place in your useful Magazine.

FROM the account given by Moses, it appears, that God devoted six days to the work of creation—took a review of the things he had made—pronounced them *very good*, and rested on the seventh day: Therefore, *God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.* By this institution, God taught our first parents, that they might devote six days to some reasonable secular employment; but, that the seventh day should be a rest from servile labor, and devoted to moral duties—a day, to remember their Creator, and to review their works and conduct for the week past, whether, like his, they were all *very good*.

This was an easy and reason-

ble service for a rational creature ; and, as such, of moral and unchangeable obligation. Accordingly, when God gave the moral law from Mount Sinai, he inserted this institution of the sabbath into that code, *Exod. xx. 8—11.* He who said *Thou shalt not kill*, also said, *Thou shalt remember the sabbath day to keep it holy.*—And, it is highly probable, the sabbath was observed from Adam to Moses, by the sons of God. The *end of days*, or *process of time*, when Cain and Abel brought their offerings to the Lord—and the day, when the sons of God met together, mentioned by Job, were, probably, the sabbath day. And, indeed, vestiges of a seventh day sabbath have been found, for many ages, among Heathens who hated the Jews, and cannot be supposed to have derived it from them, or to have observed it out of conformity to them : they must, therefore, have derived it from their progenitors by oral tradition. But, be this as it may, it is certain, in the affair of gathering the manna, Moses mentions the sabbath, as a day, well known and understood by the Hebrews, *Exod. xvi. 23.*—From that time to this, a sabbath has been observed among the sons of God ; and its moral nature must, and will enforce observance to the end of time.

The change of the sabbath, from the last to the first day of the week, can, in no sense, weaken its moral obligation ; and is, doubtless, of divine authority. Whether the fourth chapter to the Hebrews be in full proof of this point, as many believe, I cannot now consider. Suffice it to say, when God had finished creation, he saw all *very good*, and rested. This rest was broken by the sin

of our first parents ; and God could no more see all *very good*, but in the Mediator. The work of redemption, or new creation by Christ, was actually completed on the first day of the week ; and God, in him, saw all *very good* again, and rested. *A rest therefore, remains for the people of God ; for he that is entered into his rest, he also hath ceased from his own works, as God did from his.*—There is, therefore, a similar reason, not only for the continuance, but for the change of the sabbath, that there was for its institution. And the reason is still stronger, in proportion as the second creation is greater, and more glorious than the first. To which we may add, that Christ, as Lord of the sabbath, had right to change and enforce it ; and his resting from his works, on the first day of the week, most richly deserves the memorial.

Agreeably to this idea, the prophet speaks of the eighth day, or day after the Jewish sabbath, as a peculiar blessing to the gospel church ; *Ezek. xliii. 26, 27.* *Seven days shall they purge the altar and purify it ; and they shall consecrate themselves. And when these seven days are expired, it shall be, that on the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings : and I will accept you, saith the Lord God.*—These words, doubtless, have reference to the gospel day ; and to the accession of the Jews to the Christian church, when, according to the language of the ceremonial law, they shall purify the altar and consecrate themselves seven days, including their former sabbath, as a preparation for a sabbath on the eighth day, or first day of the next week, and so for-

ward, without limitation. Thus, there is a similar reason for the change of the sabbath to the eighth day, that there was for its institution on the seventh day—and this change was actually foretold, to the Jews, by a prophet of the Lord.

It is further worthy of notice, that our Saviour constantly visited his apostles, on the first day of the week. And the remarkable outpourings of the Holy Ghost, as mentioned in the Acts of the apostles, were generally on that day, while the disciples were met together for divine service. Thus, the Christian sabbath, was a day peculiarly set apart, and blessed of the Lord; and as such, was and still is called the Lord's day. The primitive Christians always observed it, nor does it appear, that they observed any other day, as a sabbath, after the ascension of Christ. It is true, indeed, they respected the Jewish sabbath, and frequently took occasion, on that day, to instruct the people in the principles of the Christian religion; but constantly enjoined on their followers, not to neglect the assembling of themselves together, on the first day of the week, as the manner of some was.

These observations on the institution, perpetuity and change of the sabbath are sufficient; and have led me beyond my intended brevity on this part of the subject. I will now attend to the use and design of the sabbath. *The sabbath was made for man, and not man for the sabbath.*

The observance of the sabbath, can add nothing to God's essential glory and happiness; our goodness cannot extend to him. The benefit is ours. It is great for time and eternity, and demands our high estimation of that day.

The best judges, not infidels, but those who have conscientiously observed the sabbath, speak highly in commendation of it, and have always manifested a solicitude to prevent its neglect. And the high titles given to the sabbath, by the primitive fathers, show their estimation of it. They called it, "the Lord's day—the chief of days—the queen of days—a day of gladness and delight." Agreeably to which, David expressed his love to the ancient sabbath—*A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.*

But if we consider the reasons of its institution, and the duties required on that day, the sabbath will appear to be a day of high importance and benefit to man. Man, as a reasonable creature, is capable of receiving and giving a rational manifestation of God's glory. It was, therefore, highly fit and reasonable, that God should require man, as his first service and duty, to contemplate his works of creation and providence. This was a glorious employment. God could require no less; and man could, in nothing, so enoble and benefit himself. And had man continued innocent, the sabbath would have been always a delight; and we never should have heard of the wearisomeness of that holy day.

Doubtless, in the institution of the sabbath, God meant to give man a necessary rest from servile labor; and an opportunity to contemplate, admire and adore his divine perfections, and thus, to secure to himself divine honors and holy reverence, as the creator and governor of the universe. What can so exalt the divine character, in the human mind, as

such a weekly contemplation? What can so effectually teach man his total dependence on God, and fill his heart with admiration, love and gratitude for the good he receives, and so, in every thing, lead him, by prayer and supplication with thanksgiving, to make known his requests unto God?

Such a day of rest is security for God, that he will always have a tribute of praise, as creator and governor of the world; and also, gives man a glorious opportunity, for maintaining a regular and friendly intercourse with heaven. And, indeed, it is reasonable to believe, that this is the only way, in which, the knowledge of God and creation, could have been preserved from falling into contempt and oblivion; for, where the sabbath is neglected, the people soon become grossly ignorant of God and his works, as experience abundantly teaches.

But under the gospel, we have additional reasons for keeping the sabbath: Not only creation, but all the works of redemption call for meditation and praise. The Christian sabbath gives us a peculiar opportunity to study Christ's character as God-man mediator—to enquire into the truths he teaches in the gospel—to exercise the various graces which he enjoins, and so, to secure the blessings which he promises to them who love and serve him. That day should be devoted to those duties which prepare for eternity. As sinners, we have much to do, and but little time, in which we can do it. The sabbath gives every one a proper and convenient opportunity for this work. How should we prize this divine institution! How should we rejoice, in the return of this day of holy rest!

A review of our lives, at least

once in a week, is necessary; and if we are well disposed, will be pleasant. Many useful reflections will naturally arise in the mind of every one, upon such a review; as, how have I been prospered—what blessings have I received—how many dangers and evils have I escaped—what duties have I performed—what sins have I committed—what are my views in life—what are my prospects beyond the grave? In such a review, the vast realities of eternity will naturally affect our minds, and tend to excite us to know and do the will of God. Thus, the sabbath, from the reasons of its institution, and duties enjoined, appears to be of high importance, and great benefit to man.

And it will appear still more evident, that *the sabbath was made for man*, if we consider the civil and religious influence, which it has on families in particular, or on society in general.

On the former, Mr. Addison, somewhere, has observed, "That if the keeping of one day in seven, were only an human institution, it would be the best method to polish and civilize mankind. 'Tis certain, country people especially, would degenerate into a kind of savages, were it not for the frequent return of times, in which, whole neighborhoods meet together with their best faces, and in their cleanliest habits, to converse together—to hear their duty explained and to join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week—not only, as it refreshes in their minds notions of religion, but puts them upon appearing in the best manner, and exerting such qualities as renders them agreeable to each other."

These observations are just ; and we may add, that the observance of the sabbath will have a tendency to suppress animosities ; and to form and strengthen friendships. However men may have differed and wrangled in the week time, their meeting together, and joining in solemn worship at the throne of grace, will tend to meliorate their tempers, convince of sin and to excite forgiveness, unless they are of their father the devil, in an eminent degree.

But the influence of the sabbath in a religious view, is still more important to society. By this, above all other means, the knowledge and fear of God are promoted ; and a sense of our total dependence on him, for every thing, is constantly maintained. The conscientious observance of that holy day, will, unavoidably, convince us of duty, due to God, ourselves and fellow creatures ; and every repeated observance will tend to strengthen such conviction, and to stir up our endeavors for the right performance of duty.

Many, in the lower classes of society, can command little or no time but the sabbath, to gain religious knowledge and instruction ; and would, otherwise, live in ignorance of God and religion. And too many in the higher circles of life, who have time, would never take it, were it not for the salutary restraints of the sabbath.

These observations shew the importance of the sabbath to society, in a civil and religious point of view. In this respect, no institution, divine or human, is comparable to it. The duties of the sabbath, tend to furnish our minds with useful knowledge—to inform our judgments and to regulate our passions. Our minds are meliorated, acquaintances are made

—friendships are contracted—injuries are forgiven and forgotten—reverence for God, and respect for civil and religious order is promoted—cleanliness, civility and decency are encouraged and practised. Thus, the assembling of the people, and their exercises on the sabbath, are a kind of cement to society ; and strengthen all its bands of union, civil, moral and religious.

And awful, indeed, would be the consequences, if such bands were loosened, as they soon would be, without the observance of that holy day. The knowledge and fear of God would be lost : Man would prey on man, and society be a curse ! True it is, religious institutions do not keep all men within the bounds of reason and good order ; yet, however, the public administrations of the sabbath do *something*. They keep up a sense of moral and religious principles among men ; and do much to restrain their violent passions, and to stay the spreading of vice and infidelity ; and thus, they promote private and public happiness. And it is an undoubted truth, that the despisers and neglecters of the sabbath, however they may boast of their patriotism and love of the people, are bitter enemies, both to God and to their country. Long experience, in concurrence with Holy writ, teaches, that *Righteousness exalteth a nation, but that sin is a reproach to any people.*

This last thought reminds me, that the observance of the holy sabbath, will greatly advance the credit and interest of religion. Sensible of this truth, the enemies of the cross of Christ have always spited the sabbath, and done what in them lay, to bring that day into disrepute and neg-

lect. For proof of this, we have no need to cross the Atlantic. The profession and practice of a multitude among ourselves, are abundantly sufficient. This should impress the minds of professors, with a sense of the importance of a constant attendance on the public duties of the sabbath. That day gives us an opportunity to speak for God and religion, to step forth publicly, as *pillars of truth*, as *lights in the world*, *holding forth the word of life*. By assembling on the Lord's day, for religious worship, we openly profess our belief in the being of God, and of the realities of religion; and do specially declare we are not ashamed of the cross of Christ. This does credit to religion; brings peace and comfort to ourselves, and blessings on our families. It lifts up a standard against infidelity, encourages weak and fearful Christians, and strengthens and establishes such as waver in opinion.

It is also worthy of observation, that in society, there are many who have no religion, and would take no pains to acquire any, were it not for the assembling of God's people on the sabbath. They feel disposed merely to do, as others do, and so, to go with the multitude. By this practice, though they sit as way-side hearers, they may, and many, actually, have received the good seed of the word of God sown in their hearts. Thus, the knowledge of God and a Saviour are brought to the careless and ignorant. The duties of the sabbath call off their attention from earthly things, and raise their thoughts towards heaven.

By such means, the kingdom of the Redeemer is both honored and advanced. Hence it was,

our fathers were so strict, in requiring all the members of society to attend on the public worship of the sabbath. And had their posterity been equally conscientious, in this respect, it would have had a most happy influence upon our civil and religious interest.

I will only remark further, that the observance of the sabbath is very conducive to personal religion. The duties of that holy day are, above all other means, useful to promote divine knowledge and instruction—to convince of sin, righteousness and judgment and to excite in our hearts the love of God, faith, holiness and joy. The experience of all real Christians testifies to the profit and pleasure of the sabbath. Accordingly, a man who is eminent for piety, is always eminent for his reverence of the sabbath.

Religion is useful in every employment of life; and, especially, do the duties of the sabbath, fit us for the duties of the week. They tend, as it were, to call us back from our past wanderings, and set us out anew on the path of duty; and so, to secure the blessings of God. A man must be hardened in sin, indeed, on whom the duties of the sabbath have no influence to check him in his evil practices; and to excite resolutions of repentance and reformation. One day in seven devoted to God, in public worship, will do much to fortify us against temptations from the world, the flesh and the devil; otherwise, we have reason to fear, we are hard on the borders of perdition. Were it not for the sabbath, we have ground to believe, that our souls would soon grovel on the earth; and we should have little or no spiritual affection left.

Let us then highly prize that

holy day ; and not say with the wicked Jews, *What a weariness it is ! when will the sabbath be gone, that we may set forth wheat, making the ephah small, and the shekel great ?* But rather let us say, with the man after God's own heart, *How amiable are thy tabernacles, O Lord of Hosts ! My soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in thy house : they will be still praising thee.*

Many useful reflections are suggested by this subject : But I may only observe, that the goodness of God is very manifest, in his giving a sabbath to man. And for us to spend it in carnal rest, in carelessness and inattention to divine things, or, in unnecessary attendance on our secular affairs, is dishonoring to God, and injurious to ourselves.

And to close the day and its service, in fashionable visits, and in parties for amusements is highly deserving of censure : It shows that we have been mere way-side hearers, and have gotten no good.

The profanation of the sabbath is a crying sin. It is the source of infidelity and loose morals ; and constantly exposes us to the judgments of heaven. Parents and heads of families are, specially, called upon to recommend the observance of the sabbath, by their precepts and constant example. And, should need require, by their authority, to restrain the vicious and refractory, and compel attendance on public worship. We cannot take too much pains in this matter. The more we observe the sabbath, the more happiness will redound to us and our children—God will be more honored ; and we shall, with greater confidence, look up to him thro' Jesus Christ, for life and salvation.

ISRAEL.

Religious Intelligence.

Extract of a letter from the Rev. DAVID BACON, Missionary to the Indians, to the Trustees of the Missionary Society of Connecticut, dated MICHILIMAKINAK, July 2, 1802.

THE 29th of April I set out for the Miami in a canoe with Beamont and the man that I had hired ; but by reason of unfavorable winds we did not arrive at the mouth of the river until the 4th of May. We were much fatigued with hard rowing, and were several times in danger by the violence of the waves, but God was better to us than our fears. I was obliged to go without the public interpreter, as he could not be spared. I started however, with hopes of obtaining his brother, who, as I was told, lived but a few miles out of my way ; but after travelling till late in the night to see him, with limbs that were wearied with the fatigues of the day, I was disappointed of him also.—But when I came to the Miami, I learned the reason of these disappointments ; for there I found an excellent interpreter in whom the Indians place the utmost confidence, and who served me faithfully for a much less sum than what either of the others would have asked. His name is William Drago. He appears to be a very worthy man, considering the advantages he has enjoyed—was taken prisoner on the Monongakela when he was ten years of age, and adopted into the head family of the nation, and is considered a chief.

When I arrived at the mouth of the river, the most of the chiefs were drunk at the traders above. After remaining there two days, and finding it uncertain when they

would be down, we went up and stored my provisions and farming-tools at Fort Miami, eighteen miles above. Hearing there that the most of them had gone down, we returned the next day to the mouth. The day after, I found that Little Otter, the head chief, and one other, were all that were in the main village where we were, and that the rest all lay drunk in the neighboring villages. In the afternoon, I spent several hours with these two, in explaining to them the origin and designs of the Missionary Society, and the benefits, temporal and spiritual, that they might expect to receive from having me among them.—They appeared to pay good attention, and when I had concluded, Little Otter observed in reply, that the Great Spirit had been listening, and that they and their young men had been listening to all that I had said, that he believed it was true—that the air appeared clear and no clouds in the way, and that he would assemble his chiefs and hear me again as soon as possible; but that till then, he could give me no further answer.—This was Saturday the 8th.—Through the sabbath following, we enjoyed peace and quietness in the midst of them.—Hitherto the most of them had remained sober.—But the following night we were disturbed with the rattles and drums of a number of individuals who spent the night in conjuring over a poor sick child in order to save its life; but it died within a day or two after. Near morning they began to drink, and by 8 o'clock several got to fighting. But at the request of the sober Indians, who chose not to interfere, we parted them; and after some time made out to pacify them, though one

of them was so far enraged as to attempt to murder his antagonist. As soon as this disturbance had subsided, I called on Little Otter, who informed me that he should not be able to collect his chiefs that day, as we had expected, as most of them were still drunk; but added, that they would be sober the next day, as they were preparing to have a dance the Tuesday night following, and that if it was possible, he would assemble them in season to attend to my business first, though he tho't it doubtful whether they would be able to give me a hearing till after the dance. The next day he called upon me and informed me that they would not be collected in season, and observed that as I was sent there by the Great Spirit, and my business was important, it would not do to have it hurried; and that as it was necessary to have them all sober before we entered on the business, he wished me to wait three days, as they would not be prepared sooner, and as I might expect by that time to find them wise, and ready to attend to me. As there were sick people who needed my charity, and as others were constantly begging from me, I had then disposed of all my provisions, and found it necessary to go up to the fort for more. When I arrived at my interpreter's, which was one mile above, I found there the head chief of Rushdaboo, who is very troublesome when in liquor. I perceived that he was intoxicated, and soon discovered by his gestures, and the tone of his voice, while talking with another Indian, that he had something against me. Within a few minutes he accosted me in an angry manner, told me that he had heard bad news—that he had been informed that the

white people were a going to collect all the Indians together, and then fall upon them and kill them; and that he believed that I had come upon that business. But I soon convinced him, by means of my interpreter, that I had neither ability nor inclination to destroy them; and that I had come among them to be one of their people, and to do them all the good that was in my power. He then gave me his hand and told he would be my friend; but begged that I would lend him a dollar to get some whisky.—But I put him off by telling him that I had been so long from home, that I had spent the most of my money, and that if I had to remain there much longer I did not know but I should have to call on him for assistance. But before we parted he kissed me more times than I could have wished; and hugged me till he obliged me to return the compliment. As we had a strong head wind, it was with difficulty that we got but five miles up the river that afternoon. We encamped about a quarter of a mile above their dancing ground. My interpreter advised me to go with him to see them that evening; and I had a desire to be present, as I supposed that I might acquire some information that might be useful; but I thought it would not be prudent to be among them that night, as I knew that some of them were intoxicated, and that such would be apt to be jealous of me at that time; and that nothing would be too absurd for their imaginations to conceive, or too cruel for their hands to perform. But as a son of the head chief was sent early next morning to invite me down, I went to see them. I had the greater desire to go, as this is

their annual conjuration-dance, which is celebrated every spring, on their return from hunting, and at no other time in the year. No one is suffered to take a part in it, who has not served an apprenticeship, and been regularly admitted. Their number used to be but small, and consisted of men only; but it is now very great, and consists of men and women and children that are above the age of 12 or 15. It appears to be a very growing evil among them of late; and is as much of a secret as free masonry. My interpreter, who has been bred up with them from a child, told me, that he knew nothing about it, as he had not thought fit to join them. Satan has not been ignorant of what has been doing, of late, for the spread of the gospel among them; and I believe that this, and spirituous liquor are the principal engines which he is employing against it. And I doubt not but he is flattering himself with hopes of success; and certainly appearances seem to be in his favor. Mr. Anderson, a respectable trader at Fort Miami, told me that they had been growing worse and worse every year since he has been acquainted with them, which is six or seven years; and that they have gone much greater lengths this year than he has ever known them before. He assured me that it was a fact, that they had lain drunk this spring, as much as ten or fifteen days at several different traders above him; and that some of them had gone fifteen days without tasting a mouthful of victuals, while they were in that situation. Mr. Anderson disapproves of the practice; and by not complying with it, has lost the trade, and has turned his attention to his farm.

He treated me very kindly, and seemed friendly to my designs, and very desirous to have me come out there.

The leaders of the dance I have mentioned, may be called conjurers or doctors. They are never without large bags of medicine, and their conjuring apparatus; and are supposed, by the Indians, to possess great skill in medicine, and great power in bewitching. Sicknefs and ill success in hunting are commonly ascribed to their agency. It is believed that they are able to poison or bewitch people at any distance; or to afford relief to those who are poisoned or bewitched; which they suppose to be the difficulty with the most who are sick; and if any die without applying to one of these men, their death is usually attributed to this cause. It is supposed, likewise, that they are able to heal the sick, where the Great Spirit does not interfere. In short, life and death, in most instances, are considered to be at their disposal. In cases of extreme illness, they often send great distances for the most noted, and give them whatever they ask, that is at their disposal, which is commonly a large sum, besides storing them with a plenty of provisions, especially with liquor. It is not uncommon for one of this description to require a horse, saddle and bridle before he will undertake to effect the cure. And if he does not succeed in the attempt, in order to give satisfaction, he has only to report the Great Spirit killed him. Their pupils, before they can be admitted into their dance, are required to encamp one winter at least near one of their order, for the purpose of receiving their education. Then, when they carry their pre-

ceptor a supply of the best provisions they can procure, he will condescend to instruct them in medicine, and learn them the songs and dances that are peculiar to themselves. And at the time they are admitted into the dance, they have to give each of the conjurers a blanket or shirt, or something equivalent. The Indians frequently have other dances, in which any one is allowed to take a part; but no one is admitted into this, upon cheaper terms. Then after serving a number of years in this way, if there is not like to be too many of their order, they will instruct them in the black-art, and receive them into their number, for about one hundred dollars. But this revenue arising from their disciples is not all: No one dares refuse them a share of any thing they have, if they do but ask for it. They are not chiefs, and have nothing to say in public councils; but they are superior to chiefs. The most of the chiefs have some little respect paid to them by the common people, and they may do something by advice and persuasion; but they have no authority or power to enforce their commands; and they receive no emoluments; and commonly suffer as much from indigence as any in the nation. With few exceptions, the only honor put upon them, that is worth mentioning, is, that they are allowed to transact national affairs, and their voice allowed to be decisive in councils. But in all their decisions they must take care that they do not offend their conjurers; as they stand in as slavish fear of them as any of the common people. So that these vile impostors are, in fact, the lords and governors of the nation. In craft, influence

and authority, I think they have hardly been out-done by the Popes of Rome. These are a set of enemies that I was not aware of. I obtained the chief of my information respecting them from Mr. Anderson and my interpreter at the Miami, whose testimony I am warranted to rely on. It has likewise been confirmed to me by others. I have understood that Mr. Elliot and Mr. Brainard gave some account of these men in their journals, but I have never read Mr. Elliot's; and it is so long since I have read that part of Mr. Brainard's, that I have forgot what he has said respecting them—I think it is not reasonable to suppose that the chiefs will be generally disposed to be friendly to the preaching of the gospel among them, when they come to find that it is addressed to them as well as others; as those who pride themselves in being the first in the nation, and the most fit to give instructions, will doubtless be the last to receive them. But if I mistake not, the conjurers will be much the most bitter, active and successful opposers; for if they have but half an eye, they will perceive at once that their craft is in danger. Surely, no Missionary, who views things as I do, will ever encounter and withstand the united influence of these enemies of all righteousness, and the overbearing influence of spirituous liquor, without a firm and steadfast faith in Him, who has subdued principalities and powers, and is able to subdue all things to himself. God grant that I may soon experience those unknown degrees of grace which are necessary to fit me for the arduous conflict!

I have conversed with traders and interpreters from most of the

different nations in this country, and from what I can learn, there are none but what acknowledge that there is a Great and Good Spirit, who has made all things; and that there is a bad spirit.—But what seems remarkable, is, that most, if not all their prayers and sacrifices are offered to the bad spirit. The reason they assign for it is, that the good Spirit will not hurt them; and that the bad spirit will, if they do not make use of these means to pacify him. It seems that they are literally, worshipers of devils; and I have no doubt but they receive special assistance from them. According to report, the exploits of the conjurers in their dances, could not be performed without the evil agency of invisible beings. However some may sneer at the idea, I think that it is not unscriptural; and they cannot be rationally accounted for in any other way. These exploits are performed only in the night.—What they are, I shall not undertake to say, as I was not present to see them. While I was there, the chief of their time was taken up in conjuring over their medicine and in rattling and drumming, singing and dancing. Each of these dancers had skins of fur-animals filled with pulverized medicine, which they would puff into each other's faces as they were dancing. This had very different effects on different persons. My interpreter informed me that, when it first strikes the face of the newly received members, they fall down motionless and remain for ten or fifteen minutes with scarce any signs of life. As they were admitted at the beginning of the dance, I was not witness to this myself; but when I came there they look-

ed like death, and would fall as soon as it reached them, unless held up; but they would commonly rise again within the space of one or two minutes. On the old ones, who were most experienced, it appeared to have much less effect. They did not fall; but they conducted much like persons strangled with snuff. I was told by my interpreter, that when drunken Indians, who did not belong to the dance have ventured in among them, and accidentally received some of the medicine, it has very near cost them their lives. From all this I concluded that it was composed of very poisonous materials; and that the different effects which it had on different persons, was owing to habit. The dancers appeared to be about 150 in number, and very gaily dressed. Their parade was upon a beautiful eminence upon the bank of the river. The turf was taken off of their dancing ground, which was about twenty feet in width and forty in length. In the middle stood a red post with a white feather in the top, round which the conjurers took their stand, who seemed to be musicians to the rest, who were dancing round them. On each side they had bark roofs erected, under which they smoked their pipes and refreshed themselves when fatigued. The most of them had begun to be intoxicated, and some of them were very noisy and quarrelsome; but when they attempted to fight, the rest would hold them till they got pacified, or till they got them drunk enough to sleep. The Indians who did not belong to the dance, were seated round at some distance from the rest, and were merely spectators. I took my stand by the side of my inter-

preter at the end of a bark hut, within four or five rods of them, where I had a fair prospect.—While I was standing there I recollect to have seen one of the conjurers walking about for some time, and looking at me, but I paid no attention to him till I saw him advancing very fast towards me, with a countenance that bespoke bad intentions. He was just enough in liquor to feel insolent and courageous. The nearer he advanced, his countenance assumed a more threatening aspect. By the time he came within a rod of me, while approaching me with greater speed, he railed out at me, flourishing his fist, and charged me with despising them, and with coming there to make game of them. I must acknowledge, with shame, that I was daunted at the first shock, being off from my guard; but on looking to God for grace and strength, and recollecting that this enemy could not raise his hand without his agency, I was immediately strengthened. As soon as the words were interpreted to me, I replied that he was mistaken, and that what he said was not true, that I had a great regard for the Indians and had come out in a friendly manner to visit them, in order to do them good—that I had been invited there by one of his people, but that I had not come there with the least intention of making sport of them. This, however, did not satisfy him, for he immediately added, that he supposed that I thought that he was poor, and that he did not know much; but he said that he had property at home, and that he thought himself as good as a white man. I replied, that I had a good opinion of the abilities of the Indians, and that

he had no reason to think that I was disposed to undervalue them, as I had come out to live with them, to be one of their people, if they were willing to receive me. But he said that he did not want to have me stay there; and observed that when the French came into this country the Wyandots and some others embraced their religion, but that they had not, and did not like it, and had always continued in their own way; and added, that the Great Spirit had made him an Indian, made him red, and made him every way just as he was, and placed him there on that ground; and said that he meant to remain just as he was; and that he did not mean to hear to me. He added further, as I understood my interpreter, that they did not pray; but, pointing to the dance, said that that was the way that they did. I suppose his meaning was, that they did not pray to the Good Spirit, but to the bad spirit, as that is undoubtedly the case when they are conjuring. I told him that I was waiting to have a council with the chiefs; and if they were not generally disposed to have me stay, I should go away immediately. And I observed that, if I did stay, he or any other one would be at liberty to do just as they pleased about embracing my religion. He held up his medicine bag, and said he supposed I thought that that was a bad thing, and that their way was a bad one; but he said that bag was a good thing, and that there was nothing bad in it; and that their way was a very good one, and much better for them than ours. But he said if we thought our religion was so much better than theirs, he wanted to know why our people did not teach it

to their forefathers, when they first came into this country. He said if our people had begun with the Indians then, that they might have learned our religion, and been all of our way now. But he said that their forefathers were all dead and gone; and they had continued in their way so long, that they could not turn about now. I told him that our people did do something to christianize the Indians then, that lived near them; and that they had been doing something since; but that wars between us and them, and a want of ministers, with many other difficulties had prevented them from being able to do much till of late. He then related to me the shameful, and horrid story, respecting the poor innocent Moravian Indians on the Muskingum, who were inhumanly murdered, in the late revolutionary war, by a band of our American volunteers. And he added that they might expect to experience something similar if they received me amongst them. I replied that we were as angry with those cruel murderers as they could be, but that it was difficult to keep wicked men from doing mischief in time of war. I observed, however, that as we were at peace with our red brothers, they had nothing now to fear, as our good people did not wish to hurt them, and our bad people would not be suffered to do it in time of peace. To cut the business short, as he was disposed to be tedious, I offered him my hand, and told him I must leave him, as I was in a hurry to go up the river—that if I remained there, and he wished to have any more talk with me, he must come to see me; and added that, notwithstanding all he had said, if I came there to

five, I meant to treat him well ; and that I meant to have him for one of my best friends. At first, he seemed unwilling to receive my hand, but on hearing that I meant to be a friend to him, he shook my hand, and said if that was the case, he would be a friend to me, and as a token of this, invited me to come and eat meat and bear's grease with him.

This was Wednesday the 12th of May.—I then went up to the fort, and as I thought it doubtful whether they would receive me, I brought down all my things. When I returned I found the most of them sober.

Friday the 14th, in the afternoon I got them assembled at the mouth of the river. After a short introduction I delivered the Trustees' address to them ; which I endeavoured to make as plain and familiar to them as possible. I had read it, and explained it to my interpreter before ; but fearing that that would not be sufficient, I took care now, to read him but a few lines at a time, and then, to express the ideas in a language better adapted to his capacity, and more agreeable to their modes of speaking. I think the address was much too long, *i. e.* that it contained too many ideas on that subject, to them so uninteresting, to be delivered to Indians at once, but this made it much longer. Little Otter was too unwell to attend that afternoon. I was glad that I had explained the business to him before ; and I apprehend that he heard the most of it now, as he lay in a flag camp, that was close to the door of the bark house that it was delivered in. From what I could discover, the leading ones who were present, were disposed to treat the matter with neglect,

if not with contempt. The most of the chiefs, though not conjurers, belonged to the dance, and I observed that these took a more active part in it than others.—Little Otter belongs to the dance, likewise, but he appeared to take a less active part, and he treated what I had to say with much more respect. When speeches are delivered to them, it is usual for most of the chiefs and old men, to give their *hūōh* at the end of every paragraph, or interpretation. It seems to be always a sign of attention, and when breathed out strong, of approbation.—When such parts of the address were interpreted to them as accorded with their notions of things, such as, that there is a God who made all things, and that we must not murder, steal, cheat or lie, &c. they gave the sign of attention that I have mentioned, though with a degree of backwardness. To other parts of the address, they appeared to pay very little attention, and almost wholly withheld the sign of it. We were much disturbed the most of the time by the hallooing, screaming and laughing of a multitude of their young men, who were playing ball round the house. This shows the difficulty of teaching a disorganized people.

Before I began the address, I marked out on the ground, a map of lake Erie, the state of New-York and Connecticut—divided the latter into towns, and described a great house in the middle of each, where our people met to worship God, and hear his ministers—described another at Hartford for the General Association ; and, for convenience, another at New-Haven for the Legislature, and a still greater one at the city of Washington for Congress. This

excited their curiosity, and served to give them an idea of Connecticut, the number of our ministers and the regularity of our towns; and it helped them to understand those parts of the address which spake of the General Association, the Missionary Society and the Legislature. And it helped me likewise, to give them a more just idea of the importance of the different characters which compose the honorable Board of Trustees, as I could point them to the great houses to which the different civilians belonged; and tell them what important stations they held in them—I informed them that the other six were as great in the ministry. I had taken care before this to let them know that I had a written recommendation from one of the great chief warriors of the United States. I was the more particular with respect to such characters, as they feel the most dependent on these, and have the greatest respect for them. At the conclusion of the address I observed to them, that if their patience was not exhausted I should be glad if they would hear what I had to say to them. And as they readily complied, and seemed to pay better attention, I delivered them a pretty lengthy speech, in which I carefully noticed every thing of importance, that appeared to me to be to the purpose. Supposing that they might want to know why we had not sent them a minister before, since we were so urgent to have them receive one then, I informed them we had been prevented by wars, by a want of ministers and by their living at such a great distance from us; but that we had sent ministers to the other Indian nations who lived nearer to us.

Having heard of four objec-

tions which I supposed they stood ready to offer, I brought them up and answered them.

The first objection was, that our religion was not designed for Indians. In answering this, I availed myself of the declarations and promises of scripture to the contrary, and the command of Christ, to preach it to every creature (which I told them I could show them) and the success which he had given to the ministry.

The second objection that I noticed was, that our religion was not good for them. In replying to this, I showed them what effects it would have on their children, on their young men, who it was said, did not mind the chiefs as they used to, and on society in general; how it would fit them for heaven, and give them a sure title to it—that it must be good for them if God had designed it for them—that other Indian nations, to whom we had sent ministers, had tried it, and found it to be good, and that they would do wrong to condemn it, or reject it without trying it.

The third objection was, that by listening to me they would expose themselves to the fate of the poor Moravians, who were destroyed by our people, in consequence of their embracing our religion.

In answering this, I observed to them, that they could have nothing to fear from having me among them, or from listening to me, because that our bad men would not be allowed to hurt them now, as our people were at peace with them, and their great fathers in congress were disposed to treat them as their children.

The fourth objection I thought to be much the most important, and the most difficult to answer.

It was this, that they could not live together so as to receive any instructions on account of their fighting and killing one another when intoxicated.

Two had been killed but a few days before at the trader's above ; and I found that they seldom got together without killing some—that their villages there were little more than places of residence for fall and spring, as they were obliged to be absent in the winter on account of hunting, and as they found it necessary to live apart in the summer on account of liquor ; and that the most of them were going to disperse in a few days for planting, when they would be from ten to fifty miles apart, and not more than two or three families in a place. To remove this objection, I acknowledged the difficulty of their living together while they made such free use of spirituous liquor ; and proposed to them to begin and build a new village upon this condition, that no one should be allowed to get drunk in it ; that if they would drink, they should go off and stay till they had it over, and that if any would not comply with this law, they should be obliged to leave the village.

I then showed them the advantages of adopting the plan—that they would live in peace, as they never quarrelled when they were sober—that, with my assistance, they would be able to give their children an education ; for want of which they were going on blindfold in their business with white people, who frequently imposed upon them ; but who would not have it in their power, if they once had eyes of their own, to see for themselves ; as would be the case if their young chiefs and others should get an education and

learn to speak English ; and that then, they might have books printed in their own language for them to read—that I would show them and assist them what I could about making carts and ploughs, and about ploughing their ground, so that they might improve their horses, which were then almost useless to them ; and raise a plenty of corn and wheat, potatoes, squashes and tobacco, horses and cattle, sheep, hogs and poultry—that I would show them and assist them what I could about building a mill, building houses and making furniture for their houses—that I would make them wheels and show them about making looms ; and that my wife would learn their young women to make their own cloth—that our good people would send them on school masters enough to school all their children for nothing—that I would try to have them send on a blacksmith, who was a good man, and would mend their guns and do all their work for them in the best manner, and at a much more reasonable price than what they had to give for it then ; besides saving them the trouble of going a great distance for it. I told them that, as their land was excellent, if they would adopt this plan, and their young men would assist their women and children, they might enjoy all these privileges within a few years without working hard ; and that then they would have a comfortable home for their old people, and for those who were sick, where they could remain through the winter whilst the others were gone to their hunting grounds ; and, what was infinitely more than all the rest, they might then enjoy the religion of God's word, which, if they would rightly attend to it, would make them

unspeakably happy forever. I then brought into view the consequences that would follow if they did not listen to this proposal.— I told them that game was growing scarce, and that, as the white people were settling round them, it would soon be too scarce for them to live by hunting—that if they did not teach their children to cultivate the land, and raise their living out of it as we did, that they would soon be so poor and hungry that they would not know what to do—that at best, they would sell their excellent land for little or nothing, and be obliged to leave that pleasant river, and delightful country, and seek a home in some distant and unknown wilderness. And I observed to them, that, since it was thus, I hoped they would listen to my advice; and that they would not only prevent liquor from being brought into the proposed village, but that they would entirely desist from drinking it—that I would have them more afraid of those who brought it among them, than those who came against them with fire-guns. To convince them of this, I assured them that the country between them and the Atlantic, which was once thickly inhabited with Indians, had become almost entirely depopulated, principally by means of this destroying liquor. And I added that this universal drunkenness was very displeasing in the sight of God, and had provoked him to give them up to die, as it were, by their own hands; and that, if they continued to go on as others had done, they must expect ere long, to be universally swept from the earth in like manner. I told them, that they might think that they could not keep from drink-

ing, but that, if they would strive against it, and pray to the Great Spirit to help them, that he would enable them to keep from it—that, if they had any regard to their welfare, the least that they could think of doing, would be to accept of my assistance, and follow my advice with respect to the village I had proposed, and not suffer any liquor to come into that. I told them that I might have lived much happier at home, among my dear friends and acquaintance, where we had every thing that was comfortable around us; but knowing how much they needed my assistance, and having a great love for them, and being commanded by God, I had forsaken all, and had come a great distance to spend my days with them, in order to make them happy in this world and in the world to come—that I had come by the desire of God's ministers and good people, who tenderly loved them, who had always been their best, and only true friends, both in time of war and in time of peace; and had always been praying to God for them, that they might enjoy those great privileges which they had now been at so much pains and expense to help them to—that I had not come merely of my own accord, or by the desire of those good people, but that I was sent there by God himself, who commanded them to listen to me—that since it was thus, if they did not receive me, and attend to the good things which I was sent to teach them, they would make me very sorrowful, exceedingly grieve the hearts of God's ministers and people, and, what was inconceivably worse, they would dreadfully offend the God who had sent me, and make

him very angry with them. To conclude my speech to them, I told them that they were not to blame for not having this good religion sent to them before; but that if they rejected it now it was sent, rejected the goodness of God in sending it to them, and all our kind offers to them, which had cost us so much trouble and expense, they would certainly be inexcusable; and that I therefore hoped they would give me a favorable answer.

I was thus urgent with them, because I suspected that the most of them were determined not to receive me. They heard me with the more patience on account of my having furnished them, in the first place, with as much tobacco as they could smoke. As the Trustees' address took up so much time, I should have been glad to have been much shorter; but, as I thought the case doubtful, I was unwilling to omit any thing which might be to the purpose. The most of the chiefs remained together that night. They assembled on the grass the next day, at about 12 o'clock, and sent for me. Little Otter was well enough to attend; and he delivered me the following speech, with several of the ideas often repeated.

Brother, We listened to you yesterday, and heard all you had to say to us. Since that, we have been thinking of what you said to us, and have been talking it over among ourselves, and have made up our minds. Now Brother, if you will listen to us, we will give you an answer. But it is our way to be very short.—Our white brothers, when they make speeches, are very lengthy. They read and write so much, that they get in a great many little things. But it is not so with

your red brothers. When we go on any great business, and have any great things to say, we say them in few words. Brother, we understand that you are sent out here by the Great Spirit, and by his good people, who live in one of the sixteen fires. Brother, we believe that you have not come alone, or of your own accord; but that you are sent out here, as you say, by the Great Spirit, and by some of his great black-gowns* and great men who make laws.—And we thank those great Fathers for being so kind to us. Brother, we like what you have said to us. We know that it is all true, and all very good.—When you was talking, you kept looking up, and said a great deal to us about the Great Spirit.—We believe that there is a Great Spirit, who has made the world, the sun, the moon, the stars, the ground, the water, the trees, and all the men, creatures and things that are in the world. Brother, we understand that you have come to teach us and our children how to worship the Great Spirit; and what we must do to please him, and be happy in this world and in the world to come. We understand that you want to have us raise a plenty of corn and wheat, horses and cattle, and all the other creatures and things that you raise; and that you want us to live like the people that wear hats. And we believe that you and our great fathers that sent you, wish to do us all the good you can—that you want to make us happy not only here, but in the other world. Brother, we know that you spoke true when you told us that our

* Black-gowns, their name for ministers, was probably taken from the gowns worn by the Roman Catholic priests.

game was growing scarce, and that it would soon be so that we could not live by hunting, as we used to. We feel very poor; and we do not know how we are a going to live, or what we shall do. Now Brother, if you and your great black-gowns and chiefs want to help us, and make us happy, why dont you stop your people from settling so near us? If you would do this, we might have game enough, and do very well.

Brother, We know that it is all true what you say to us about the stuff the white people make, which we like so well. We know that it makes us foolish, and quarrelsome, and poor; and that it destroys us, and has greatly diminished our number—that we used to be much happier before it came among us, and that it would be much better for us, to be entirely without it. We don't make it; Indians don't know how to make it, and have nothing to make it of. If your people did not make it and bring it to us, we should not have it. And if we did not see it we should not care any thing about it. But when we get a taste of it, we love it so well, we do not know how to stop drinking. Brother, since it is so, why do you not stop your people from bringing it among us? If you would do this, then perhaps you might get us to come and live together in one village, so that you might have an opportunity to instruct us, and do us good. But until this liquor is stopped, we shall quarrel so among ourselves, when we get it, that we cannot many of us live together in the same village; and you will not be able to do any thing with us.

Brother, What you have said

to us is all true, but we would not wish to steal these good words or keep them to ourselves. We understand that you was sent out to travel round and visit the Indians in order to find out their minds respecting this business. You have seen but a few Indians yet. There are a great many that live away back of us. If you was to go and see them all, it would take you two or three years. We think you had better go and talk with them all, and see what they think about it. And if they will agree to have black-gowns, we will agree to have one too. This is all that your red brothers have to say to you.

I suppose they meant to require me to stop all the liquor, and get the consent of all the Indians to receive ministers, before they would receive me. This, they doubtless thought, would be putting the matter off far enough for the present; and that it would be a more polite way of answering me, than to say *no*. But I was not disposed to take even *no* for an answer, till I had a farther trial. Therefore, as soon as he had finished his speech, I begged another hearing, and delivered them another speech, as lengthy as my first, in which I was enabled, with the greatest ease, to remove every difficulty which they had artfully flung in my way; to represent things in the clearest light, and to press the matter home, in such a manner, as forced them to a fair explanation. But time and patience require me to be very brief in my account of it. I told them the fault with respect to our people's settling so near them, was their own, as they sold them the land—that their observations against liquor, were very encouraging; especially as the

same had been made by Little Turtle in his speech to the President, which was in behalf of several nations; and as the same had been warmly expressed by the head chief of the Shawanese—that it was not in the power of our good people who had sent me, to put a stop to it; but that they would rejoice to hear that they were opposed to having it come among them; and that, if they would get the other nations to join them, and petition Congress against it, our good people would undoubtedly do the same in their behalf; and that then there would be little danger but that the united influence of the whole would prevail; and that Congress would pass a law to prevent liquor from being carried into the Indian country. I assured them that nothing should be wanting on my part to bring this about.

Here I enlarged on the transiency of the pleasures derived from it, and the mischievous and destructive consequences attending it; and on the happy consequences that would follow the prohibition of it; and urged them to use their utmost endeavors to get as many of the Indian nations as possible to join them, and send in their petition without delay. I informed them that some of the six nations on the Allegany, through the influence of the Quakers who were among them, had come to the noble resolution to dash the heads of every keg of liquor that was offered for sale to their people, and had acted accordingly; and that, if they should not be successful in petitioning Congress, it would be not only justifiable in them, but their indispensable duty to follow their example. But I told them that it would do by no means for

them to think of doing without a minister till this experiment could be made—that if they thought they had not resolution enough in general to adopt, and pursue the plan I had proposed, there would probably be some who would be willing to attempt it—that if they would make choice of a place for a village, I would begin it, if I could not get more than one or two families to begin with me—that I would be learning their language, schooling their children and receiving new members into the society as fast as they were disposed to comply with the regulations of it; and that I would do what I could for the comfort of the aged or the sick, who might be left there through the winter, and exert myself to promote the general interest of the whole. I then pointed out the advantages that would occur to the children, the aged, the sick and all who would be so wise as to comply with my proposals. And I represented the flourishing state the village would probably be in before many years, if they would suffer me to make this beginning, as the most of them must soon be convinced that it was for their interest to come and live in it, and follow my advice. I told them that it was all in vain for them to think that they could prosper and do well while they rejected what God had to say to them by his ministers—that he had been very angry with the Indians for their wickedness (showing them in what it consisted) and had suffered them for several hundred miles, to melt away before the white people, like the snow before the sun; and that the only way that they could expect to prosper was by listening to what he had to say to them by me. I assured them that if they

would come and live together and build a great house for God, and meet in it and worship him every seventh day, as our good people did, and do as God told them to do in his book, and by his ministers, that he would not suffer them to be destroyed as he had the other Indians, but would preserve them and prosper them as he had the white people.

With respect to visiting all the other Indians, I observed to them that it would be of no service to get the consent of every tribe, as I could serve but one, and as our good people were not prepared to send out any more at present; that if I travelled round as they had proposed, I might not find any Indians who were so well inclined as they were, or who would be disposed to receive me—that they had a sufficient number about them for me to begin with—that if they wished to have all the other Indians join them in these things, the best way was for them to set the example, and show them the happy consequences, which would I preach louder to them than any thing I could say or do. I concluded what I had to say to them in the following words. Fathers, you see that I am very unwilling to leave you. I have come a great way to visit you, and I find there is a prospect of my doing you so much good if I remain here, that I do not know how to think of going away. You see that it is just with us as it is with your children. If you tell them that you can't have them with you, and that they must go off and look out for another home; they will tell you that they love you so that they can't leave you. And if you insist on their going away, they will hang round you, and tell you they can't;

and they will plead with you to let them live with you, and will tell you how much good they will do you if you will let them stay. Now, Fathers, if you will not turn away your children who love you and are willing to do any thing for you, and who plead with you in this manner to keep them, I think I may conclude that you will not turn me away. I then left them to prepare an answer.

This extract is much shorter than the original, tho' much longer than I intended. But they paid better attention than before; and I believe they were very much puzzled for some time to know what reply to make to it; as they wished to put me off, if possible, without assigning the true cause for it. They went alone, and were very secret in their consultations with respect to an answer. After deliberating for some time, they sent for me to hear Little Otter's reply. The first part of it was mere repetitions of a few things that were nothing to the purpose; occasioned, as I suppose, by a reluctance to come to the main point. The principal ideas contained in it, expressed in fewer words, are as follows. Brother, the most of our horses are wild. In order to catch them, we have to catch one of the tame ones first, and then we can draw the rest in so as to secure them too. It seems that you think that the Indians are like these horses. You consider us to be the tamest, and imagine that if you begin with us that you will be able to draw in the whole. But we are all wild, and if you was to try ever so long, you could never get us to live together. You can go home, or write home to the great Fathers who sent you, and let them know how it is. Tell

them that it is not with their red brothers as it is with the white people; that you have tried all that you could, to have us live together, and that you could not get us to do it; and that if they were to try ever so much, they would never be able to do any thing with us; and that this is the way of their red brothers. Brother, your religion is very good; but it is only good for white people. It will not do for Indians. They are quite a different sort of people. When the Great Spirit made white people, he made them just as they be, and put them on another island, and gave them farms and tools to work with; and he made horses and horned cattle, and sheep and hogs for them, so that they might get their living that way. And he learned them to read and gave them their religion in a book. When he made Indians, he made them wild, and put them in the woods on this island, and gave them the game that they have, so that they might live by hunting. So that he did not make us to live like the white people. The religion, which we used to have, was very much like yours. But we found that that would not do for us; and we have lately discovered a much better way. We have now got so that some of us come to life again. There, [stripping up his shirt sleeve] do you see that black spot on my arm? Well that was put into my arm when I lived before, away in the open country. Afterwards I came to life here on this ground where you see me. If you had only proposed to school our children, you might have got here and there one to attend to you, but we are afraid of your religion. We find that it will not answer for us, and

therefore we cannot listen to you.—You mentioned that you had come a great ways to see us. We go a great ways, sometimes to see folks, and get news; but if we do not get any news, or make out any thing, we don't mind it, or think any thing of it. This is all that your red brothers have to say to you.

The Interpreter told me, that what they meant by the new way, was conjuration.

Little Otter, though said to be clever, is a very shrewd old man, and capable of deceiving if he is disposed for it; but, from what I could discover, I am of opinion that he was in favor of having me come there at first; and am inclined to believe that in delivering these speeches he spoke for the conjurers, rather than himself. It was evident, at least that he was not half so bitterly opposed to me.

At the close of this last speech I told them that I had nothing more to say, only that I thanked them for treating me so civilly, and should always wish well to them—that I was sorry to find them so dreadfully deluded, and that they would be forever sorry for it in the world to come.—I then shook hands with the whole and left them. The Interpreter appeared very sorrowful. This was Saturday the 15th, and near night; but as we had every thing in readiness, and the wind favorable, we sat out and went several miles that evening. As the wind was fair the next day, and as we were on the Lake shore where we were liable to be detained with contrary winds for many days, and were on expence, and my call to be home was very urgent, we failed about half of the day; and we were so far favored as to be enabled, with hard rowing, to

reach home before noon the Tuesday following. We were blessed with good health, though we were exposed to wind and weather, and were obliged to lie upon the ground almost every night.

In pursuance of my original plan, to visit the Indians at Arborcrosch, I set sail, the 2d of June, with my family, in a convenient schooner, for this place. Our accommodations were good, our Capt. all kindness and attention, and we were gently wafted to this place in seven days. The Indians are vastly more numerous here than at Detroit. I see none here but Ottawas and Chipeways. I believe that the Ottawas are much the most numerous just about here. They are accounted by both nations to be the fathers of the Chipeways. I find, as I had been informed, that there is a good deal of difference between the language of these Indians, and those of the same nations about Detroit. Some words seem wholly unlike; but the difference in general appears to be in the pronounciation; which is not so drawling; but much more agreeable to the English pronounciation. These Indians appear much more sprightly, cleanly, industrious and agreeable than those. I have not been able to talk with them much yet, for the want of an interpreter. I am disappointed with respect to the public interpreter, as he is a Frenchman and can speak scarce any English. In order to speak with them by him, it is necessary to have another to interpret French. I am in some hopes that the interpreter at St. Joseph's, whom I mentioned in one of my letters last winter, will be here within a few days, as there is a vessel expected in from that place.

But if I do not succeed in getting him, I do not know but I am like to make out about as well; for I have lately seen a young man from the main land, who speaks good English and Indian, and who has partly agreed to serve me for his board and schooling. Such an interpreter would be of great service to me in getting the language. Indeed it would be next to impossible for me to get it without an interpreter, unless I could be all the time with the Indians; and even then it would be very difficult.

From what I can learn, I fear that it is not much better with the Indians at Arborcrosch, on account of drinking and fighting, than it is with those at the Miami. Hearing that they were mostly drunk, and not having an interpreter, I have not visited them yet. Or if it had not been for these difficulties I do not know but I should have waited for the assistance of Col. Hunt; as he is now expected every day, to take the command of this post. Knowing that he was to be here so soon, I rather wished not to see them till he came. For it is said that there are no Indians who pay so great respect to the commanding officer as what these do; and he told me he would use all his influence in my favor. With all the forbidding circumstances in view, which I see attending my mission to these Indians, as I am not to look for miracles, I considered it a matter of the utmost importance to avail myself of every circumstance in my favor, at my first introduction. With all these I think it is very doubtful whether I shall be received by the chiefs. There are two circumstances against me which I have not mentioned. One is, that these In-

dians at Arborcrosch, have formerly had Roman catholic priests with them, to whom they adhered as strictly as could have been expected.

Another circumstance not mentioned is, the Indians in general have an idea that ministers have a power to send distempers or sickness among people, like their conjurers. And if any mortal disease breaks out among them while they are with them they are supposed to be the authors of it. The Indians, to this day, tell that the priests whom they had with them at Arborcrosch, sent sickness among them. So that though they would be more likely to prefer the Roman Catholics than us, yet it does not seem very likely that they would wish for either to come among them. But if I cannot prevail on the chiefs to receive me, I mean to insist hard on their letting me have a number of their sons to educate here on the island, whilst I am learning their language; and I shall require them to find them food and clothes.

My present determination is, to remain about here, till in one way or another, I get the language; and if I can get a good interpreter at a moderate expense, be preaching through the summer to all the Indians who will hear me. As they are always absent through the winter, I must try in that part of the time to be doing something to help support myself, either by a school (which must be small) or by some kind of labor.

Remarks on the foregoing Extract.

The reader will perceive from Mr. Bacon's account of the Indians, that one of the greatest obstacles in the way of propagating the gospel among them is the influence of the conjurers. These conjurers are the same as the Powwows spoken of in the history of the New-England Indians which has been published in several numbers of this Magazine. They have sense enough to see that the introduction of the Christian religion among the Indians will destroy their influence and endanger their craft. They will therefore exert themselves to the utmost to prevent Missionaries being received; and as Mr. Bacon very justly observes they are doubtless the instruments of Satan in preserving idolatry and opposing the true God. But the failure of this first attempt of Mr. B. ought not to discourage the friends to the missionary cause; it should rather stimulate them to more vigorous exertions. The Indians on the Miami from their proximity to the white people have more free access to spirituous liquors and are much more opposed to every thing good than the tribes which live more remote. There is still reason to hope that to some of the tribes God will give a listening ear, and that he will prosper the labors of missionaries that may be sent among them. It is certainly the duty of Christians, and it is a duty the obligation of which they cannot but feel, when they see to what a deplorable state of sin and wretchedness the Indians are reduced, to make every possible exertion to recover some of them at least from that state. They ought always to remember the promise that thefulness of the Gentiles shall come in—that the glorious head of the church is infinitely superior to Satan and all his instruments, and believing these things they should exert themselves and submissively wait God's time to bless their exertions with success.

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T H E

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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the gospel among the Indians in New-England, &c.

[Continued from p. 14.]

NUMBER V.

CHAP. I. SECTION III.

A general and brief account of the propagation of the gospel among the Indians on the island of Nantucket—An epitome of the lives of three eminent Indian ministers, two of whom, at least, (if not the other,) were at times Missionaries to their countrymen, as well as pastors to a particular church—Some useful anecdotes.

THE compiler of this work has not, as yet, met with any particular account of the propagation of the gospel among the Indians on the island of Nantucket, or of the special state of religion in early times. Mr. Matthew Mayhew observes in general, "That as in the apostolic times, the church sent forth from among themselves [Evangelists] for the conversion of the nations; so these Indians

on Martha's Vineyard did to the island of Nantucket.

Dr. C. Mather acquaints us, that after a church was embodied at Martha's Vineyard, and ministers ordained, a church of Indians was quickly gathered at Nantucket, who chose John Gibbs, an Indian, to be their minister.—He observes further, that these churches, viz. that on Nantucket, as well as that on the Vineyard, are so exact in their admission, so solemn in their discipline, and so serious in their communion, that some of the Christian English in the neighborhood, who would have been loth to have mixed with them in a civil relation, yet have gladly done it in a sacred one.

And it appears by a letter published in 1671, that Thomas Mayhew, Esq. was attentive to the religious concerns, not only of the Indians on his own island, but of those on Nantucket: "The praying Indians, both on the Vineyard and Nantucket, depend on him as the great instrument of God for their good." This is all, that I have, as yet, been able to collect.

As the great design of the Evangelical Magazine is to pro-

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X

note religious knowledge, piety, and morality : And as *one* design of the present compilation is to exhibit traits of the religious character of some of those among the Indians who embraced Christianity, especially of some of their public teachers, for the good of others ; I shall, before I enter upon the history of Mr. Eliot's labors, communicate something of this kind in the present section. In the introduction it was proposed to include in this work an epitome of the life and character of distinguished missionaries.

As some of the first ordained Indian ministers were also missionaries to their countrymen, and honored by the Great Head of the church as instruments of special good to them, and furnished very satisfactory evidence, that they were endowed with a rational, Christian zeal in the cause ; it may be proper in itself, useful to some, and grateful to serious readers to give some brief account of their lives and characters, and a specimen of the speeches of some of them upon special occasions. A few anecdotes may be added, which, to some persons, may not be wholly unentertaining.

In the speeches of Indian ministers, and other Christians of their nation, the pious reader will discover, and be pleased with a vein of seriousness, and many pertinent thoughts, calculated to impress the minds of the hearers with things of the last importance : In their discourses they discover a mind deeply impressed with a sense of the reality and infinite value of *religion*, and of the consummate folly and danger of its contrary—of all vice and impiety—A mind fraught with benevolence to their families, to their neighbors, and countrymen in

general. Considering their disadvantages in respect to education, it may be allowed, that the simplicity of their style and manner, rather adds grace to their performances.

It will be pleasing to discover the great and happy change made by Christianity, respecting their sentiments, temper, manners, and future prospects.

OF HIACOOMES.

As a general account of the conversion, and public, as well as private evangelic labors of Hiacoomes, the first Christian Indian and minister on Martha's Vineyard, has been communicated already, I may be more brief in the account of him. What is written is abridged mainly from Rev. Experience Mayhew's Indian converts.—

The descent of this man was esteemed by his countrymen as mean—his speech was slow, and his countenance not very promising : He was therefore, by the Indian Sachems, and others of their principal men, viewed as a low person, scarcely worthy of their notice and regard : However, to the English he soon discovered himself to be of a friendly, modest, and inquisitive turn of mind, disposed to improve his knowledge from his new neighbors, by learning something which might be advantageous to him ; and they thought him very worthy of their notice.

Soon after an acquaintance with the English had been formed, he went to their religious assembly, and was observed by Mr. Mayhew. The steps taken by this gentleman for his instruction—the means used for his conversion, and the divine blessing accompanying them, have been briefly related in the first number.—

His following conduct, through a long life, left no doubt on the minds of his religious acquaintance of his being a real Christian; and indeed he was generally esteemed one of distinguished rank.

Soon after his conversion to Christianity, he expressed an earnest desire to learn to read, that he might be in a better way to increase in knowledge; and being presented with a suitable book, he carried it about with him, till, by the assistance of such as were willing to instruct him, he attained to what he had in view.*

As soon as Mr. Mayhew found, that Hiacoomes had gained a competent knowledge of Christianity, he employed him, as he had opportunity, to instruct, in *private*, as many of his countrymen, as would give him a hearing.

Some soon began to *hearken* to him, yet did not seem to be *duly affected* with the truths taught by him; and many *utterly rejected* them; however he persevered, notwithstanding all discouragements.

But after the epidemic, and severe sickness among them in the year 1646, many of the people being put upon serious consideration, particularly some men in power, these, and many others desired to be instructed by him.

* This good man has set a worthy example. Such examples ought to be imitated by those adults among the English-Americans, who, either thro' the cruel neglect of parents, or masters, or their own negligence and obstinacy, or from some other cause, have not learned this useful and important art. Few, if any at this day need remain ignorant of it, if they are not wanting to themselves. That resolution and perseverance, which many discover in matters of less consequence, would overcome all difficulties which may appear in the way.

And now the Indians began, not only to give some credit to the truths communicated by Hiacoomes; but were also awakened by what they heard, and believed, so as humbly to confess their sins, and to be concerned how they should obtain the pardon of them; and also to renounce their own gods and powows, and promise to serve the true God only. Hiacoomes could now tell Mr. Mayhew, *That this was the first time, that ever he saw the Indians sensible of their sins.*

From the year 1646, Hiacoomes was heard as a public speaker by a considerable number of the Indians: And God gave him not only *light*, but *courage* also for this work; and the Indians then said of him, "That though formerly he had been a harmless man among them, yet he had not been at all accounted of; and therefore they wondered that *he*, who had nothing to say in their meetings formerly, was now become the teacher of them all."

This is very observable, that when he enumerated before the people the sins, of which they were guilty; instead of being provoked at him for his plainness and fidelity, many of them, with tears, confessed their guilt, and promised to turn to the true God, and serve Him only, and seek for the pardon of their sins through the blood of his Son, the only Saviour of sinners.

Under a particular affliction, which must have given a deep wound to the tender heart of a parent, he exhibited a submissive temper and behaviour. God, in his Providence so ordered, that none of the praying Indians, or their children died, 'till 1650. In this year, He was pleased to remove, by death, a young child

of Hiacoomes. He was enabled to show an excellent example upon the occasion. At the funeral, none of the heathenish rites, which were once usual among them in similar cases, were to be seen, or heard—no black faces, or goods buried, or howling over the dead; but instead of these things, a patient resignation of the child to Him who gave it. At the funeral, Mr. Mayhew made a speech concerning the resurrection of the godly, and their children to life eternal at the last day; which great truth this good man, and his Christian connexions believing, mourned not, as those who had no hope were accustomed to do.

Hiacoomes evidently exhibited the amiable grace of humility. Though God gave him much success in his ministry, yet he did not appear, in any degree, to be elated on this account: Nor did he, upon this, think himself sufficient for the work of the ministry; but thought he still needed the continual help of Mr. Mayhew, to whom he therefore still resorted, that he might gain still further acquaintance with the extensive science of theology, and be better qualified for teaching the natives in public and private.* Perhaps

* It would be well, if some English-American teachers would learn wisdom, and consistency from this worthy Indian preacher—that they would use suitable human means, as far as in their power, to gain knowledge, while they profess to depend upon assistance from heaven. Too many enthusiasts are to be found, who profess to despise some important means for the acquisition of Christian knowledge, and to depend upon immediate teachings from above, by which they may be guided in their sentiments and words; and many declare, and wish to be believed upon the credit of their own assertions, that they have extraordinary communications of

none, except near relatives, more heartily and deeply lamented Mr. Mayhew's premature death, than he.—

He exhibited, as occasions required, the various graces of the Christian life.

He appeared to love his Redeemer with ardor of affection. In nothing did his love to his divine Saviour more appear, than in a rational and fervent zeal to promote his cause among the natives. While only a *preacher* among them, he was diligent in his work, fervent in spirit, serving the Lord. He plainly and faithfully reprov'd their sins—called them to repentance, and faith in Jesus Christ, and to holiness of heart and life; and in this cause, did not fear the face of man; tho' at first, and for several years after, he had many inveterate and powerful enemies.

After he was ordained in the year 1670, he performed all pastoral services with zeal and fidelity; and persisted in the good work, till age had so reduced the vigor both of mind and body, as to render him, in a great measure, incapable of pursuing it: However, when very much taken off from *public services*, he did what he could in *other ways*, to promote the general cause; and seemed determined to do what good he was able as long as he lived.

He survived his colleague, John

this kind. But to say the least, the public performances of many make evident, that their pretensions are vain.

A dependence upon divine teachings is an important duty, which every humble Christian will readily, and cheerfully perform; but it ought ever to be in connexion with human means, appointed by God himself for the acquisition of the knowledge of divine things, and an ability to teach them to others with perspicuity.

Tackanash, and made a grave speech at his funeral, the substance of which was taken in writing by Rev. John Mayhew:—Part of it I shall transcribe—it may be grateful to some—

“Here,” said he, “is my deceased brother. Paul said, this body is sown in corruption; but it shall be raised in strength: Now it is a pitiful mean body; but then it shall be a glorious body: Yea, however this body shall be consumed, and be, as if it had never been, as it were turned into nothing; yet the power of God shall bring it forth again, and raise it up an excellent, and glorious body: At the resurrection it shall not be as you see it is now; now every one is diversely apparelled; but all after a mean sort; but the righteous at the resurrection shall have all one uniform glory. Thus much I say as to that.”

“But I shall now speak a short word to the relations of the person deceased, especially to his wife and children. If you be desirous to see your father, seek your father, for your father went before you in every good work; therefore seek your father in every good work, and you shall find your father again; for God’s mercies are exceeding great.”

This good man standing by the grave, as it was filling, was heard to utter these words, “This is the last work, that man can do for him; the next work God himself will do.” When he spake of the resurrection, Mr. Mayhew observes, that he uttered himself with such fervency and confidence, as would have become one, who had himself actually seen the dead raised.

Rev. Thomas Mayhew, in a letter dated 1650, gives Hiacoomes this worthy character; “I

must needs give him this testimony, after some years experience of him, that he is a man of a sober spirit, and good conversation; and as he has, as I hope, received the Lord Jesus in truth; so I look upon him to be faithful, diligent and constant in the work of the Lord, for the good of his own soul, and his neighbors with him.”

To this testimony of Mr. Mayhew may be added one of Rev. Henry Whitefield, first minister of the church of Guilford, Connecticut. Being about 10 days at Martha’s Vineyard, he conversed frequently with Hiacoomes; and in a book* which he published after his return to England, he says, “I had speech with some of the Indians, (Mr. Mayhew being my interpreter;) above the rest, I desired to speak with the Indian, who now preaches to them every Lord’s day; his name is Hiacoomes: He seemed to be a man of a prompt understanding—of a sober and moderate spirit; and a man well reported of for his conversation, both by English and Indians: With this man I had often speech; and I asked him many questions about the Christian religion, and about his own estate before God, to all which he gave me very satisfactory and Christian answers.”

Such was the character Hiacoomes had in the former part of his life; nor did he ever forfeit, but supported it in full through a long life; and I do not learn, that his sincerity was ever called in question by any.

He was of a great age when he made the speech above at the funeral of his colleague. Rev. Experience Mayhew observes, that

* Light appearing more and more, &c.

he lived several years after it, and as he thinks, till 1690; but, for some years before his death was not able to discourse publicly to the congregation.

This gentleman further says, "I saw him frequently when I was a youth, and still remember the gravity of his countenance, speech and deportment: He seemed always to speak with much thought and deliberation. I was present, says this gentleman, when he imposed hands on Japhet, who succeeded Tackanash; he prayed and gave the charge to him; which services he performed with great solemnity; and as a good judge, who was present, observed, with very pertinent, and suitable expressions.

In his last sickness he uttered many pious expressions, and gave good exhortations to all about him; and, as was firmly believed, went into eternal rest.

"Blessed are the dead, who die in the Lord, from henceforth: yea saith the spirit, that they may rest from their labors. and their works do follow them."

A brief account of JOHN TACKANASH, who was ordained teacher of the first Indian church on Martha's Vineyard, in conjunction with Hiacommes as pastor, in the year 1670.

HE was esteemed a person of good abilities, and of a very exemplary conversation. His mental powers were esteemed superior, not only by the Indians, but by those English, who were in any measure capable of judging of them. He used great diligence to increase his knowledge: To this end he not only applied his mind with assiduity to study, and allowed himself but a very small share of time for relaxation; but also frequently had recourse to

such English persons as took care of the Indians, for their instruction in those things, in which he apprehended, that his own knowledge was deficient.

By such means he so increased in knowledge as to be esteemed inferior to none of his own nation that succeeded him: And for a *preacher*, no Indians in those parts were thought to equal him.

Nor was he only esteemed a person of good knowledge; but he was, in his conversation blameless—was looked upon, by all that knew him, to be a very serious, and pious man—very devout and zealous in prayer, preaching, and administering the sacraments of baptism, and the Lord's supper. When there was no English pastor upon the island, some serious professors among the English very cheerfully received the Lord's supper administered by him; and it is supposed none would have scrupled it, had they understood the Indian language.

During the time of his ministry he upheld, and maintained good Christian discipline in the Church; sensible of its importance to reclaim offenders—prevent vice—promote circumspection—keep religion from being evil spoken of—and to accomplish other weighty purposes.

In the beginning of his last sickness he had a very grievous conflict with Satan, the great adversary of mankind: But having obtained the victory over this enemy, his mind was ever after calm, and serene to the end of his life.

His mind being thus quieted, he expressed a steadfast hope in the mercy of God, through the only Saviour Jesus Christ—Gave good instructions and exhortations to his own family, and such

as came to visit him—nominated three persons to the church, one of whom he desired might succeed him in the office, which he was about to lay down; and one of them accordingly did so.

He departed this life, January 22, 1684. A great number of people assembled to pay their respects to the remains of such a pious and useful man. Many appeared to lament his death. His colleague, and Japhet Hannit, in their speeches at the grave, discovered the high sense they had of his worth, and the great loss the natives sustained by his removal.—

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A Dissertation on the inward sealing, or the Earnest of the Spirit.

Ephesians i. 13, 14. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

THE account which the scriptures give of the being, perfection and providence of God, and of the depraved temper and character of man, tends to confirm us in the belief, that they were written by divine inspiration: Because the account coincides so well with the knowledge we may obtain concerning these things, by a careful observation of the works of nature, and the conduct of mankind. To this kind of evidence may be added those scripture passages which relate to the common affairs of human life, and those prophetic predictions, the accomplishment of which we may

perceive, by an impartial attention to sacred and profane history. Moreover, we may have further convincing evidence of the truth of the gospel, if we consider the admirable change which the Holy Spirit appears to have wrought in the hearts and lives of some, who profess they have experienced its convicting and converting influences.

But, there is another kind of evidence, which may, emphatically, be termed *internal*; and which is peculiarly adapted to convince and satisfy *true believers*, by whom it is experienced.

"He who believeth on the Son of God hath the witness in himself." (1 John v. 10.). This inward *Witness* is, as I conceive, the same thing as the inward *Sealing* and the *Earnest* of the Spirit of which St. Paul speaks, "In whom" (i. e. in Christ) "after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." Eph. i. 13, 14. In Christ their head and Saviour, true believers are *sealed*, i. e. *confirmed* in their faith, and *assured* of their interest in the heavenly inheritance; which confirmation and assurance are wrought in their souls by the immediate testimony, or witness of the Holy Spirit. This, I conceive, is the true import of the term *Sealing*, as it is occurs in the above passage, and in 2 Cor. i. 22. "God hath sealed us, and given the earnest of the Spirit in our hearts."

That the *Sealing* of the Spirit is some testimony or evidence which confirms and increases the believer's faith, and assures to him a part in the heavenly inheritance, will more fully appear, if

we consider the expression as an allusion to the practice of *Sealing* as it respects things in natural and civil life.

One principal design of *sealing* a letter is to secure its contents from the knowledge and use of persons, to whom it is not inscribed. A legal covenant, transacted between one man and another, is *sealed*, to confirm and secure the contract.

In allusion also to this practice of *sealing*, Jesus Christ said, that "God the Father had *sealed* him." John vi. 27. The descent of the Holy Spirit upon Christ, and the voice from heaven, which said, This is my beloved Son, in whom I am well pleased; (Matth. iii. 16, 17.) together with Christ's divine doctrines, and the miracles which he wrought in the presence of the people, were a sufficient evidence and confirmation of his being the true Messiah; whom it was their duty to reverence and obey, and in whom they might, with the greatest safety, put their trust.

The Apostle saith of the believing Corinthians, "The seal of mine Apostleship are ye in the Lord." 1 Cor. ix. 2. They were an *evidence* of his divine call: For, the grace of God had accompanied his preaching, so that they were converted from their state of heathenism and idolatry, to the knowledge and service of the one true God. Thus his apostolical office had a *confirmation* in them, by the *effect* of his ministry, as a written agreement is *confirmed* by a *seal*.

But what the *inward sealing*, or *earnest* of the Spirit is, and how it is wrought in the soul, and discerned by the understanding of the person *sealed*, is more fully known by *experience*, than expressed by

words. Nevertheless, I shall attempt to explain it as perspicuously as I can.

I conceive it is an impressive and enlightening operation of the Holy Spirit upon the heart of the believer; by which he is delightfully entertained with a special manifestation of the glory and excellency of God and Christ, and with a glimpse of that heavenly light and felicity which enliven and entertain the blessed society of the Spirits of just men made perfect: So that he is made to rejoice with *unspeakable*, or *glorified* joy. This delightful experience tends greatly to disengage his affections from sensual things; it establishes him in the love of God, and in the belief of the truths of the Christian religion; assures him of his spiritual adoption, and union to Christ, and, consequently, of his future admission into the presence and full enjoyment of God.

This manifestation being given by the spirit of truth, after believing in Christ, it differs essentially from all delusive experiences; and is as sure a token that he is the true Saviour, who will receive those to glory who believe in his name, as the brightest dawning of day in the east, is of the approaching sun.

This I consider as the *inward sealing*, *earnest*, or *witness* of the Spirit. And it seems to be directly and immediately adapted to excite and encourage the believer to walk in newness of life, and to confirm and secure him against infidel principles, and the alluring temptations of the present evil world.

Through the rebellion of their own depraved hearts, and the opposition of the wicked world around them, Christians have ma-

my trials with which they must conflict. Their experience leads them to expect much tribulation in their way to heaven. And lest their hearts faint and be discouraged under the prospect of evil before them, God mercifully favors them with some special displays of his excellence, and with prelibations of future glory. In those seasons of experience they have the most refined and satisfying delight, which the rational soul is capable of enjoying on earth. And, hereby, they most clearly perceive that the spiritual and holy joys of true believers differ widely and essentially from those sensual pleasures which the impenitent so eagerly pursue. Therefore, when they are under pressing affliction, the recollection of their former sweet enjoyment, and the pledge of their future felicity, will excite their humility and patience to endure, and will strengthen their hope of obtaining seasonable relief. Thus, when God caused the waves and billows of affliction to go over the Psalmist, he, for support, seems to recollect some seasons when, it is likely, God gave him special tokens of his love and power, and gladdened his heart with the light of his countenance. "O my God, my soul is cast down within me: therefore, will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar. The Lord will command his loving-kindness in the day-time, and in the night shall his song be with me. I shall yet praise him for the help of his countenance."

A real believer having tasted that the Lord is good, and been *sealed* with special manifestations of his love, the impression cannot be erased from his mind; but he, like David, will be desirous for

the continuance of such experiences. "Thou art my God; early will I seek thee: My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, so as I have seen thee in the sanctuary."

But, though these seasons of sweet delight do not often occur to the best Christians; nor, usually, continue long when they do; yet, on account of their worth and preciousness, they may be considered as the *golden passages* of their lives; and should be remembered, and thankfully improved. When Jacob fled from the wrath of his brother Esau, God met him with a wonderful manifestation of his glory and guardian protection. And Jacob said, "This is none other but the house of God, and this is the gate of heaven." And he took a stone and set it up as a pillar of remembrance; and called the name of that place *Bethel*: i. e. the house of God. Truly, there was much propriety in the name. For, the people of God, while in the state of mortality, never feel his presence so sensibly, nor have so intimate communion with him, as when he approacheth to their souls, by special manifestations of the excellence of his attributes. If any deistical persons call these things *imaginary* and *vain*; I would modestly reply: They speak evil of those things which they know not. They have not found the Messiah, whose wisdom, and glory excel the fame, they have heard.

How condescending is the love of God, to approach so specially to their hearts, whom his efficacious and irresistible grace converts, enlightens and purifies! A consideration of the mercy should

excite their reverential regard for his name; and humility and self-abasement with respect to themselves. When Elijah had an extraordinary view of God's majesty and glory, so deep was his reverence, that he wrapped his face in his mantle before he conversed with him. When Job had a very clear view of the Divine character, he said, "Behold, I am vile!—I abhor myself, and repent." When Daniel, a man greatly beloved of God, had a wonderful vision of the manifestation of God's glory, as displayed in the angel of his presence, "his comeliness was turned into corruption." His own nature and character, when viewed in the light of that vision, appeared very defiled and vile. The discovery and impression were so affecting, that his bodily strength was much weakened. Similar accounts are recorded of other eminent saints.

Having given some brief description of the special *sealings* and *manifestations* of the Holy Spirit; I may now observe, that tho' there be times when believers are favored with *special* or *extraordinary sealings* in their hearts; yet every impressive operation of the holy Spirit, which produces in them true evangelical knowledge, love, hope and joy, and hatred to all sinful tho'ts and desires, may properly be termed its *sealing*; provided that the effect or experience of the operation be so clearly discerned, as to assure them of their love and union to Christ.

The earnest of the believer's inheritance, of which the apostle speaks, I consider as another phrase, which implies the same thing, as the *sealing* of the Spirit. The word *arrabon* which is rendered *the earnest*; seems to be applied, to illustrate that delightful and

establishing experience, which is a pledge and foretaste of the heavenly inheritance, into the full enjoyment of which Christ will, hereafter bring his believing people.

It is easy to conceive, that the word *earnest*, used as an *adjective*, denoting the *engagedness* of the mind, or *ardor* of the affections, differs in meaning from the term *earnest*, used as a *noun*, importing a *part of the price*, or *sum promised*. But yet, giving an *earnest* may and should denote *engagedness* of mind, and *sincerity* to perform, in him by whom it is given.

If a man contract with his neighbor, for certain property; and to confirm and secure the bargain, pay him, in hand, a certain sum of money, the part which he pays is called the *earnest*. And it is a pledge and security that *the whole* shall be paid. In allusion to this practice, the spiritual knowledge, love and joy which true believers experience in this life, and more especially, unusual and extraordinary measures of these graces, are termed the *earnests* of the immortal felicity, which Christ, in his word, hath promised that they shall hereafter inherit.

The giving an *earnest* differs from *sealing*, as they respect civil and commercial affairs. But they both are designed to establish and secure contracts. And they may, therefore, with propriety be both alluded to, with a view to explain and illustrate the same scriptural doctrine. For the inspired writers sometimes apply different metaphors, figurative expressions and comparisons, to explain and illustrate a doctrine, which could not, otherwise, be so fully explained and illustrated. Thus, the renewing and sanctifying influences

of the Holy Spirit, upon the hearts of sinners, are compared to *water*, and to *fire*; because each of these elements is adapted to cleanse and purify material things. (Compare Isai. iv. 4. Tit. iii. 5, 6.)

The apostle says, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance—." The pronoun *which*, in this passage, is the *relative* to the word *Spirit*, or to the *effect* of the Spirit's operation, termed its *sealing*. I conceive it relates to the latter. For, the Spirit is known to us, but by its operations, or communications to our minds. Now, if the pronoun relate to the *sealing* of the Spirit, then, the *earnest* of our inheritance is evidently the same as the *sealing* of the Spirit.

We read of the first fruits of the Spirit, Rom. viii. 23. And the same Apostle says, "He who hath wrought us for immortal life and happiness is God, who hath also given unto us the *earnest* of the Spirit." 2 Cor. v. 5. I conceive, he means, they had received some communications of the Spirit, as *love*, *joy* and *peace*. Which may be termed the *first fruits of the Spirit*; because they precede the full vision and enjoyment of God; and are of the same nature as (though not in equal measure to) the *love*, *joy* and *peace* of the *glorified* saints. Now, these effects and graces of the Spirit being the *earnest* of the believer's inheritance, they may, with much propriety, be considered as the *sealing* evidence of his union to Christ, and of his future admission into glory. For, the *earnest* of the Spirit, is a *pledge*, or *token*, given to confirm and assure the person, to whom the inheritance is promised. And the *inward sealing* of the Spirit is

designed to establish and confirm the believer; and seems to have a very direct tendency to this purpose. Nor can I conceive of any argument, which can be adduced to prove that a believer can receive the *earnest* of future and eternal glory, without being at the same time, and by the same experience, *sealed* to the day of complete redemption.

That holy *love*, *joy* and *peace* are the graces by which the believer is *sealed*, will obviously appear, if we consider that to those who *love* God, and *rejoice* in his name, are made the promises of eternal life and blessedness. For, if we can discern in ourselves the temper and character, which, according to the testimony of the scriptures, qualify us for heaven, we have good assurance that we have the *faith* of God's *elect*. Agreeably to this, the primitive Christians had an hope in God, an hope which would not disappoint nor make them ashamed; because the love of God was shed abroad in their hearts, by the Holy Ghost, which was given unto them. And agreeably to this, the Apostle prays for the believing Romans. "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost."

The *love* and *joy* of believers imply some spiritual *discernment* or *knowledge* of the Being whom they *love*, and in whom they *rejoice*. And their inward *peace* implies a suitable apprehension of the divine character, to whose government they feel reconciled, and thro' whose gracious and immutable promises they are assured of the pardon of sin, and of a final admission into the full enjoyment of God.

Therefore, since the happiness of heaven, consists in the *knowledge* and *love* of God, and in *rejoicing* in the perfection of his name and government, we may consider the holy *love*, *joy* and *peace* which believers experience in this world, as the delightful, establishing and *sealing earnest* of their future and eternal inheritance.

From the nature and design of the inward *sealing*, or the *earnest* of the Spirit, we may infer the necessity and importance of faith in Christ. None but true believers experience the love of God shed abroad in the heart by the Holy Ghost. And, therefore, unbelievers, as such, cannot be assured of eternal salvation. Their hopes of future glory are delusive and vain.

We may reasonably and scripturally conclude, that some real Christians experience a greater measure of the inward *sealing* of the spirit, than others. God qualifies his people according to their different employments, which he assigns, and their trials, through which he calls them to pass. But, if any who bear the Christian name, have no experience of this delightful and assuring *sealing*, it concerns them to examine themselves, and enquire whether they have that evangelical faith which is essential to salvation, and without which no one can be *sealed* to the day of complete redemption. The Apostle saith of the believing Ephesians, “*After that ye believed ye were sealed with that Holy Spirit of promise.*” To *seal before* believing, would be like setting a *seal* to a mere *blank*. We must first be convinced of our sin and guilt, and of our unworthiness to receive forgiveness of God; our hearts must be broken for sin. Having apprehension of his mercy

in Christ, we must truly repent, and receive the glorious Redeemer, as our Prophet, Priest and King, relying upon him alone for salvation. When we are thus divested of all our self-dependence, and have our trust alone in God, we are his *believing* people; whom he graciously owns, seals and sets apart for himself; that we may walk in newness of life, live to his glory, and shew forth his praise, who hath called us out of darkness, and a state of total depravity, into the light and liberty of the gospel. For, “God dwelleth with him who is of a contrite and humble spirit to revive the Spirit of the humble, and to revive the heart of the contrite ones.”

Some are of opinion, that none experience the *sealing* assurance of the Spirit in this life. Others think it is very uncommon that any, even of those who are real Christians, are *assured* of eternal salvation. But they seem to err, not knowing the scriptures, nor the power of God. For, Christ manifests himself to his regenerate people, as he does not to the unbelieving world. He says, “If a man love me, he will keep my words: And my father will love him; and we will come unto him and make our abode with him.” The passage seems to imply, that they will come unto the believer’s soul by the approving, comforting and assuring influences of the Spirit. The expression is indefinite: It is not limited to any particular person, or time. “If a man love me,” &c. True religion is the same now, as in the first ages of Christianity.

The *sealing* of the Spirit is “the *earnest* of our inheritance, until the redemption of the purchased possession.” The *purchased pos-*

seffion is the church, which Christ hath purchased by his sufferings. And the *sealing*, or *earnest* of the Spirit seems to be a favor given to each member, and to all believers, in succession, age after age, until they be completely redeemed and presented faultless before the presence of his glory. It is a favor which Christ *promised* his people (John xiv. 21.) Therefore, they are said to be *sealed* with that Holy Spirit of *promise*.

Some are of opinion that none, in this life, experience that effectual operation of the Spirit and change of heart, in which the *new birth*, or regeneration consists. To be raised from the dead at the general resurrection, when "this mortal shall put on immortality," (which is commonly called *glorification*,) they consider as the *new birth*, which is so much spoken of in the New Testament, and which Christ taught to Nicodemus. The term *new birth*, they think, implies too great a change for any to experience in this life. But, the case seems to be, it implies more than they have experienced. They are, therefore, unwilling to assent to the truth of the doctrine: And, consequently, they appear to be equally ignorant of the nature and mystery of *faith*. For, faith is produced in the heart in its *regeneration*. They faintly allow that we must be *reformed*, to be duly qualified for heaven. But, their idea of *reformation* seems to extend no further than their fancying themselves into an apprehension, that Christ died for them, and for all mankind, and in partially breaking off from sinful, or inconvenient practices, which stand in the way of their pursuit of self gratification. But, were wisdom to enter into their hearts and knowledge to be pleasant to their

fouls; were they to experience that true liberty and sweet enjoyment, which are peculiar to the saints, they would change their sentiment, and without a double heart, plainly speak, as do the scriptures: "Whosoever believeth that Jesus is the Christ, is born of God. And whatsoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith;" which was given in our *regeneration*; they would cease to speak against the most essential truths of the gospel. For, when the heart of the rash understands and receives the truth as it is in Jesus, then that which they had not known they consider, and admire.

How delusive and vain is their idea who live impenitent and unrenewed while in this world, and expect to experience *regeneration* at the general resurrection! For, the scriptures say, that "those who do evil, and believe not in Christ, shall die in their sins, and at the resurrection, arise to damnation." They never live to the glory of God; their works are all evil; their persons are under the curse of his law. Therefore, if they die in unbelief, they must, at the resurrection, awake to their surprise, retaining that nature and disposition by which the wicked are like the troubled sea, when it cannot rest. When thus it shall be, how applicable to them will be the appellation which God, by the mouth of Jeremiah, gave to Pashur. "The Lord hath not called thy name Pashur, but Magormissabib:" i. e. a terror to thyself: or, as it is rendered in the margin of some bibles, *fear round about*.

From the nature and design of the inward *sealing* or the *earnest*

of the Spirit, we may also infer the happiness of true believers. As in a legal written covenant or obligation, the *sealing instrument* leaves its *image* upon the wafer, or other quality *impressed*; so God instamps his *image* upon their hearts whom he *seals*. "The *new man*, after God, is created in righteousness and true holiness." And true believers, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. And in this image consists the happiness of the children of God. What he loves and approves, they, in measure, love and approve. The glory of the Lord shall endure forever: The Lord shall rejoice in his works. And they, being conformed to him, will approve of and rejoice in the perfection of his name, and the eternal duration of his glory, and love him for all his works and dispensations.

In this world they have tribulation, and may pass through many scenes of pressing affliction; and though, sometimes, through the power of indwelling sin, the evidences of their salvation may be interrupted or obscured; yet, at other times, they have peace in Christ, and are of good cheer, considering he hath overcome the world. In the *prelibations* and *earnests* of the Spirit, they have *ineffable joy*. But, what is a drop of water, in comparison with a never-failing fountain? In the presence of God is fulness of joy, at his right hand are pleasures forevermore.

" He freely feeds them now,
With tokens of his love;
But richer pastures he prepares,
And sweeter streams above.
Unnumber'd years of bliss
He to his sheep will give;

And while his throne unshaken stands,
Shall all his chosen live."

Christians having tasted that the Lord is good, and experienced the sweetness of the inward *sealing* of the Spirit, they may, at times, feel constrained to speak of the glory of God's kingdom, and talk of his power, in the hearing of the careless and profane, with a view to excite their attention to the importance and pleasure of true religion. But their experience being hidden from and unknown to the unsanctified heart, they will be much exposed to be censured and rejected, as imaginary persons, and vain pretenders. They will, therefore, generally be more free and delighted in the company and conversation of those whom they consider as the children of God. For, those, to whom he hath given a new heart and a pure language, can serve him, with one consent. The heart of the convinced sinner knoweth its own bitterness; and a stranger to experimental religion doth not intermeddle with the joy of true believers. The unbelieving world knoweth them not; because it knows not Christ.

The imperfections of Christians are so many and great, that they sometimes doubt of the sincerity of each other's profession. But, heaven is a place of clearer discernment, and of complete felicity. Ere they arrive to heaven, the *seal* is in their *hearts*; but there it will be visible in their glorified *bodies*. The society into which they will be admitted and the radiant glory, with which they will be surrounded, will evince the view of all beholders, that they are the redeemed of the Lord. " His servants shall serve him. They shall see his face; and his

name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light.

Doth God give to his people true faith in his Son, and seal them to the day of redemption? His design in so doing is "unto the praise of his glory." May they trust in him at all times. In the day of prosperity may they be joyful, but humble. In times of adversity may they consider, and not faint: For, he is faithful who hath promised. He will cause all things to work together for their good; and, in his time, favor them with such manifestations of his glory as shall subserve his wise purposes. God is sovereign and wise in the bestowment of his favors. Lest his people be vain-glorious and too highly exalted in the sweetness of communicated grace and so idolize their experiences, he sometimes crosses their requests (2 Cor. xii. 7—9.) If they trust in Christ, glory in the Lord, and walk closely with him, the suitable favors which he will give them, in his time, will be most satisfactory to them. If they delight themselves in the Lord, he will give them the desire of their hearts. The scriptures are their rule of life. May they "take heed to them, as to a light which shineth in a dark place, until the day dawn, and the day-star arise in their hearts:" i. e. until they arrive to perfection of knowledge and felicity. May they live in the Spirit, and walk in the spirit; (which is the sum of all true religion;) that when Christ shall appear to judge the world, they may meet him, with expressions of praise and exultation, like those of the prophet: "Lo, this our God; we have waited for

him; and he will save us: This is the LORD; we have waited for him; we will be glad, and rejoice in his salvation."

C. A.

A Dissertation on the Harmony of Christianity, or the agreement of its various parts with each other; and with the whole.

INTRODUCTION.

AMONG the various subjects of discussion which occupy the ability of literary men, few are equally important with that of the truth and divinity of the holy scriptures.

Opposition to these sacred books, has employed the pens of many adversaries; and to destroy their authority is a leading object of the system of modern philosophy. Indeed, the whole system of religion and morality, natural and revealed, is the object of attack by the unbelievers of this day. This however is so far from subverting the cause of truth, that the ultimate effect will be directly the reverse.

This opposition has already occasioned many able defences of religion and morality, and several arguments in defence of the truth have been adduced, highly important; which have not been heretofore improved, or not in a manner equally clear and demonstrative.

The subject, however, is not exhausted; the arguments in favor of Christianity are numerous, as they are weighty. Among these, and which is highly worthy of the attention of Christians, is the argument drawn from the harmony of its various parts, with each other, and with the whole system.

A statement of this argument.

will be attempted in the following dissertation.

In the proposed discussion, the leading articles of natural religion will pass in review, as these are assumed in the Christian system, and indeed cannot be separated from it.

As it is apprehended that the apostle Paul had this argument in view in his letter to the Corinthian church, in the words recorded, 1 Cor. ii. 13. This passage will be adopted as the motto for the following dissertation.

The apostle having spoken of the sublime truths of the gospel, adds the following sentence: "Which things we speak, not in words taught by human wisdom, but in those taught by the Holy Ghost; comparing spiritual things with spiritual."

The comparison here instituted is not between things material and immaterial, or even between those which are moral and immoral, but things or truths spiritual or holy in their nature are compared with each other, and exhibited in mutual agreement and harmony; so that they produce reciprocal evidence for the truth and divinity of each other, and of the whole.

In elucidating this sentiment, we shall be led to treat of the religion of the gospel, with the truths of natural religion involved in it, as exhibited to us in the doctrines of the bible, in the experiences of Christians, and in a practical submission to its commands and institutions, and the dissertation will be closed with a few inferences.

PART I.

On the doctrines of Christianity.

ADMITTING in our conceptions the existence of an original, intelligent Being, independently and eternally possessed of

all natural perfections, without limitation; and also the existence of rational, finite beings, susceptible of the knowledge of that Being, and of their respective relations to each other and to him, we shall arrive, by a short deduction, at the idea of rational happiness, consisting in the union of limited, intelligent beings to each other, and to the original Being. We shall also conceive of that Being as conscious of his own capacity for happiness, and that of the limited intelligence whom he beholds; or that he clearly perceives the tendency of mutual kind affection to the happiness of rational beings, and therefore unites to it, or acts in the manner which he knows to be best adapted to the most perfect state of rational existence. This perfect state evidently consists in mutual love. This is therefore the character of that original Being, and the standard for the actions of limited existence; or "God is love, and he that dwelleth in love dwelleth in God, and God in him."

That such an original Being of unlimited attributes, really exists, is certain from the existence of limited beings, and if he exists at all, he exists necessarily, and is the author of all limited existence; and knowing that the felicity of rational existence consists in benevolent affections, and flows from it, we must choose it, for God is love.

Thus we obtain the idea of moral perfection in God, and that a conformity to this must be the highest excellence in creatures.

That as God is the creator and preserver of all, and is infinitely perfect, the government of the world belongs to him, that he should dispose of his rational creatures according to his own pleas-

we, and that their actions should be under the direction of his will ; or we see the ground of the providential and moral government of God over angels and men.

From the same source we trace the idea of moral obligation, or the duty of rational creatures to employ their abilities for the happiness of intelligent existence ; and that this obligation is proportioned to the value of general happiness and their ability to promote it :

That it belongs to God to direct their exertions for this object, and that this divine will, made known to them, must be the rule of their actions.

As a departure from this rule must be criminal for the reasons and to the degree just stated, the transgressor deserves punishment, in proportion to his obligations, and the tendency of his actions against general happiness.

From these sources we arrive at the idea of moral government, in the system ; of the perfect law of God, the obligations of man, the sanctions of law, and of final retribution. Such must have been the original law of God, and the obligations of man.

Transgression of the divine law is called sin, and the transgressor is the proper subject of punishment, as already stated.

Such is the government of God over men ; and the state of alienation from God, which is most evidently common in our nature, is a plain proof that we are sinners, and justly exposed to punishment proportioned to the degree of our crimes.

Thus far the primary truths of natural religion agree with each other, and with our natural notions, and they perfectly coincide with the doctrines of revelation.

A consciousness that we are sin-

ners is attended with a conviction that we are exposed to suffer the expressions of divine displeasure, and that we deserve it, in a punishment proportioned to our guilt.

In estimating the degree of our guilt, we are led to weigh the good opposed by our sin, the degree of our opposition, and the knowledge, or means of knowledge we possessed, of our duty. As the tendency of our sin is opposed to the perfection of the moral system, or to the glory of God and the good of rational creatures, we are convicted of guilt in one respect, infinite, as opposed to infinite good. In respect to the degree of opposition, and the means of knowledge of our duty, it is finite and admits of every different degrees. The result suggested by reason, is that we are exposed to a punishment limited in degree, but endless in duration.

The holy scriptures confirm the dictates of reason on this momentous article.

They abundantly teach the doctrine of the eternal punishment of the finally impenitent.

As the rebellion of man consists in opposition to the general good, it is evident that in a perfect government, such as that of God, punishment cannot be remitted and the sinner restored to the divine favor, unless this can be done in consistence with that unchangeable standard of moral rectitude. The general good must be as effectually secured, as by the infliction of deserved punishment.

How this can be effected, and the sinner be pardoned and saved, reason can furnish no information. With regard to this, "reason pursued is despair."

The holy scriptures confirm the decision of reason respecting the

hopeless condition of the sinner, without the intervention of supernatural revelation. They announce a way in which the pardon and salvation of sinners can be united with the glory of God, and the good of his kingdom. And, what is more, they reveal this way, even "the new and living way into the holiest by the blood of Christ."

The gospel doctrine of the redemption of sinners by Jesus Christ corresponds to the scheme of truth, already mentioned, as testified by reason and revelation, and opens a glorious door of hope for the guilty. It supports the rectitude of divine government, in all its parts, especially in the punishment of sin, and reveals a way in which the righteousness of that punishment is abundantly established, even in the pardon and salvation of the sinner.

This is by the introduction of the Lord Jesus Christ as the substitute of the guilty.

From the holy scriptures we learn that our Redeemer is truly divine, the creator, law-giver and judge of man; a person therefore of infinite dignity and worth: That he assumed our nature into a personal union with his divine nature, and was "God manifest in the flesh," capable of subjection to his own law: That as such he undertook to be mediator between God and man, and by his obedience to death, in our nature, he vindicated the perfection and supported the honor of the divine law, respecting its precepts and sanctions, at the least, as much as it would have been vindicated by the infliction of the threatened punishment on the transgressor.

By his voluntary subjection, in our nature and place, to this law, he clearly evinced that in his gov-

ernment of man he treated him as he would himself be willing to be treated, in a change of circumstances.

Hereby he abundantly evidenced the righteousness of God in his retributions to the guilty, according to the threatenings of his law.

The nature of the case admits of no higher evidence of the rectitude of a ruler, in his government, than his voluntary submission to it, by placing himself in the condition of the subject.

The doctrine of the two natures, in Christ, the divine and human, harmonizes with that of his atonement for sin. Had he not been truly God and equal with the Father, his ability and character would have been totally inadequate to the work of redemption. As a creature, he would have owed to God the utmost he could perform, on his own account; and the merit of his obedience would have been only proportioned to the limits of his nature. Therefore in both these respects, he would have been totally unfit to be the substitute for the guilty; and his utmost obedience and sufferings would have been of no avail for our redemption.

Had he not been a creature, he could not have assumed the place of a servant, or have become subject to the commands and sanctions of the divine law:

Had he not been man, he could not have been a proper substitute for us, nor would his obedience and death have laid a foundation for our redemption. Therefore, "He took not on him the nature of angels, but he took on him the seed of Abraham." "Being found in fashion as a man, he humbled himself and became obedient to death, even the death-

of the cross." And "the Lord laid on him our iniquities." "He bare our sins in his own body on the tree, and by his stripes are we healed."

It was requisite the Mediator should be both human and divine: Human, that he might be under the law, in our place: Divine, that his ability and worth might be equal to the perfection and dignity of divine government;—"that he might have somewhat to offer," and his atonement avail to the redemption of his church. He must be "the seed of the woman," as well as the "mighty God." "A virgin must bear a son, whose name is wonderful, and God must be manifest in flesh."

His humanity qualified him to obey and suffer for us, in our nature; and his divinity gave infinite worth and dignity to the work which he finished on the cross.

We are now led to notice the agreement and connexion between these truths, and that of the Divine Trinity in unity.

This doctrine is abundantly taught in the holy scriptures, or in the language of our public standards, "there is one God in three persons, the same in substance, equal in power and glory."

In all respects, in which unity is a perfection, *God is one*. In all respects, in which trinity is a perfection, he is three. "There are three who bear record in heaven, and these three are one."

This doctrine being admitted, we can readily conceive of our Lord Jesus Christ as being the true God, possessed of all divine perfections and the author of all divine works, in his original nature; but in his humanity, as inferior and subordinate to the Father; "as God's servant, the

angel of the Lord, and messenger whom he hath sent."

We may also from hence have rational conceptions of the divinity of the Holy Ghost, and so of his agency in the application of redemption; and the triune Deity is manifested and glorified in the salvation of the redeemed church.

The doctrine of the believing sinner's justification by faith thro' the atonement of Christ, is closely connected with redemption by his obedience to the death.

By this we are taught that the believing sinner is delivered from condemnation, and entitled to the favor of God and eternal life; not on account of any personal desert, or any thing performed by him, but wholly on account of the righteousness and atonement of Christ.

"Not by works of righteousness which we have done, but according to his mercy he saved us," and we "are justified freely by his grace, through the redemption which is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sin"—"that he might be just, and the justifier of him who believeth in Jesus."

Were the Mediator nothing more or greater than a creature, though the first and greatest ever created by God, it has been shewn he could make no atonement for sin by his obedience and death. First, because his ability and worth would be finite and so bear no proportion to the infinite demerit of sin. Secondly, because that however he was exalted in the scale of created existence, he would still owe the utmost he could perform to his Creator, on his own account and could do nothing as a substi-

tute for the guilty, and his obedience or sufferings could merit nothing in favor of the believer.

He must be received to the divine favor on his own account, or be rejected.

But admitting the divinity of Christ, and the consequent sufficiency of his atonement, the believing sinner's justification by faith in his perfect righteousness, is agreeable to the analogy of faith; and is wonderfully adapted to glorify God by supporting the perfection of his government,—to humble the sinner, and to magnify sovereign grace.

Justifying faith imports that the divine government is perfect, that the sinner's condemnation is just, and that God is righteous in taking vengeance. Therefore the obedience and death of Christ for our offences, are the most decided divine testimony to the perfection of that government, and the malignity of sin, and therefore highly acceptable to God and a proper foundation of pardon and life to the sinner, so connected with him by divine faith, that the favors granted to him are evidently bestowed altogether on account of the merit of Christ.

“Where then is boasting? It is excluded.” “Do we then make void the law through faith? God forbid. Yea, we establish the law.”

This truth will appear with still greater clearness from a view of the distinguishing qualities of justifying faith.

This faith consists in such a belief of the gospel on the testimony of God, as involves an acquiescence of the heart in the mediatorial character and work of Christ.

But the heart which truly approves this character, necessarily approves the divine government,

is reconciled to God, condemns sin, and repents of it, admires and adores the divine Saviour, for his mediatorial undertaking and work, in which the law of God was magnified and made honorable. Therefore he admires the free grace of the gospel, and trusts in Christ alone for salvation.

The doctrine of regeneration, by the Holy Ghost, as necessary to salvation, coincides with the truths immediately preceding, with the perfection of divine government, and total depravity of man. These doctrines being admitted, it follows that if the sinner is reconciled to God, and united to Christ by faith, it must be produced by the supernatural agency of the Holy Spirit. So true it is that except a man be born again—of the Spirit—and from above, he cannot see the kingdom of God or enter into it.

That gracious transaction in the divine trinity, called by Christian writers, *the covenant of redemption*, and variously expressed in the holy scriptures, is fundamental to the work of redemption, in all its parts.

By this the eternal word, in his personal distinction, engaged to assume our nature and act as our substitute, in fulfilling all righteousness, and making atonement for sin by the sacrifice of himself.

The Father engaged that he should be supported and accepted, that he should see of the travail of his soul till he should be satisfied, and be exalted to divine dominion in his whole person, and even “glorified with the Father, with the same glory which he had with him before the world was.”

The Holy Spirit in this covenant consented to rest on the incarnate Saviour, without mea-

sure; to inspire holy men to publish to others and commit to writing, for the benefit of the church, in all ages, the revealed mind of God; to renew and sanctify the vessels of mercy and effectually work in them to will and to do, so as ultimately to bring them to glory; even all those whom the Father gave to Christ as the reward of his sufferings, and his crown of glory.

The covenant of grace, as it is termed by theological writers, is nearly connected with that of redemption.

This consists in the gracious promises of God to believers in Christ, on account of his finished redemption.

This covenant was administered to Adam in the promise respecting the seed of the woman: To Noah in the ark, and in the rainbow: To Abraham in the promise of his seed in whom "all the families of the earth should be blessed." It was wrapped up in the prediction of dying Jacob respecting the tribe of Judah—of the coming of the Shiloh and the "gathering of the people to him:" To David in the promise of a son to set on his throne forever: To Isaiah that he should reign in Mount Zion, in Jerusalem, and before his ancients gloriously. As the time of the Redeemer's incarnation approached, the grace to come to us by him was more clearly announced. It was foretold that he should be bruised for our transgressions, that the chastisement of our peace should be on him, and by his stripes we should be healed; and that Messiah should be cut off, but not for himself.

Finally, in the new testament, this gracious covenant is propounded in the most explicit terms, "He who believeth shall be sav-

ed." "All whom the Father giveth to me shall come to me, and him who cometh to me I will in no wise cast out."

All the promises of this covenant rest on the stability of the covenant of redemption, and cannot fail if that be fulfilled. But that is founded on the counsels and the perfections of God.

This leads to a direct consideration of the doctrine of the decrees of God. By which we understand his eternal, unchangeable purpose, respecting all events, all creatures, and all their actions.

It is not designed at present, to collect the scriptural arguments for the proof of this very important doctrine. It results directly from the perfections of God, and is as much an essential truth of natural religion as of that which is revealed. It is implied in the covenant of redemption and of grace. It is at the foundation of the whole mediatorial system, with all its most interesting and diffusive fruits and consequences, through the successive ages of the world, to its final dissolution; yea, thro' the undescribed, the unlimited duration of eternity.

That all who shall be finally saved from among men, were "from the beginning chosen to salvation, through sanctification of the Spirit and belief of the truth," is so evidently a branch of the general doctrine that it will not be questioned where that is admitted.

The doctrine of the saint's perseverance and final glory, rests on many scripture declarations, on the gracious promises of God to all his redeemed, on the covenants of grace and redemption, on the power and grace of Christ, and many truths which have already passed in review.

The resurrection of Christ from the dead, is an important and essential doctrine of Christianity and in a sense, fundamental. So that if this were false the whole system must be given up. This doctrine harmonizes with the divine types and promises which preceded the incarnation—with the prophecies of Christ himself—it is attested by his inspired apostles, and they wrought many miracles in his name for the confirmation of the truth testified, and with the truth of this is intimately connected the truth of all the subsequent articles of Christianity.

The future resurrection of the bodies of the saints to an immortal life in heaven, is so inseparably connected with the resurrection of Christ, that the latter having taken place, the former is placed on the ground of equal certainty; as the holy apostle Paul has clearly proved in the fifteenth chapter of his first epistle to the Corinthians.

Indeed, the resurrection of the dead, both the righteous and the wicked, the general judgment and final state of believers and unbelievers, are abundantly revealed in the holy scriptures.

These doctrines agree with that of the accountability of man, the righteousness of divine government, the doctrine of redemption by Christ, and with all the promises and threatenings of the holy scriptures. They will not be questioned by those who believe the Christian system in general, and have any proper discernment of the excellence and consistence of its several parts.

This brief view of natural and revealed religion, as to the agreement of the respective doctrines of each, affords no inconsiderable evidence of the divine origin of

Christianity. But this will be more fully manifest from attending to it as existing in the minds of good men, and powerfully influencing their views and affections.

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A serious address to professing Christians, on the duty and vast importance of acting with steady and persevering vigilance, wisdom and fortitude in the spiritual warfare.

(Continued from p. 126.)

IN view of the preceding illustration of the general orders addressed by the great apostle to his fellow-Christians, it may be obviously remarked, That when sinners are truly converted, they have much more to do, than merely to give thanks to God for his wonderful grace, and to sit down and congratulate themselves upon and rejoice in their own happy condition. They are not, immediately upon their conversion, to consider their condition as resembling that of soldiers, who at the end of a successful war, return in triumph, to spend the residue of their days in peace, free from the fatigues and toils of war, and in the enjoyment of the blessings for which they have been contending; but they are to view it, as bearing a greater resemblance to that of soldiers just enlisted, and engaging in a warfare for life; in which they must serve, and watch, and fight, to the end of their days with the certain expectation of final victory and triumph to all those, who persevere to the last, and faithfully observe and obey the orders of their Prince.

We may further remark, how unlike to what Christians ought to be,

those professing Christians are, who give way to unwatchfulness, carelessness, indolence, ease and sloth; and instead of standing fast in the faith, are easily shaken, and suffer themselves to be turned or drawn away from it, by the flatteries or frowns, or subtle artifices of its enemies. Wherefore, the application of what has been illustrated, may be by way of serious exhortation to professing Christians, to comply with the directions, to watch, to stand fast in the faith, to act the man, to be strong. Of the vast importance of this comprehensive duty, we surely cannot entertain a doubt, or fail of perceiving numerous and weighty motives to it, if we duly consider the following things; which are here subjoined, as well for the purpose of further illustrating some of the particulars already suggested, as to recommend and enforce the exhortation, viz.

1. The cause in which we have visibly enlisted, and for the support and success of which, we are required to watch, to stand fast, &c. is the most important and interesting that ever existed, or can be conceived. It involves the glory of God, and the most precious interests of the intelligent creation.

A most daring and impious rebellion hath broken out against the Most High. It is headed by Satan, who was once a distinguished prince among the angels, and seconded by great numbers of those, once holy, but now, apostate spirits. Into this rebellion mankind have been drawn, by the artful management of the first apostate.

Christ hath undertaken to crush this dreadful rebellion—to bruise the Serpent's head—to destroy the works of the devil. The full accomplishment of this great de-

sign will comprise the grandest display of the infinite perfection and glory of God—the fullest establishment of his authority—the complete recovery and eternal salvation of an innumerable multitude of the sinful, ruined race of man—an inconceivable addition to the knowledge and holiness, joy and happiness, of all holy creatures—and the complete disappointment of Satan and all his persevering adherents as to their ultimate end, and their reduction to a state of the most absolute subjection as vanquished enemies, under the feet of their conqueror, suffering the vengeance due to their crimes.

Though Christ, by his obedience unto death, laid the foundation for and insured the full accomplishment of this great design; yet much remained to be done, in order to the actual attainment of all these ends. Among other things, Christ's kingdom must be set up and maintained in the world, in opposition to Satan's, and finally prevail over it. Those of mankind, who are to obtain the salvation which is in Christ Jesus, with eternal glory, must be delivered from the power of sin and Satan, and obtain the victory over them. In accomplishing these ends, which are all comprised in and necessary to the success of Christ's great design, he makes use of means and instruments. Among the means which are made effectual to these important ends, the gospel or word of truth holds a distinguished place. They who by reading, preaching or writing, or by their profession and practice, and persevering steadfastness in the faith—they who in any or all of these ways, clearly exhibit, and properly maintain, and successfully recommend and

enforce the gospel, are *instruments* under Christ, and by assistance derived from him, towards pulling down the strong holds of sin and Satan, destroying the works of the devil, and maintaining and building the kingdom of Christ. Every advantage which, in these or any other ways, any are enabled to obtain, over sin or Satan, in their own souls, or in in others, and every degree of spiritual light, holiness or comfort, thus produced, effected or obtained, contributes something towards the success of the great design, which Christ is carrying on, and towards the overthrow and destruction of his enemies.

Though, to some, the advantage which any individual, as a subordinate agent, may obtain, against sin and Satan, by watching and standing fast in the faith, and all the benefit thence resulting, may seem such a mere trifle, as can have no influence in regard to the final success of Christ's grand undertaking; yet *every such trifle* makes one of that innumerable multitude and variety of steps, in the progressive accomplishment of this great design, by which the good to be obtained by it, is accomplishing, and will at length be completely attained, and *necessary* to the perfection of it; even as every particle of water in the ocean is one of the innumerable multitude of particles of which that vast body of water is composed, and necessary to make the quantity complete.—Should not, and will not, this view of the infinite importance of the contest, which Christ is conducting to the most glorious issue, and of the necessity and subordinate influence of the faithful exertions of his servants, in bringing it to the issue designed, *operate* as

a powerful motive with us, who have given up our names to him, to comply with and execute his orders, To watch, to stand fast in the faith, to act the man, and be strong?—Especially when we consider

2. That the enemies opposed to the success of the general cause, in which we are engaged, and to our personal salvation in particular, are exceedingly numerous, subtil, crafty and powerful.

Within, we have a deceitful, treacherous and wicked heart, exceedingly prone to backslide, and to depart from the living God; yea, a heart, which is deceitful above all things, and desperately wicked—at least, some awful remainders of it in case we are Christians indeed. Surely then, it concerns us to watch our heart—to keep it with all diligence!

And as to the enemies from *without*, what human mind can count their number, or calculate their strength, or form any proper conception of the depth of their policy, craft and subtilty?

Besides a flattering, a tempting and ensnaring world, that old serpent, the Devil, with all the infernal legions under him, combine, by every means in their power, to overthrow the faith in general, and to take all possible advantage of our ignorance and weakness, and blinding lusts, and of all the deceitfulness and wickedness of our hearts, to subvert our own faith in particular, to draw or drive us into sin, and to destroy our souls. Nor are these invincible foes without their subordinate agents among men, who act under their influence, and co-operate in promoting their nefarious designs. Among men there are numerous haters and opposers of

the truth, of the faith, in which it concerns us to stand fast. Professed unbelievers and avowed opposers of Christianity, both in Europe and America, have greatly increased within the last fifty years, or come out to open view, and combined their efforts to root out all revealed religion, with an air of confidence, and an appearance of success, far beyond what hath been usual in former times.

In Europe, many renouncing the justly abhorred tenets and ceremonies, doctrines and practices of a corrupt and idolatrous church, ran into the opposite extreme, of renouncing and holding in abhorrence the bible itself, and all revealed religion; and some of them, even into the wildest atheism. And though they professed to leave men to act according to their own judgment with respect to religion, yet in their zeal to propagate their own opinions and feelings, and to render the bible an object of the utmost hatred and contempt, they sometimes discovered a spirit, not unlike to that of former persecutors, and expressed sentiments plainly indicative of what they would do, if they could. For when a man roundly affirms, "It were better, far better, that we admitted, if it were possible, a thousand devils to roam at large, and to preach publicly the doctrines of devils—than that we should permit one such impostor or monster as Moses and the bible-prophets to come with the pretended word of God in his mouth, and have credit among us," who can entertain a doubt, that if it lay in his power, he would effectually prevent among us the existence of men, who avow their belief, that the bible is the word of God, and boldly preach it as such?

Of the infidels of the other continent, there are many disciples and zealous fellow-laborers in this country, and some of them apparently actuated by the like bible-exterminating spirit.

Besides professed unbelievers, there are numerous classes of masked enemies to the truth, who, under a profession of regard to the cause of Christ, inculcate principles and practices subversive of the most essential articles of the Christian faith, and destructive to true gospel holiness.

The doctrine of the Trinity—of the proper divinity of Christ—of satisfaction or atonement for sin by his death—of man's total depravity—of a supernatural change of heart by the special influence or agency of the Holy Spirit—of justification solely by the righteousness of Christ, thro' faith in him—some or other of these essential articles of the Christian system, as well as others in connection with these, perhaps, not less essential, are expressly denied, or silently passed over and cautiously left out, or almost entirely explained away, by many professed believers and teachers of the Christian religion; whilst the doctrine, that all mankind, whatever be their faith, and whatever their practice in this life, will be finally saved and eternally happy, is zealously contended for and propagated by some, and embraced by numbers.

Do not these things, my brethren, clearly evince the necessity, and strikingly display the vast importance, of acting conformably to the divine orders now under consideration?

When the all important faith of the gospel is thus variously and virulently attacked—when Satan and all his legions of devils, and

numerous hosts of our fellow-creatures, are employing all their power, and all their policy, in making their combined and separate efforts, to shake our confidence in the truth—to draw or drive us from it—to propagate all manner of errors and delusions, and to pour in upon us a flood of the most open and daring infidelity; and all this, with threatening appearances of unusual success; is it not high time for us, to exert ourselves in the execution of our master's commands? Does not such a state of things loudly admonish us, and exhibit peculiar motives, to watch our hearts, and to look well to our ways—to guard against and labor to escape or baffle all the artifices of the enemy; and particularly, to take heed, that we do not give them any advantage by our own errors and misconduct—to stand fast in the faith ourselves, and to watch over, exhort, instruct, encourage and strengthen, and, if need be, to warn and reprove, one another—to prepare and fortify our own and one another's minds, for bearing, with fortitude and equanimity, false accusations, reproach and contempt, losses and sufferings, and to act the man in defence of the truth, by nobly sustaining whatever shame, disgrace, or pain, we may be called to endure, in vindication of the faith once delivered to the saints; as also, to take pains in furnishing ourselves and one another, with proper arguments to be employed in support of the truth, as occasions may require? And does it not especially become us, to exhibit in real life, the genuine nature and divine excellence of real Christianity, by a conversation and practice steadily and universally

conformable to the true spirit and import of the pure doctrines of the gospel, and to its holy and benevolent precepts? Would not this probably have greater influence, than a thousand mere verbal arguments, to convince unbelievers, to uphold the truth, and to confound its enemies?

When we see how determined the enemy are—how resolute and persevering, straining every nerve and sparing no pains or expense, to subvert the truth, to propagate all manner of error, falsehood and delusion, immorality and licentiousness, and to erect and support the standard of infidelity, *let us* be excited to act with as great resolution and firmness, and show ourselves as ready and determined, to encounter every difficulty, and to spare no labor, pains or expense, which may be found necessary, to counteract their nefarious designs, to uphold and promote among ourselves the religion of Jesus Christ, to transmit it to our posterity, and to contribute to the successful propagation of the gospel and subversion of Satan's kingdom, throughout the world.

As a further excitement let it be added:

3. There is no sufficient ground for discouragement or disheartening fear, with respect to the cause of Christ generally considered, or to our own salvation in particular, in case we are faithful. For He, under whose banner we fight, is King of kings, and Lord of lords, and will certainly conquer all his enemies, and obtain the full desire of his heart. And in case we are sincere and hearty in the cause, and act agreeable to his instructions, we have sufficient grounds to expect all needful divine assistance and support, and an issue happy and glorious even to ourselves.

Mercy and grace for seasonable help will not be withheld, if we seek and pray for it as we ought, with constancy and perseverance. For we have a great high priest, who hath passed into the heavens, Jesus, the Son of God, and may therefore come boldly, with freedom and confidence, to the throne of grace, that we may obtain mercy, and find grace to help in time of need. God's faithfulness is engaged, not to suffer his people to be tempted above that they are able, but with the temptation also, to make a way to escape, that they may be able to bear it. He hath promised, that he will never leave nor forsake them; so that they may boldly say, The Lord is our helper, and we will not fear what man shall do unto us. All things work together for their good. Neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus our Lord. And he that overcometh, as every sincere friend and faithful servant of Christ, to whom such great and precious promises are made, most certainly will, shall possess a glorious eternal reward in the world to come: he shall inherit all things, and God himself will be his God, and he shall be his son.

Such abundant encouragement, such animating motives, to watch, to stand fast in the faith, to quit ourselves like men, and be strong;—such great and precious promises of all needful assistance and support, in fighting the good fight of faith, *have we*, in case we are hearty in the cause, and of final victory and a glorious eternal reward! But if notwithstand-

ing our profession and visible relation to Christ, we are destitute of the faith which worketh by love, and, instead of overcoming, are ourselves finally overcome by Satan, sin and the world, we shall not only fall short of the crown of life and glory, but, moreover, have our part with the enemies of the Great King, in the eternal torments to which they are reserved. For Christ will certainly conquer and reign, and put all enemies under his feet. And what more can be said, or what more can be needful, by way of motive, to excite us to watch and pray always, looking diligently lest any of us fail of the grace of God? What more can be necessary, to call up all our active powers to every proper exertion, in striving against sin, and contending earnestly for the faith once delivered to the saints, and applying to the diligent and faithful discharge of the duties incumbent on us, in our respective characters, stations and departments, whether as private Christians, or as pastors and teachers, who are bound to watch for the souls of others, as well as for our own, and to stand forward and perform a distinguished part for the defence and propagation of the gospel?

Let us, then, be steadfast, unmoveable, always abounding in the work of the Lord; well assured, that, if we are so, our labor will not be in vain in the Lord.

ASTHENES.

A Narrative of a Revival of Religion in the town of HALIFAX, Vermont, communicated to the Editors by the Rev. JESSE EDSON, Pastor of the church in that town.

GENTLEMEN,

WITH pleasure and edification I read your instructive Evangelical Magazine; and think it calculated for the promotion of religion, by throwing light upon the doctrines of grace, and containing so much religious intelligence, animating and encouraging to the friends of Zion, and convictive to her enemies. Whether the following account of the revival of religion in this place will be conducive to the same end, is submitted with deference.

There appeared to be a growing seriousness and solemnity in our public assemblies, from the time of my ordination, which was in October 1796, from which I took great encouragement, that God was about to visit us with a shower of divine grace, months before any thing very particular appeared. It worked a long time like a secret fire; many hearts burnt within them, before they made their minds known to each other, thinking they were alone.

The first visible appearances of a revival began in the church; professors seemed to awake from their stupidity and coldness, and to speak freely one to another upon the things of religion. A spirit of prayer and supplication was poured upon them—they began to meet for religious conferences, and an increasing fervency and engagedness appeared; and the attention of two or three, who had entertained a hope for several years, was called up.—From this time, there began to be a visible shaking among the dry bones; and a few individuals were raised to spiritual life.—About the same time, a young woman, belonging to a neighboring parish, very fond of the vain

amusements of youth, grew uneasy with them, but could not tell why, and refused, though earnestly solicited, to join in them. She formed a resolution to come to Halifax, without being able to give any satisfactory reason; and did it against the feelings and earnest solicitations of the family with whom she lived.—She soon found what her business was; the very first Sabbath, (April 29, 1798) I preached from Matt. xi. 28. *Come unto me all ye that labor and are heavy laden, and I will give you rest.* The preaching seemed truly, to be accompanied with the *demonstration of the Spirit and of power.* I saw this person, then a stranger to me, in tears, and deeply affected.—Many were powerfully taken hold of, and began to feel sin, in reality, to be a great burden. It was the most solemn day that ever I beheld, I shall never forget it.

The spirit seemed to come like a rushing, mighty wind, to melt the souls of God's dear children, to cause sinners to tremble, stubborn wills to bow, and hard hearts to relent. Many received impressions, which never left them, till their hopeful conversion. Numbers flocked to Christ as a cloud and as doves to their windows; fifteen were received the next communion, twenty-one the communion following, about sixty in the whole. The persons who were subjects of the awakening were of different ages, from above fifty, down to fifteen years.

The work in those who were made the happy subjects of it, was remarkably free from enthusiasm and disorder, accompanied with a great sense of the evil nature of sin. They were led to see themselves entirely destitute of any righteousness of their own to

recommend them to God; that they were totally depraved, deserv- ing nothing from God, but ever- lasting misery, and entirely de- pendent on sovereign grace, which plucked them as brands from the burning. The doctrines of grace, to which some of them had been particularly opposed, became sweet and ravishing doctrines. God's way appeared the best way, and they were led to admire the riches of free grace in his Son.

One instance somewhat singu- lar, may be worthy of note. A man naturally steady in his life and conversation, who remained an attentive observer till near the close of the awakening, without any particular operation upon his mind, going one day out of town upon business and on a law alter- cation, it turned in his mind the bible was the best law book, the eternal rule of right between man and man. This occurred to his mind, frequently, when going home, and when he retired, but he felt no alarming conviction of sin; he awaked before day with the impression running in his mind, *the bible is the best law book*. He arose and made a fire; and while he sat meditating upon this im- pression, all on a sudden his soul was filled with raptures, and ere he was aware, like the chariots of Amiinadab, he beheld such glory and beauty in the divine character, as he could not describe, and his mouth was immediately filled with praise. Though naturally still and of few words, his wife told me, she was waked by his prais- ing God in loud strains. He im- mediately set up family duties, and continued in this sweet and comfortable frame of mind for a considerable time without think- ing of its being a change of heart. But finding his soul filled with

love to God, drawn forth with peculiar affection towards the brethren, a most earnest desire for the salvation of precious souls, that he had a peculiar relish for the word, took delight in the du- ties of religion, and had a great desire to come to the ordinances; he was led to hope he had become a new man, offered himself, and was admitted to the church, where he has adorned his profession.

Those who came forward, have in general, continued to give sat- isfactory evidences in their lives and conversation, that they be- came true converts. But we have had a time of trial, a sitting time, and were ready to conclude God had forsaken us for abusing such distinguished mercies. But blessed be God he is awakening some from their slumbers; there appears again to be more se- riousness among us, several have of late met with comfort, and some others are under very deep impressions. Among those who have of late come forward, there is one very remarkable instance of the power of divine grace. She is a woman considerably past the middle age of life, and was a vi- olent opposer in the former awa- kening; tried to hinder her hus- band who was then a sharer, from coming forward; opposed him in family duties, and every thing good and serious, making his life exceedingly uncomfortable. She shewed the utmost spite against all who appeared engaged in the work, and would rage as though she wanted means to vent her ma- lice. She would not attend meet- ing, nor read the bible or any good book. But she has found God to be stronger than herself, and for several months has been under most pungent conviction, perhaps, in some measure accord-

ing to her manifest opposition. All her wickedness, bitterness, enmity and rage, appeared to her to be pointed directly against God. It pricked her to the heart; her iniquity seemed greater than she could bear: the pains of hell gat hold of her, and she was ready to give up in despair. Her necessity was the time of God's mercy; he made bare his almighty arm, plucked her as a brand from the burning, brought her into the glorious liberty of the gospel, and gave her to taste the sweets of redeeming love. Her temper and conduct appeared entirely changed, and the visible alteration in her, is as great as ever I beheld in any person. She has a great sense of the evil of her conduct, and cannot speak of it without tears: This is her view of it, to use her own expressions, *she was actuated by the very spirit of the infernals.* She told me, that when under deep conviction, she thought it utterly impossible for her ever to get rid of her enmity towards particular persons; but the first of her beginning to take hope, and encouragement, was from finding these feelings wholly gone, and her soul melted into love and tenderness. She ascribes all to free sovereign grace, admiring the goodness, forbearance, long suffering and tender mercy of God, in bowing her will, as she stood out against light and conviction, till his all-conquering grace overpowered her.

Hereby, she has found peace and comfort; happiness is restored to the family, and joy and gladness revived in the hearts of God's children. In many instances the power of divine grace has been so strikingly displayed as to be clearly evincive, that it is the work of God.

I am, Gentlemen, with considerations of esteem, Yours, &c.
 JESSE EDSON.
 Halifax, (V.) Aug. 12, 1802.

Religious Intelligence.

ORDINATION OF THE REV.
 JAMES W. WOODWARD.

*At a Meeting of the North Con-
 sociation of Hartford County, hold-
 en at Windsor, September 28th,
 A. D. 1802.*

A communication was made to the Consociation, from the Trustees of the Missionary Society of Connecticut, in the words following, viz.

*"At a Meeting of the Trustees of
 the Missionary Society of Con-
 necticut, at Hartford, September
 1, A. D. 1802.*

"Voted, That the North Con-
 sociation of Hartford County, to
 be convened at Windsor the 28th
 day of instant September, be re-
 quested to ordain Mr. *James W.
 Woodward*, a candidate for the
 ministry, to the work of the gos-
 pel ministry, particularly as an
 Evangelist, to itinerate as a mis-
 sionary; and that His Honor
 JOHN TREADWELL, Esq. and
 the Rev. Messrs. *Nathan Wil-
 liams*, D. D. *Benjamin Trumbull*,
 D. D. *Cyprian Strong*, *Nathan
 Strong*, D. D. and *Nathan Per-
 kins*, D. D. be requested to attend
 as a delegation from this Board,
 and assist in the ordination of the
 said Mr. *Woodward*, if upon ex-
 amination he should be judged
 qualified for the work; any two
 of the above named delegation to
 be a quorum to act on behalf of
 the Board.

A true Copy of Record,
 Attest

ABEL FLINT, *Secretary.*"

In compliance with the above request, the Confociation proceeded to examine Mr. *Woodward*, and gaining full satisfaction as to his qualifications for the ministry, and his views in entering on the work, unanimously voted to ordain him as an Evangelist.

Voted, That the ordination solemnity be attended to, to-morrow morning at 10 o'clock; and that the several parts of the public service be performed by the following persons, The Rev. *Abel Flint*, to read the necessary papers; the Rev. *Nathan Perkins*, D. D. to make the introductory prayer; the Rev. *Joseph Washburn* to preach the sermon; the Rev. *Nehemiah Prudden* to make the consecrating prayer; the Rev. *Aaron Church* to give the charge; the Rev. *David McClure* to give the right hand of fellowship; and the Rev. *Nathan Strong*, D. D. to make the concluding prayer.

On Wednesday Sept. 29th, The Rev. *James W. Woodward*, in pursuance of the above vote, was solemnly consecrated to the work of an Evangelist.

Certified by

ABEL FLINT,

Register of the Confociation.

Mr. *Washburn* preached a sermon well adapted to the occasion from Psalm viii. 2. The object of the discourse was to show the unpromising situation of the church with respect to their enemies, as viewed by an eye of sense;—the ground of confidence we have that tho weak and impotent as babes, they shall finally prevail;—and to point out some of the principal ways in which they have been, and will still be enabled to withstand temptation or opposition, and still the enemy.

The address to the candidate, Mr. *Washburn*, at the request of the Editors, has communicated for the Magazine, and it is here subjoined.

DEAR BROTHER,

THE situation in which you this day stand, is interesting and solemn. The King of Zion is now present in the instituted authorities of his church; before whom you have presented yourself to receive commission, according to divine institution, to preach the gospel, and dispense the mysteries of the kingdom of God, to perishing sinners. The eye of God is upon you—He discerns all your views—all your motives in thus presenting yourself. The solemn scene is also witnessed by men and angels; and your ordination vows, now to be made, in this sacred house, will be registered in Heaven. May the Lord support you in the solemn transaction—enable you to be deeply humble, and sincerely, cheerfully, and unreservedly, to devote yourself to the important work to which you are called!

The subject, my Brother, which we have been contemplating, must have interested your feelings, and suggested important thoughts, applicable to your situation in view of the work before you. It must have suggested that the work which you desire, is a *good work*, and *honorable*. To be commissioned to carry the light of life to the ignorant and benighted—to preach good tidings to the meek—to bind up the broken hearted—to proclaim liberty to the miserable captives of Satan, and the opening of the prison to them that are bound, and in this way be instrumental in the hand of God, to still the enemy and aven-

ger, how good the work: How honorable the employment! You will doubtless, in this view, adopt, with humility and thankfulness, the words of the apostle, "unto me, who am less than the least of all saints, in this *grace* given, that I should preach among the Gentiles, the unsearchable riches of Christ."

But the work, tho' good and honorable, is *great* and *arduous*. You must expect, in the prosecution of it, to meet with peculiar difficulties and trials. You will experience opposition from within and without. You will be tried, and opposed by the remaining corruptions of your own heart—by the passions and prejudices of unreasonable men—by the alluring vanities, and distracting cares of the world—by the threatening prevalence of profanity, infidelity and irreligion—and by the subtle devices and artful machinations of the grand enemy and avenger.

But be not discouraged. Go forth in the name and strength of the Lord Jesus—give no place to the devil—maintain your ground as a good soldier, under the great leader and captain of our salvation. Let none of these things move you, neither count your own life dear unto you, so that you may finish your course with joy, and the ministry you this day receive of the Lord Jesus, to testify the gospel of the grace of God. At all times realize your dependance and trust only in him who is able out of the mouth of babes, to ordain strength.

Let me add, that would you hope to be accepted of God and succeeded in your work, to be made an instrument to still the enemy and avenger and build up the kingdom of God, you must view, all the duties which have been sug-

gested by our subject, as incumbent on Christians, to be peculiarly incumbent on you. See to it, therefore, in the first place, *that you be much in prayer*. You will not have great success in opposing the enemy, nor in comforting and edifying God's children; nor will you have comfort and peace in your own mind under trials, unless you are a man of prayer.

Where can you go for counsel, comfort and direction, under the trials of the minister, and the peculiar trials and more arduous labors of the missionary, who has the care of many churches and the opposition of many and peculiar enemies—where can you go but unto God? You will by your situation, be deprived of the counsel and advice of your fathers and brethren in the ministry, when you may feel that they are peculiarly desirable, and needful; but you will not be deprived of the presence of God. He will be ready to hear, if you seek to him, and to give you counsel and comfort from his word, through the teaching and influence of his Spirit. Improve therefore the precious privilege, and be much in prayer.

Be *consistent* also in your confession of Christ. Maintain a holy walk and conversation, and pray that you may not destroy the souls of others, nor bring a reproach upon the sacred office, by a loose and unholy life. "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Give attendance to reading—especially the word of God: *That* contains your instructions, and is your principal armor. Be therefore familiar with it.

Be *faithful* also in preaching

the gospel, wherever you are called. Declare the whole counsel of God. Keep back nothing.—Fear not to let the whole character of God come out to view.—Fear not to let the real character, and entire dependence of sinners be known. While you choose acceptable words, carefully avoid that *temporizing spirit* which would conceal the *searching* and *humbling* truths of the gospel under specious coverings. How many, alas! in this way, handle the word of God deceitfully! The words of such fill not the enemy, neither do they displease, because they strike not at the foundations of his kingdom. Remember, Brother, to guard you from unfaithfulness in this respect, to which there are so many temptations from the fear of man, and a regard to popular applause—remember that you are a *dying man*, and that you preach to dying men. Shortly you must stand at the bar of God, and give an account of your stewardship. Remember that there will probably, be many unfaithful ministers at the left hand of Christ at his appearing, whose guilt will be awfully aggravated. The blood of souls will be required at their hands. But we hope better things of you, Brother; yea we have a charitable confidence in you. We hope and trust that the grace of God is in your heart; and that it is and will continue to be your prayer, that you may be *faithful*. This is the prayer of God's people, this day. We commend you to God and the guidance of his Spirit; and we will *continue* to commend you. We will remember you in our prayers, when you shall be gone from us to the field of your arduous labors. May the Lord be with you, wherever in his Providence,

you shall be called—give you strength according to your day—and perfect strength out of your mouth to still the enemy and avenger—May the blessing of many ready to perish, come upon you, and may you have many souls, who shall be seals of your ministry, and the crowns of your rejoicing in the day of the Lord Jesus. Amen.

An Address to the Churches and Congregations, from the Congregational Missionary Society, originated in the counties of Berkshire and Columbia.

BRETHREN and FRIENDS,

THE object which the Society has in view is no less than the advancement of the kingdom of Christ in the extensive new settlements of our country, and among heathen nations.—The prospects of success at the time of the institution of this Society, in the year 1798, were doubtful. The number was then small, consisting of about twenty ministers, and a few serious brethren of the churches, and others benevolently disposed. They were destitute of funds, except their own entrance money, nor had they any where to look, for pecuniary aid, but to the charity of the people.

Notwithstanding all discouragements, the society resolved to make efforts to carry into effect the great end which it contemplated, trusting the event in the hand of the head of the church. As Christ is always pleased with endeavors of this nature, the society took courage, and the efforts have been successful. Individuals and congregations have been excited to liberality, in contributing for the sup-

port of Missionaries; and Missionaries have been induced to undertake the arduous work, with *but a bare support*.

The Missionaries from this society, have been sent chiefly to the new settlements, lying westward of these northern States.— Their instructions from the Trustees have been, to travel from place to place; preach to such people as cannot obtain preaching for themselves; confer with people, publicly and privately, on the things of religion; form churches, and administer the ordinances, when they judge proper; and in fine, to do every thing in their power to build up Zion.

Journals of the labors and success of the Missionaries have been duly exhibited to the Trustees. By these, and by verbal information, as well as by many affectionate and grateful letters from the people in the new settlements, it appears, that their labors have been abundant, and success encouraging. They have preached almost daily, attended many conferences, and church-meetings, administered the ordinances frequently, and collected churches. It appears, that much has been done to revive family religion, and to excite attention to the duties of the Lord's day; that they have, in some instances, been instrumental of promoting *special awakenings*, which have been attended with the hopeful conversion of many; by which the churches have been edified, and the hearts of Christians gladdened.

Encouraged by these pleasing considerations, and impressed with a sense of the riches of divine mercy, in succeeding past efforts; the society feel strong obligations to persevere. A great and effectual door is opened, to

the westward and elsewhere, for a display of the most ardent zeal for the glory of God, and the good of mankind. The territory of new settlements in the west, is already more extensive, than all the old settlements in the New-England States. The most of the people in that great tract are, by their circumstances, deprived of the preaching of the gospel. Their children are liable to grow up in ignorance of religion, and forgetfulness of the holy sabbath.

And even your neighbors and friends, who emigrate in middle age, are liable, gradually to lose the religious impressions, and the habits of seriousness, which they contracted under the peculiar advantages of the older settlements of the country. Christians, scattered abroad in the new country, are mourning under these evils; and praying the Lord of the harvest to send forth laborers into his harvest.

The condition of these emigrants, considered in a religious view, is unhappy, and calls on you to imbibe the feelings of a compassionate friend, and to express them by contributing a portion of your abundance, to send Missionaries for their instruction and encouragement. The mite of the widow will be as acceptable to Christ, as the abundance of the rich; and be it more or less that you bestow, the whole will be appropriated for the benefit of your brethren in the new settlements, or for the benefit of the heathen.

The experience of all past ages proves, that preachers of the gospel are essential to the very existence of religion. The people in our new settlements will, doubtless, gradually lose sight of the gospel, and sink into heathenism,

if they, for a long time, remain destitute of faithful preachers. If therefore, you have any regard for their spiritual interest; if you wish well to the nation, of which they, as well as you, are members; if you are well wishers to Zion, the city of our God, exert yourselves. Your charity, if done with a Christian spirit, will be returned to you an hundred fold. Open, therefore your hearts and your hands. Is it a great thing, out of your abundance, to part with a little, for the glory of HIM, who gives you all things? Be persuaded to do something, that your brethren in the wilderness, and, if possible, even their heathen neighbors, may have a share with you in the riches of Christ.

The gospel is the greatest external favor, that God ever bestowed on sinful men. It curbs corrupt passions—meliorates savage ferocity—forms men into harmonious society, and lays a broad foundation for peace and happiness. It exhibits a system of truth, suited to enlarge the understanding, and give pleasure to the benevolent heart. It tenders a pardon to the guilty, and points out the way to eternal life. Those therefore, are doing the greatest possible kindness to their fellow men, who are using the best means to propagate the gospel.

In the present day great efforts are made to spread the knowledge of the Redeemer among mankind. More, perhaps, has been done for this purpose, within the last five or six years, than in half a century before. Missionary Societies have been formed in various parts of Europe, calculated for very extensive operations. A number of societies are lately formed in America. Liberal contributions

have been made, on both sides of the Atlantic. Missionaries are now abroad in various parts of the world, preaching the gospel of Jesus Christ. Poor blacks in *Africa*, ignorant *Hottentots* on the *Cape of Good-Hope*, and the miserable inhabitants of the *East-Indies* and of the *South Sea Islands*; are hearing the gospel from the voice of Missionaries. American Missionaries are laboring in the new settlements, where there is continual need of a much greater number. "The harvest is plentiful and the laborers are few." Several are among the Indian tribes, and there, the field is almost boundless.

The work which is thus begun, is a great and good work. It has taken place, as we conceive, in consequence of the late effusions of the Holy Spirit, both in *Europe* and *America*. And while God's Spirit is poured out, it is hoped, that a standard will be supported against the enemies of Christ's kingdom.

The great body of men consisting of Missionaries, members of societies, and other benefactors, are united in one cause: The cause is the display of the glory of the ever blessed God, in the salvation of sinful men.

Arise, Brethren, and come forward to the help of the Lord against the mighty, who wish to blot out the Christian name. Be animated in this glorious cause: Join with those who are on the Lord's side: Open your bountiful hands, to promote the great design: Open your hearts to embrace the gospel; and pray fervently, that the knowledge of our Saviour may spread through all parts of our nation, through the Indian tribes, and through the world.

An Account of Missionary Labors.

THE Rev. *Beriah Hotchkiss* went on a Mission in the Summer of 1798, in the county of Ontario and its vicinities; was absent 58 days, rode 646 miles, and preached 41 Sermons.

The Rev. *Joseph Badger*, went on a Mission, at the same time to the Susquehannah country; was absent 90 days, rode 935 miles, preached 67 times, formed one church, administered the Lord's Supper once, admitted 2 members into the church, and baptized 12 children.

The Rev. *Joseph Avery* went on a Mission in the Summer of 1799, to the county of Ontario; was absent 13 weeks, rode 1026 miles, preached 45 sermons, attended 32 religious conferences, formed one church, attended the examination of 44 persons for admission to the churches, admitted 16 into churches, baptized 10 adult persons, and 45 children.

In the Fall of 1799, he spent 13 weeks on a Mission to the county of Ontario and its vicinities; preached 50 sermons, attended 28 religious conferences, and 8 church meetings; gathered one church, examined 6 persons for admission to the churches, admitted 9 members, baptized 29 persons, and administered the sacrament of the Lord's supper 3 times.

In the beginning of the year 1800, Mr. *Abiel Jones*, a candidate preacher, spent 4 weeks in the county of Ontario; preached 24 sermons, attended several conferences, and performed other Missionary labors.

The Rev. *Samuel Fuller*, in the beginning of the year 1800, served 12 weeks in the counties of Onondaga, Cayuga, and their

vicinities; rode 767 miles, preached 56 times, attended 11 conferences, examined 14 persons for church-membership, formed one church, administered the sacrament of the Lord's supper once, and baptized two adults, and 14 children.

In the Summer of 1800, the Rev. *David Perry* labored 13 weeks in the western country, rode 1200 miles, preached 106 times, attended 7 religious conferences, administered the Lord's supper 3 times, collected one church, baptized 26 persons, and taught from house to house.

In the Summer of 1800, the Rev. *Nathaniel Turner* served as a Missionary 8 weeks, in the State of Vermont; rode 770 miles, preached 58 times, attended 3 church meetings and three conferences; baptized 11 persons, formed one church, and assisted in uniting two small churches in one.

At the same time, the Rev. *Timothy Woodbridge* served as a Missionary 8 weeks, to the West of Lake George, from whose journal it appears, that he rode 421 miles, preached 33 times, made 17 family visits, formed one church, administered the Lord's supper once, and baptized 7 children.

Mr. Woodbridge, the winter following, performed 12 weeks more of missionary service, in the same country, rode 435 miles, preached 49 times, made ten family visits and 3 school visits, and baptized one child.

In the winter of 1801, Mr. *Abiel Jones* served 8 weeks in the western country, rode 300 miles, and preached 36 sermons.

In the summer of 1801, Rev. *Aaron Bascom* performed a mission of 12 weeks in the western part

of the State of New-York, rode 86½ miles, visited 159 families, baptized 7 persons, attended 4 conferences, visited 8 schools, formed one church, and preached 102 sermons.

Mr. Porter and Mr. Harrower have been or now are employed in Luzerne county and parts adjoining; Mr. Perry in Genesee; and Mr. Worcester in the North-west part of Vermont.

In addition to these missionaries,

A Statement of the Funds of the Congregational Missionary Society, originated in the Counties of Berkshire and Columbia, and the expenditures of the Funds, from July 1798, to September 1801.

Account of Monies received by the Treasurer.

		D.	C.
1798.			
Feb.	Received entrance money from sundry members,	23	10
	Contribution from the people in Spencertown,	5	64
April to June.	Entrance money from five members,	5	
	Contribution from Green-River,	7	82
Sept.	Entrance money and private donation,	3	
	Contribution from New-Lebanon,	7	80
	Entrance money from nine members,	9	
	A contribution from West-Stockbridge,	21	
Oct.	A contribution from New-Marlborough,	8	67
	On a subscription for printing the Constitution, &c.	15	16
1799. May.	A contribution from Middlefield,	14	68
	A contribution from Chester,	16	41
	A contribution from Pittsfield,	21	83
	A contribution from Green River,	4	86
August.	From Rev. Beriah Hotchkiss, collected on a mission,	8	68
Sept.	Entrance money and annual dues from members,	26	96
	From Rev. Joseph Badger, collected on a mission,	7	5
	A contribution from Lee,	19	64
	A contribution from Cornwall, (Vt.)	30	12
	From Rev. Jacob Avery, collected on a mission,	15	90
1800. Jan.	A contribution from Sheffield,	11	67
	From Rev. Benjamin Wooster, Vermont,	1	
	From Rev. Jacob Catlin, collected on a mission,	13	36
	Annual due of two members,	2	
April.	A contribution from Stockbridge,	56	72
	A contribution from Richmond,	12	50
	A contribution from Spencertown,	13	43
Sept.	From Mrs. Phebe Stevens, on a donation made by Rev. John Stevens, deceased,	17	
	A donation from Mrs. Deane, of Richmond,		25
	A private donation,	3	
	From Rev. David Perry, collected on a mission,	44	51
	A contribution from Pittsfield,	23	70
	From Rev. Timothy Woodbridge, collected on a mission,	3	94
	From Rev. Samuel Fuller, collected on a mission, -	5	62
	From Rev. Nathaniel Turner, collected on a mission,		50
	Entrance monies and annual dues from members,	43	
1801. June.	A contribution from Sheffield,	12	62
	A contribution from Stockbridge,	67	34
July.	A contribution from New-Marlborough,	11	42

		D.	C.
1801.			
Sept.	A contribution from Goshen, Mass.	15	39
	Donation from Rev. Daniel Collins,		2
	Donation from Rev. Gideon Hawley,		2
	Donation from Mrs. Lydia Codner,		1
	From Rev. Timothy Woodbridge, collected on a mission,	8	42
	A contribution from Pittsfield,	17	86
	Entrance money and annual dues from members,	28	
	A private donation,	2	20
	A donation from Rev. Nath. Turner,		1
	A donation from Elifha Lee, Esq.		5
		<hr/>	
		Dolls.	698 77

AN ACCOUNT

Of the expenditures of the Funds, by order of the Trustees of the Society.

		D.	C.
1798,			
July.	Paid Rev. Joseph Badger for 12 weeks mission to Susquehannah and Chenango, his pulpit being supplied by neighboring ministers,		30
Aug. to Sept. 1799.	Paid Rev. Beriah Hotchkin for 8 weeks mission to the county of Ontario,	47	65
	Paid Roffeter & Willard for printing the constitution,		18
1799. May to Sept.	Paid Rev. Joseph Avery for 12 weeks Mission to the county of Ontario, &c. his pulpit being supplied by neighboring ministers.		40
	Paid Rev. Isaac Babbit for supplying Mr. Avery's pulpit one sabbath,		4
1800. Jan.	Paid Rev. Jacob Catlin for 12 weeks mission to the county of Ontario, his pulpit being supplied,		40
	Paid Rev. Samuel Fuller, for 12 weeks mission to the county of Ontario,		72
	Paid Mr. Abiel Jones for 4 weeks mission to the county of Ontario and its vicinities,		24
April.	Paid Rev. Jacob Catlin for 50 pamphlets, the posthumous works of Rev. John Stevens, deceased,		1
Sept.	Paid Rev. David Perry for 13 weeks mission to Onondago and its vicinity, his pulpit being supplied,		45
	Paid Rev. Timothy Woodbridge for 8 weeks mission to the westward of Lake George,		48
October.	Paid Rev. Nathaniel Turner for 5 weeks mission to Vermont, his pulpit being supplied,	16	67
1801. Sep.	Paid Rev. Timothy Woodbridge for 12 weeks mission to the westward of Lake George,		72
	Paid Mr. Abiel Jones to engage him on a mission to the westward,		24
	Paid Rev. Samuel Fuller, to engage him on a mission to the westward,		10
	Paid Rev. Jacob Catlin for a Treasurer's book,		67
		<hr/>	
			492 99
	Total Received,	698	77
	Total paid out,	492	99
		<hr/>	
	In Treasury, Dolls.	205	78

A hint to wealthy Christians.

THE following thoughts are not addressed to cold, formal or hypocritical professors, but to those who love our Lord Jesus Christ in sincerity, who have the same mind which was in him, who have his Spirit dwelling in them, who know in a measure the terrors of the Lord, the worth of immortal souls, who have tasted that the Lord is gracious and who have some zeal for the advancement of the Redeemer's kingdom in the world.

You cannot be insensible, dear and respected brethren, how highly you are favored. In connection with an abundance of the good things of the present life, you have also bestowed upon you the unspeakably richer blessings of the covenant of grace. Under an affecting sense of the manifold blessings your heavenly Father hath conferred upon you, you have doubtless been led individually to adopt the language of the Psalmist and make the grateful enquiry, "What shall I render to the Lord for all his benefits to me?" Disposed also to reply in the language of the same devotion, "I will take the cup of salvation and call on the name of the Lord," it is hoped the hint suggested in these lines will not be unacceptable to you.

Taking the cup of salvation yourselves, surely you will wish to pledge your fellow creatures with the same, and to this end, with a fervent importunity calling on the name of the Lord, you will feel it incumbent upon you to make exertions according to the ability with which you are furnished by a bountiful providence.

Thro' the kind ordering of the great head of the church provision is made and making for sending forth

heralds of the everlasting gospel to new and distant settlements and among the savage tribes. The harvest truly is plenteous but the laborers are few. And what provision is made to increase their number? Are there not pious youth of good genius, who long for an education that they may be prepared to go forth in the service? But alas, they want the means—they have no ability to defray the expense. And to send forth raw, undisciplined troops in this arduous service would tend to sink the estimation of the ministry and injure the cause.

You, Christian gentlemen, are furnished with the means of nurturing these promising youth for the noble purpose. And in the name of our adorable and benevolent Jesus who for you sakes became poor that ye through his poverty might be rich, can a portion of your property be appropriated to a more benevolent and important use? From the mind which was in Christ and the spirit of his gospel, have you not reason to conclude that such an appropriation would meet his warmest approbation? And would it not entitle you to a reward in the great day, better than thousands of gold and silver? In this way how many friends may you make to yourselves of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.

Supposing one of you should select a youth and charge yourself with his education for the gospel ministry, and your inventory should in consequence be one thousand dollars less, would you have any reason to regret the expenditure when several thousands yet remained for your heirs? Behold the dear youth the object of your

benevolence through your instrumentality rendered capable of doing service to mankind of more value than many thousands! Hear him express his gratitude to you his noble benefactor, and render thanks and praise to that gracious God who put it into your heart. If his labors be stated, see a church built up under his ministry, or if itinerant, behold one congregation after another hanging upon his lips, numbers awakened to a sense of their perishing condition, made acquainted with the glorious gospel and led to put their trust in Jesus! Imagine thyself where indeed thou wilt shortly be, in the presence of thy glorious Redeemer above, surrounded with these happy souls, accompanied by the honored and happy instrument of their conversion, fostered and raised up by thy benevolent hand; must it not afford thy pious heart the most exquisite satisfaction? Canst thou conceive of any way in which an appropriation of a portion of thy property with the divine blessing, may turn to better account?

Or if the expense be thought too heavy for thee as an individual, induce one or more of thy Christian brethren in similar circumstances, to unite with thee and so jointly carry into effect the grand design.

As you supremely love the Lord Jesus Christ and would wish to approve yourselves to him as faithful stewards, be intreated, dear brethren, to take the subject into your serious consideration, and let a word to the wise be sufficient.

PHILO.

MISSIONARIES.

The Rev. *Alex. Gillet* lately re-

turned from a mission of 4 months to the northern parts of Vermont.

The Rev. *James W. Woodward*, soon after his ordination, entered on a mission to the southern counties in the western part of New-York, and the northern counties in Pennsylvania.

The Rev. *John Willard*, jun. has lately commenced a missionary tour to the new settlements on Connecticut River in the states of Vermont and New-Hampshire; and the Rev. *Samuel Leonard* to the northern counties of Vermont.

The other missionaries now in the service of the Missionary Society of Connecticut, are Rev. Messrs. *Badger* and *Chapman* in New-Connecticut; Rev. *S. Williston* in the western counties of New-York; Rev. *J. Bushnell* either in New-York state or Vermont, and Rev. *W. F. Miller* in the northern part of New-York west of Lake Champlain.

POETRY.

COMMUNICATED AS ORIGINAL.

The Lord's-day Morning.

1. **W**ELCOME bright Morn, with glad surprize,
Which saw our blessed Lord arise,
And leave the prison of the tomb,
To rise to realms to us unknown.
2. Triumphant thought, blest Jesus rose,
And trampled o'er his cruel foes;
He brake the bands of death in twain,
He lives and shall forever reign.
3. He sends his blessed Spirit down,
To fit us for a glorious crown;
Enlightening grace he freely gives,
The sinner looks to him and lives.
4. Forever blessed be his name,
Forever may I sing his fame;
Let time more swiftly glide along,
That I may join the Heavenly Song.

TACITUS.

Donation to the Missionary Society of Connecticut.

Obadiah Gore of Shehequin, Pennsylvania, 3 Dolls 38 Cts.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

Vol. III.]

DECEMBER, 1802.

[No. 6.

On the divine government.

THE government which God exercises over this world may be considered as administered in three great departments,—his moral law—the gospel of his grace—and his universal providence. It is true that the term universal providence, taken in its most comprehensive signification, is expressive of his whole government; but his law and gospel are such important parts of his government, that they demand a particular and separate consideration. They are often distinctly considered in this way in the holy scriptures, and they will be so viewed in this paper.

Let us first consider his moral government, administered according to his holy law.—When God had created rational, moral agents in this world, it became necessary for their happiness, that they should have some standard of rectitude, and instructions by which they might govern themselves, so as to live in union, and promote the general happiness. It was also necessary that this should be given in a law of infinite obligation, and supported by proper

penalties, or the directions would be without effect, and especially after the apostasy, would be held in contempt. Without a law with proper penalties men would be left entirely to their own inclinations, and in a state of perfect anarchy and confusion. All would pursue the gratification of their own propensities and passions, without attention to obligation, or regard to the general good. There was no creature who had authority to give law to the world, none able to carry one into execution, and none who could provide any measures to unite and harmonize the interests and affections of mankind, so as to secure their happiness. God's benevolence, his rights as creator, and the perfections of his nature forbid him to leave them in a condition so deplorable. He therefore ordained a government over his creatures in which he consulted their good as well as his own glory. As it is written, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with

all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes which I command thee this day for thy good?"

The laws which God has given are founded on the simple principle of impartial goodness. "Thou shalt love the Lord thy God with all thine heart,—and thy neighbor as thyself." It is the plain design of this law to direct us to such an holy love, as would cement us together in union and harmony, as one heart and one soul, united under one great head, the creator and benefactor of the whole.—It is often said that God governs the world for his own glory. No doubt he does. He knows his superior excellency, and he demands a supreme respect. And the government which he exercises reflects the highest glory on himself, and manifests his goodness and excellency to his creatures. He is glorious in ruling for the happiness of his subjects. The displays of his goodness are the principal source of their happiness, and he thus enriches them with the knowledge of his perfections. But we are not to conceive that it is the pride of dominion that regulates his government. Far otherwise: he delights to gratify his benevolence by enriching his creatures with the benefit of the best laws, and of knowing and confiding in his own goodness and perfection.

The love which this law requires, as our principle of action, is expected to fill the whole heart, and flow forth in every direction. It is to govern all our conduct; in every relation towards God and man. God, because he is infinitely great and good, is to be respected with all our hearts, and our fellow creatures, who stand

on a level with ourselves, are to be loved as ourselves. Where this love has full possession of the heart, there is no place left for any selfish or partial affections. It is a spirit of pure good will.

It is necessary further to remark, that this divine law is sanctioned with penalties, equal to the evil of disobedience. Such as resist the authority of God, and reject his law, are to be cut off from his favor, and excluded from all the blessings which arise from the society and fellowship of those who adopt the harmonizing spirit, which the law requires.—This disobedience, and the pernicious spirit of selfishness, which is the opposite of holy love, tends to infinite mischief. The disobedient are therefore sentenced to everlasting punishment. This sentence, duly executed, supports the law, and so benefits the obedient; manifests God's regard to his people, and glorifies his justice.—Such is the moral government of God. 'The law is holy, and the commandment is holy, and just, and good.'

Let us now attend to God's kingdom of grace, revealed in the gospel, which may be called the second great department of divine government.—The apostacy from God, and our disobedience to his law, gave occasion for this dispensation.—God beheld the world dead in trespasses and sins. The law of God, his justice, and our guilt, demanded the execution of the penalty. God saw our case, that there was none to save, none who could render an atonement, no creature who could render it just that he should be the justifier of sinners. And yet he saw, that this might be done; and his benevolence disposed him to resolve it should be accomplished. Christ under-

took to render the atonement, and be a mediator. The Holy Spirit undertook to renew and sanctify the elect, and the Father gave unto the Son so many as were necessary, that he might see of the travail of his soul and be satisfied.—Here is a foundation laid for God to exercise his mercy in the view of all his creatures, and for sinners to become reconciled to God, and be reinstated in his favor. The terms, on which this salvation is offered, are a penitent, dutiful submission to God, and faith in Christ.—The period for acceptance is limited to this life, and the whole is published to man as matter of pure grace, and in the issue, judgment will pass according to our acceptance or rejection of the Redeemer.

In this dispensation, the law is magnified and made honorable by the obedience and sufferings of Christ, and is, if possible, better established, than if it had never been disobeyed, or than if its curse had been directly inflicted on every transgressor. God has also more fully manifested to his creatures his wisdom, goodness, justice, and mercy, than could otherwise have been done in our world. All his dutiful subjects will have the everlasting benefit of these rich discoveries of his glory.—In providing this salvation, an astonishing sacrifice was made, which will forever remain the wonder of heaven;—God manifested in the flesh—living—suffering—despised—dying, interceding for sinners, and receiving them into favor!!!

It should be noticed that the gospel, as well as the law, has its threatenings and penalties. The unbeliever will not only be excluded from the benefit of grace, but his punishment will be unspeakably

enhanced by his rejection of the Son of God. “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” Such contempt of the mercy of God, and of his glorious Son, is insufferable, and cannot be passed over without making the guilty the most awful examples of distinguished wrath.

It is a melancholy consideration, that this dispensation of grace is rejected by our world.—All with one consent would be excused from complying with its invitations. God therefore sends his Spirit, and renews whom he pleases, and thus brings them to repentance and faith in Christ. He fulfils his engagements to Christ, and has mercy on whom he will have mercy.—This is the kingdom of grace; in this God reigns. He has taken it upon him to show mercy, and work wonders of love, and so raise to himself a glorious kingdom from the ruins of an apostate world. By doing this, he greatly increases the everlasting happiness of his dutiful subjects in heaven, as well as on earth. They will forever rejoice the more exceedingly in him, on account of the dispensations of his grace.

The third great department of divine government remains to be considered. This is a universal providence—a direction of all worlds, things and events, so that they may all answer their end, in displaying God, and promoting the greatest blessedness of the universe.

Creatures need such a providence. The natural world needs to be managed for the production of food, raiment, health and comfort, which depend on innumerable things. The moral world

needs as much attention, in all its relations. The wrath of man must praise God, and the remainder of it be restrained. There was no creature who had wisdom for this,—none who had power, all were equally feeble and needy. But in God there is no want of power, or wisdom, or goodness; he is infinitely furnished for the sole management of the whole. He will cause all things to work together for the good of them that love him, and suffer nothing to take place, but in subserviency to the greatest happiness of all who unite in the cause of holiness.—This government of God extends to the most minute events; nothing takes place in vain; the hairs of our heads are all numbered; he clothes the grass, and not a sparrow falls to the ground without his notice and design.—Here is an infinite field of divine agency. He doeth his will in heaven above, and in earth beneath. He hears the cries of young ravens, and his care is no less necessary to the preservation and blessedness of men and angels. This agency will produce an incalculable sum of blessedness. This is the providence of God.

We have now noticed the law, gospel and providence of God. In all these administrations the Lord reigns, from pure benevolence, put in exercise by the actual necessities of his creatures. It also appears, that the benefits which arise to his creatures from his government, are immense and will be continually increasing forever, and that he reigns only to promote and advance the public good.

It follows therefore, that his creatures have no reasons ever to distrust and be jealous of him: There is no foundation for any of

those apprehensions and contentions, which so often arise between the rulers of this world and their subjects. How can any creature complain of God for setting up his government and taking the charge of needy millions and millions upon himself? How can we complain of the administrations of infinite rectitude and benevolence? On the other hand, is it not surprising, that every rational creature is not filled with admiration and praise, and united in sentiments with the ancient saints, saying, "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof?"

With what exceeding joy should we contemplate his absolute supremacy, if we were not under the influence of an heart opposed to benevolence, and regardless of the general good? With what pleasure should we submit to his dominion, obey his glorious law, admire his wondrous grace and confide in his benevolent providence?

It is certainly far from all reason, that there should be a single objection against God or his dominion. If it should be laid aside, the immediate and total ruin of creation would ensue. It is this government, which puts happiness within the reach of any intelligent beings, and it is peculiarly the kingdom of grace, which opens a way for this sinful world to escape deserved wrath, and be reinstated in the favor of God. Of all creatures, mankind are the farthest, if possible, from having any cause to be dissatisfied with the government of God.

It is certainly matter of praise, that notwithstanding all the abuse which God has received from this world, he will not withdraw his government from us, nor abandon the designs of his grace. But let

his enemies meditate on those awful words of Christ, "Those mine enemies, who would not that I should reign over them, bring them hither and slay them before me." These considerations show us the proper grounds of resignation, And teach us the propriety of what John relates, Rev. xix. 6. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

DOULOS.

Harmony of Christianity.

(Continued from p. 182.)

PART II.

Experimental Religion.

CHRISTIANITY is a religion of the heart. It has its seat in the views and affections of the soul. "With the heart man believeth unto righteousness."

This however is not peculiar to Christianity. It is true of all other religions, believed and practised by men, "Out of the abundance of the heart, the mouth speaketh." The words and actions of men are the expressions of the heart. All religion, whether true or false, is founded there.

As the state of the heart respecting religion, influences the practice, so it receives its moral quality from the nature of the affections. In the votaries of false religion, the affections are excited by religious conceptions which are false, or partial and unjust.

The religion of the bible is essentially different from all others, in many particulars; at present we notice that which follows.

All other religions of which we have any knowledge, present

a private or personal good, as the object of pursuit and enjoyment.

Christianity presents, to those who embrace it, that happiness which is founded in the views of the highest perfection and felicity of the moral system. To behold this, be active in promoting it, and enjoy it, is the highest felicity of a genuine Christian. The view already taken of doctrinal Christianity, clearly establishes this truth.

The manifest contrariety between Christianity and other religions, in this particular, to mention no other at present, accounts for some of the obvious appearances among men.

False religion is agreeable to the depraved heart of man, as it harmonizes with his selfish affections.

Genuine Christianity is opposed to all such affections, and adapted only to those which embrace the public good, and are spiritual, supernatural and divine.

The objects relished and pursued by selfish men, excite aversion and disgust to the spirit of Christianity, and what Christianity tastes and enjoys is disagreeable to the depraved, un sanctified heart. The truth of these observations is evident from the doctrines which have been stated, from many scriptural declarations, and from the history of man. We shall therefore proceed to mention a few leading branches of experimental religion, as they exist in the hearts of good men, in agreement with each other, and with doctrinal Christianity, of which regeneration may be considered as the basis.

1. Reconciliation to God.—

"The carnal mind is enmity against God." All its moral exercises are of this description, in

their tendency and issue. They are the various modifications of selfish affections; hence the Deity, viewed as opposed to their wicked purposes, and determined to punish sin, is the object of their aversion.

Indeed, sinners at ease in Zion, and under the smiles of prosperity, often think that they love God; having some conviction that their prosperity is from him, they are pleased, for "sinners love those who love them." But in a reverse of circumstances, they repine, and in effect call him a hard master; and when the wicked are enlightened by the Spirit of God, so as to perceive their danger and that God is angry with them and disposed to punish them, for their sins, it is common for their hearts to rise against God, and they are full of the sensible exercises of enmity against him, because he is opposed to their sinful course, and, as they believe, is determined to punish them.

This is abundantly evident from numerous cases; where the agency of the divine Spirit produces, in the consciences of sinners, that conviction of sin and danger which is usually previous to regeneration, as is known to all who have been conversant with persons under what has been commonly called a preparatory work of the Spirit. Hence we learn the absolute necessity of a change of heart in the sinner, in order to any right affections.

"Except a man be born again he cannot see the kingdom of God." The heart must be "circumcised to know the Lord," and the law of God written in it, or it will never display the graces of Christianity.

Reconciliation to God, presupposes the renewing agency of

the Holy Spirit, as do all Christian graces: This implies a conviction of the real character of God, as a holy and infinitely perfect being; — of the perfections of his government over man, and that it is fit he should do what he will with his own. It also implies a conviction that our opposition to God is totally inexcusable, and that he is righteous in the punishment of our transgressions, according to his threatening. This conviction is attended with a sense of heart of the spiritual beauty of his character, and the moral perfection of his government, founded in a firm belief of the truth and divinity of his word.

In such views of divine objects, the mind rests in God, as an infinite good, and worthy of the most profound adoration. His moral and providential government appear to a mind thus affected, to be divine, and worthy of the most cordial approbation, and of submission and obedience from all.

The sinner thus reconciled to God, judges and condemns himself for all his opposition. He justifies the divine government in its commands, threatenings and retributions, and desires to be forever devoted to the favor and service of God.

2. This reconciliation involves repentance towards God, even "repentance which is to salvation not to be repented of." It corresponds to the moral perfection of the divine character and government, as existing in the mind. He views personal transgressions with aversion and self-abasement, and approves the condemnation of the guilty. While to be pardoned, sanctified and restored to the favor and enjoyment of God, is viewed as the greatest

conceivable display of rich and sovereign grace.

3. Justifying faith is connected with repentance and reconciliation to God, and is highly essential in experimental Christianity. This consists in a belief of the gospel, founded on the testimony of God concerning Jesus Christ, as mediator between God and man; a cordial acquiescence in the gospel method of salvation, and humble trust in Christ for acceptance with God.

According to the gospel, those who believe in Christ, are so united to him that they are considered and treated by God as his seed, and admitted to the greatest favors on his account; and as a testimony of the Father's good pleasure in him, they are pardoned and justified, and made heirs of eternal life through him.

This faith implies all which has been mentioned as contained in reconciliation to God, and repentance for sin. It agrees to the doctrines of the mediation and atonement of Christ, and to that of the sinner's state of condemnation in himself, and his perishing need of such a Saviour.

It illustrates and confirms the doctrine of regeneration and of the free and sovereign grace of God in the salvation of sinners.

Regeneration is known by the effects produced. These effects are those Christian experiences which have been mentioned, together with all other graces of the Spirit.

This truth is illustrated by our Saviour in the parable of the sower; in his similitude of the good tree and the evil one and their respective fruits; for as all trees produce their own proper fruit and not that of another, even so the spirit of the world and the spirit

of Christianity produce their different and opposite effects in the hearts and lives of their respective subjects.

The immediate effect produced in the heart by regeneration is an enlarged and sublime spirit, a mind inclined to pursue the good of the moral system, in distinction from all selfish and personal objects, and to rest in that good as its portion.

This is exemplified in all the graces of Christianity. In the view of the fulness of God, it is supreme love to him and approbation of his government. In the contemplation of our own character it is repentance and humility. Respecting the gospel it is divine faith. As it terminates on the people of God it is brotherly love; to the miserable it is mercy; to the afflicted it is pity; to the wicked it is sorrow and good wishes; to enemies it is forgiveness and prayer for their best good. Under divine chastisements it is humility and submission; in affliction and distress it is submissive patience; in danger it is humble confidence in God; in prosperity it is thankful joy, in divine goodness, in the afflictions of others it is sympathy and prayer; in their prosperity it is joy and the good becomes common.

In contemplating the blessed and holy exercises of heaven and the emptiness and vanity of earth, it is weanedness from the world and heavenly mindedness. In the contemplation of our own vileness and the excellence of divine things it is ardent longing for conformity to God.

In view of his infinite fulness, and of human guilt and nothingness and of the universal and perfect government of God, and that the final issue of all present evil will be good, that the wrath of

man shall praise the Lord, and that he will restrain the remainder of wrath, it is rejoicing in God. This happy exercise which is begun by saints on earth, will be complete and eternal in heaven.

Enough has been said on experimental religion to shew its consistence with itself, the harmony of its parts with each other, and with the doctrines of Christianity. We proceed, lastly to consider the leading branches of practical religion, and mark their agreement with each other, and with Christianity as it exists in the doctrines of the bible and the experience of Christians.

PART III.

Practical Christianity.

THE practical duties of Christianity evince the tendency of its doctrines; they exemplify the inward exercises of experimental religion, and they consist in keeping the commandments of God.

The doctrines of the bible concerning that original, independent and eternal being, present him to the mind as possessed of infinite moral perfection, the creator and proprietor of the world and of man, the rightful Lord of all, and the only proper object of all religious worship and adoration, and worthy of unreserved obedience and submission from his creatures.

Experimental Christianity clearly supports the doctrines respecting the fulness of God, and his relations to man, and the fitness of his universal government.

Practical Christianity consists in the exhibition of this doctrine in a course of actions conformed to the divine commands. It is the expression of the heart in the ex-

ternal acts of divine worship, and in keeping God's commands.

It consists in doing that which the doctrines of scripture and the experience of good men agree in asserting ought to be done. The commands of Christianity are its doctrines and the experiences of Christians, clothed in the garb of divine authority, a conformity to these is practical Christianity.

Divine faith is an essential part of experimental Christianity; it rests on the scripture doctrine of redemption by Christ. In practice, it is the work of faith and labor of love. Faith overcomes the world, and teaches the believer to live above it, and have his conversation in heaven while he dwelleth on the earth.

The genuine Christian "looketh not at the things which are seen, but at the things which are not seen."

The doctrines of Christianity uniformly teach, that the honor of God and the best good of his kingdom ought to regulate our actions and pursuits, in distinction from all private and personal considerations. And is it not true that the real Christian "looketh not on his own, but the things which are Jesus Christ's?" and "doeth to others as he would that others should do to him?" and doth not "the grace of God which bringeth salvation, teach the subjects of it, to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world?"

The holy scriptures abundantly teach us that it will avail nothing to the salvation of the soul to "call Christ Lord, Lord, if we do not the things which he says."

The duties of Christianity correspond to our various relations to

God and man, and are the external expressions of those internal emotions and affections which constitute experimental Christianity.

(To be continued.)

Love to the House of God.

THE children of God, have always esteemed public worship an high honor and great privilege; and, a duty, by no means to be neglected. King David was in a kind of ecstasy, when the people called on him to attend the public worship of God. *I was glad, said he, when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is built as a city, that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.*

My design is, to consider some of the reasons, for which God's children are glad to go into the house of the Lord; or, why they love his public worship. And then shall make some observations, on the manner, in which they will manifest such respect.

Let it then be remarked, in the first place, that good men love to go to the house of the Lord, because it is, in a special sense, the place of *his honor and of his divine presence*. When Solomon had made an end of prayer, at the dedication of the temple, fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house: and the children of Israel bowed themselves to the ground on the pavement, and worshipped and praised the Lord. And he answered Solomon—*Now mine eyes shall be open,*

and mine ears attend unto the prayer that is made in this place. In the congregations of his saints, God, usually, gives some manifestations of his gracious presence, by awakening and convincing sinners, or by enlightening, correcting, guiding, comforting and strengthening his children. And, sometimes, his presence is remarkably evident, that all may see, reverence and adore him.

Such was often the case, when Aaron, in his pontifical robes, as a type of Christ, led the people of Israel to the door of the tabernacle, to receive answers, and to take orders from Jehovah, from between the cherubim. Such was the case, at the dedication of the temple, as cited above. Such was the case, on the day of pentecost, when, under the preaching of the apostles, more than three thousands of souls were added to the church. Such, blessed be God, has been the case, in many churches and congregations, in this and the neighboring states, for some years past. God, indeed, has often been manifest in our worshipping assemblies. Jesus Christ has, in many instances, been found walking in the midst of his golden candlesticks, the churches which he has redeemed and bought with his own blood. And he has given us abundant reason to believe, that he views them his crown of rejoicing; and will always be as a wall of fire round about them, and a glory in the midst of them.

True it is, Christ's glory and presence are not always thus evident; yet, we must not conclude, that he neglects his worshipping people: The promise of his presence, is sure to them that meet in his name, even to two or three; and is often communicated to them

in various gifts and graces. And were we intent on our duty, as we ought to be, his presence, doubtless, would be very manifest in our worshipping assemblies. But, alas! our coldness and inattention, too often, dishonor him; and provoke him to hide his face from us.

It is also to be remembered, that *as the house of the Lord* is a place of the divine presence; so is it of receiving divine honors from his people. The social worship of saints confers special honor on Christ: It confesses him before men, and acknowledges the grace of God in the redemption of a lost world. And thus *the house of the Lord* is, in a special sense, the place where his honor dwelleth.

An assembly of believers, in the act of solemn worship, give the most glorious display of God's honor that can be given by mortals, on earth. They are redeemed by Christ—sanctified by his Spirit—subjected to his will—and living monuments of his praise. As such, worshipping in spirit and in truth, they display the honor and grace of God, beyond any thing to be seen, on this side the employments of saints made perfect. As Aaron, in all his pontifical robes, led the tribes of Israel up to the tabernacle, and presented their offerings to Jehovah; so, Jesus Christ, the Great High Priest of our profession, goes before his people, as a sun and shield, in all their worship: And, adding his divine incense to their spiritual sacrifices, he presents them to the eternal Father, for his acceptance.

In such acts of social worship, all the attributes of deity are exhibited to us, and acknowledged and adored by us. Here, we see

sinners convinced, and born unto God; and saints edified and built up in their holy faith. Here, we learn how the kingdoms of this world become the kingdom of our Lord and of his Christ. Here, we see the church adorned, as a bride, for her nuptials to the Lord. Here, we see Jesus crowned with honor and glory; and anointed with the oil of gladness above his fellows.

How is it possible for men, not to love the *house of the Lord*? How can they shut their eyes against the surpassing beauty, and glory, and honor of Christ in his church! Had we a temper of love and obedience to God; or any conformity of heart to his character, we should rejoice to be where his honor dwelleth—we should long and thirst to see his power and glory, in the assemblies of his people.

Another reason, why good men love to go into the house of the Lord, is, that the church, with Christ at its head, is a *pillar and ground of the truth*. The children of truth love to be in the way of truth. Believers know the mind of Christ, in an eminent manner and degree. They *have an unction from the Holy One and know all things*: His Spirit, in them, testifies to the truth, as it is in Jesus; and they feel and know the truth of the gospel. We read, *Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory*. These are fundamental and distinguishing doctrines of Christianity: They are written on the heart, and brought into the practice of all God's children. By meeting and conferring together, they find they have

the like evidences of grace ; and the same spirit of holiness—that they love the same things, seek the same things, and entertain a like hope of eternal life, through faith in Christ. In these things, they have fellowship with the Father, and the Son, and one with another : And so, feel that they have one common interest, and a near and dear relation. These discoveries make communion sweet, and excite them to meet in social worship, which enlightens the understanding, informs the judgment, invigorates faith, and warms the affections.

Thus, believers, the church of Christ are a kind of repository of the gospel doctrines. The Spirit imprints and seals gospel truths on their hearts and affections ; and they become supporters of the truth, in opposition to the errors and heresies, which wicked men utter against the holy religion of Jesus. And by bringing these truths into actual practice, they are *lights in the world, holding forth the word of life* ; and stand as *monumental pillars of the truth*, giving the lie to scoffing infidels, and to all that oppose the grace of our Lord Jesus Christ. They are witnesses for God, that he is good and gracious ; and that if any perish, it will be their own fault.

This consideration is a strong motive, with good men, to go into the house of the Lord.—There are but two classes of men in the world, *friends and enemies of God*. Is it not desirable to be among his friends, and to unite with them in prayer and praise to the God of our lives, and the giver of all our mercies ? Is it not desirable to stand with them as a *pillar of the truth* ; and with one voice, and one heart, warn a sinful world

of their danger and of their duty ? Certainly, are we friends to God and Christ, we rejoice to meet with his church, and with them, set our seal to the truth, that God is righteous.

This, again, reminds me, that the public worship of God, is pleasant to all that love him. After a season of labor and toil, it is pleasant to retire to our closets, and meditate on spiritual and eternal things—to examine our title to the inheritance of saints ; and to go, like Moses, into the Mount, and take a view of the promised land. And while our affections were warm in heavenly meditation, would it not rejoice our hearts, to hear our neighbors say, *Come, let us go into the house of the Lord, to see his beauty, and to inquire in his temple ?*

The social worship of saints, is a beginning of the employments, and a foretaste of the enjoyments of the kingdom of glory. Have we no pleasure in the worship of God, in his earthly temples ; we have reason to fear, that we shall never join the society of saints, in his temple, which is above. Love to public worship, is an high evidence of love to God ; and of a meetness for the society of saints and angels. Agreeably to which, David said, *Lord I have loved the habitation of thy house, and the place where thine honor dwelleth. Gather not my soul with sinners.* The fellowship of saints, in social worship, warms the heart with love to God, and love to man ; and sets their affections on things above, that they are ready to cry out, *How amiable are thy tabernacles, O Lord of hosts ! Blessed are they who dwell in thy house : they will be still praising thee.*

And it is worthy of remark, further, that as public worship is

pleasant to all good men; so is it, very acceptable to God.—This is evident from the consideration, that he appointed a social worship, for the Jews, in the morning and evening sacrifice—on the sabbath, and on numerous days of feasting and fasting. So Christ, his apostles, and followers constantly observed the sabbath; and often met, on other occasions, for social worship.

And it is observable, that God, frequently, signified his pleasure, on such occasions, by shewing his glory in the tabernacle, or by a voice from the mercy-seat: And in the days of Christian worship, by various gifts and graces; and by the saving operations of his Holy Spirit.

And it is deserving of notice, that when God promised any peculiar blessings to his people, he, generally, added the privilege of his house. Thus, when he promised to increase his church, by the accession of the Gentiles, he said, *the flocks of Kedar, and the rams of Nabaioth shall come up with acceptance on mine altar, and I will glorify the house of my glory.* So, again, speaking of the privilege of his house, God promised it should be general without respect of persons, *Blessed is the man that keepeth my sabbath from polluting it. The sons of the stranger, that join themselves to the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in mine house of prayer: their burnt-offerings and their sacrifices shall be accepted on mine altar; for mine house shall be called an house of prayer for all people.*

I may also add, that the *house*

of the Lord, is a refuge in perilous times, and seasons of spiritual darkness. Nothing, in this world, will make hell tremble, and check the scoffs of infidels, like the united prayer of God's people in his house. They are the salt of the earth. For their sake, God bears with the wicked and withholds his judgments, for a season. For their sake, he cuts off the enemies of the cross, and punishes the wickedness of the times. For this cause, all good people love the house of the Lord, and delight in social worship.

I will now make some observations on the manner, in which, they will manifest such love and respect to the house of God.—

They will seek a convenient place, and a decent house, for the habitation of the Lord of Hosts. Like David, they will be ashamed, that the Lord should be the last and poorest served.

They will, also, with much prayer and carefulness, provide some one to minister in holy things. They will look to it, that he come in by the door—that he be called as was Aaron and that, like Paul and Barnabas, he be set apart to God's service, by prayer, fasting and laying on of the hands of the presbytery. It is not every one that runs, but he who runs orderly, that God approves.—Our Saviour was pleased to appoint an order of priesthood in his church, and will never forsake it, *Lo*, said he, *I am with you always, even unto the end of the world.* Whoever comes not in this order, resisteth the gospel of Christ, and has no promise of the divine presence and blessing. The friends of God's house, therefore, will take heed whom they receive, and to whom they bid *God speed.*

They will also, maintain a pra-

dent discipline in the church ; and provide all things necessary, for a regular administration of special ordinances, that God may glorify the house of his glory. In a word, they will provide for, and support the gospel ministry in order and decency, for comfort and edification to themselves and others.

The friends of public worship, will live in expectation of such seasons, and meet them rejoicing. They pay the morning and evening sacrifice in a social worship, and meet the sabbath with delight.—When we expect the arrival of some dear friend, we keep the time in mind, and stand ready to receive him : so the friends of God's house, keep the sabbath in mind ; and will not suffer their secular affairs to intrude on holy time. They endeavor, as far as in them lies, to sanctify to God, all seasons of social worship, without deceit and without hypocrisy.

Nor will any thing, short of works of necessity and mercy, detain them from the place and employments they love.—They will endeavor to be, where God and their eternal interest call them. A slight indisposition, a little rain, or, any thing that would not detain them from business and amusements, on a week-day, will appear a pitiful excuse, for detaining them from God's business, on the sabbath, or, on any convenient season of social worship.

Nor will an affront from a neighbor, or from any body of men, detain us from public worship and divine institutions, if we really love the house of God. The Christian temper is charity and forgiveness. And, perhaps, my neighbor did not intend to affront me : but if he did, must I needs abuse him, because he abused me ? must I injure myself and insult

my God, because a man has injured me ? In vain we talk of our religion, while we act on such motives !

Yes, says one, but I disapprove of our minister—I am not edified by him—I can read better sermons at home.—Granted. But has not God, in his infinitely wise providence, made this provision ? And is he not more likely to send a blessing on his ordinances, and in his own way, than in yours ? And who shall dare to resist him, or to prescribe a better way ?—Such excuses may harden the heart against God and religion, but are not to be justified.

Those who love God, and are conscientious in his worship, abhor and detest all such excuses : and will endeavor, by constant precept and example, to recommend the observance of the sabbath. As lights in the world, they will hold forth the word of life, that others may see and glorify God.

I observe this once more, that they who love the worship of God's house, will study after brotherly love and unity.—“ A new commandment I give unto you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples.” Brotherly love is a Christian temper : and they who love the house of the Lord, will manifest it. The friends of Christ are peacemakers ; and endeavor to walk in the unity of the spirit, in the bond of peace. They have fellowship with Christ, and one with another : his cause is their cause ; and his interest their interest. Party spirit and divisions in society, are grievous to good men : they gender strife and debate, sour the temper and unfit for God's service, in either party. Such things are the works of the flesh, and signs

of the latter day heresies. We are commanded to avoid them, and to attend to the *sure word of prophecy* : if any say, lo, here ; or lo, there, believe them not. We must try their spirit by the word of God ; and not by our darkened reason : *Philosophy*, will never lead us unto God and eternal life.

Those who love the house of God, will adhere to this rule ; and by the *sure word of prophecy* will heal divisions, and destroy the works of darkness ; and so, strengthen the brotherhood in knowledge, faith and love. They will not, willingly, leave or disturb a church and congregation, where they have unitedly served God : nor will they suffer it in others. *As living stones*, they are built up a spiritual house, and will not be scattered. *As a chosen generation*, they shew forth the praises of him, that called them out of darkness into his marvellous light, and therefore, follow after charity.

It will be perceived, that I have designedly confined my observations to the religious benefit and pious pleasures of God's children, in public worship. Men of the world may respect public worship for its moral and political influence on society ; but good men do more, they love it for its own sake—for its religious benefits and pious pleasures.

Many useful remarks might be made on this subject ; but I must only observe, that professors need closely examine themselves, as to the ground, on which, they profess to love the house of God. If they find not such views and feelings in public worship, and such expressions of them, as recited above, they have reason to fear they are no better, and do no more

than others, even publicans and sinners. If they be, indeed, children, they will not be easy and contented in public worship, unless they feel the power of religion, and see the beauty of the Lord, as well, as inquire in his temple. Neglect of public worship, or inattention in it, are dark signs : and do, at least, argue small degrees of grace, and too great indifference, as to further attainments. I speak here, of allowed neglect and inattention : for the most upright professor has seasons, in which, he has cause to cry, *My leanness, my leanness*. But if he can feel contented in any degree of spiritual attainments, short of perfection, he has but moderate love to God and divine things. Let professors think on this.

Professors, by neglect of public worship, injure themselves and dishonor God.—They see none of his divine honor, as displayed in his house ; nor bear any part in bestowing honor upon him.—They publicly refuse to stand as pillars of the truth ; and to confess Christ before men.—They turn their backs on the protection of God's house, which he offers them, against the world, the flesh and the devil.—They lose the pleasures and comforts, which God's people feel, when, with united hearts and voices, they address the throne of grace.—They practically, contemn God's authority ; and virtually, deny their allegiance to Christ, his king in Zion.

Thus they join with the wicked to dishonor God and religion—they set a bad example before others—and become abettors of infidelity and loose morals.—Many, not distinguishing between principles, and the irregular walk-

of professors, first doubt of the reality of religion; and soon denounce the whole a cheat.—In this, they are awfully left of God—they become fit subjects for the temptations of Satan—and he will not be idle. Having no good moral principles within, they lie at the control of their passions—reason is unheeded and conscience is silent—good is their evil and evil their good.

These are the natural and actual consequences of the neglect and abuse of public worship: and coming through the medium of God's children, they dishonor God and religion, much more than all that the enemies of the cross could do without them.

This consideration calls loudly on us, as professors, to consider our ways—"to be watchful and strengthen the things which remain that are ready to die."—Do we reverence divine authority—are we wise to seek our own happiness, for time and eternity—and do we desire a plentiful outpouring of the Holy Spirit, on our churches and congregations, we shall long to see the beauty of the Lord, and inquire in his temple—we shall constantly take our families to the house of the Lord on his sabbath; and lead them daily to the throne of grace, in the morning and evening sacrifice.

This is our duty. And we have no reasonable excuse for neglect: the means are easy—the work is pleasant—and the end will be glorious. In the exercise of social worship, if not wanting to ourselves, we shall meet with God—learn our duty—obtain comfort—establish our hearts in the faith and mystery of the gospel; and thus, grow more and more into the divine likeness—we shall set a good example before others,

and lift up a mighty standard against infidelity. In this, God's glory, and our happiness are united. Let us then act in character, and walk worthy of our vocation in the gospel. And if we are faithful to God and ourselves, in public worship and social prayer, we may defy all the arts of hell and earth to separate us from Christ; or to dissolve order in society. But it must not be forgotten, that in all these things, we are wholly dependent on the aids of the Holy Spirit, for light and strength. Let us, therefore, *in every thing*, by prayer and supplication, with thanksgiving, make known our requests unto God—His grace will be sufficient for us.

ISRAEL.

On the imperfect state of holy affections in young converts.

WE find in the bible many passages, which speak of the kingdom of God, representing it as being exceedingly small in its origin, but increasing gradually, till it finally absorbs all others in itself. In one place it is compared to a stone cut out of the mountain without hands, which afterwards became a great mountain and filled the whole earth: In another, to a grain of mustard seed, which, it is said, is the smallest of all seeds, but when it is sown, and is sprung up, it becomes a great tree, in the branches of which the fowls of the air may lodge. Although these representations primarily respect the kingdom of our Redeemer in the world, yet we may doubtless with propriety consider them, as being equally applicable to the kingdom of grace in the heart of each individual member; and as suggesting this general idea, that the

kingdom of grace or real holiness is at first exceedingly small in the hearts of Christians, though by a gradual increase it finally fills the whole heart, and subdues every thing to itself.—The truth of this idea, however, that holiness is at first so exceedingly small, does not rest entirely on such a dubious application of scripture, but is fully evident from several other considerations :—as,

1. Christians may continue to grow in grace many years, and yet be far from a state of perfection. That Christians ordinarily grow in grace is plain from many passages in scripture : “The path of the just” we read “shineth more and more until the perfect day”—and, “the water, that I shall give him,” says our Saviour, “shall be in him, a well of water springing up into everlasting life.” It is equally plain, also, that after a long life of growth in grace Christians are very imperfect : Many years after his conversion, the apostle Paul could say, “O wretched man that I am, who shall deliver me from the body of this death?” And this perfectly agrees with Christian experience : After the longest life spent in the service of God, under the greatest advantages, and with the most unwearied application, Christians invariably find, that their holy affections are still in a very imperfect state. And how could this be, unless these holy affections were at first *exceedingly* small.

2. As Christians grow in grace they usually grow in a sense of their own sinfulness. Our Saviour taught, “if any man should put his hand to the plough and look back, he would not be fit for the kingdom of God ;” thereby teaching us to be prepared for unexpected trials, as well proba-

bly from within ourselves as from without. And the most striking expressions of a sense of sinfulness, which are recorded in the bible, came from persons, who had made considerable progress in a holy life. Job, after his trials had proved the reality and holy nature of his religion, says, “I abhor myself and repent as in dust and ashes :” Isaiah, after being favored with some remarkable discoveries of the majesty of God, cries out, “woe is me, for I am a man of unclean lips :” And Paul, after many years diligent profiting in the school of Christ, exclaims, “O wretched man that I am, who shall deliver me from the body of this death ?” And with this agrees the experiences of Christians in all ages : They are at first ready to think, that the victory is accomplished, but they soon learn, that they have but just entered the contest.—Now if this be true, must it not be, that they at first estimated their comparative sinfulness very erroneously ? That their sinfulness was much greater than they supposed, and, on the contrary, the kingdom of grace much smaller ? This argument receives additional force from this consideration, that, during all this time, in which this sinfulness had been apparently increasing in their own view, they had been, perhaps, in fact growing in grace ; so that the kingdom of grace in their hearts was, perhaps, never greater, than when they have the greatest sense of their own sinfulness. How exceedingly small, then, must it have been at first ? How fitly is it compared to a grain of mustard seed ?—

But how, it is asked, does this agree with the appearance of young converts ? Are not their

thoughts and affections fixed most on spiritual things at first? Is not their zeal and engagedness in religion, then, the greatest? And how is this consistent with the idea, that their holy affections are so exceedingly small?—In answer to this enquiry, the following things may be observed.

1. The peculiar situation of young converts puts a remarkable check upon their sinful inclinations. This is evidently the case under conviction: The course of their conduct is then totally altered. Much of their time is now spent in reading the word of God, in calling upon him in prayer, in attending religious meetings, and in conversing or reflecting upon the concerns of eternity; and this change is not the effect of any real holiness of heart, but merely of those views, which they now have of themselves, and their situation. These views give a present check to all their sinful inclinations, and make them appear almost totally different persons, from what they were before. And may it not be, that the influence of this check continues for a considerable time, after the kingdom of grace has been set up in their hearts? May not, therefore, a considerable portion of their attention to things of a religious nature be considered as the effect of this check, rather than the fruit of real holiness?

2. The recent and remarkable deliverance, which they have experienced, is such as must have a peculiar influence upon their natural feelings, and produce, in this way, much of the appearance of true religion. If we have been in any great temporal danger, and experienced a remarkable deliverance, it always has a great effect upon our feelings and conduct. We rejoice exceedingly in our de-

liverance, are exceedingly thankful to our deliverer, and are very ready to make him some grateful return: And, why should not a deliverance from eternal danger, by the power of God, have a similar effect? Christians are sanctified but in part, much selfishness still remains in them, and, therefore, may we not well suppose that a considerable part of their apparent love for God, and engagedness in his service, is the fruit of selfishness, rather than of true benevolence?

3. The first zeal and engagedness of young converts invariably subsides, after a certain time, and gives place to a calm, steady and rational observance of the divine commands. From this we must suppose, either that Christians, instead of growing, do invariably, after a little time, decay; or, that there is much more of the appearance of true religion in young converts at first, than of the reality. And is not the latter much the most scriptural supposition? And is not this supposition further countenanced by this, that whenever persons after conviction attain a false hope, they invariably have the same appearance as the real converts? The same attention to spiritual things, the same zeal for God, the same engagedness in promoting his cause? But notwithstanding all this, it is not supposed that they have in their breasts a single spark of divine grace to light up this appearance, and therefore, when the ferment of their natural feelings has subsided, all is gone. May it not be, then, that during the first engaged and zealous period of the real converts, true grace or real holiness in his heart, is like a mustard seed, exceedingly small, and, at the same time, so greatly obscu-

red by the rubbish of natural affections, as scarcely to be perceived.

The view which we have taken of this subject, suggests a few important reflections.

1. Young converts have much less of true religion, than what they are generally thought to have, or even than what they themselves think that they possess. Hence, in their future lives they almost invariably disappoint both themselves and others.

2. It is exceedingly difficult to distinguish real religion, from the working of natural affection. If the greater part of that, which appears in young minds, is to be thrown away, by what marks shall we distinguish that which is to be retained and cultivated? Well may Christians be directed to work out their salvation with fear and trembling.

3. Young converts should be humble. What do they find in themselves, beside the workings of natural affections, under which the small seed of grace or holiness, is almost entirely hidden.

4. They should be charitable toward old professors. If old professors are not as zealous and engaged in religion as the young convert appears to be, they are often censured and condemned, as being in a cold, formal, lifeless state and their performances greatly despised. But which possesses the greatest share of true religion? Let the young convert learn to be humble, and to esteem others better than himself?

5. True religion does not consist so much in appearances of zeal and engagedness in the worship of God, as in a calm, steady and affectionate observance of every duty enjoined in both the first and second tables of the divine law.

EUBULUS.

The obligation of children to be kind and attentive to their parents, particularly addressed to those who have parents in the decline of life.

SUBJECTS which are wholly practical have their importance as well as those which more immediately respect doctrines; and cannot be dispensed with, by those who write or speak for the religious instruction of all classes, consistently with declaring the whole counsel of God, and rightly dividing the word of truth. In illustrating the subject proposed, the following observations may be made:—

1. Those, who have parents in advanced life, may learn their obligation to be kind and attentive to them, by looking to the example of Christ.

The Saviour was the true light, which lighteth every man that cometh into the world. Every part of his life was an exemplification of the nature of true holiness. In all his relations to mankind, he did that which was perfectly right and agreeable to God's holy law. The subject before us confines our thoughts to a single branch of his conduct; viz. to his treatment of his mother. When suspended on the cross, he observed among the spectators, and standing near his cross, Mary his mother, and his mother's sister, and Mary Magdalen; and with them also John, his beloved disciple and intimate friend. To these persons how affecting, how mysterious was the scene? The mother of the dying Saviour was now probably a widow, and had been for some time. Evidence of this is gathered, from its being particularly mentioned by the Evangelist, that she came with his brethren to see Christ, when he was

fulfilling his ministry; that she was present at the marriage in Cana; that she came to be a spectator of the crucifixion of her son, without mentioning her husband, in any of these instances; and particularly that the Saviour, with his dying breath, commended her to the care of John, as if she were a woman in a lonely, bereaved state. Tho' honored above all women, by being the mother of our Saviour, she was nevertheless subject to like passions as we all are. She possessed natural affection, and was, undoubtedly, acquainted with the feelings of a mother's heart.

As a divine person, Christ was without parents, and without beginning; but as God manifest in the flesh, or as to his human part, he was born of a woman, and was nourished and brought up by an affectionate mother, whom he owned in this relation. For her in her lonely state, he manifested great kindness. He did not leave the world, until he had made provision for her comfortable support. Knowing the anguish of her soul, when she saw him agonizing in death on the cross, he pitied her case, and immediately adopted a measure which might administer some relief under her troubles. This appears from John xix. 26, 27. "*When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.*" From the phrase, "*Behold thy son,*" many receive the idea that Christ meant himself; but he evidently had reference to John. He led his mother and beloved disciple mutually to adopt each other, as parent and child. Here

the Saviour set a pattern of filial affection. Shall we say, he did this solely for his mother's sake; or shall we say, he designed herein to set an example, for those who are children, to follow? He did it, no doubt, from a sense of obligation to his mother then advancing towards old age; and what is more important, that he might in this, as in all the transactions of his life, be a light to the world. The plain language of his conduct to all who stand in the relation of children is this—Be kind and attentive to your parents in old age. Consider their trials and their wants, and let no exertions be wanting, on your part, to render the evening of their pilgrimage state, as easy and as agreeable as may be. To enforce this idea, the words of the apostle may be pertinently applied—*Let this mind be in you which was also in Christ Jesus.* The argument now used, to inculcate the duty of being kind to aged parents, is calculated to find its way to the conscience, and is not easily evaded. It supposes, that a compliance with this duty is necessary, to give evidence of being a follower of Christ, and cannot be dispensed with without reproaching the Christian character.

2. The same duty is strongly enforced in the law, and in other parts of scripture. The words of God's holy law are very explicit, which are these:—*Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.* Will it be said, that this commandment has a sole respect to children in a state of minority, and while they are under the immediate control of their parents? That it has respect to children in a state of minority, is readily admitted; but the duty

enjoined is not *limited* to them. Our parents continue to be our parents as long as they live ; and as such they are to be honored. It is true, there is a sense in which children, when they commence heads of families, are said to forsake their parents. This, however, is far from implying a disrespectful treatment of them. They then only go out into the wide world, and cease to lean upon their parents, as was the case when they were in childhood. It is clearly the spirit of the divine law, that children are to honor their parents, as long as the relation continues. But how can they be said to honor their parents, when they neglect them, or are unkind to them in old age ? We need not hesitate to adopt the sentiment, that when children are inattentive to their aged and infirm parents, they are guilty of dishonoring them, and of breaking the divine law. And he, who knowingly breaks one commandment, is guilty of all.

The obvious duty, now inculcated, was notoriously violated, by the scribes and pharisees, at least in certain cases. But, mark with what plainness the Saviour reproved them, "*Why do you also transgress the commandment of God by your tradition ? For God commanded, saying, Honor thy father and mother : and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, and honor not his father, or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*" Here, the Saviour pointedly reproved those, who had adopted a custom, contrary to God's law, which led

them to neglect their aged parents.

3. Gratitude to parents forbids their being neglected in old age. Mankind are born into the world in the most absolute state of dependence. We know they are dependent on *God*, in every period of their lives ; but in their infant state, they are wholly dependent on their fellow-creatures. Ordinarily the care of them, in this feeble state, falls to the lot of their parents ; and great is their task in nourishing and bringing them up. On their account, they have many hours of anxiety—for their sakes, they have many sleepless nights ; and, from the time of their birth, until they go away from under their care, they are continually carrying burdens for their sakes, and even afterwards. It is impossible to describe the feelings of a parent's heart. These feelings are never made known, until experience makes them known. They who have had the privilege of being brought up by parents, ought to feel a great obligation to imitate the Saviour's kindness to his mother, and to do every thing in their power to assuage the sorrows, and to lighten the burdens which come upon their parents, in their declining years.

4. The situation of parents in old age demands kind treatment from their children. How different are the circumstances of people in advanced life, from what they were in the meridian of their days ? Then, they stood at the head of their families ; their children were dependent on them ; the cares of building up society devolved on them, and they could be active at home or abroad. But, now their conditions are greatly altered ; their children

have families, and, perhaps, mostly scattered at a distance from them; necessity compels them to give up the oversight of business; their memories fail; their influence in society is gone; and they are fast decaying. The evil days have come, and the years in which they say they have no pleasure in them. The keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are few, and when they look out of the windows they are darkened. All the daughters of musick are brought low. They are afraid of that which is high, fears are in the way, and the almond-tree flourishes. In this period of life, there are many things taking place, which, to nature, are peculiarly trying and mortifying, beyond what any one conceives, until he himself comes to the period. All this is a reason why children should be kind and attentive to their parents, when bowing down under the infirmities of age. Their condition demands kindness and attention.

5. If children would do as they would be done by, they will be constrained to manifest kindness to their aged parents. They may be called upon to consider, that if their own lives are spared a few years, their parents will be in their graves, and they will take their places, and become the old people. They will experience the infirmities which have been stated, and they will stand in need of this kind and attentive treatment for which I am pleading. Let them now, therefore, do as they would be done by. Let them now teach their own children, if they have any, by their example, how old people, and people in second childhood, are to be treated. If they live within convenient dis-

tance, let them visit their parents—labor to comfort them under the burdens of old age, converse freely with them, and pray with them, as perhaps their parents used to pray with and for them. It is acknowledged, that the circumstances of children may be such, that they cannot bestow much of this world's goods on their parents, however needy they may be; but if they cannot do this, they can do other things: They can visit them, they can labor to keep their parents from having the very painful idea that they are neglected.

The subject of the foregoing address is not without its importance, tho' rarely bro't into public view. The cause of religion may be deeply wounded, by reason of inattention to the duty which has now been inculcated.

H.

MESS'RS EDITORS,

PLEASE to insert in your Magazine, the following, if you think proper :

IN an ancient confession of faith, owned by the French church, they say, as in the second article thereof, We acknowledge one God, making himself known to man, by his works of creation, providence, and the government of the world; and also, in and by his word.

And then after mentioning by name, the several books of scripture, from Genesis to Revelations, they in the fourth article say; We acknowledge these books to be canonical; and to contain the rule of faith.

In the fifth article, they say, We believe that the word therein contained, did proceed from God alone, and that these books do

contain the sum of all that truth, that is necessary to the worship of God, and to our salvation: nor is it lawful for angels or men, to make any alteration thereof, by adding to it, or taking from it; nor hereunto may any ways suffice, either any antiquity, customs, or human wisdom, judgments, edicts, decrees, councils, visions, or miracles.

In another article they acknowledge, That the holy scriptures teach us, that in the divine essence, there do subsist three persons, the Father, the Son, and the Holy Spirit.

In another article, they say, We believe that man was at first created, holy and upright, after the image of God; but by his fault fell from that grace which he received; and alienated himself from God, the fountain of righteousness, and of all good; and is by nature altogether corrupt, depraved in heart, and hath wholly lost his integrity.

In another article, they say, We believe that all the race of Adam, are infected with that contagion, which we call original sin.

In another article, they say, We believe that out of this universal corruption, and condemnation, wherein all mankind are involved; God did, in his eternal and immutable purpose, elect, in Christ, some to be delivered, not having respect therein, to any good works of their own.

In another article they say, We believe that Jesus Christ, the eternal Son of God, did assume our nature; and that in one person, he is both God and man.

In the last article of that confession of faith which I shall here mention, they say, We believe that God will have the world gov-

erned by laws, and police, to prove, as it were, bridles, to restrain the immoral lusts of the world.

How different the foregoing confession of faith, from the present creed, and practice of the Romish church! May it not be said of them, and those who are for simbolizing with them either in the Romish or in the present atheistical, and deistical errors, and delusions, as was to Lucifer of old. *Isai. xiv. 12.* How art thou fallen! And when we consider how greatly many among us have deviated from the sacred truths, and simplicity of the gospel, how proper and necessary must appear that divine direction, in *Rev. ii. 5.* Remember therefore from whence thou art fallen, and repent, and do thy first works. Let those who set themselves to oppose religion, which has for ages past, and will ever be found, to be the greatest ornament, and fundamentally necessary to the well being and comfort of any community; let those who set themselves to oppose the word of God; who lightly esteem and reject the holy scriptures, reckoning them to be false, illusory, and needless, let such, timely and seriously consider, repent and reform, lest the fruit of their own doings be recompensed upon them, as fighting against God, and forsaking their own mercies; as they love their own souls, and would consult their own highest, and best interest and good, and that of their children and successors; let them be persuaded to renounce what is so contrary thereto: and let none imagine, and say, that what is so manifestly evident from the word of God, and the experience of past ages, conducive to man's happiness and comfort, as

the religion and government, are owing merely to priestcraft, and that they are but a delusion; they who think and conclude so, are under a great and dreadful deception! and will sooner, or later, find themselves to be deceived. PHILALETHES.

The labor of persons, divinely enlightened, illustrated, and the subject applied to the conscience, in four letters, from VIATOR to CHRISTIANUS.

{Continued from p. 102.}

LETTER III.

DEAR CHRISTIAN FRIEND,

IN my two former letters I endeavored to take a brief view of that, for which, those persons labor, who have been divinely enlightened.

My present object is to help you and myself wisely to improve, what was then written. It is therefore worthy of remark, that if the observations which have been made, are just, those persons, who neither possess the Christian spirit, embrace the gospel doctrines, nor perform the common duties required of the saints, in the word of God, have never been savingly enlightened, although they may have had the common influences of the Holy Spirit, been the subjects of great awakenings and comforts, thought themselves Christians, joined to the visible church, and for many years, stately attended the Lord's supper!

There is, my dear friend, great reason to fear, that many persons who profess religion, have not the grace of God in their hearts!

In my travels, I have had considerable opportunity, in different states, towns, and societies, to

make observations upon the conduct of the professors of religion. And I have found some, who lived in the total neglect of family prayer, paid little attention to the scriptures, profaned in many ways, the holy sabbath, neglected the public worship of God, unless in very pleasant weather, were often absent upon sacramental occasions, negligent in the religious instruction of their families, upon sabbath days, and upon all other occasions.—I have found their examples bad, in several other respects: I have seen some to be light and vain, and in a degree profane in their conversation, slack in paying their debts, worldly minded and covetous!—I have seen others idle, profuse, fond of taverns and places of public resort, fond of ardent spirits, and of loose and unprofitable company!!

Many persons conduct, as tho' they imagined nothing more necessary to constitute a Christian, than to belong to the church!

How many who profess religion, discover no relentings of heart for sin, make no pretensions to communion with God, lay no special restraint upon their appetites or passions, and rarely or never speak about religion, unless it is to cavil at some of its most essential doctrines? How many, instead of *letting their light shine around them, so that others by seeing their good works, might be led to glorify their father, who is in heaven*, wound religion in the most sensible manner, giving great occasion by their deeds, *to the enemies of God to blaspheme*? And do it with impunity? For in this day of declension it is next to impossible, so far as I am acquainted, to support that strict discipline, which would be for the honor of religion!

It is with extreme pain, I have mentioned the foregoing failings! I should never have done it, if they were of a private nature, but they are generally known, and in the mouth of every infidel. If it were possible I would gladly hide them from the world! But it is utterly impossible! It appears therefore to me, to be lawful and expedient, to mention them in this letter, for our warning, in as much as the apostle has said 'let us not sleep as do others: but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night. But let us who are of the day be sober, putting on the breast-plate of faith, and love, and for an helmet the hope of salvation.'

We are always in danger, my Christian friend, of being injured by bad examples: 'Evil communications corrupt good manners: And 'One sinner destroyeth much good.' We are particularly in danger, from the bad examples of the professors of religion, 'the light of the world,' and ought to be on our guard. Were it once to become fashionable for professing Christians to have nothing but their profession, and occasional attendance upon the Lord's table, to distinguish them from the world, we should be in danger ourselves, of growing cold and careless, and of giving a deep wound to that blessed cause, we, professedly, wish above all things to advance! I hope we should not finally apostatize! I know we should not, if the special grace of God has ever taken possession of our hearts, for Christ hath said—'And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.' But we might lose

our first love, and wander far from the path of duty, and become for a season blind guides to our fellow-sinners! We ought carefully to guard against a spirit of apathy, and labor to keep our hearts glowing with love to God and good-will to men. Instead of indulging ourselves in irregularities, we ought 'to walk circumspectly, not as fools but as wise. Redeeming the time, because the days are evil:—to possess that faith which is not dead—to have a hope different from that of the hypocrite's: which, shortly will be 'as the giving up of the ghost!' We ought to be looking for that blessed hope, and the glorious appearing of that great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

True religion, we may be assured, has no tendency to make persons trust in an old experience, nor careless in their manner of living; but desirous of fresh anointing from the Lord, of breathing the spirit of real piety, of contending earnestly for the faith once delivered to the saints; and of 'adding to their faith virtue, and to virtue knowledge. And to knowledge temperance: and to temperance patience, and to patience godliness. And to godliness brotherly kindness, and to brotherly kindness charity.'

Those persons who are satisfied with their present attainments in religion, it may be presumed want religion, only as a traveller does a boat, to carry him over a river which he cannot ford, and if they could only be safe, they would not trouble themselves about it! Christ and his cause would have no share of their affection nor ser-

vice. Though they may now hope to be saved by his merit, they have no friendship to him. We may safely conclude therefore that their 'hope,' is not 'sure and steadfast.' Those who have this hope, always love the object of their hope for his own sake; 'whom have I in heaven but thee? and there is none upon earth that I desire besides thee;' and they labor to 'purify themselves as he is pure.'

Religion is not a thing which lies dormant, but a living operative principle in the hearts of those in whom 'God hath shined to give the light of the knowledge of the glory of God in the face of Jesus Christ;' or it consists in holy exercises, and a corresponding conduct: 'He that believeth on me, as the scriptures have said, out of his belly shall flow rivers of living water'

It is totally in vain for persons to pretend, that they profess religion, if they are destitute of all the graces of the Holy Spirit, deny the distinguishing doctrines of grace, and allowedly walk like the 'enemies of the cross of Christ!' 'Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit: A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.'

Notwithstanding the imperfections, which I have mentioned, of some of the professors of religion, I must say, I have generally found more or less wherever I have travelled, who appeared not to love in word and tongue, but in deed and in truth: they have not only carefully attended to the ordinances of the gospel,

which I think all who love Christ ought to do, but appeared to understand the holy nature of religion, and conscientiously to enter into the practice of it. They have said, and appeared to say it, in the sincerity of their hearts: 'Wisdom's ways are ways of pleasantness and all her paths are peace. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey comb.'

I am yours, &c.

VIATOR.

(To be continued.)

A Narrative of a Revival of Religion in the South Parish of KILLINGLY, in the years 1800 and 1801, communicated to the Editors by the Rev. ISRAEL DAY, pastor of the church in said Parish.

GENTLEMEN,

I HAVE read, with pleasure, the various accounts of the revivals of religion, in a number of towns, in this state published in your useful magazine.

When I reflect on the moral state of man, and the treatment which the gospel of our blessed Redeemer has met with, in our churches and congregations, I feel disposed to join with my brethren, in devout admiration; that God should look upon us, and make us so gracious a visit: on the other hand, when I call to mind the covenant between the Father and the Son, the revealed mode of God's supporting his church,

by bringing those who are of us to build the old waste places, and to repair the breaches of former generations; that this is effected by the spirit of the Lord, being poured out on the seed of his people, and his blessing on their offspring; the promise of success to the gospel, that the gates of hell shall not prevail against the church of Christ; that her sons are to come from far and her daughters from the ends of the earth; that Christ is to have a seed that shall serve him, which shall be accounted to the Lord for a generation; and as God has told his people that he will never leave Zion till all things which he has promised her be fulfilled.— These things bring us to look for those displays which God is now making with reference to Zion: and, also to long and pray for greater things than have yet taken place, which tend to encourage the friends of Zion and confound infidels. From a conviction of these things I am induced to give a narrative of the late work of God in the fourth parish, in Killingly.

In the year 1776, it pleased God to send down the divine Spirit, on the people, like gentle rain, which lasted, by its convincing and converting influence, though not in any extraordinary degree, for more than two years. In which time, there were about fifty persons received into the church. From this time, the friends of Zion gained ground, which was not wholly lost, for twelve years. In the year 1788, it pleased God, once more, to look, in mercy, on a people who had abused his kindness, and were ripening fast for divine judgments. By the sovereign influence of the Holy Spirit, he set home his word preached and means enjoy-

ed, in such a manner, that dry bones began to shake, and many were hopefully made alive, as appeared, by their after walk and conversation. At this period, about forty persons were added to the church.

I would here note, that, from the first mentioned time, of the revival of the work of God, there has been a conference meeting kept up, in the middle of the society, for the most part, weekly, till the present time. In which, the children of God have had comfort, in praying for the peace of Jerusalem, and have found that they do prosper who love her.

For a number of years, after the last mentioned revival of religion, there was great harmony both in the church and congregation; till an unhappy dispute arose, about removing the meeting house; which was very prejudicial to the peace and harmony of both. This dispute lasted for a number of years: and it is to be feared that, with some individuals, it will last, as long as they live. It is likely that prejudices in such things, are, in many instances, a means of Satan's making the bands of sinners strong; and, that they never find out their fatal mistake, till they are lost. As there were many removals, from the church, by death, and some to distant parts of the country, it was greatly reduced in numbers, and those who remained, had in some measure, left their first love. Thus, from the foregoing unhappy circumstances, it seemed, for a season, that the church and congregation were like a ship, at sea, tossed in a storm. At the same time, while these contentions opened a door for the increase of vice, sinners were not backward to improve their opportunity. But a

merciful God, in some degree, calmed the tumult of the people ; the body of the church became comfortably united, our meeting house decently repaired, and there was a little more prospect of enjoying a degree of peace and order among us. But, after all, it was painful to observe the low state of vital piety, family religion and practical godliness.

However, notwithstanding all these embarrassments, God was pleased to appear on the side of truth. In the beginning of October 1800, there were some appearances which began to encourage the praying faint. About the same time, we were favored with a visit, from a young man, in the ministry, from the state of New-Hampshire, who was formerly from this parish, and was one, who appeared to be a subject of religion, among us, in the fore-mentioned revival, in the year 1788 ; having been absent almost twelve years. At the close of a sermon, he gave the people an account of the work of God, among the people, where he resided. He then addressed those who were his former companions, by enquiring of them, the state of their souls, &c. This seemed to be a means of rendering the whole assembly very solemn. In the evening a conference was attended and a larger number of young people were present, than usually met, on such occasions. At the close, the people were informed, that our weekly conferences, would be attended, at my house : and as there appeared to be a degree of thoughtfulness taking place, on the minds of some ; they were admonished not to stifle the motions of the Holy Spirit, but to meet with their Christian friends, the next Friday, to confer

further on the important subject. In the course of the same week, I called at a house, to converse with a young woman, whom I found before, under some awakening. When I came to converse with her, I found her under deep impressions of soul : her mother, coming into the room, was somewhat affected, knowing that something affected her daughter, but did not know that it was a concern for her soul. I found the mother was in the like case. On Friday, the time for our conference, instead of a few, as formerly, my house was filled ; and solemnity sat on the countenances of many ; while a few were pricked in their hearts. It soon began to appear that many had been under serious impressions, for some time, and kept it to themselves ; but now, were under necessity of making it known.

From this time, our meetings for preaching and conference were crowded and solemn. We were under necessity, for want of room, of leaving a private house and the school house, and of repairing to the meeting house. For a number of months, in the winter season, it seemed that eternal things engrossed almost the whole attention of the congregation. All appeared to be interested in the truths, doctrines and duties of religion.— Thus, they were anxious to hear and know what they should do to be saved.

My house was frequently resorted to, by enquirers, and the scenes were truly affecting. Persons, from twelve years of age, to forty, and so on to sixty, just beginning to know that they were sinners, against God. They, who had often heard of their dreadful state, while stupid, now began to confess, with tears, that they were

under the curse of God's holy law: that, all their lives, they had despised Christ and his religion. Some seemed to awake, as from a dream, and wondered that these things had never been seen by them before. One expressed herself thus, "When I was first awakened, I thought my life must be reformed, and I would set about the work of reformation, in earnest; but I soon found that my heart was so wicked there was no reforming it. I found that God must change this heart of mine, or I was undone forever." Others, when first awakened, had views of their sins of omission and some actual sins which they had committed; but by being followed, by the spirit of God, they soon found that their hearts were at enmity with God: and, in some instances, persons have said, that their unhappiness was, that they felt sensible enmity against God. It gave them pain to see what God was, and what he was doing and would do. God made use of various means to awaken the careless, besides the preaching of the gospel. Sometimes passages of scripture came like arrows to the heart. Such as these; "*The axe is laid to the root of the tree, every tree that bringeth not forth good fruit is hewn down, and cast into the fire. The Lord is a God of knowledge, and by his actions are weighed.*" One, who had religious parents and ancestors, was struck with the thought, that the piety of the family should cease in him. Some, that their husbands, or wives, or their young companions were setting out in religion and that they were like to be left. The thought of being left of God would often strike them to the heart.

As the work of conviction in-

creased, they were driven from their hiding places, and obtained more clear and distinct views of the extensive nature of the divine commands; and found their hearts to be a fountain of iniquity, from whence flowed all their actual sins. Those, who were brought to receive the light of divine truth shining in the face of Jesus, previous thereto, were made sensible, that in heart, they were so opposed to holiness, - that they lay wholly at the mercy of God; that God would be just to cast them off forever; and that his declaration, "*I will have mercy on whom I will have mercy,*" was their only ground of hope; that it would be just in God to leave them to be vessels of wrath, fitted for destruction; or, if it should please him, to bring them to a cordial submission and make them vessels of mercy, prepared for glory, it would be all grace; and that they, of all the saved race, should be most indebted to sovereign mercy. As to those, who are viewed hopefully converted; with respect to the manner and circumstances of obtaining comfort, and the degree of joy and peace, there has been a difference. In a few instances, their conviction has been short and their joy sudden, being filled with admiring views of God, discovered in his law, in his gospel, and in his righteous government. The words of the Psalmist were sweet to them.—"*The Lord reigneth, let the earth rejoice.*" Also, the natural world appeared to shine with divine lustre, and in its various ways, to praise God; and, they said, they longed to join in praising him forever. But, it was the case with many, that their convictions were long. Some persons, who were brought up in

families, where religion had been maintained, had been under convictions, at seasons, from their childhood. By the Spirit of God, such were, often, brought gradually to hope that their hearts were brought into submission to him. It was often the case, that this was effected, by a reflex view of the working of the Spirit of God on their hearts. In some instances, such, on receiving light, concluded that their convictions were gone and God had left them to a hard heart; for, before this change, they had thought, if God should convert them, they should not only look on themselves as very holy and good, but they should know that God had renewed their hearts, by his grace. But, now, to see themselves such wicked, ill-deserving and hell-deserving wretches, as much so and if possible more so, than they were before the time of their awakening, it could not be that their hearts were renewed by grace, tho' they sensibly felt the contention between God and their own hearts to be at an end. But, by being often bro't to give up themselves, and all that was dear to them, into the hands of a sovereign God, without any reserve; by beholding the beauty and excellency of the divine law, which condemned them; the glory of Christ as the end of the law to all who love and believe on him, they could not refrain from believing, trusting and committing their souls to him. Some have said, that their views of the sufficiency of Christ were such, that if they had *many souls*, they would trust them *all in his hand*, and hope for salvation in his name.

Previous to the religious attention among us, public worship was greatly neglected by many

whole families, as well as by individuals; but when God began to work, how comforting to Zion's friends, to see them flocking to hear the word preached, on the sabbath and at other seasons! It appeared, that they felt themselves interested in the things which they heard. We had no disorder, or outcries, so as to make any disturbance in our public meetings; yet the solemnity was like going to the grave, or to judgment. No one, but those who know by experience, can conceive the joy which has taken place among the people of God. In regard to family prayer; in some instances, where there were but very few, who called upon the name of the Lord, formerly, now almost whole neighborhoods have engaged in this duty; that if one were to pass among them, at certain seasons, he would be constrained to say, surely God is in this place. Parents, in a public manner, devoting themselves, their little ones, and all that they have to the Lord.

How pleasing the seasons, to behold the aged and the young of both sexes leaving the follies, peculiar to their age, and becoming followers of the lowly Jesus. The pious parents' heart, in a number of instances, partook of joy inexpressible to see the divine blessing poured on them, agreeably to the promise, in Isaiah, "*I will pour my Spirit upon thy seed, and my blessing upon thine offspring;*" to see those, who were of themselves, arising and building the old waste places, and repairing the breaches of former generations. In a few instances, almost whole families have been affected, and they have espoused the cause of Christ, before a vain and deluded world.

Since the work of God revived, in this place, sixty-four persons have been united to the church; and ninety have been baptized, on their own, or on their parents' account. On one sabbath, six households were presented and baptized, containing twenty-three children. This circumstance, accompanied with a sermon, on the duty of parents to their children, under the divine agency, was made a mean of good to many. It was noticed by children. In one instance a child asked her mother, who made no profession of religion, "Mamma, why am not I baptized?" This went to the mother's heart. We hope the wound was healed by the blood of Jesus, and she enabled to give herself, her children and all that she had into the hands of God.

Those who have made a profession of religion, in this time of attention, have appeared to adorn their profession, by their observance of the commands of Christ; but should it be the case, that in a short time we should have exceptions to make, because some return, like the "dog to his own vomit again; and the sow that was washed, to her wallowing in the mire," it ought not to be noticed as any thing against religion; but an evidence of the depravity and treachery of the human heart. Tares are often found among wheat, and false professors among real Christians. God has seen it needful to leave some of his own children to fall, to try them, thereby to make them more fit for their master's use and service. And if some poor hardened sinners are wishing that those who have deserted their company may turn back; God may according to his word send them this delusion, and let them try to feed

their souls with the sins of his professing people. While the sinners' hearts are hardening and preparing for destruction; God calls the backslider, he returns, condemns his shameful apostasy, and by making confession, he brings glory to God and shame upon sinners. Sinners, in a day of divine grace, should fear, lest while they are watching others and neglecting their own souls, the Spirit should be quenched, and that come on them spoken by the prophet to Israel in their rebellion; "that they might go, and fall backward, and be broken, and snared, and taken." Though we fear that some who have appeared to run well, for a season, will apostatize, and thereby grieve the generation of God's children; yet we hope better things of many, who have appeared to embrace the truth, in this joyful season, and things that accompany salvation. We have raised expectations, that God who has exerted the power of sovereign grace, in changing their hearts, will put forth the same exertions, in keeping them, through faith, to eternal life.

There are many, who cavil at the similarity of the accounts given of the work of God, in various places, and the likeness of individual narratives; and would fain suggest that these things were learned from each other; but if such persons would call to mind, and carefully attend to the following things, they would be constrained to say, that their likeness was an evidence of the truth of them, viz. The natural hearts of all men are alike, in the same state of total moral depravity.—All men have to do with the same God. All men have a similar monitor or conscience within them; are under the same law;

hear the same gospel; enjoy the same bible, and means of religion. All men are called, or moved by the same spirit; are in the same world and are bound to the same eternity. From these considerations it is not strange, that persons who never saw or heard of each other, when born again by the spirit of God, should speak the same things; and when met, should converse as though they had been born of the same parents and educated under the same means. This, instead of being an argument against religion is a clear proof that it is from God.

And now, may the God of hope fill us with all joy, and peace in believing; and grant that we, who have named the name of Christ, may depart from iniquity. Amen.

From yours, &c.

ISRAEL DAY.

Killingly, August, 1802.

Letter from a Father to his Son.

August 2, 1801.

“DEAR SON,

“YOUR letter, of the 20th ultimo, now lies before me—I have perused it with some consist of feelings. You well know my sentiments in moral things. “In the name of common sense, with confidence, with boldness and assurance,” you ask, “what we were made for, if not to live to ourselves?” I shall not search for arguments, a priori, I shall take for granted what is particularly asserted in the holy scriptures. 1 Cor. x. 31. “Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God.”—In another place it is said, “the love of Christ constraineth us, that they who live should not henceforth live to them-

selves, but to him who died for them and rose again.” The pious psalmist says, “Whom have I in heaven but thee? and there is none upon earth that I desire besides thee”—“God is the strength of my heart, and my portion for ever.” The psalmist also addressing his own soul, says, “Return unto thy rest O my soul”—“Cleave unto the Lord your God”—O taste and see that the Lord is good”—“In thy presence is fulness of joy, and at thy right hand there are pleasures forever more.” It is also asserted in Gal. vi. 16. “As many as walk according to this rule, peace be on them.” The word of God, my dear son, is the rule to direct us in all our walks in life. And that person who chalks out a rule for himself by fabricating a theoretic scheme, founded on his passions, or on some visionary phantom, existing no where but in his own distorted imagination, must float very loosely, and precariously on the tide of life. “In vain will you search for happiness,” as you express it, “by plowing the trackless ocean, or roaming in solitary wilds.” No person can be happy in this world when he avoids his duty, and no one is so wretched as he who takes himself out of the divine protection. You further say, in your letter, “Can we enjoy this life without strictly adhering to this principle of self-love? Certainly we cannot.” Alas! my son, what an inference! what a conclusion!—I acknowledge a person is to regard himself and to seek his own happiness; but he is to do all this in God’s appointed way—God is the chief good in the universe, and the happiness of all created intelligencies consists in the enjoyment of him. The good man,

in scripture, is represented, as "seeking not his own." 1 Cor. vi. 19, 20. "Ye are not your own for ye are bought with a price—therefore glorify God in your body, and in your spirit, which are God's."—Now, my son, put your trust in God, and submit on gospel terms, and your mind will be calm; the rugged road of life will appear to be smooth and delightful in the discharge of duty.

"Those doctrines which you mostly oppose, are, the *decrees*, *election*, and the *divine sovereignty*. But permit me to assure you, that they are connected with the atonement by Christ, and are the most comforting and consoling doctrines in the bible; in short, they are the only hope of the true child of God.

"I now proceed to take notice of another sentence in your letter. "I do not wish by argument to convince you that I am right, but it must be more than human wisdom and foresight to convince me that I am wrong, the reason is, I don't intend to be convinced." O my son, what an astonishing determination is this! Bring arguments as many as you please, but don't make assertions—I am always willing to lay myself open to conviction, by coolly and candidly discussing a subject, and why had you not better suspend your opinion, for a while, in things that you cannot comprehend, than to make a rash conclusion at the age of sixteen. When you speak on political subjects, you totally turn the tables; you say, "But before we form our judgment, we ought to examine it more minutely." Why, my son, ought we not in our moral concerns to examine the subject still more minutely? Do not rash

conclusions in matters of infinite moment denote an obstinate, and perverse temper of mind, or a heart totally opposed to holiness and all moral good? Pause a moment, and ponder, sift your sentiments—retire alone in your closet, submit yourself to God, through the merits of Christ, and ask the divine aid and direction. To be really virtuous is the great lesson before us, and every accomplishment, and every acquirement to the exclusion of moral goodness, are comparatively less than nothing and altogether vanity.

"You also remark, that the passage which I quoted concerning the ancient Hebrews, "does not apply in the present case, because mankind (you say) at the present day are totally different from what they were centuries ago." Why, my son, does it not apply; the human heart has been the same in all ages. Envy and malice were conspicuous in Cain—intrigue and sycophancy in Absalom—blasphemy in Rabshakeh—murder in Hazeel—enormous pride in Haman, and cruelty in Herod. What can be the difference? Surely nothing, only mankind in the present period of declension, are more refined in wickedness. But the divine government is the same, and God will not deviate from his ordinary course, in the dispensations of his providence, and in his dealings towards mankind because of their refinement in sin. I consider you, now, my dear son, in that dangerous period of life, when you are most exposed to the allurements of temptation; I have many an anxious hour, fearing that you will indulge habits of thinking, that will lead you to infidelity. In my remarks to you from time to time, on the subject, you have

thought me too severe and illiberal, and that my bodings were ill founded; but by your own account, you are exposed to the company of infidel declaimers; you listen to their wit, their brilliancy, and gay rhetoric, and you silently applaud them for their skill in reasoning, their boldness of thought, and the polish of their manners. No person will all at once discard the early impressions, of a religious education, inculcated by pious parents, and adopt sentiments in their stead, which are addressed only to the passions.

“From early life, some persons grow up into a state of confirmed infidelity, “from a froward, perverse natural temper.” But this frowardness of natural temper and disposition, I am far from thinking, applies to you; I am ready to acknowledge that you have been an obedient and pleasant child from your infancy. You have been thoughtful and serious in childhood, and your mind has been tenderly impressed with religious truths. The awful realities of a future state have stared you in the face, and you have formed resolutions, that you would live a religious life. The divine law has been brought home to your conscience. When the Holy Spirit has visited you, and earnestly offered you the rewards of an heavenly inheritance, how exceedingly important was it for you then to accept of the terms of salvation, thus offered by your Redeemer! The ordinary way that God deals with sinners, is to send his Holy Spirit; he urges, he strives and impresses their minds with the great and solemn truths, that relate to their eternal interest and welfare. And upon a sinner’s refusing to submit and accept salvation, the divine energies are

withdrawn from him. It is rare for persons who have had a religious education, not to have some sober reflections, and bitter remorse of conscience for their sins, but by frequent relapses, after repeated calls and warnings, their hearts become more and more hardened, their consciences become seared and callous, till finally God gives up such sinners to judicial hardness of heart, or as it is expressed in the language of holy writ, “He swears in his wrath, that they shall never enter into his rest.” After the repeated warnings, and visitations of God’s Holy Spirit, and after as many rejections by the sinner, with what fitness, with what propriety, may *Wisdom* utter her voice and say—“Because I have called, and ye have refused, I have stretched out my hand,” yes repeatedly, and in the most pathetic and tender manner have “I stretched out my hand, and ye have not regarded”—Yes, “ye have set at nought my counsel and would none of my reproof; I will now laugh at your calamity, I will mock when your fear cometh.” Yea, when the terrors of death shall seize upon you; when the stings of an abused and affrighted conscience shall pierce your very soul on a death bed, I will be so far from affording you any comfort or consolation that I will laugh and mock.—Alas! how terrible, and awful is the state of the dying sinner, bereft by an avenging and holy God of a single gleam of hope! In the common course of God’s dealings with sinners he omits nothing, on his part, to withdraw them from evil; he is ready to grant them freely his grace and Holy Spirit, and God does not forsake them till after they have

thus repeatedly despised his counsels and abused his patience.— This sets the faithfulness, the goodness and justice of God in a clear point of light, and shews that men may be happy if they will—and if they refuse, the fault lies at their own door, and they themselves are the procurers of their own ruin and final perdition. Reflect, my son, a moment and consider—Remember that he who takes himself out of the divine protection, is doomed to perplexities, and gloomy, foreboding fears—he often flies from object to object in pursuit of some momentary pleasure that he may lose in them the remembrance of his real condition. Your happiness, your real good lies near the heart of your father, and when he even suspects that any of his children are swerving from principle, and deviating from the pleasant paths of wisdom and duty, it pierces him to the heart.

“Towards the conclusion of your letter, from a consciousness that you had suggested wrong sentiments, you suppose that your letter would be unentertaining to me; “if so,” you say, “destroy it.” No, my son, I don't destroy letters, and I hope you will not be so ungrateful, and unfilial, as to destroy this.—Read it over and over again, and think of it—and I pray God to give you a heart to know the things that belong to your peace before they are forever hidden from your eyes. O my son, let not the fascinating charms of a delusive and tempting world lead you astray from duty, for in refusing to obey the calls of wisdom, and by setting at nought counsel and reproof, the heart strangely becomes at variance both with religion and principle.

“I subscribe with the utmost tenderness, your very affectionate father.”

Extracts from the Son's letter, in reply to the foregoing.

Yale-College, Aug. 2, 1802.

“DEAR FATHER,

“THIS day completes one year since I received your letter dated Aug. 2d, 1801, since which time various events have occurred, which may not be uninteresting or unentertaining to you. When I received your kind and affectionate letter, dated as above, it excited such emotions in my mind, as ought never to be indulged by a son, towards a parent. At that time I thought you to be exceedingly cruel towards me, and that you were unreasonably severe, in urging and pressing me to attend to those things, which then appeared to me calculated only to render my life unhappy, if not completely miserable. Your letter, together with sundry other letters which you wrote before and afterwards, was replete with such ideas and sentiments, that my reason compelled me to yield to their truth, while my heart was totally opposed to every thing you suggested for my consideration. At the same time, I studiously employed myself to find out something either from scripture, or from the sophistry of Voltaire, or other infidel writers, which would in some measure obviate your remarks and quiet me in my own sentiments. In combatting the subject with you, you will recollect that I quoted the following texts of scripture, viz. Eccl. vii. 16. “Be not righteous overmuch; neither make thyself overwise: why shouldest thou destroy thyself?” or as it is expressed in

the Hebrew, Why shouldest thou be desolate? Also chap. xi. 9. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes." You will notice here, that I did not include the latter part of the verse, (viz.) "But know thou that for all these things God will bring thee into judgment." Thus I collected detached texts to answer my purpose. In short, I had recourse to a "Refuge of lies," "and to that falsehood which smiled on my guilt." Not satisfying myself with arguments derived from scripture, I turned my attention to the writings of those men who had boldness enough to assert that the scriptures were false, and an imposition on mankind—that religion was priestcraft, and "death was eternal sleep." Pondering over their sophistical arguments for some weeks, I almost reasoned myself into a belief of them, yet in my retired moments, the truths of divine revelation stared me in the face—and I could not but acknowledge their worth and importance. I had, at times, dreadful apprehensions of the consequences that would result from a disbelief of them. I conceived that the doctrines of the divine decrees, election and sovereignty, were altogether inconsistent with my free agency—and that for God to punish a sinner forever, when he had determined all his actions, was arbitrary, partial and unjust. During these conflicts, and struggles of my mind, and knowing that God must be holy, just and good, and that his word was true—I thought that as I could not serve him here with such a temper and frame of mind as

were required, and that I should never be any better—I was led to believe that to rid myself of the troubles and perplexities of this life, and go into a future state, would be far preferable. I believed also that God had given me up to hardness of heart, and to blindness of mind, and had consigned me to eternal misery. With these dreadful apprehensions, I supposed no good could result from my continuing here in this world, a day or a moment longer."

In this situation, his mind being greatly agitated, and assailed, at times, by the most shocking temptations, he continued during the fall of 1801—after giving the particulars of which, he proceeds.

"In the beginning of the last winter I came to this determination (viz.) to live a life of external morality in order to render my friends happy—Still believing that when death should close my earthly career, hell would be my portion forever. I thus resolved to think no more of a future state, but I was now and then overtaken with this terrible truth, that my works must be brought into judgment. The sudden death of a friend, or an acquaintance, would alarm me. I often called to my remembrance the awakening sermons that I had heard from the desk; nor could I wipe from my mind the awful denunciations of my bible. All these combined would occasion the deepest anguish in my soul. At these times I was extremely unhappy. Life appeared to be a burden, and what heightened my misery, was the peace and happiness that Christians enjoyed. To see those of my classmates, who were religious, walking calmly along thro' this vale of tears, without a murmuring or repining sigh, and submit-

five to the divine law and government, was a source to me of the deepest affliction. Thus was I alternately calm and secure, and afflicted with bitter remorse. Sometimes I was unable to pursue my studies, and at others, I studied merely to expel those thoughts, which lay with so much weight on my mind. I continued in this situation, that I have now related, till the 6th of May last, when upon reviewing my life for months past, and reflecting on the course that I had pursued, and the many resolutions that I had formed of destroying my life, I fell into a state of dejection and despair. I more fully believed, than ever, that the torments of hell, were to be my everlasting portion, and that remaining here on earth enhanced the misery to which I thought myself inevitably doomed. I felt fully confident that God in his wrath had said, *Depart from me thou worker of iniquity.*"

From this, to the 9th of May, which was the sabbath, the anguish of his mind seems to have risen to its height; during which period, he was powerfully attacked by the adversary, and his mind filled with horrid temptations. The state of his mind, and the relief which he experienced, on the sabbath, he relates as follows:—

"I was very much distressed all the forenoon, was in pain of body, as well as in exquisite horror of mind, and concluded that nothing but death could mitigate my sufferings.—But alas! who can fathom the love and benevolence of an all-wise creator? He had reserved me for something which I did not expect. About one o'clock in the afternoon, having my bible in my hands, and turning from one

end to the other, I happened to cast my eyes on this passage in the cxxxviii. Psalm, "In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul." Upon reading this passage, something which never entered into my heart to conceive now poured in upon my soul like a "mighty rushing wind." Every thing now appeared like a new creation. The day which had appeared before this time, dark, dismal and gloomy, now appeared uncommonly pleasant. Christ my only Saviour, whom I had so long despised and persecuted, now appeared altogether lovely. The bible above all other books appeared the best and the most important. The pain of body under which I labored, but a few hours before, was gone. In short this was one of the most agreeable afternoons that I ever spent in my life. Every thing appeared perfectly right in the divine government; I felt submissive, and rejoiced that God was on the throne, and I felt fully resigned to his holy law, as being just and good, and I hope I shall never feel otherwise. From that day to the present I have enjoyed myself uncommonly well. My chief delight has been to worship God, who from his boundless goodness, has been pleased to manifest himself, by his grace to me, who am the greatest of sinners.—I consider myself, dear father, as a brand snatched from the burning. I am now resolved to devote the remainder of my life to the service of my Redeemer; and finally I hope that I may be made a trophy of his grace in his heavenly kingdom.

"Thus I have given you a brief account of the scene through which I have passed, and with all

filial affection I subscribe myself your dutiful son."

Religious Intelligence.

Hampshire Missionary Society.

Extracts from the Report of the Trustees to the Hampshire Missionary Society: at their annual meeting at Northampton, on the last Thursday in August, A. D. 1802.

THE Trustees of the Hampshire Missionary Society, in conformity to the sixth article of the Constitution, make to the Society the following Report of their doings, since their appointment in January last;—of the pleasing prospects before the Society;—and of the measures which the Trustees judge to be proper for accomplishing the benevolent and pious designs of the Institution.

The Trustees entered, immediately, upon the important duties assigned to them. Copies of the Constitution of the Society and papers, to obtain subscriptions to its funds, were sent into the several towns, and parishes of the county; and expedients were employed to procure returns of the donations and subscriptions obtained. Instructions for the direction of the Missionaries and an address to the inhabitants of the New-Settlements were formed and printed.

As soon as sufficient information could be obtained of the state of the Society's funds, measures were adopted for procuring suitable Missionaries; and five hundred dollars were appropriated for the payment of Missionaries the present season; and three hundred dollars for the purchase of

Bibles and other pious Christian writings to be distributed in the New Settlements.

Under the appointment of the Trustees, Rev. *Samuel Taggart*, and Rev. *John Taylor* have entered on a mission to the counties of Montgomery, Herkemer and Oneida in the state of New-York, to be employed on the north side of Mohawk river. Mr. *Taggart* began his tour about the last of June, to continue in the service of the Society sixteen weeks, with liberty to visit for three weeks the counties of Chenango and Onondago, to preach to the people and gain information of their religious state. Mr. *Taylor* followed him about the middle of July, and is to join and co-operate with him for the term of twelve weeks.

Under like appointment Rev. *Jonathan Grout*, early in July, began a mission to the new settlements in the District of Maine. His engagement is for sixteen weeks. In the second week of August, Rev. *Enoch Hale* followed Mr. *Grout* with directions to join and co-operate with him for twelve weeks.

These Missionaries have so lately commenced their labors, that the Trustees have not been able to obtain any very interesting intelligence from them to communicate to the Society, excepting that the three first named have arrived, in good health, at the places of their destination, and have entered upon their work with a becoming activity and zeal and with flattering prospects of accomplishing the object of their mission with happy success. The acquaintance which the members of the Society have with the characters of their Missionaries will, it is presumed, excite, in addition to their fervent prayers, and

thanksgivings to God in their behalf, the pleasing expectation of their fidelity and good success.

The appropriations made for the purchase of Books have been carried into effect as far as circumstances would admit of its being done advantageously for the Society. One gross of Bibles, five dozen of Janeway's Token for Children, and thirty copies of the select Sermons lately published in this county have been purchased. An impression has been made of 1000 copies of Doddridge's Address to a Master of a Family, and of the same number of the Assembly's shorter catechism. Nineteen copies of Dr. *Lathrop's* Sermon, entitled God's challenge to Infidels, have been contributed. Five hundred copies of the Trustees Instructions to the Missionaries and their Address to the inhabitants of the new settlements have been printed: And Proposals are issued for reprinting Dr. *Lathrop's* four Sermons on the mode and subjects of Christian Baptism, and his two Sermons entitled Christ's warning to his churches to beware of false prophets. Measures are also pursuing to procure *Doddridge's* Rise and Progress of religion in the soul, and *Fuller's* Gospel its own witness, that they may be ready for distribution another season.

The Trustees have sent on for distribution by the hands of their Missionaries, six dozen of Bibles, five hundred of *Doddridge's* Address to the Master of a Family, one thousand of the shorter Catechisms, five dozen of *Janeway's* Token for Children, fifteen of the Select Sermons, nineteen of *Lathrop's* God's Challenge to Infidels, and eighty of the Trustees Instructions and Address.

There have been collected for

the use of the Society 1163 Dollars 77 Cents, of which sum 27 Dollars 58 Cents are now in the hands of the Committee of the Trustees, ready to be delivered to the Treasury, and the remainder has been paid into the Treasury and the Treasurer's receipts for the same are in the hands of the Committee; 372 Dollars 14 Cents are now due to the Society and remain to be collected; 432 Dollars 42 Cents are payable annually in the month of January for the six following years; 4130 Dollars 43 Cents are the total amount of the subscriptions and contributions which have been made by pious and liberal benefactors to the Society.

The infancy of the Institution has not furnished time for the Society to realize the joyous fruits of their liberality in its happy effects among their brethren of the New Settlements. But the rich blessings, which have been experienced, in various and distant regions by similar institutions of an earlier date, may well excite in this Society pleasing and joyful hopes "that the merciful Jesus, who hath shed his blood for sinners, will acknowledge and bless them also, in their sincere and ardent zeal to promote his kingdom in the salvation of immortal souls."

Berkshire Missionary Society.

ON the 21st of Sept. the Missionary Society in the counties of Berkshire and Columbia held their annual meeting at Pittsfield. The following officers were chosen for the year ensuing, viz. Rev. *Ephraim Judson*, President, the Hon. *Timothy Edwards*, Esq. Vice-President, the Hon. *William Walker*, Esq. Treasurer, Rev.

Alvan Hyde, Secretary, and Rev. *Oliver Ayer*, Clerk.—The Rev. *Dr. Stephen West*, the Hon. *Timothy Edwards*, Esq. the Rev. *Ephraim Judson*, the Hon. *William Walker*, Esq. the Rev. *Thomas Allen*, *Elijah Williams*, Esq. the Rev. *Daniel Collins*, Deacon *John Hall*, the Rev. *David Perry*, Deacon *Stephen Nash* and the Rev. *Alvan Hyde*, Trustees.

From the report of the late board of Trustees to the Society, it appeared that they had employed the following Missionaries the last year, viz. the Rev. *Samuel Leonard* two months in the northern counties of Vermont, and two months in the western counties of New-York—the Rev. *David Perry* three months in the western counties of New-York—the Rev. *David Porter* three months, and the Rev. *David Harrower*, nine weeks in the county of Luzerne in the state of Pennsylvania, and the Rev. *Benjamin Wooster* three months in the north-western counties of New-York, bordering on Lake Champlain.

From the journal of the Rev. *Mr. Harrower*, it appeared that in performing his mission, he rode 459 miles, preached 40 sermons, attended 10 conferences, and 2 church meetings, and visited more than 50 families. Rev. *Mr. Porter* rode 711 miles, preached 60 sermons, attended 14 conferences, and 4 church meetings, assisted in forming two churches, baptized 15 children, and made 141 family visits.—Rev. *Mr. Perry*, in accomplishing his mission, rode 1037 miles, preached 117 times, attended 8 church meetings and religious conferences, administered the Lord's supper 3 times, baptized 4 children, visited 6 schools, and 96 families.—Rev. *Mr. Leonard*, when on his mission in the

western counties of New-York, preached 43 sermons, attended 15 conferences, baptized 26 children and 3 adults, administered the Lord's supper twice, and admitted 11 persons to the communion of churches. The journals of the missions of Rev. Mess^{rs.} *Leonard* and *Wooster*, in the northern counties of Vermont have not yet been received.

The Missionaries uniformly testify, that the people in the new settlements are much disposed to attend religious meetings, and that Missionaries were never more needed, more cordially received, and better treated than at present.

POETRY.

COMMUNICATED AS ORIGINAL.

*The spirit of prayer, and acceptance with
God desired.*

1. **O** GOD supreme, whose piercing
 sight,
Darts thro' the darkest shades of night,
Look down, with a propitious eye,
While prostrate, at thy feet I lie.
2. Th' appointed hour of prayer is
 come,
But still my wand'ring thoughts would
 roam ;
Sin has estrang'd my heart from thee,
And guilt would from thy presence flee.
3. O'erwhelm'd, my bosom swells
 with grief ;
My native vileness ! unbelief !
If only mov'd with slavish fear,
Will God vouchsafe a gracious ear ?
4. What flatt'ries vain have I believ'd !
Oh, how thy Holy Spirit griev'd !
In this my wretched, helpless state,
Is he quite gone ? Is all too late ?
5. I am a sinner, poor and blind :
'Tis not in earth to ease my mind ;
I walk in darksome shades of night,
Nor can creation cheer my sight.
6. Father, I would not yet despair,
But still presume a humble prayer ;

"Gracious and Merciful" thy name,
And thou unchangeably the same.

7. Oh, draw me to thy gracious throne,
Through th' atonement of thy Son.
Lord, every grace is thine to give,
Look down and let the rebel live.

8. Dear Saviour, pity from above ;
Oh, let me freely share thy love ;
Be thou my advocate ; to thee,
To thee, alone, for help I flee.

9. O may the Spirit deign to shine,
'Through this benighted soul of mine :
With light, and all thy quick'ning rays,
Inspire my heart to pray'r and praise.

10. Trembling, before the awful throne
Of sov'reign grace, I'll cast me down ;
Here, all my hope, and all my fear ;
And if I perish, perish here.

LURANDA.

On Death—To a Friend.

1. 'TIS night; and busy mortals are
retir'd to rest,
And all the world in solemn darkness
lies,
But pensive thoughts oppress my lab'ring
heart,
And balmy sleep's a stranger to my eyes.

2. Oh Death ! destroyer of the human
race.
When will thy tyranny o'er mortals end !
Often, unthinking, in the midst of days,
Thy helpless victims to the grave de-
scend.

3. None are exempt from thy prevail-
ing hand,
All ranks are levell'd by thy equal stroke ;
Nor youth, nor age, thy dreadful pow-
er withstand,
But feel alike thy agonizing shock.

4. Once I was blest with two dear
virtuous friends,
Their worth I knew, perhaps too fond-
ly lov'd,
By Heav'n resum'd, their souls to bliss
ascend,
I sigh'd, lamented, tho' my heart ap-
prov'd.

4. Why flow my tears, why should I
not rejoice,
At their deliv'rance from this cumbrous
clay ?

I soon shall meet them, hear their gen-
tle voice,

Welcome my soul to everlasting day.
AMANDA.

The Retrospect—addressed to a Friend.

1. THE tear of sorrow oft bedews
my cheek,
And rising sighs my secret griefs disclose ;
May I, my friend, your kind attention
claim,
To the short, sad recital of my woes.

2. Once fickle fortune, on Amanda smil'd
Her lavish'd gifts adorn'd my early
youth,
Blest me with parents amiable and kind,
One gentle friend, my every care to
soothe.

3. By education's fostering care refin'd,
My bosom glow'd with friendship's ar-
dent fire,
While youthful fancy pourtray'd scenes
of bliss,
And fondly hop'd to realize desire.

4. But Ah ! the sad reverse ! relentless
death
Snatch'd from my bosom my beloved
friend,
Distress and sorrow rent my bleeding
heart,
While sadly mourning her untimely end.

5. Unpitying fortune not content with
this,
Sent dire adversity to wound our peace,
Our friends forsook us with contempt
and scorn
Insulting—added to our deep distress.

6. Where is the generous friend, whose
gentle hand,
Will kindly soothe the poignancy of
woe ;
Restore a wretched mourner's long lost
peace,
And bid her heart with tranquil pleasure
glow ?

7. To thee, O God ! I lift my tearful
eyes,
Thy power alone can ease my aching
heart,
Be thou my Friend, my Father and my
God,
And heavenly comforts to my soul im-
part.

AMANDA.

Donation to the Connecticut Missionary Society.
A friend of Missions, 100 Dollars.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.]

JANUARY, 1803.

[No. 7.

A REVIEW of times past, and contemplations on future prospects, humbly attempted for general instruction, and to excite pious meditations, &c. : or, the Editors' NEW YEAR'S GIFT, to their generous readers.

(Contin. from Vol. II. p. 248)

COMMUNION with the Father of our spirits, is the duty, dignity and happiness of man. The more constantly and universally we commune with him, the more perfectly shall we perform our duty, the more shall we assimilate into his divine image, and participate in the dignity and blessedness of his presence and kingdom. That we may behold him, and commune with him, not only in his word and ordinances, but in all his works, in all events, in all the various grades and conditions of creatures, we must be fixed in this great point, that his kingdom ruleth over all: That he planteth the nations and plucketh them up: That our times, and the times of all men, the beginning, the number and the end of our years, all their events and concomitant circumstances, are in

his hands: That the hapless sparrow falls not on the ground without his notice; and that the least as well as the greatest events, are entirely under his government. We must also realize that his government is absolutely perfect: That he worketh all things according to the counsel of his own will; brings light out of darkness and good out of evil: That the wrath of man shall praise him; and that the remainder of wrath he will restrain. Amidst all the mighty revolutions, convulsions, violence, tears and disorders which are upon earth, he will cause all things universally to combine their influence, and operate together for the glory of his name, the good of his church in general, and of those individually who have pleasure in him. In these views, we may contemplate *the years of the right hand of the Most High* with peculiar advantage. Beholding his greatness, wisdom, power, goodness and faithfulness, our faith will be increased, our love inflamed, our gratitude and adoration enlivened, our submission, patience and contentment improved, and we shall be prepared, with

the inhabitants of heaven, to sing, *Allluia* for the *Lord God Omnipotent* reigneth.

With these views, and for these noble purposes let us contemplate the events of the past year, and the aspects of providence with respect to future times, and present duty.

If we glance our eyes upon Europe and the old world, several great events claim our attention. We have seen the preliminaries of a general pacification, signed by the belligerent powers in 1801, the last year, terminating in a definitive treaty; and peace with her benign and cheering influences once more blessing the kingdoms of Europe, and gladdening the world. At the same time, we have witnessed the greatest, the most violent and bloody conflict, professedly undertaken for the liberty and rights of men, which the world hath known, terminating in the most powerful, confirmed and extensive despotism which Europe hath ever experienced. Another event, truly great and wonderful, is the re-establishment of popery by this extensive and formidable power. The religion of those extensive countries, France and Italy, is subjected wholly to the secular arm. By the same power, by the same man, by whom the pope appeared to have received his deadly wounds, we behold him, with astonishment, revived, supported and in a measure healed. We see a new kingdom erected and established, many nominal republics formed, not to advance the liberties and happiness of man, but to extend the power and influence of one nation, and of one man. For a century past, the policy, counsels and arms of most of the kingdoms of Europe have been

employed to maintain a balance of power, for the preservation of their liberties, repose and safety. But the negotiators of the late general pacification, appear, either of choice or necessity, to have abandoned all former principles and policy, and to have negotiated a treaty which threatens the rights, peace and happiness of all Europe and the world. These are great and singular events. They have wonderfully disappointed the expectations of men, and frustrated the designs of the crafty. They show that the Most High ruleth in the kingdoms of men, and giveth them to whomsoever he will. They demonstrate, that as the heavens are above the earth, so his thoughts are above our thoughts, and his ways above the ways of men. Though the general pacification be matter of joy, as it hath stopped the flow of human blood, restored thousands to their respective countries and friends, is friendly to literature, commerce and a general diffusion of Christian knowledge; yet the circumstances of it have beclouded our prospects, and greatly diminished the general gladness. But with whatever darkness these events, in our imperfect views, may have covered the present face of things, yet this consideration, that they are parts of his great plan, who is wonderful in counsel, and excellent in working, should give us entire satisfaction, that they are best, and will finally advance his glory, and the perfection and happiness of his great moral kingdom. He who looks through all causes and their consequences, may have seen that the most despotic government would afford that protection and safety to millions, which never could have been enjoyed under

the reign and violence of the Jacobins ; and that it would give such a check to the atheism and infidelity of illuminatism, as could have been effected by no other means. He may have foreseen that popery in its present debilitated and dependent state, with the establishment of a toleration for protestants, might better serve to prevent a total forgetfulness and abolition of the Lord's day, and of the word and ordinances ; and to preserve and protect a remnant of the holy seed, through extensive countries, than to have left them without any religious establishment. But be these as they may, that the Lord hath effected these events, should command our perfect submission ; and while we cry like the souls under the altar, How long, O Lord, holy and true, dost thou not judge, &c. it should improve our patience, and awaken us to greater importunity and fervency in prayer, that the set time to favor Zion might come on. There is really no occasion for discouragement, nothing to diminish our hope, or check our zeal, in the events which we have been contemplating : For although Roman Catholicism has been once more established, after it seemed to have been nearly abolished, yet the pope and his clergy have suffered a wonderful diminution of their wealth and influence, and are wholly dependent on the will of another both for their existence and support. On the whole the man of sin is greatly fallen. The weak and distracted state of the Turkish empire portends its approaching fall. So that both those capital enemies to the Saviour and his people, are evidently progressing to perdition.

The events in Europe, on the

whole exhibit, in a forcible and striking point of light, the futility and danger of new theories : The impossibility of enjoying liberty, civil or religious, without morality : That no trust can be put in rulers nor subjects, who have no moral principles : That America should ascribe all glory to the Supreme Ruler, that her revolution terminated more favorably than that of France, and those of other countries. *Who maketh thee to differ from another ? And what hast thou that thou didst not receive ?* They also show how little our modern seers, who predicted the immediate, or speedy commencement of a millenium of liberty and religion, knew of *the times or seasons which the Father hath put in his own power ;* and what prayerfulness, caution and modesty become those who attempt an explanation, of the divine predictions.

While Europe hath generally reposed in the arms of peace, war hath hung out her bloody flag, and raged with uncommon violence and destruction in the West-Indies. Especially, St. Domingo and Guadaloupe have exhibited scenes deeply humiliating and afflictive to the benevolent mind. We have seen a formidable fleet with between thirty and forty thousand veterans, employing all their skill and prowess to conquer and destroy the miserable inhabitants of those islands. On the other hand, we have seen the inhabitants, in their own defence, and to avenge themselves on their invaders, massacring the white people, burning their towns and plantations, and laying waste every thing before them. In their turn, we view the French, in many hard fought battles and skirmishes, killing and captivating thousands of

them. Others we see them hanging, and shooting in a most wanton and extraordinary manner. In their victorious career, we see the hand of heaven interposing; and by the pestilence, in a wonderful manner, mowing down their generals, captains, and mighty men, like the grass of the field; and so animating the blacks that they have driven them from the field, obliged them to take refuge in their fortifications, if not wholly to abandon the principal island; and they have so harrassed and pressed them on the other, that they have with great difficulty been able to maintain their ground. Not less than thirty thousand lives have, probably, been lost in this bloody contest. Can we contemplate how the former French inhabitants were plundered, murdered, and driven from the West-Indies, by their own slaves and natural children, the fruit of their debaucheries, and the destruction and distress of the French armies, and not be struck with strong conviction, that the Almighty is awfully testifying his displeasure against their wickedness, and avenging their sins, in enslaving and oppressing their fellow men! Do they not teach what all men of this character may reasonably expect from his avenging hand? Who can read those ancient predictions, uttered between four and five thousand years ago, *Cursed be Canaan, a servant of servants shall he be unto his brethren. God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant;*† and view the enslaved condition of so many hundred thousands of his posterity in the West-Indies, and not be filled with rev-

erence and wonder of the divine foreknowledge? And not receive irresistible conviction, that the scriptures, whose antient predictions are thus punctually fulfilled, are indeed a divine word?

In America, the events of the past year have been peculiarly merciful. Peace, general health and plenty have pervaded our country. Our distinguishing privileges, civil and religious, have been continued to us, notwithstanding our unprofitableness, ingratitude, and other numerous and aggravated provocations. In New-England the blessings of the gospel have been most amply enjoyed. In no part of the world is the gospel more generally or more faithfully preached, nor the ordinances more constantly and solemnly administered.* The state of literature and civilization has been flattering. Our colleges, academies and schools were never better endowed, better regulated, nor more flourishing.

On the several missionary societies, instituted within a few years past, in Massachusetts and Connecticut, the divine smiles have in a peculiar manner rested even from their commencement. They have sent a considerable number of missionaries into the new and vacant settlements in the northern, western and eastern borders of the United States. They have preached the gospel through a vast extent of country; in the wilderness

* In Massachusetts and Connecticut there are more than seven hundred regular churches; and between six and seven hundred ordained ministers, besides candidates. In the other parts of New-England there may be nearly two hundred more, nearly a pastor to every thousand souls. Including the Episcopalian and Baptist pastors, there are more than one to every thousand.

they have gathered many churches, and won many new subjects to the divine Saviour. They have gladdened the hearts of many thousands, and caused many thanksgivings to redound to the Father of all mercies. In the past year these societies have been able to employ a greater number of missionaries, than in any preceding year; and the gospel has been more extensively, and more abundantly preached in the vacant settlements; and the overtures of mercy have been made to the heathen. These societies have more and more attracted the attention of good people; and through their liberality, their funds have been constantly increasing. Both in Europe and America, the missionary spirit is kept up, and the zeal and exertions of the missionary societies are not abated. Thro' their means the gospel is sent into the four quarters of the globe, and preached to the most poor, stupid and miserable people. Never since the apostolic age have there been such exertions to diffuse Christian knowledge, and to spread the kingdom of Jesus through the whole earth. In some few instances the arm of the Lord hath been revealed, and the gospel hath appeared indeed to be the power of God and the wisdom of God unto salvation. The peaceable and holy walking of the numerous converts, who in preceding years have made a profession of Christianity, hath given strength and beauty to our churches, and afforded evidence of the genuineness of that blessed work, with which hath pleased God to visit them. These are blessings of the past year which demand universal praise.

With respect to Connecticut in particular, the state has not only the amplest share in these gen-

eral blessings, but hath enjoyed some which challenge our particular notice and thanksgiving. The lives and usefulness of our governor and lieutenant-governor have been preserved; and among the gentlemen of the council, our senators and representatives in Congress, and the judges of our superior court, there hath not been an instance of death. Among about two hundred clergymen, some of whom are far advanced in life, one only hath rested from his labors the year past.*

God has been pleased in a most gracious and singular manner to visit our college. In a few months, about seventy of the students were brought hopefully to know themselves and their Saviour; and in the course of the year, publicly joined themselves, in covenant to the Lord. There are now about two hundred forty-four students in College, of whom together with tutors and resident graduates sixty or more are professors of religion. They meet twice in every week to give praise to their common Saviour, to sing forth the honors of redeeming love, to warm each other's hearts, and strengthen each other's pious resolutions, by speaking often one to another; and to supplicate the divine blessing on themselves, their instructors, fellow-students and the Israel of God. O happy Yale! thus visited and blessed of God! Happy president and tutors in the success of your labors, in your appointment to instruct so many of the sons of God, to witness their piety and dutiful conduct, and enjoy their prayers! Will not this awaken all your hearts to praise, and call into exertion all the energies of your souls, to advance the divine glory and the good of men?

* The Rev. Mr. Pctwine, in the 72d year of his age.

Blessed youth who are taught of God, to whom he hath given such instructors, and such opportunities with each other! Will ye not consider, that *ye are not your own?* That *ye are bought with a price?* And therefore glorify God in your body, and in your spirit, which are God's? Will ye not strive by prayer, by conversation and example, by all means in your power to persuade all your fellow-students to become travellers with you to the heavenly Zion? Hath God cast such salt into the fountain, and will any refuse to be seasoned? Have so many been taken, and will not others fear and tremble lest they should be left? Will not they, after enjoying such a season of grace, after witnessing such evidence of the truth and power of religion, and such examples of piety and holy living, be without all excuse? How can they escape, if they neglect the great salvation? O ye unhappy youth, who have yet refused to return to your Father, look forward to that day, when the master of the house shall rise up and shut the door against all who work iniquity, and consider how ye can bear to see Abraham and Isaac and Jacob, and all the prophets, and your pious fellow-students in the kingdom of heaven and you yourselves shut out! Will there not then be among you wailing and gnashing of teeth? May not the door soon be shut, the harvest soon be past and the summer ended? And may not you soon join the lamentations of those who have not been saved? Is there a moment to be lost? Will ye not fly, without delay, to the mighty Saviour, that he may be to you an hiding place from the wind, and a covert from the tempest? As rivers of water in

a dry place, as the shadow of a great rock in a weary land?

What a joyful event is such a revival at the seat of literature? It is not only of the highest consequence to that, but to the church and commonwealth. The fountain having been purified the streams will be pure, making glad the city of our God.

Another happy occurrence is the success of the petition of the Missionary Society of Connecticut, praying the legislature to incorporate the board of trustees, enabling them to receive and hold monies to a respectable amount, for the purpose of diffusing Christian knowledge in the new settlements, and of communicating the glad tidings of salvation to the wild men of the American forests. In consequence of which they have been vested with ample powers for carrying into execution those charitable and noble designs.

These are some of the principal events of the past year, of general concern, which challenge our notice, and correspondent exercises of heart, on the commencement of this new year. There are numerous others of a more private nature which demand the particular notice of families and individuals. While some have enjoyed a year of uninterrupted health, others have been visited with sore sickness, and been recovered from the sides of the pit. *The Lord hath been their helper. He hath turned for them their mourning into dancing: He hath put off their sackcloth and girded them with gladness: to the end that their glory might sing praise to him, and not be silent.** Will not ye give thanks unto him for ever? Shall not this be your study and language, *W*

shall I render unto the Lord for all his benefits towards me? † Bless the Lord, O my soul, and forget not all his benefits. Who healeth all thy diseases. Who redeemeth thy life from destruction. Who satisfieth thy mouth with good : thy youth is renewed like the eagles. ‡ In contemplation of all our national, public and private, domestic and personal enjoyments ; all the divine goodness the year past to us, to the church of God and to the world, how should every heart warm with love and expand with gratitude, and every tongue shout the praises of the Lord ? How should our citizens break forth into singing ? The inhabitants of the villages and of the rock sing aloud and shout for joy ? O let religious gladness, thanksgiving and praise pervade the nation ! Let the people praise thee, O God ; let all the people praise thee ! O may our time, our talents and all our opportunities be consecrated to his service and glory !

But some perhaps will be ready to object, Our pleasant babes, our sons and daughters are mouldering in the dust, our brethren and sisters are no more, we have been bereaved of the desire of our eyes, or we have been written widows, and our children fatherless in the earth. God hath written bitter things in judgment against us the year past. We are covered with sackcloth, our tears are upon our cheeks, and we have hung our harps upon the willows. How can we join the general joy and shout our praises to the Lord ? With all such mourners we mingle our tears of condolence. They awake the tenderest sympathy of

our hearts. We wish to help them with our prayers, and by exhibiting to them the instructions and consolations of the gospel. Hath not the Lord given, as well as taken away, and is there not occasion to bless his name ? Is he not as glorious and worthy to be praised as though he had never afflicted his sinful creatures ? If some mercies are removed do not thousands remain ? Do not these challenge our praise ? Is it not good for the Christian to be afflicted ? Is not the fruit of all to take away his sin ? Are not life and death, things present and things to come his inheritance ? Is it not certain that while he sorroweth after a godly manner, he can receive damage in nothing ? Will not these light afflictions, which are but for a moment, work out for him a far more exceeding and eternal weight of glory ?—Should he not therefore bless the Lord at all times ? Though the fig tree should not blossom, and there should be no fruit in the vines, should not he rejoice in the Lord, and joy in the God of his salvation ? If affliction hath overtaken any in their sins, how important is it that they should search and try their ways and turn unto the Lord ! Let them not despise the chastening of the Lord, but consider his work and regard the operation of his hands, and he will build them up, and not destroy them. Let them repent and humble themselves under his mighty hand, and he will exalt them in due time, he will wipe away their tears, and make them glad with his countenance for ever more. But there is no peace to the wicked.

We congratulate our readers on the commencement of the New Year. We pray that it may be a

† Psalm cxvi. 12. ‡ Psalm ciii. 2, 3, 4, 5.

year of rich mercies to them, their families and all their connections. Especially that it may be a year of spiritual blessings to them. We thank them for the encouragement and support which they have given to this magazine. We solicit the continuance of their favors and their prayers for us, and that the work in which we are engaged may be more and more successful.

As we are now entering upon a New Year, not knowing what may befall us, it becomes us with a holy submission, to commit all our concerns to God; supplicating his mercy, and trusting in him, through Christ, to assist us in all duties and to prepare us for all events

We have indeed called you to rejoice in the Lord; but we wish you to rejoice with trembling. It becomes us to discern the signs of the times, that we may do the duties of our day, and be prepared for the trials and events which may be approaching us. The aspects of providence are uncommon, denoting danger, and calling for Christian patience, circumspection, fortitude, fidelity and perseverance.

Though God hath done great things for us whereof we are glad; though great numbers, in a few years past, have been added to the Lord; though atheists and infidels have submitted themselves to the sceptre of Jesus, their number perhaps, is not diminished. The wicked walk on every side, and iniquity abounds. Infidels and haters of God are numerous, open and bold. They are mustering all their legions from earth and hell to fight against God and his people. They adopt the language of the antient enemies of Zion, *Raise it, raise it, even to the*

foundation thereof. They are haughty and boast of success. Like the Assyrian king, they say, *We are come up to the height of the mountains, to the sides of Lebanon, and we will cut down the choice cedars thereof, and the choice fir trees thereof: and we will enter into the height of his border, and into the forest of his Carmel.* Christians, therefore, should walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Like the Jewish king and the holy prophet, they should unite their prayers to God for help. They should pray in the closet, in private, and in the house of God; watch unto prayer; pray with all supplication and prayer with all perseverance therein. They should take unto themselves the whole armour of God, be strong and quit themselves like men. They should be holy and without blame before God, abounding in all the fruits of righteousness, which are by Jesus Christ unto his praise and glory. The ministers of the Lord should be laborers in his harvest; pastors after his own heart, feeding the people with knowledge and understanding. They should be men of prayer, crying day and night, *Spare thy people, O Lord, and give not thine heritage to reproach. Then would the mighty Saviour walk in the midst of the golden candlesticks, and hold the stars in his right hand. Then the Lord God would dwell among us, be our defence, our everlasting light and glory. Then would the enemy be ashamed, and the saints triumph over him in the language of the prophet, The virgin, the daughter of Zion hath despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee.*

Then not having defiled our garments, we shall walk with Jesus in white raiment. When time and days shall be no more, we shall inherit eternal life. The blessed Saviour will profess our names before his Father and before his Angels; and we shall enjoy him, one another, and all our redeemed brethren, and love, and sing and worship in his presence for ever. AMEN.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the gospel among the Indians in New-England, &c.

[Continued from p. 167.]

NUMBER VI.

An account of Japhet Hannit, successor to John Tackanash, as teacher of the first Indian church on Martha's Vineyard.

JAPHET HANNIT was born in, or about the year 1638.

His parents having buried five children successively, and each within ten days of its birth, notwithstanding their employing powows, and making use of medicines to preserve their lives, had a sixth, a son, born to them, who is the subject of this part of the section.

The following account concerning the mother of this child is given in Dr. Mather's *Magnalia*,* and in Mayhew's *Indian Converts*.† The account is extraordinary. The reader will make such reflections upon it, as he shall think proper.—The mother of this child being greatly distressed with fear, lest she should lose it, as she had all the former; and utterly despairing of any help from such means, as had been formerly tried without any success, as soon as she was able, took him up with a

sorrowful heart, and went out into the field, that she might there give full vent to her grief; but while she was there, reflecting on the insufficiency of human help, she found it powerfully suggested to her mind, that there is one Almighty God, who is to be prayed to—that this God has created all things, that we see—and that the God, who had given being to herself, and all other people, and had given her child to her, was able to preserve and continue his life:

On this she resolved; that she would seek to God for that mercy, and did accordingly: The issue was, that her child lived; and her faith (such as it was) in him, who had thus answered her prayer, was wonderfully strengthened; and the consideration of the divine goodness herein manifested to her, caused her to dedicate this son to the service of that God, who had thus preserved his life: She early informed him of this her religious act; and did, as far as she could, educate him accordingly.

Rev. Experience Mayhew remarks,‡ *This may be said of her, which can scarce be said concerning any other of the Indians on the island, who lived a considerable part of their time, before the word of God was ever preached to them, viz. That by a due improvement of the light of nature, assisted by the spirit of God, she attained to so right a conception of the only true and living God, and her own relation to and dependence upon him, as that she did worship and call on him; and as it seems, obtained a gracious answer to her prayers.* He further observes, *That such a discovery of the true God to her, before she was favored with the light of the gospel, did very wonderfully prepare her for a ready reception of it, when the providence*

* B. vi. p. 63. † p. 44.

‡ *Indian Converts*, p. 136.

of God brought it to her, as within a few years it did. In the confession she made publicly at her admission into the church, she gave a relation of the preparation for the knowledge of Christ, with which God, in his wonderful way, had favored her.

In Dr. Mather's Magnalia† we have this observation, "How far a sovereign and gracious God may, in an extraordinary manner, discover of himself unto some among the poor pagans, who have not enjoyed the preaching of the gospel, who can particularly determine?*"

† B. vi. p. 62.

* The compiler would not willingly be thought to be fond of dealing in the marvellous—He would not chuse to incur the imputation of credulity or enthusiasm. The account above being attested before many people, by the subject, who was viewed as a person of competent understanding, and after her conversion to Christianity, appeared to be, thro' life, a person of eminent piety, who, for these reasons, must be supposed to speak the real sentiments of her heart, and not to have been deceived herself; he sees nothing in the reason of things, or in divine revelation, to render it incredible. He can subscribe heartily to the words of Mr. Sead, in his sermon upon a particular providence, [Vol. 2 p. 161. edition 4th.] "When any good suggestion, without any antecedent train of ideas, arises in our minds, we know not how, or from what quarter, we ought to look upon it as a *Beam of Light* breaking in upon our minds from the *Great Father of Lights*; and let us improve, cultivate and ripen it, till it breaks forth into correspondent actions."

And he does not know, why God may not, in sovereign mercy, suggest truths, (already revealed to Christians) immediately by himself, or the ministry of angels, to some among the heathen, who have never had the advantage of a written revelation; but have, in some good measure, improved the light they enjoyed, whereby they may be led to a better course of action, than they had

But to return to Japhet Han-nit. His parents being early converts to Christianity, gave him a religious education; His pious mother particularly, remembering the vows she had made in trouble, was attentive to promote his best interest: Indeed she early informed him, that she had dedicated him to the service of that great God, who had heard her prayer, and preserved his life; and as far as she was able educated him accordingly; but performed this important, parental duty more vigorously and to better purpose after she had been instructed in Christianity and had cordially received the faith.

When a school was opened for the benefit of the Indian children and youth in 1651, his father sent him to it and he learned to read both in the English and Indian languages, and to write a legible hand and was there also instructed in the principles of the Christian religion.

When the first Christian church

pursued before; and be prepared for the more ready reception of the gospel, if it should be offered, as was the case with this woman. He does not see, that this supposition militates against the doctrine of the necessity of a written revelation to teach the true knowledge of God to the nations of the world, as such instances as that related above, appear very rare.

God may have wise reasons in his moral government of the world, for such a procedure, in making such a discrimination among the heathen, in some special instances. We may not be able fully to discover the reasons; yet hereby the general good of his intelligent kingdom may be greatly promoted.

Dr. C. Mather has expressed such thoughts as these, respecting this matter; "The Holy One of Israel may take unrevealed and extraordinary steps out of his usual paths."

was gathered on the Island in the year 1670, Japhet was, as he told a friend, in a most distressed condition, on account of his not being of the number of those, who confederated to walk together as a church of Christ according to the order of the gospel: On the *one-hand*, he greatly lamented his not being of that happy number, as he esteemed them; and on the *other*, at the same time feared to offer himself, lest he should be unqualified for the privileges to which others were admitted. However, it was not long before his scruples were removed, and he made a public profession of Christianity, attended all its ordinances, and behaved himself as became a Christian.

For a considerable time he was employed in civil and military offices among his countrymen: In both departments he conducted himself to the satisfaction both of the English and Indians. And in the time of the general war between the English and Indians, which began in 1675, commonly called Philip's war, he was very serviceable, both to those of his own nation, and to the English on the Island; being fully determined, if possible, to preserve peace between the English and Indian inhabitants of the Island: And being an Indian captain, he was employed by the English to observe and report how things went among the Indians. To his fidelity in the discharge of this trust, it was presumed, that the preservation of the peace of the Island was very much owing, when the people on the main were involved in a most distressing and bloody war, which for a time, threatened the destruction of the New-England colonies.

Japhet's fidelity to the English,

in this affair, gained him an high esteem and kind treatment among them. He was generally viewed by them, not only as a discreet, but pious man: And being well accounted of among the Indians, they called him to the work of the ministry among them. His military office he now laid down; but retained that of a magistrate for some years after he began to preach, being judged more fit for that trust than any other person there.

Being called to the work of the ministry, he was very faithful and diligent in it; and was esteemed the best qualified of any Indian on the Island not yet in the pastoral office. He was therefore, by John Tackanash, nominated in his last sickness as a suitable person to succeed him in the office, from which he expected a speedy release by death, which event took place, January 1684. At his funeral, Japhet, who much lamented his death, made a serious speech, some of the heads of which were taken in writing by Rev. John Mayhew, viz.

"We ought to be very thankful to God for sending the gospel to us, who were in utter blindness and ignorance, both we and our fathers. Our fathers' fathers, and their fathers and we, were at that time utterly without any means, whereby we might attain the knowledge of the only true God. That people also, who knew the ways of God, were some thousands of miles distant from us; some of whom, by reason of difference among themselves about their way, removed into this land; but it was God, who sent them, that they might bring the gospel to us. Therefore I say, we have great reason to be thankful to God; and we have reason to be thank-

ful to them also for that they brought the gospel to us ; but most specially we ought to thank God for this : for though they taught us, it was God, who sent them, and made choice of them for this work of instructing us in the ways of the Lord."

" Before we knew God, when any man died, we said the man is dead, neither thought we any thing further, but said he is dead, and mourned for him, and buried him : But now it is far otherwise ; for now this good man being dead, we have hope towards God concerning him, believing that God hath received him into everlasting rest."

" Now therefore we ought to improve the benefit which we have by the gospel. And first, such of us as had like not to have received this kindness, I mean, such of us as were grown up, when the gospel came to us, so that it only found us in being ; such are strongly obliged to improve the same, since they scarcely received it, or were in danger not to have enjoyed it."

" Secondly : There are others of us, that have been born under the gospel ; and we that were so ought duly to improve the same, in as much as we have received so wonderful a benefit."

" And now, though *this man* that went before us in the way of God, according to the gospel, be deceased, and helps us no more ; yet his doctrine remains still for us to improve ; nor ought we to forget him, but should remember him by his wife and children whom he has left among us."

Japhet, in the spring after the decease of John Tackanash, was called to succeed him in the pastoral office, and continued in it about twenty-eight years, viz. till 1712.

He was faithful and diligent in preaching the word, reprovng sin, and instructing all of every age ; and frequently taught the children of the congregation the first principles of religion.

He maintained a good discipline in the church, making those necessary distinctions in the administration of it, which the sacred rule requires. In difficult cases which occurred, he was careful to consult the most judicious persons, and pay due deference to their opinions. And when there was danger of discord among his brethren, he would not side with any party, but make obliging and engaging speeches to them all, tending to compose the difference ; and so happy an ability had he in this kind and useful office, that he seldom failed of success.

He frequently visited the families under his care, especially when they were in affliction, and usually entertained them with serious and profitable discourses ; and observed to a friend, that visits of that kind had proved very advantageous to some of the people. He often performed the work of an evangelist, in preaching the gospel among the Indians in places on the main land ; and God gave him very observable success.

His sermons, though not very accurate, were very serious, and fraught with very useful sentiments. In prayer he was fervent, frequently praying with much copiousness and affection, especially on communion days. God gave gracious answers to his prayers, especially in helping him against a temptation, with which he had a conflict for some time ; and having, with importunity, sought to heaven for deliverance

from it, he obtained the mercy which he had so earnestly requested.

He supported religion in its various branches in his family; and frequently gave serious exhortations to all that were about him.

He was distinguished for hospitality, as well as other parts of the ministerial character.

He well understood, and steadily adhered to the truths of our holy religion, in which he had been instructed; and would not be driven about by every wind of doctrine.

He was generally, and justly esteemed as well by the English, as Indians, a person of a good conversation: Nor did he discover any such infirmity in his life, or deportment, as was inconsistent with such an esteem; and which, through prayer, and the supply of the spirit of Jesus Christ, he did not obtain a compleat victory over, being only privately admonished of a fault, which some began to be offended at.

Being a man of polished manners, and engaging address, considering his education, he was every where courteously received and entertained, not only by his own nation, but by the English—those of special distinction not excepted. Speaking our language considerably well, strangers who came to the place were much gratified by conversing with him.

Persons have sometimes had premonitions of their own death—Japhet experienced something of this nature, as he declared in his last sickness; at the same time he mentioned the influence this had upon his life.—The account was taken from him by a near relation, committed to writing, and

communicated to Mr. Mayhew soon after Japhet's death.

“He said, that about a year before he was taken sick, he went out of his house, and walked alone in the woods, and there it was by God revealed* to him, that he had but a little time to live in this world; and that being thereupon much concerned in his mind, he did immediately set himself on doing all that he could to prepare for his approaching end, as taking it for a truth, that his end was very near; and looking day and night for it; but he said, he still disliked himself, or reckoned that he came short.”

“Thus it was with him till April 2d, 1712, which being a day of thanksgiving, he went and preached thereon; but as, with his wife he returned home in the evening, before they had reached their house, he felt a pain in his side, and was never able after this, to go to God's house of prayer; his sickness gradually increasing upon him from that time forward.”

Having been sick about ten days, he sent for the brethren of the church, and said to them, as follows, viz. “That it did often distress him in his heart and cause him to weep, when he saw the miserable estate of all the people by reason of their sins; but especially how unapt the generality of the church were to the duties incumbent on them, and how often they did fall by reason of one kind of infirmity or another, to which they were subject, though

* As the Indians had not an accurate knowledge of the English language, Japhet doubtless used the word revealed, merely to denote a strong impression made on his mind. [Editors.]

he had very often instructed them in their duty."

"I have, said he, often wished, for your sakes, that you might still enjoy me; but now I am willing to die: However, as to this, let the will of God be done. But do you go on to pray to God, and worship him both steadfastly, and fervently."

"To his own family, and such others as attended on him, he afterwards, not long before his death, said, be not feeble in your minds; I am hitherto steadfastly resolved, that I will love the Lord my God. I shall, said he, quickly go my last journey, as others have done before me: Now I shall quickly set out: Thus it has been wont to be, when a thing has here no further use to be made of it. But oh! what sweet melody is there now in heaven!"

He then said to his son-in-law, "My son be thou of good courage, and fail not to lay hold of the heavenly salvation, for the sake of the things of this world. But as for me, I need to have my mind further strengthened and encouraged, for I think I shall now quickly leave you."

Just before his death, he desired those, that were present to praise God by singing the 13th Psalm; and then, by prayer, to commit both him and themselves to God; and very soon after these religious acts were performed, he expired: He departed July 29, 1712.

Rev. Experience Mayhew frequently visited him in his last sickness; and gives this testimonial, that on the whole of his acquaintance with him, he could not but think, that he was a very serious and godly man, and a person of great moderation and prudence. His discourse in his last sickness, when

visited by Mr. Mayhew, was such as became a Christian—very pious and savoury. He then expressed an humble sense of the sin of his nature and life; and yet his hopes of eternal salvation thro' the infinite mercy of God, and merits of his son Jesus Christ. He then also expressed a readiness and willingness to resign himself, and all that he had into the hands of God his faithful Creator, and merciful Redeemer. He added, that God had, in the latter part of his life, given him a more effectual sense of the evil of sin, than formerly he had experienced; and that he had also enabled him, with more vigilance and industry, to endeavor the mortification of the corruptions of his heart.

Among other evidences of his real piety, the grief of his heart for the sins of his countrymen, especially of those, who had been under his own pastoral care and charge, together with his solicitous concern for their reformation, may be reckoned as *one*: For besides his exertions for this end during the course of his ministry till his last sickness, he a few days before his death with his feeble, dying hand, wrote an affectionate address to the people of his own charge, which he desired might be communicated to them. Mr. Mayhew rendered the manuscript into English—The translation here follows:

"Is it not a most desirable thing for persons in this life certainly to know, that they shall go to heaven, when they leave this world?"

"Therefore now, take heed, and consider well what you do; and do not cast away such hopes as these for nothing, nor for a little of the pleasure of this world; for it is certain, that your carnal

and worldly actions cannot give you rest. Moreover by these you bring all sorts of misery on yourselves; yea, and not only so, but you do thereby trouble others also, so long as you remain unconverted."

"Thus you trouble such as are magistrates to rule and govern you, and by their penal laws to punish you."

"Next you trouble such as are pastors, or ministers, while you hate to hear, believe and practise their doctrine. While your sin, and misery is great, their trouble and sorrow is so too here in this world."

"You do also trouble the common people by your sins, by bringing on them various sicknesses, and pestilential diseases, and all other divine chastisements."

"You do also hereby hinder and disturb the holy peace of God's praying people among the churches, and make those ashamed, that are religious; and you, who are still ungodly, laugh at it."

"Alas! O Lord, how very heavy is my grief on the account hereof? Seeing we now have the gospel preached to us, and have the light of God's word shining on us; and he, in peace, giveth his sabbaths to us."

"God is constantly calling us to repentance, and has often repeated his chastisements on us by grievous sicknesses: But this notwithstanding, how full of wickedness has he seen all our towns? For both men and women, young men and maids do all delight in sin and do things therein greatly grievous."

"People should all of them now forsake their sins, and turn to God; and they should come

to their ministers, and make penitential confessions of their transgressions to them; and entreat them to pray to God for them; then would God forgive their iniquities, and teach them to do that which is right all the days of their lives."

"Then also would God teach them to know Jesus Christ, and believe on him; and then they should receive remission of all their sins, and should be caused to walk according to the word of God to the end of their lives. Whoso heareth this, oh, let it put him on consideration. These are my last words to you. Now fare you all well. Amen."

ANECDOTES.

SARAH HANNIT, widow of Japhet Hannit, the history of whom has been related in the preceding pages, was esteemed a very pious person—was particularly attentive to the religious education of her children. Being attacked by a disorder, which she supposed *would*, (as it actually *did*) put a period to her life, she called together her daughters, and expressed to them all a very deep sense of the many sins, and failures of her life; and told them, that what she now most especially blamed herself for was, "Her not having taken so much care for their eternal good as she ought to have done: For tho', said she, I have sometimes instructed, and exhorted you, yet I should have done this *more earnestly, and profusely* than I have; and should even have *commanded* you to love, and serve the Lord your God: But having fallen far short of my duty herein' in times past, I must now be the more earnest with

you, being now about to leave the world and you."*

Accordingly she did now, in the most affecting and pressing language of a dying mother, urge and command these her children to love the Lord their God with all their hearts and souls, mind and strength; and did entreat them to avoid, and abstain from those sins, to which she thought them most inclined, and from all other sins whatsoever.

She then declared, that as to herself, she had hopes through the mercy of God in Jesus Christ the only Saviour of sinful man, she should, notwithstanding all her sin and guilt, obtain everlasting life, and happiness in the world to come. She closed with a serious exhortation to all about her to have continual recourse to the blood of Jesus Christ for pardon and cleansing. She evidently

* If one, who gave satisfactory evidence of an *habitual concern* for the spiritual good of her children, was yet much affected, in the closing scene of life, with a sense of her omissions; what cutting reflections must those parents, in a Christian land, be supposed to have at this awful period, who have never given their children any serious instructions in religion—have never placed before them any weighty dissuaves from sin, and persuasives to holiness—have never urged them to flee from the wrath to come, to lay hold on eternal life, and secure that good part, which will not be taken away from them? Especially, what keen remorse must those have at this solemn hour, supposing they have the use of their reason, and their minds have not become callous, whose consciences accuse them not only of constant criminal neglects, but, of having set before their children an example of impiety and debauchery, and thus led them on to pursue the path that leads to final perdition? May such unnatural, and abandoned parents repent before it be too late!

appeared to die in the faith of the gospel.

A serious person, (who died at the age of 16,) hearing some young people, when they first awoke in the morning, entering into a discourse, which was improper, and vain; very seriously reprov'd them, telling them, "That the God of their lives, and of all their mercies ought to have the first of their thoughts when they awoke in a morning; and declared to them, how unfit a thing it was, for persons to begin the day with such vain and unprofitable discourses."

A little before her death, when hopes of recovery were given up, she spake to this purport to her afflicted mother; "Be not, my mother, overmuch grieved at my death; for tho' I have been guilty of many sins; yet I have hopes in the mercy of God, thro' Jesus Christ, my only Saviour, that I shall, when I die leave all my pain and affliction behind me, and enter into everlasting rest and happiness: And if you do, by a thorough repentance, turn to God, and truly seek and serve him, you may yet again see me with great joy and comfort.

Anecdote of Joash Panu and his mother.

When this Joash was a little boy, a certain person put a little rum into his mouth, that he might have an early taste of that liquor, which Indians in general so much admire: But it seems, that this sort of drink was too fiery for the tender palate of the lad; he therefore suddenly cleared his mouth of it, with some indication of dislike. His mother being present, and observing his actions upon the occasion, spake to this purport; "Is this too hot for you, and so

very offensive, as by your acting it seems to be? How much more would the flames of hell be so? And yet for drinking this sort of drink, there are many, who go to that place of torment: Take heed therefore that you abstain from it—be sure to avoid the excessive use of it.”—This seasonable word of caution and advice, which his mother thus gave him, made such an impression on his tender heart as was never effaced; nor did he, as far as the gentleman that wrote his life could understand, ever taste any more of that sort of drink; neither did he make use of any other sort of drink, which was strong or spirituous.*

Conversation between two Christian Indians.

Yonohhumuh, a very serious man, being near his death, received a visit from Peter Ohquonhut, a Christian Indian, afterwards a minister worthy of credit. Peter on this occasion put some questions to him, which, with the answers here follow:—

“*Peter.* Do you believe that there is a God?”

Yonohhumuh. Yes, I believe, that there is indeed a great God, whose name is Jehovah; and that

* If parents in general, in this land, were more faithful monitors, and more careful to keep their sons out of the infectious company of intemperate and ensnaring persons, much moral evil might be prevented, and many a youth be preserved from ruin: But where parental instructions, admonitions and restraints are wanting, the bias of corrupt nature, accompanied by external temptations, will incline many a youth speedily to enter forbidden paths, and not unfrequently, in a short time, to run to an excess of riot, from which nothing but the grace of God, in an uncommon measure, will ever reclaim him.

he created the world and all things in it.

P. Do you know that you have sinned against the God that made you?

Y. Yes, indeed I do so; I know I have committed many and great sins against him.

P. Are you sensible, that for your sins, you deserve to be tormented?

Y. Yes, I know that my sins have deserved that I should be cast into hell.

P. Have you then any hopes of being saved? And if so, by whom and how?

Y. I have been informed, that God sent his Son into the world, to redeem and save sinful men; and that such as come to him by true faith and repentance are saved from wrath by him; and on this I ground my hope for salvation.

P. Do you then repent of your sins, and by faith come to Christ, since you hope for salvation in this way?

Y. Yes, I do; I come and come again to Christ; and I mourn for my sins, and entreat him to pardon them, and cleanse me from them.”

Being now much affected—shedding tears, and unable to proceed, the conversation was suspended for a short time: The sick man, when the agitation of his mind was in some measure calmed, resumed it, and asked a question in his turn; and having received an answer, closed the discourse with this grateful and weighty remark.

“Oh! the wonderful love of God, that having but one Son, he was willing to give him to suffer and die for us miserable sinners, that so we might live through him!”

God unchangeable in his purposes, in the accomplishment of which, all the real good ever enjoyed by men, is effected and bestowed.

AN inspired penman of the scriptures has affirmed, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i. 17.

A distinct illustration of every particular asserted or clearly implied in these words, would contain too much for a place in the magazine. The following observations will, therefore, be principally confined to the last proposition; yet keeping in view its connection with the other parts of the verse.

The proposition, "With whom is no variableness, neither shadow of turning," imports, that God, the Father of lights, is unchangeable in his being and essential perfections. A necessary self-existent being must necessarily be the same forever. There never was, and never will be, any alteration, change, or variation, in his greatness, or power, or wisdom, holiness, justice, goodness, or truth. The proposition also imports, that God is without variableness or change in his *counsels and designs*. A being who is strictly and absolutely unchangeable, makes no alteration in his counsels, designs, or purposes. He forms his plan of operation, and adheres to it, and carries it into complete effect, without deviating from it in any instance whatsoever. "Known unto God are all his works from the beginning of the world.—He worketh all things after the counsel of his own will." All the good gifts, and all the perfect gifts, which he bestows, he be-

stows according to his counsel and design from the beginning, in accomplishment of "the eternal purpose which he purposed in Christ Jesus our Lord."

The counsel, plan, or purpose of God respecting all his works, which existed in his mind from the beginning, or from everlasting, comprises all the ways and means, by which the good and perfect gifts, which come from him, are effected, accomplished; conveyed or obtained. Every mean, and every circumstance, which hath any relation to the good bestowed, conveyed or obtained, in time, had just the same relation to and connection with the event in the divine plan from everlasting, as it hath at the time the effect is wrought, or the good bestowed. If God purposed or decreed to save the individual persons, composing the church of the Thessalonians, whom Paul addressed in his second epistle to them, *through* sanctification of the Spirit and belief of the truth, and to call them to the obtaining of this inestimable good, by means of the gospel which the apostles preached; then they could not be saved in any other way, or by any other means, consistently with his counsel or decree. The gospel preached to them, and their hearing it, and believing it, had precisely the same relation to and connection with their salvation in the eternal purpose of God, as at the time when they actually heard and believed; and in the eternal purpose of God their salvation was as much dependent on and as much the effect of their hearing and believing, as it was at the time when it in fact took place. The like might be observed with respect to every beneficial effect, for the accomplishment of which, means are employed.

The counsel or purpose of God, according to which he worketh all things, primarily respects his own conduct. He hath formed a complete plan of all *his own* works or operations, embracing every act and operation of his, from everlasting to everlasting. All that he hath done, and all that he will do, is according to the plan or counsel of his will from the beginning. He never did and never will do any thing, which he did not always purpose or intend to do. And every thing which he always intended to do, he doeth or will do. Not one of the infinite variety of things comprised in his original plan, will fail or be left undone. And by thus fixing the plan of his own operations, and deciding or determining what he will do, in every instance from everlasting to everlasting, the universal system of events, comprising every existence, and every action, and every enjoyment, and every suffering of creatures, became fixed and certain. For the whole hath such relation to, and dependence on, and connection with, what God doeth, that the determination of his own acts in every instance, from everlasting to everlasting, renders the whole fixed and certain.

That God hath thus determined the plan of his own works, acts or operations, and in the bestowment of every good and perfect gift which comes from him, accomplishes his own purpose, according to the counsel of his will, and doeth nothing but what he from everlasting intended or determined to do, is clearly and fully implied in the proposition, that with him there is no variability neither shadow of turning. For any alteration of his purpose, or the omission of any thing which

he once intended to do, or the grant or performance of any thing which formerly he did not purpose to do, evidently implies such a change of mind, as cannot be reconciled with his strict, eternal immutability or unchangeableness.

And why should any wish God to change his mind, or to alter his purpose, or to do or omit any thing which once he did not intend? Or what objection can they reasonably make, against his forming in the beginning the whole plan of his operations, and carrying it into complete effect, without any the least alteration? Do they secretly imagine that he, like creatures, improves by age and experience, and can better determine now, what it is most wise and proper and best for him to do, in some cases, than he could in the ages of eternity? Do they think he hath now a clearer view and more perfect knowledge of all creatures, cases and circumstances, than he had before the actual existence of creation commenced?

Surely none will dare pretend to this. The thought is impious, and implies a denial or disbelief of the absolute eternal omniscience and infinite knowledge of God. If God hath obtained any new ideas since creation began; if things have happened which he did not expect, or otherwise than he expected; if he now sees any thing in a new and different light from what he once did, and would not from the beginning have formed his plan in all respects just as he did, had he then viewed every thing just as he doth now; if any thing like this hath taken place; then surely there is a very material change in his view and knowledge of things, and he was once ignorant of what he now knows.

And upon this supposition, his understanding or knowledge was once imperfect, but is now improved; and upon the same principle, may probably be still further improved some ages hence.

If such be the idea which any entertain of God, let them no more pretend to believe his eternal omniscience—his infinite, eternal and absolutely perfect knowledge of all things. But let them candidly own, that although they believe his knowledge is very great and extensive, and far superior to that of creatures; yet he is, or may have been, ignorant in a degree with respect to some things—liable to some error or mistake, and may possibly make such improvement and acquire such new ideas, that, like creatures, he may see it wise and best to do some things, which from the beginning he did not think of doing, and to omit others, which he then proposed to do.

But if any, who object to God's eternal immutable purpose, according to which he invariably acts, do not choose to own, that they entertain any such like degrading and reproachful ideas of the Deity, they are desired to enquire and consider seriously, whether they can assign or conceive of any reason, why God, before he had formed any creature, could not determine as well, what it would be wisest and best for him to do in all cases whatsoever, as he could afterwards. And if he was as wise and holy, as just and righteous, faithful and true, as good and gracious, benevolent, merciful and compassionate *then*, as he is now or ever will be, whether they can possibly conceive of any objection against his *then* determining and fixing in his own mind, the whole plan of his ope-

rations with respect to every world, creature, thing and event, from beginning to end, which would not lie equally against his *ever* determining what to do in all cases.

But to cut the argument short, and bring the case to a point, let it be observed, that God is essentially and eternally omniscient and infinitely wise. Before he began creation, he knew just as much as he doth now: he had as clear and perfect a view of all things as he now hath or ever will have. He, therefore, then saw and knew, as clearly and as perfectly as he ever will, what it would be wisest and best for him to do, and most for the glory and happiness of the system, in all cases whatsoever, in regard to creation, and all creatures, things and events, through the interminable ages of eternity. What plan of operations and events would produce the most glorious and happy system on the whole, most completely gratifying to a perfectly just and infinitely wise and benevolent heart, he then saw and knew with the utmost clearness—with infallible certainty. To deny this, is in effect to deny his absolute omniscience, his absolutely perfect knowledge and wisdom, and to impute some imperfection to him in point of understanding, wisdom and knowledge.

He then knew himself to be absolutely omnipotent, every way able and sufficient, to carry into effect and accomplish such a plan of operation and events, as he saw and knew would be wisest and best. To deny this, is in effect to deny his infinite power and all-sufficiency, and to impute imperfection to him in point of power, skill and ability.

He was *then* as impartially

just, as infinitely righteous, as he now is or ever will be. Therefore, whatever plan he then formed, must certainly be as agreeable to, as consistent with, justice and righteousness, as he would ever act at any time, in case he had not previously determined what to do, before the occasion actually existed.

Once more : God is eternally and unchangeably the same infinitely benevolent, good and merciful being ; and, therefore, invariably and infinitely inclined to that plan and system of operations and events, which will produce and issue in the greatest possible good, and equally opposed in heart to every thing which will lessen or impair it, on the whole. We may, therefore, be just as sure that he hath, from the beginning, been invariably fixed and determined upon that system or plan of operations and events, which will produce and issue in the greatest possible good on the whole, as we are that he always knew what it is, and was every way able to insure and accomplish it, and is and always was perfectly just and righteous, and infinitely good. We are, therefore, reduced to the necessity of believing, that God hath always had one fixed plan of operations unalterably established from the beginning, from which he never deviates in any instance ; or else, of disbelieving his absolute eternal infinite and unchangeable perfection.

The former is most rational, and certainly the plainly revealed doctrine of the scriptures. For according to those divine oracles, " He declares the end from the beginning, and from antient times the things that are not yet done, saying, " My counsel shall stand, and I will do all my pleasure."

Men often oppose the counsel

of the most High, and attempt to defeat his purposes. But though " there be many devices in a man's heart ; nevertheless, the counsel of the Lord, that shall stand." Yea, " The Lord bringeth the counsel of the heathen to nought ; he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations." In short, " he worketh all things after the counsel of his own will." And certainly, if his counsel is perfectly wise, just and good, and contains the best possible plan, there can be no reasonable objection against it. But the truth is, men do not like the divine plan. In their view and to their hearts, it is not good, but evil. For God doeth many things which are exceedingly crossing and mortifying to their hearts. And many real evils evidently exist. And they will not believe it possible, that these should be any way comprised in the plan of a perfectly wise, just and good God ; because they do not see how they are necessary, or will prove subservient to the best good of the system. And they inwardly feel as though God doth very wrong in suffering them to take place, provided he could possibly prevent them, and, therefore, as though they took place contrary to his design, and in spite of his endeavors to prevent them. But that God doeth many things very crossing and mortifying to the corrupt, selfish and rebellious feelings of the human heart, is certainly no argument that he doth not act wisely and for the best. Nor is it at all strange, that such shortsighted selfish creatures as we are, should not be able to see how the evil things which take place under the divine administration are inter-

ded for good, and will ultimately terminate in the best good of the system. Yet when they in fact take place under the government of an infinitely wise, powerful, just and good God, and he also tells us he means them unto good, and clearly shows already, in many particular cases, how he makes them subservient to the accomplishment of the most wise, benevolent and merciful purposes, if we were not most unreasonably proud and self conceited, we should readily believe that he acts in the wisest and best possible manner; though his thoughts and ways are even farther above our comprehension, than the heavens are higher than the earth. To do otherwise, is to set our scanty understandings, which are as nothing, in opposition to the infinite understanding and absolutely universal perfect knowledge of God. How arrogant and daringly impious is this! Let it be added,

Every objection against God's eternal unchangeable purpose, counsel or design, is equally against what he actually doeth. For if all that God actually doeth, in creation and providence, in the worlds of nature and of grace, is wise and just and good; then certainly it was wise and just and good in him, to intend, purpose and determine, or decree to do it, before the world began. Whatever wisdom, justice or goodness at any time requires God to do, it equally required him always to intend or purpose to do. This is self-evident. Nor can we object against his forming and unalterably establishing the whole plan of his operations from the beginning, without equally objecting to what he actually doeth, and pronouncing it unwise, unholly or not good, but the contrary.

And, as before observed, the truth is, we are dissatisfied with God's conduct. We dislike his works and ways. If all that God doeth was right and good in our eyes, and perfectly pleasing to our hearts, we should not entertain a thought of his having done wrong in determining, purposing and firmly decreeing to do so from all eternity.

These observations will be closed with one general reflection, viz.

What a solid foundation and inexhaustible source of support, consolation and joy, do all the benevolent and holy find, in the view and contemplation of God as the Father of lights, from whom cometh every good and perfect gift, and in the belief and assurance that with him there is no variability, neither shadow of turning—that he is unchangeable in his being and essential perfections, and in all his counsels and designs?

Conscious that they are dependent creatures, who have no sufficiency of themselves, to provide for and secure their own happiness, or that of others—yea, that they are sinners, and as such, miserable already, and exposed to yet greater misery; seeing also the world, at present full of evils, and the inhabitants more generally living in malice and envy, hateful and hating one another, without any fear of God before their eyes, their feet swift to shed blood, and their ways marked with destruction and misery; how would their benevolent hearts sink within them, and be overwhelmed with grief and despair, in case they knew of no being, to whom they might look for support and help, in a well grounded confidence, that he is able and disposed and fully determined, to support those who cleave unto him, and to overrule

all the evil which takes place, in a subserviency to the best good of the intelligent system? But when they think of the Father of lights, and view him at the head of the universe, and consider the innumerable good and perfect gifts which he hath bestowed and is daily bestowing, and the immensity of good which he hath promised, or revealed it to be his purpose, yet to bestow or effect—when they contemplate his glorious character, his infinite understanding, knowledge and wisdom, his absolute omniscience and almighty power, his infinite justice and righteousness, goodness and truth, grace and faithfulness—when they consider this all-sufficient and absolutely perfect God as sitting on the throne, and doing as he pleases in heaven and earth, working all things after the counsel of his will, for accomplishing the purposes of his own infinitely wise and benevolent heart, assuring us that he can and will do all his pleasure; they then see solid ground and find abundant source of support, comfort and joy. In the view and belief of this God at the head of the universe, and that he changeth not, they are assured that all will end well, in the greatest glory and happiness of his kingdom, notwithstanding all present dark and dismal appearances; and that such as trust in him are safe, and will finally triumph over every evil, and find complete, everlasting happiness in his eternal kingdom.

ASTHENES.

Harmony of Christianity.

(Concluded from p. 209.)

PART IV.

The Institutions of Christianity.

RELIGIOUS institutions are indeed practical; but

they embrace a distinct class of practical duties, and have been usually named positive; a separate view of them may be beneficial.

Christianity is distinguished from other religions, by several institutions not to be found in any other religious systems. These, although often considered as not bearing any original relation to their object, will be found when duly considered, as being well adapted to the nature and ends of the Christian religion, and to render the system still more perfect.

These institutions are the Christian ministry; the visible church with its officers and discipline; the Christian sabbath; and the sacraments of the new testament, viz. Baptism and the Lord's supper.

1. The Christian ministry.

This office was instituted by Christ, just before his ascension to glory, after he had prepared his apostles for so important a service. "Go ye, said he, into all the world, and preach the gospel to every creature."—"Go teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you. And lo, I am with you alway even unto the end of the world." These were to commit the preaching of the gospel to faithful men who should be able to teach others, and they again to those who should succeed them under protection of the Redeemer's gracious promise just repeated, to the end of time.

The office and work of an evangelist, and that of a pastor or bishop are of the same general nature. The evangelist may act as a bishop when properly called,

and the bishop may also do the work of an evangelist, when the interest of Christianity requires him. The appropriate work of an evangelist is to preach the gospel, administer baptism, gather believers into a Christian society, and administer to them the Lord's supper. The work of the bishop primarily respects the oversight of a particular church, meeting in one place, for divine worship and ordinances.

It is required that evangelists or missionaries be men eminent in the knowledge and faith of the gospel, in the Christian temper, or graces of the Spirit, and of such superior abilities and attainments in knowledge and in ministerial gifts and accomplishments, as to be well able to teach others, and lead the public devotional exercises, and whose life and manners do honor to Christianity; and they must have a good report from those who are without.

2. The visible church with its officers and discipline.

This holy society is instituted by the authority of Christ. "On this rock, said he, will I build my church, and the gates of hell shall not prevail against it." A visible church of Christ, meeting in one place, for divine ordinances, is constituted of members, each making a credible profession of the faith of the gospel, and submitting to its institutions and commands. All of them apparently united in the faith, the spirit and practice of Christianity; and all thus distinguished from the world, though belonging to many different Christian congregations, or having different opinions and practices in the non-essentials of religion, constitute the visible catholic church of Christ on earth: And all those in heaven and earth

united with one heart in the faith, as it is Christ, constitute his invisible church. Believers on earth constitute the church militant; the saints in heaven constitute the church triumphant.

The institutions of religion, celebrated in the former, are designed and adapted for the conversion of sinners, and the edification of saints, till they all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. In the church on earth the Christian discipline is to be exercised, for the recovery of those who fall into heresy or immorality; this however is not a discipline enforced by any corporal or pecuniary punishments, but is a discipline of persuasion and reproof, flowing from brotherly love, and the spirit of Christianity in general. In this duty and labor the churches are to assist each other, when duly called, as the case may require. If all proper labor to reclaim the erring brother, prove ineffectual, and he appears to be irreclaimable, after the becoming exercise of brotherly patience and long suffering, he must be separated from the communion of the church, as not being under the influence of gospel motives and arguments, and to prevent the influence of his sin to the injury of others.

In these churches are to be placed stated bishops or pastors, whose office and duty have been already mentioned.

Deacons are officers in particular churches, whose official duties lie in assisting the pastor when needful, in services to the afflicted, in supplying the wants of the needy from the collections of the church, and in providing for the

Lord's table and distributing the sacramental elements.

3. The Christian sabbath is a divine institution to be a day of holy rest, in thankful commemoration of the rest of Jesus from his labors, by his resurrection from the dead. It is to be spent in the exercises of religion in private, in the public solemnities of divine worship, the ministrations of the gospel, and the celebration of the gospel sacraments, baptism and the Lord's supper.

4. These sacraments were instituted by Christ, to impress our minds by such significant emblems, with a suitable sense of our dedication to him, on the terms of the gospel; our faith in his atonement; our trust in his sufficiency; our union to each other, and to all his disciples; and our hope in his salvation.

As these institutions of the gospel are passing in review, we cannot but reflect, how admirably they are adapted to their end; how they all point to the same issue, and agree with each other, and with Christianity in all its parts already considered.

Conclusion.

While many inferences, which might be made from the preceding dissertation, are passed in silence, the reader is requested to give his serious attention to those which follow.

1. The harmony of the Christian religion is a good evidence of its truth and divinity. Agreement in the various parts of a complicated system is an important argument for the truth of the whole, because truth is ever consistent with itself; but it is not so with falsehood; in a complex system of this, inconsistencies and contradictions will abound. Fur-

thermore, in the Christian system, many things are contained which we know to be true, either intuitively or by deduction short and plain; and we clearly perceive the connection between these, and the other branches of the scheme; not equally obvious in themselves, or admitting proof by so short a deduction.

From the preceding investigation, it appears that the whole system rests on a few primary truths, either intuitively evident, or by short and easy deduction.

Thus, if we admit our most common mental perceptions, we know there is an important difference between pleasure and pain; the first is the object of desire and the latter of aversion. That percipient beings should be happy and that the greatest sum of happiness should exist, is desirable; rather than that a small degree of happiness in an individual, should take place at the expense of the greater happiness of many; and finally, that union to the best and greatest felicity of percipient existence is the perfection of a rational mind; and the opposite to this, the depravity of such a mind. These truths are so obvious as not to be questioned.

By this rule therefore, every character and every scheme of religion and morality may be fairly tried. Is it friendly to intelligent happiness on the whole, and in the final issue?

The system of truth which has been stated will bear this test. Its final object is the highest rational felicity to the moral system; the mean to effect it is the union of rational minds, or general benevolence. We have seen the several parts of the Christian revelation to meet and unite in this; and all the great events in the mor-

ral system ultimately rendered subservient to it. The mediatorial system is the great work of God for its accomplishment. With this in view, we see each branch of divine truth connected with others, and all forming a perfect and consistent whole, in a connection of the parts which is indissoluble.

The Christian system may be compared to a great chain descending from heaven, consisting of numerous links, all connected with each other and with the whole; or, to vary the similitude, to a magnificent edifice, which though necessarily complex, is still composed of the best materials, and built by an accomplished architect. The attentive spectator, in contemplating the building, is impressed with a view of the excellence of the materials, and with the exact construction and the exquisite manner in which they are connected, the suitability of each part to the place it fills, and to the beauty, strength and perfection of the whole. He admires the harmony and proportion of the parts with each other, and with the whole. But he most of all, contemplates with delight, the adaptedness of the building for utility, to the object for which it was erected, especially if this object be important. In viewing the edifice he will be led to profound admiration of the builder and admire the wisdom, taste and forethought which projected it, and feel the same conviction of the ability of the architect, as of the existence and workmanship of the edifice.

Comparing great things with small, we may say, the Christian system is like this building. The excellence of each part, and its suitability to the place and end assigned

it; the agreement of the parts with each other and with the whole, and the perfection of the whole, impress the serious and contemplative mind, with the fullest conviction of the truth and divinity of the system, its adaptedness to its end, and the existence and perfection of its divine author.—“The heavens, indeed, declare his glory and the firmament his handy work; day unto day uttereth speech, and night unto night sheweth knowledge of God.”—But the Christian system exhibits his character and perfection with still greater certainty and clearness. How sadly debased by vain philosophy, and the pride of science, falsely so called, is the mind which, with this divine system before it, can be blind to its truth and beauty, and to the existence and perfection of its divine author.

2. The truth and divinity of Christianity are evident from its final object, and the means employed to obtain it.

The final object is the highest perfection of the moral system, in the blessed union and communion of all holy beings.

The adorable trinity in unity, in the ever blessed God, is the source and pattern of all union and communion in holy intelligences. The final design of the mediatorial system, and of all subordinate divine operations, is to bring all holy angels and saints into the nearest union to God and each other, in conformity to the triune Deity. This is effected by a participation, adequate to the nature and capacity of each, in the Holy Ghost, with each other, and with the Father and the Son.

The scripture doctrine clearly imports that the Holy Spirit is given to all the children of God,

to abide in them forever. By this they have joint participation in the same good; in this also, they have fellowship with the Father and the Son, as has been stated.

Our blessed Lord taught this doctrine to Nicodemus when he said, "Except a man be born again—of the Spirit—he cannot see the kingdom of God."—Again, "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to those who ask him?"

From these and many other scripture declarations it appears, that the Holy Spirit is the great summary of the good bestowed on the redeemed, and that he abides with them as a principle of divine life, action and enjoyment. This indwelling spirit produceth in the heart, love to God, to Christ and to each other, and thus unites all its subjects to the kingdom of God, and effects in them a joint participation of spiritual good; especially, communion with God, and each other, agreeably to the following apostolic declaration, "That which we have seen and heard, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the father and with his son Jesus Christ." Of the same import is the apostolic benediction, "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all."

The two following scriptural passages strongly express the union of all the redeemed to each other and to God, through this joint participation of the Holy Ghost: "That they all may be one, as thou Father art in me and I in thee, that they also may be

one in us." Again in a discourse on the final design of the mediatorial work of Christ: "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth." All who are acquainted with the holy scriptures know that they abound with passages of like import, and abundantly prove, that the great end of the Christian system is to effect this happy union and communion, between all holy intelligent beings, through the Holy Spirit, in conformity to the blessed union and communion in the triune Deity: And that this is effected through the mediatorial work of Christ, applied by the agency of the Holy Spirit, by whom all the redeemed are united in the love of God and each other, and prepared for the most perfect and lasting felicity in the kingdom of God. Thus constituting a glorious church, in which the divine good pleasure shall forever rest.

That disposition of the moral system which ultimately effects its highest perfection, by the best means, must be supremely good, and its author must be divine. But such is the disposition of it in the mediatorial plan, and such will be its final issue. The mediatorial plan must therefore be divine, and the revelation containing it must have descended from heaven.

3. This subject teaches us, why a life of practical obedience to the divine commands, is the best and crowning evidence of the genuineness of our religion, and that we shall be finally saved.

This is frequently mentioned in the scriptures in this view, as that, without which it cannot appear that we are the disciples of Christ, that we live in obedience

to all his commandments. That this obedience is the fruit & expression of love to God, faith in Christ, and of an inward sense of Christian exercises, and that it is persevering.

From the view of Christianity which has been taken, it appears that there is a fixed connection, between the views and affections of the mind and the course of practice. This is true in the affairs of this life and of all social intercourse, and it is true in religion. "This is love that we walk after his commandments and his commandments are not grievous."

Hence it appears that a genuine Christian, exhibiting proper evidences of his religion, is one who embraces the leading and most essential truths of Christianity, experiences their power on his heart and affections, and reduces them to practice by keeping the commandments of God.

In proportion to our deficiency in any of these, our religion is imperfect, and the evidence of our interest in the favor of God, less satisfying.

If we are greatly deficient in any one, though we may seem to excel in the other branches, we have great cause to fear that our state is not good. Because Christianity is proportioned in all its parts. As in all the views of it which have been already taken, so also in this, viz. that our orthodoxy, our experience of the Christian graces, and our practice are analogous to each other. The orthodox Christian, has a due proportion in experience of the several branches of gracious affection: such as love to God, repentance towards God, and faith towards our Lord Jesus Christ, self abasement, weanedness from the world and a spirit of watchful-

ness and prayer, love to the brethren and good will to all, with all other Christian graces; and between these and a life of Christian holiness there is a like proportion; as also between the various parts of obedience. The true Christian is not engaged in keeping one of God's commands and negligent with respect to another, but he has respect to them all.

Hence, would we maintain a well grounded hope of eternal life, we must "be steadfast, immovable, always abounding in the work of the Lord." Then we may have the happy knowledge that "our labor shall not be in vain in the Lord."

4. The reader must have anticipated the great importance of an experimental and practical knowledge of Christianity; and the impossibility of a well grounded hope of salvation without it.

Let us then make a practical improvement of the preceding dissertation, by giving all diligence to make our calling and election sure. We who have the bible, and means of salvation, are exalted to heaven with privileges. Awful must be our state if we are finally cast down to hell for the abuse of them! Now is the accepted time,—life is a vapor,—eternal consequences depend on the manner in which we improve it. May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us! Amen.

PHILANDER.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

Finding by a note in No. 22 of your Magazine, that you wish-

ed correspondents to communicate doctrinal essays, the following thoughts upon the Sonship of Christ, are transmitted for insertion, if you view them deserving a place.

IT is doubtless of some importance to ascertain what is the true scriptural meaning of the titles, *Son of God, Only begotten Son, God's own Son, and the Son*, which are in scripture so frequently given to Jesus of Nazareth. It is naturally to be expected, that such as are opposed to the doctrine of the supreme deity of our glorious Redeemer, should be disposed to explain not only these, but all other titles which are given him, in such a sense as to exclude proper divinity. These names, however, are supposed by some who are friends to the real divinity of the Saviour, to be expressive rather of his humanity, or of his mediatorial office, than of his divine nature, as proceeding from the Father by an eternal, ineffable generation; and to be pretty much of the same import with the names, *Son of Man, Righteous Servant, Branch of Righteousness, &c.*

In support of this idea of the Sonship of Christ it is alledged, that the name and relation of Son, according to the idiom of all languages with which we are acquainted, necessarily implies derivation and a certain degree of inferiority. That the title Son, or Sons of God, is one which is in scripture given both to angels and men. That Christ frequently speaks of himself as being, in the relation and capacity of a Son, inferior to the Father, and acting by a derived, delegated power, saying, "I can do nothing of myself." "My Father is greater

than I." That the term Son implies either the derivation of one being from another, as men are called sons, or children of men; or the likeness of one being or thing to another, as angels and holy men are called sons or children of God; young men that were instructed, and prepared for the gift of prophecy, are called sons, or children of the prophets.—Wicked men are called children of Belial or wickedness, and proud men are called the children of Pride. This being therefore a title improper to be applied to supreme Deity, and necessarily implying derivation and inferiority, it is urged that either the term Son of God must be restricted to the human nature, or to the office of the Messiah, and must imply pretty much the same with Son of Man, Righteous Servant, &c. or the real divinity of Christ must be given up.

But although it be readily admitted that the name and title Son of God, is many times given to Christ where the inferior nature is included, and perhaps sometimes where his humanity is principally intended; for this plain reason, that many things are, in scripture, asserted concerning his person, which are true only of one of his natures, as "That the Lord of glory was crucified," and "That the church was redeemed by the blood of God,"—it nevertheless appears evident from revelation, that Christ's Sonship existed, previous to either his assumption of human nature, or his appointment to the office of Messiah. To admit the contrary supposition appears, in no small degree, to weaken the evidences of the supreme deity of Christ. As this is a subject of pure revelation, we must expect to derive all our in-

formation from the law and the testimony. The following considerations are submitted to the reader.

It is allowed by nearly all judicious interpreters of scripture, to be most natural to admit the literal sense of a term or phrase, as the true sense, unless where various circumstances concur to show it to be used figuratively. But the term Son, in the most strict, literal, and generally received sense, in all languages, supposes a father, a being of the same common nature with him. Tho' it be admitted that the term is many times used in a lower sense, as in the case of angels and men, who are called sons or children of God. Yet it is much questioned whether those strongly definite terms of *The Son*, by way of eminence, *God's own Son*, and *Only begotten Son*, are ever used to express a lower idea of Sonship, than what is implied in a sameness of nature with the Father. Certain it is, neither angels nor men are the sons of God, according to the sense of these terms. "For unto which of the angels said he, at any time, thou art my Son, this day have I begotten thee." Heb. i. 5. Supposing one person was called the Son, the only Son, the only begotten Son of another, if we should understand the term in any other sense, than as expressing a sameness of nature, & a descent by natural generation, it would introduce such a confusion of ideas and terms, as would go far towards reducing all language to the utmost uncertainty. What more therefore, could the inspired penmen say, to assert Christ to be a Son of the same nature with the Father, and proceeding from him by an eternal,

though inexplicable generation, than to call him God's own Son, only begotten Son, &c.? Supposing the doctrine of Christ's eternal Sonship to be true, I see not how the truth of it could be conveyed in sufficiently strong terms, or how we could have a revelation sufficiently clear, to fix our faith in the belief of it, if such a revelation is not given in the terms made use of by the sacred penmen; for what more could be said to prove him to be a Son by nature, than to say he was God's own Son, only begotten Son, &c.?

With respect to the objection, that Sonship implies derivation and inferiority, it appears to originate from our connecting those ideas with the supreme being, which belong to creatures. But, because among men a father necessarily begets a son younger than himself, it will not follow that the title son, as applied to Christ, implies inferiority. All the inferiority of a son to a father among men, arises from this circumstance of human generation and the nature of created beings. Separate from this, a son being of the same nature, is the father's equal. Perhaps a more just idea of the manner, in which the Son of God is begotten of the Father, cannot be formed by mortal man, than what is derived from Psalm ii. 7. "Thou art my Son, this day have I begotten thee." The divine existence is not in succession, admitting past, present, and future; but is one eternal day, or now. So the Son's being begotten of the Father, is the immortal act of one eternal day.—Therefore this text, is equally true of a whole eternity, as of any given point of time. Consequently, the term begotten, as applied

to Christ, implies no inferiority either of dignity, or in point of succession of existence.

Other circumstances, besides the obvious sense of the term, also concur to show us that this title is originally divine, or expressive of the supreme deity of Christ particularly. As Son, and in the relation of a Son to the Father, he is declared to be an object of worship, both by men and angels, and, in many places, the reason why he was worshipped was, that he was the Son of God. John v. 23. "That all men should honor the Son, even as they honor the Father. Heb. i. 6. "When he bringeth his first begotten into the world, he saith, and let all the angels of God worship him." Psalm xlv. 11. "He is thy Lord, worship thou him." Agreeably hereto, we find various instances, in which divine worship was given to him while on earth, as soon as he was known to be the Son of God. As—By the wise men of the east. Matt. ii. 2.—By the cleansed Leper. Matt. viii. 2.—By the ruler of the synagogue, when he intreated him in behalf of his daughter. Matt. ix. 18.—By the people who had been with him in the ship, and had seen his power in calming the tempest. Matt. xiv. 3.—By the woman of Canaan. Matt. xv. 25.—By the man who had been possessed of the legion. Mark v. 6.—By the blind man who had been restored to sight. John ix. 38.—By the women who first repaired to the sepulchre after his resurrection. Matt. xxviii. 9.—And by his disciples when they first saw him after he was risen from the dead. Luke xxiv. 52. The ground upon which divine worship was, in these instances, given him, was that the parties knew and believ-

ed him to be the Son of God. But we cannot admit the supposition, that, in so many instances, divine worship would be given to, and received by him, upon a ground which implied no proper divinity. God is ever jealous of his glory, particularly of the glory of being the sole and exclusive object of all divine and religious worship. He hath said, I am the Lord, this is my name, and my glory will I not give to another. When John, in the isle of Patmos, would have worshipped the angel, who was God's minister in imparting to him the revelation, doubtless supposing him to be the Lord Jesus Christ, and no created angel, he was immediately forbidden: "See thou do it not, I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God." Rev. ix. 10. and xxii. 9. But if worship was to be given him, upon a ground which did not imply Deity, would it not be to countenance idolatrous worship? Admitting him to be truly God, yet, if the worshipper had no knowledge, or belief of his divinity nor any knowledge of his person and office, only through the medium of a title which implied no proper divinity, and was only appropriate to the inferior nature, or at best, represented him as a super-angelic created being, it would be no more than creature worship. And if worship was commanded to him upon such a ground, as it is expressly, Heb. i. 6. would it not contradict the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Farther, as Son, and in the relation of a Son to the Father divine works are ascribed to him. But neither the mere human na-

ture of Christ, nor any created being, however exalted, ever did such works as are properly the works of God. Among such works, note the creation of the world, John i. 3. All things, were made by him, and without him was there not any thing made that was made. By comparing this with ver. 14, it appears that the *Logos* or *word* and *only begotten Son*, are titles of the same import, unless we are rather to view the latter as exhibiting the stronger evidence of real underived deity, i. e. viewing him as the maker of all things, we behold a glory as of the only begotten of the Father. Creation is also ascribed to him as the Son, Col. i. 16. and Heb. i. 2. Not creation only, but all other divine works are ascribed to him as a Son, and in the relation of a Son to the Father, John v. 17—19. He raiseth the dead, ver. 21, and judgeth the world, ver. 22. The term Son of God therefore, I think, plainly suggests the idea of a divine person and worker. Applied to the Messiah, it does not point us so directly to the office, as to the real underived deity of the officer.

The same idea of Christ's Sonship appears, also, to be plainly expressed in such scriptures as the following, which ascribe divinity to him in the fullest sense as Son, and in the relation of a Son to the Father: Heb. i. 8. quoted from Psal. xlv. 6. "And unto the Son he saith, Thy throne O God is forever and ever, and the sceptre of righteousness is the sceptre of thy kingdom." To the same purpose ver. 10 quoted from Psalm cii. 25, 26, "And thou Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of

thine hands." These words are evidently spoken of the Jehovah of Israel, but here applied by the Father to the Son. As the Son of the Father, he is addressed as the joint giver of grace, mercy and peace, 2 John 3. "Grace be with you, and mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." And the Apostle's elaborate proof that Jesus is the Son of God, consequently an object of faith, issues in an assertion that he is the true God, and eternal life, i. e. The Son of God in whom we have life, upon whom we are to believe for eternal life, and who giveth spiritual understanding, is the true God, and eternal life. 1 John v. 11, 12; 13; 20. Unbelieving Thomas, reclaimed from his incredulity, exclaims, My Lord and my God! John xx. 28. This exclamation related to the same person whom he had seen, and with whom he had, frequently conversed, in the days of his flesh. Our Lord, so far from correcting his error, if it was one, pronounceth him blessed as a believer; and the inspired penman adds, "These are written that ye might believe that Jesus is the Christ, the Son of God; i. e. Thomas's confession of Christ as his Lord and his God, were written among other things, that we might believe him to be the Son of God. To the same purpose see John xiv. 9, 10, 11. "He that hath seen me hath seen the Father: I am in the Father, and the Father in me." But unless, as the Son of the Father, he is truly God, instead of seeing the Father in him, we see no more than the Father's servant.

The eternity of Christ's generation and sonship seems, also, to

be fairly implied in many scriptures of the old testament, particularly in such as follow. Prov. viii. 22, 23. "The Lord possessed me in the beginning of his ways; before his works of old. I was set up from everlasting, from the beginning, before ever the earth was." According to the well known idiom of the Hebrew language, the words rendered possessed, and bro't forth, plainly imply generation. That this is eternal is farther manifest from Isai. liii. 8. "Who shall declare his generation." And Mic. v. 2. "Whose goings forth have been from old, from everlasting." Pointing not barely to simple existence, but to the date of his Sonship. It seems therefore plain, that the name and title Son of God, Only begotten Son, &c. are terms used, not so much to point to the Messiah's office, as to express the divine dignity of him who was invested with it, and who humbled himself that he might become the author of eternal salvation, to all them that obey him. He was not called the Son of God because he was the Messiah; but because he was the Son of God, he was every way qualified to bear the weight of that office.

Christ's Sonship is also distinguished from his office, and declared to be prior to it, in such passages as these: Speaking of his Father, Christ says, John v. 29. "I know him, for I am from him, and he hath sent me." Being from the Father by an eternal generation, is distinguished from his being sent which relates to his office. Several places might also be mentioned in which, if we understand the term, Son of God, either of Christ's inferior nature, or of his office, or as expressing any thing lower than the divine

original dignity of his nature, the passage would be a tautology. That the word Messiah in the Hebrew, is of the same import with Christ in the Greek, is clear from John i. 41. "We have found the Messiah, which is, being interpreted, the Christ." But if we consider the term Son of God, as expressing only the Messiah's office, without any reference to the original dignity of his nature, will it not follow that when Paul preached Christ in the synagogue, that he is the Son of God, it only meant that he preached that Christ was Christ, or the Messiah was the Messiah? And Peter's important confession, "Thou art Christ the Son of the living God," will be no more than telling that Christ was Christ. And the disciples' profession of faith, "We believe and are sure, that thou art Christ, the Son of the living God," will be only saying, thou art Christ the Christ. Such unmeaning tautologies must not be charged upon inspiration. But if we understand the term, Son of the living God, as pointing out the divine, original dignity of the person or character, who is, by divine constitution, appointed to the office of the Messiah; or Christ, the anointed; according to the literal and natural signification of the term, in all languages, then the phrases are not only vastly important, but very plain and intelligible.

In this sense it is abundantly evident the Jews understood the term, John v. 18. "Therefore the Jews sought the more to kill him, because he, not only had broken the Sabbath, but said also that God was his father, making himself equal with God." John x. 30. "I and my father are one." Ver. 33. "For a good work we

stone thee not, but for blasphemy, and because that thou being a man, makest thyself God."—Had the Jews understood no more by this term, than merely his professing himself to be the Messiah, in a language which laid no claim to proper divinity, they could have had no ground for a charge of blasphemy, if they had even disbelieved his pretensions. Or, if their charge had been founded on a misapprehension of the sense of the term, here was a fair opportunity to rectify the mistake, by explaining the title, which he claimed in its true sense. Or, though it be granted that our Lord did not, at all times, explain things to the Jews, in such a manner as to correct their obvious mistakes, yet, is it not probable that he would have done in this, as he frequently did in similar cases, i. e. explain the matter to his own disciples, who were, probably, in the same mistake, if it was one. But so far from retracting what he had advanced, or from insinuating that the Jews did not understand him right, he goes on, farther, to vindicate the justice of his claim to be the Son of God, from his doing such works as afforded infallible proof of his real divinity; though the Jews were, hereby, more and more exasperated. And although in John x. 30, he reminds the Jews, that they sometimes used the term in a lower sense, and from thence, urges the inconsistency of their charge of blasphemy, seeing they had been accustomed to use the term God, and Son of God in a lower sense; yet when he comes to reason from the less to the greater, and assert the justice of his own claim to that title, he does it in language asserting his

right to divinity in the highest sense. Observe, he founds his claim to be the Son of God upon three things.—1. Upon his sanctification and sending into the world. Ver. 36. i. e. Upon the sanctification of his human nature, which was fitted for office by a union with the divine.—2. Upon his doing the works of the Father. Ver. 37.—3. Upon his being in the Father and the Father in him. Ver. 38. A claim to a participation of Deity in the highest sense. So far was this from correcting any mistake which the Jews might be in about the meaning of the title Son of God, that he admits, in the fullest manner, that sense in which they understood him.

It is farther worthy of notice, that Christ's Sonship is always supposed, even where it has no respect to his office. He is never said to be made a Son. He is said to be made a priest. Heb. v. 4. 5. 10. He is said to be made Lord and Christ. Acts ii. 36. He is also said to be raised up as a Prophet, to be set as a King upon the holy hill of Zion, and to be raised up as a Prince and a Saviour; but he is never said to be made a Son. His sonship is always supposed, which, I think, shows it to be a divine title, expressing the essential dignity of his nature, irrespective of his office.

No time could be more proper to exhibit Christ by a divine title, than when he is held up to view as being entitled to equal honor and obedience with the Father and Holy Spirit, as is the case when baptism is administered in his name. But here this is the title used. Matt. xxviii. 19. "Go and teach all nations, baptizing

them in the name of the Father ; and of the Son, and of the Holy Ghost."

Farther, to suppose Christ to be called the Son of God, on account of his being designated to the office of the Messiah, is, it appears to me, to affix a meaning to the title not warranted, either by the natural sense of the term, or the use of it in scripture. It will, I believe, be a difficult task, to mention a single instance, in which the title, Son of God, is used to point out an extraordinary office. Angels are called sons of God, because they derive their beings from him by immediate creation, and because, as holy beings, they bear his image, but they are never so called, because they are appointed to important offices or missions. Adam was called the son of God, on account of his immediate creation, and believers are called sons of God, because they are spiritually begotten of him, and because they are adopted into his family, and are made partakers of the heavenly inheritance, by virtue of their union with God's eternal Son ; but ministers, or other office bearers in the church have never that title given them on account of their constitution in office. But a sense, perhaps, a little different, is preferred by a late learned and pious author, whose praise is in the churches.* After naming several senses in which Christ may be called the Son of God, he mentions this with approbation.—“ The title Son of God is used, in order to point out that glorious person, who had, in general, some sublime relation to God, and who was also to sustain the character and office of

‘ the Messiah, the Saviour of the world.’” After rejecting the several other senses, he prefers this as being the true meaning of the term, as it is generally used in the new testament ; for this reason, that the doctrine of an eternal Sonship, implying a sameness of nature in the divine essence, as subsisting in Father and Son, was too deep and mysterious a doctrine, to be proposed to young disciples. But what this sublime relation to God is, which is something different from either creation, adoption, angelic likeness, or a sameness of nature, we are left to guess. The above mentioned worthy author has not told us, and scripture, I apprehend, gives us no light. It is a sublime, unknown, undefined, something, none knows what. How this will help the matter, so as to render that article of faith less mysterious, and better adapted to the capacities of young disciples, I know not. Indeed I see not what we can make of this glorious personage, who had, in general, some sublime relation to God, unless it be the Arian notion of a super-angelic being, and so strip the Saviour of real divinity. So that however friendly those who adopt this idea of the Sonship of Christ, may be to the real underrived divinity of the Saviour, it appears to me they lay themselves under great disadvantages, in defending that doctrine ; for if it is but once conceded to an Arian or Socinian, that Christ's Sonship refers only to his human nature, or is, at best, but a mere title of office, not implying real divinity, it appears to me he will be able to prove by such irresistible arguments, as can neither be gained nor withstood, that all those divine Names, Titles, Attributes,

* Dr. Watts.

Works, and Worship, which are in scripture applied to Christ, and have been introduced so successfully in defence of the real, underrived divinity of the Saviour, are applied to him as the Son of God, and viewed in the relation of a Son to the Father, and are in a manner synonymous with that title. Consequently, if the title itself has no relation to any real divinity, other names and titles, given to him in the relation and capacity of a Son, can infer none, and must be explained in another sense, and Christ will be a God and the great God, and everlasting Father, by office only, and not by nature, as well as a Son.

To this essay, already longer than I intended, I shall add only this one remark more, viz. That errors, particularly with regard to the person of Christ, began, at an early period, to infect the church. The apostle Paul tells us that the mystery of iniquity had begun to work in his days. And the apostle John, who survived him many years, doubtless saw more of it. That he saw much appears from his epistles. Ancient historians, quoted by Dr. Whitby, Mr. Lowman and others, inform us that St. John wrote his gospel, at the earnest desire of the bishops of Asia, with a special view to obviate the early heresies of Ebion and Cerinthus, who held our Lord to be a mere man, having no existence previous to his conception in the womb of the virgin. He on this account, speaks more particularly of his divine original. The other evangelists, having previously written the series of our Lord's generation according to the flesh, he set himself to write a spiritual gospel, beginning it with the divinity of

Christ. And it is probable, that, both in his gospel and in his epistles, which were written in extreme old age, and at periods not far distant from each other, he had a particular view to these heretics, who, as they denied Christ's real divinity, must consequently deny any divine Sonship. Now it is evident no one of the inspired writers so frequently gives our Lord the title of the *Son of God*; *The Son*, by way of eminence, and *God's only begotten Son*, as this apostle and evangelist. The other evangelists more frequently call him the Son of Man, to point his relation to our nature. But the titles *Son of God*, &c. are darling phrases with this apostle; he uses them more than fifty times in his writings. But, if these were names pointing out his human nature, or are merely titles of office, it did not well agree with his grand design, (which was to exhibit the Messiah in his divine original,) to abound with this peculiarity. But if the name and title be originally divine, nothing could better promote that design than his so frequent use of it. And his using this name in the same connection, and as synonymous with other titles unquestionably divine, puts it beyond all reasonable doubt, that this was his intention.

T.

Experiences of a pious Woman.

GOD was pleased, in his adorable sovereignty, to strive with me by his Holy Spirit from my earliest childhood, but how often did I grieve his Spirit, tho' favored with every advantage of a religious nature; but how great was his mercy who did not leave me to myself, but made me to

feel the deep pollution of my nature, and that the thoughts of the imagination of the heart was evil, only evil, and that continually; and that the carnal mind is enmity against God, is not subject to his law neither can be while unrenewed; and those words sounded dreadful in my ears, "Ephraim is joined to idols let him alone." I saw that if God should cast me off forever, it would be just. But blessed be God who did not leave me to despair of mercy, but enabled me to seek him in all the ways of his appointment, and earnestly to desire that he would make my way plain with regard to coming to the Lord's table; and he was pleased to answer my request, by putting it into the heart of a dear friend to mention her desire of joining herself to the church, and she wished I would also. I said I would consider of it—I had many times endeavored to give myself up to God in covenant, but always seemed to fall short.

I thought I would once more attempt it, and if I was enabled to do it in private, I might then presume to make a public profession. Accordingly I retired, and I trust was enabled to act this time more sincerely than ever before; but when I was endeavoring to give myself up, it came to my mind, "you have no faith, and without faith it is impossible to please God." It occurred to me, faith is the gift of God: It was also suggested, you have never repented of sin. Then those words came to mind, "Christ is exalted a Prince and a Saviour to give repentance as well as remission of sin." I then saw that he was just such a Saviour as my soul needed—every way suited to my soil and undone condition. I saw

him to be glorious in his offices as a Prophet to instruct—as a Priest to atone for my sins—as a King to rule and reign over me, and to subdue every thing within me displeasing to himself, and to enable me to yield myself entirely to him to work within me both to will and to do of his own good pleasure, and earnestly to cry to him for holiness of heart. I was at length enabled to take the bond of the covenant upon me, and to call God and the holy angels to witness, that I did then solemnly give myself to God the Father as my God and Father, to God the Son as my Saviour and Redeemer—to God the Holy Ghost as my sanctifier, guide and comforter; and under an abasing sense of my utter inability to keep this covenant, these words came with power, "I am understanding, I am strength." But I have powerful enemies and my heart is exceedingly deceitful: this idea came to me, he is the captain of our salvation who was made perfect through suffering. I was enabled to enlist under his banner and trust him to work in me both to will and do his whole good pleasure. My soul was delighted with a view of the completeness—the all-sufficiency of this salvation, and I was calling upon my soul and all within me to praise him; well replied my heart, suppose he cast you off, must I yet praise him? Yes—for if he should, he is just, seeing I rejected his call and grieved his Spirit, and would not that he should reign over me. But still there remained a hope, that he would not cast me off, and I thought I should be willing to beg at his feet all my days, if he would shew mercy at the last hour. But still there remained a fear with

regard to coming to the Lord's table, of the doom of the man that had not on the wedding garment: But I was told that he came in his own righteousness, not in that of Christ—I plainly saw that I had none, and looked upon myself as a beast before God—exceedingly vile and stupid. I thought those words in Ezekiel were applicable to me; “cast out to the loathing of my person.” But my notion of faith was, an act of my own which God was to enable me to put forth—and I found myself unable to do any thing but cast myself at the feet of a sovereign God, waiting on him for Christ's sake, to work in me both to will and to do of his own good pleasure. And, with this frame of heart, I ventured to join to the church, resolving, if I perished, it should be waiting on him in all the ways of his appointment.

Well may I be filled with astonishment, at the amazing love of God to the most ungrateful of all his creatures. The thought that God foreordained whatsoever comes to pass, for his own glory, has been very sweet to me. And I have been enabled, in some measure, to love myself with the same love I bear to beings in general, and rejoice to be disposed of as shall most advance the kingdom of my dear Redeemer. I long for greater degrees of benevolence to all mankind, to be more delivered from a selfish contracted spirit, and for more enlargements in prayer for the advancement of Christ's kingdom, for the church to which I belong, and for my dear brothers and sisters, that Christ may be formed in their souls.

But some time after, I began to grow cold and stupid, and was ready to call all in question, and

to fear I had been deceiving myself, and that I should turn to folly again; and in this fear I went to lecture, where the minister was very large in describing what a true work of conversion was; and God was pleased to accompany the word with his Holy Spirit, and discover to me that the work was all his own. But I was made to see more of the evil of sin, and to loathe myself and repent in dust and ashes, and also for my pride and vile idolatry. I saw that every thing which took the place which God ought to have, was an idol, however mean in itself. But how astonishing that God should say, “give me thy heart, and a new heart will I give unto you, a right spirit will I put within you. I will cause you to walk in my statutes, I will be your God and ye shall be my people.”

Religious Intelligence.

Extract of a letter from a respectable Clergyman in Virginia, to one of the Editors, dated Nov. 19, 1802.

“IN my last I mentioned that a considerable attention to religion was excited in Bedford county. This continued and increased, so that many persons, who before were not only careless but profane, are now sober professors of piety, and walk agreeably to the rules of the gospel. I understand that nearly 100 persons have, within a few months, been admitted into the Presbyterian church, under the pastoral care of Messrs. Mitchel and Turner, while a large number has been added to the Baptist society.”

“ In a Presbyterian congregation in Albermarle county, there has also been a considerable awakening of late ; and as many as 50 or 60 have been added to the church ; and by recent accounts, I learn that serious impressions not only continue but increase.

“ In the county of Rockbridge, which is composed almost entirely of Presbyterians, there has been a pleasing attention to religion, for some months, in several congregations. Mr. Baxter informed me that he had received above 30 persons into communion in his church during the summer. In an adjacent congregation, about 40 had been received ; and as many in a third. The appearances and attending circumstances here, are just such as you have been accustomed to see in the revivals in Connecticut ; and I hope the permanency and excellency of the fruits, in both cases, will clearly point out the divine agency of the Holy Spirit. There are also considerable movements in many parts of the state, under the ministry of the Methodists and Baptists ; but of these I have not yet obtained accurate information.”

A Letter from the church and society of Castleton, Vermont, to the Trustees of the Missionary Society of Connecticut, dated September 4, 1802.

“ THERE has for some months past appeared considerable attention to religion in this place. Our situation for years back has been truly gloomy and discouraging. We have been destitute of the stated administration of the gospel ; and the indifference to matters relating to another world has been great. But it has of late pleased the great head of the church to

send down the influences of his holy spirit ; and many, we trust, have bowed to sovereign grace. Not less than 24 have been added to the church within a few weeks, and others seem to be the subjects of serious impressions. We have often heard of the blessed effects of the labors of missionaries, in this state and elsewhere ; but never experienced them in so sensible a manner as of late. In a time, when many were enquiring “ what shall we do to be saved ? ” God, in his holy providence, was pleased to send the Rev. Mr. Miller, a missionary from Connecticut, among us, whose coming was truly like the coming of Titus, refreshing and comforting the hearts of many. We constrained him to tarry with us a few days ; his labors were indefatigable and useful ; the blessing of many ready to perish came upon him, and we believe will be his crown of rejoicing in the day of the Lord Jesus. Of his treatment and reception here, Mr. Miller can inform you. We cannot suppress our thanks to Almighty God, who directed his course this way ; and who has inclined the hearts of our brethren in Connecticut, and in other parts, to contribute so liberally for the spread of the blessed gospel in these and other new settlements. We feel a glowing zeal to unite with you, in advocating a scheme so salutary in its effects and promotive of religion among men. We trust that our joint union at the throne of grace will not be withheld ; and that in a measure, we feel disposed to afford such pecuniary aid, as is consistent with our temporal ability ; being fully convinced that the cause is of God, and will cheerfully be encouraged by those who are friends to Zion, and who have that benevolence that seeks

the good of the Universe. We look forward, with delightful anticipation, to that important day when we shall meet together, and have a more holy and intimate communion with each other; when the charitable conduct of God's people will be more publicly investigated; and thousands no doubt, through the instrumentality of the liberal and pious, will know the pleasing import of those words of inspiration, "As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus."

MISSIONARIES.

THE Rev. *William F. Miller* lately returned from a mission of four months to the northwestern part of Vermont, and the settlements in New-York state, west of Lake Champlain.

The missionaries now in the service of the Missionary Society of Connecticut, are Rev. Messrs. Badger and Chapman in New-Connecticut, Williston and Woodward in the western counties of New-York and northern counties

of Pennsylvania, and Willard and Leonard in Vermont.

POETRY.

COMMUNICATED AS ORIGINAL.

On reading particular accounts of Revivals of Religion in sundry places.

HOW pleasing to behold a God!
Dispensing mercy where he will,
His providences and his word,
Agree and bid us all be still.

Be still and see my arm made bare,
And sovereign grace in triumph ride;
For I the stubborn hearts will tear,
And conquer sinners full of pride.

'Tis heaven to see this work of God,
'Tis heaven indeed! replies my soul,
To see the Spirit with his word,
The stubborn infidel control.

To see God's character made known,
And all his attributes display'd;
Justice and truth maintain his throne,
While mercy shines without a shade.

To see the proudest sinners bow,
Made willing by his power divine,
And at God's sovereign feet lie low,
And cheerfully to him resign.

This entertains the soul indeed,
It gives the mind a sweet repast,
A rich supply in time of need,
And sweet as honey to the taste.

Donations to the Missionary Society of Connecticut.

	D.	C.
William F. Miller, contributions in New Settlements,	60	23
A friend of Missions,	1	50
A friend of Missions of Norwich,	100	0

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T H E

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*The Church the fulness of Christ,
who filleth all in all.*

THE first chapter of the epistle to the Ephesians ends with this singular form of expression, "The fulness of him that filleth all in all."—These words in their connection plainly import, that altho' Christ filleth all in all, yet there is a sense, in which the church is his fulness. This, at first view, may seem a kind of paradox, or something like a contradiction. It is, therefore proposed to attempt some illustration of the meaning, truth and consistency of these two propositions, viz.

I. Christ filleth all in all.

II. His church is his fulness.

I. Christ filleth all in all.

Jesus Christ in his incarnate person, "in whom dwelleth all the fulness of the Godhead bodily," is exalted to the throne of the universe, as Lord of all, with uncontrollable power and authority over all worlds, creatures and things; that he may rule and govern, employ and dispose of all, to the glory of God and the interests of his eternal kingdom, and so as will in the best manner

accomplish the complete salvation and everlasting glory and happiness of the church, which he hath purchased with his own blood. In this high office and station, he fills all creatures with whatever, of the nature of good, they possess, experience or enjoy. There is no understanding, light or knowledge, wisdom, power or strength, holiness, peace or joy, in creatures, nor any good possessed, attained, or enjoyed by them, but what is from him as its fountain and source. But Christ may be considered as the head of his church, in a more peculiar and appropriate sense. The church inclusive of all its members is represented, in the scriptures, as constituting one body, in allusion to and something after the similitude of a natural human body, composed of many members united to each other and to one common head, by which they live, and move, &c. Of this body, composed of all the members of the church, Christ is the head. He is not only head over all things to the church; but he is also the head of the body, the church, every member of which has a real spiritual union to him as

its living, life-giving, supporting, guiding, and governing head.—“May grow up into him in all things, which is the head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Eph. iv. 15, 16.

In the passage we are attempting to explain, the apostle appears to be speaking of Christ in this special and peculiar relation to and connection with the church as its head, and of that as his body. The *all* which Christ, in this particular point of view and special relation, is said to fill, is his church, even all the members and parts of his body. All these he fills in all things and in all respects belonging to and constituting their fulness. Particularly,

1. All the officers, with which the church is furnished and filled—all that are requisite and necessary, for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ, are from him, and given by him: Eph. iv. 7—13. “And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

All those officers Christ fills with that measure of his spirit, and with all the gifts and graces, knowledge, wisdom and skill, and qualifications of every kind, by which they are fitted, furnished

and capacitated, to perform the services for which they are appointed and given, and to accomplish whatever he designs to effect by their instrumentality. This must be so evident, to all acquainted with the scriptures of the new testament, that particular passages need not be adduced to prove it.

2. Christ fills not only the officers of his church, but also the whole body and every member of it, with all the light and grace, wisdom and knowledge, holiness and comfort, peace, joy and happiness, which they possess, or experience and enjoy, in this world, and also in the world to come. Of his fulness they all receive, grace for grace. He said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” Having illustrated the union of his disciples to him, by that of the branches to the vine, and declared how he had loved them, and taught them how they might abide in his love, he said, “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” At another time he said, “Ask, and ye shall receive, that your joy may be full.—Peace I leave with you: my peace I give unto you.” And in Acts xiii. 52. it is said, “The disciples were filled with joy, and with the Holy Ghost.” Hence it is plain, that Christ’s people are indebted to him for all their spiritual light, peace and joy—that these spiritual blessings are communicated and derived from him their head. Paul prayed for the Philippians, that they might be sincere, and without offence. “being filled with the fruits of righteousness, which are by Jesus

Christ, unto the glory and praise of God."—Also for the Colossians, that they might be "filled with the knowledge of his will, in all wisdom and spiritual understanding;" and for the Ephesians, that they might be "filled with all the fulness of God."

These and suchlike passages help to show, in some measure, what those things are, with which the members of Christ's body are filled. They comprise all their light and knowledge and holiness—all the wisdom and spiritual understanding, and gracious exercises of their hearts, and all the fruits of righteousness in their conversation and practice, and all their peace and comfort, joy and happiness. He gives them and causes them to drink of that water, which in them is a well of water springing up into everlasting life. He gives them his Holy Spirit, whose fruits, with which they are filled in a measure now, and will be completely in due time, are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and every thing truly amiable and excellent, beautiful and comely, beneficial and cheering, joyous and happyfying. He gives them, and will finally fill them, to the full, with the knowledge of God and Jesus Christ, which is eternal life.

Thus Christ, as the head of his body, the church, fills the whole body and all the parts and members of which it is composed, in all things, and in all respects, in which they may be said to be filled, completed, and perfected. In him they are complete. In him they have all things necessary to render them complete, to the extent of their capacities, in knowledge and wisdom, in holi-

ness and righteousness, glory and beauty, joy and happiness. For he is made unto them wisdom, and righteousness, and sanctification, and redemption. In the heavenly state, he will so fill them, as to give them unceasingly the most complete and perfect satisfaction. For there "the lamb himself shall feed them, and shall lead them unto living fountains of waters." There they shall walk in the light of the holy city, which the glory of God doth lighten, and of which the Lamb is the light: and there they will continually drink, to the full, of the pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

The way is now prepared, to consider and illustrate the other general proposition, viz.

H. The church of Christ, which is his body, the whole and all the members of which he fills in all things, is his fulness—"the fulness of him who filleth all in all."

How is this to be understood, or what doth it import and signify? This proposition is not intended to suggest, that Christ derives any supplies, any support or assistance from the church, to complete, to augment or increase his essential glory and happiness. His essential glory and happiness, as God, are the same from everlasting to everlasting, without increase or diminution.

But Christ in his official character, and particularly and especially, in his peculiar relation to the church, as its head, would be incomplete without the church. A head supposes a body, and has such relation to and connection with it, that if the body is wanting, the head, though it be in itself whole and entire, is in a very

incomplete, imperfect and defective state. A natural human head, though ever so entire and complete, doth not of itself constitute a man. To constitute a complete man, the head must have a body, a body entire and complete in all its parts, joined to it. And in this view, the body is the fulness of the head—its complement or filling up, without which the head would be in a destitute and incomplete state, incapable of the offices, functions and enjoyments appertaining to it as the head of a body. In a sense somewhat analogous or similar to this, the church, considered as the body of Christ, is his fulness, considered as its head. If Christ, in himself considered, was just such a person as he now is—just as great, wise and powerful, holy and righteous, just and good, faithful and true, and his worthiness and merit the same; yet if he had no church, no body, in the sense in which the church is his body, and was never to have any, it is plain, that he could neither perform the offices of a head of such a body, nor partake of the enjoyments. In regard to these there would be a total deficiency, which could be supplied or filled up, only by the existence of a body united to him as its head. In this sense, the church, which is Christ's body, is the fulness of him its head, who filleth all in all.

United to this body, Christ is in a situation and hath opportunity, to perform all the offices of the head, for which he is perfectly fitted and furnished, and hath in himself the most perfect sufficiency. And his fulness flows out and is communicated to his body, the church, and fills it with all things necessary to bring it to the state of a perfect man, unto the

measure of the stature of the fulness of Christ, that it may want nothing, to render it complete and perfect in holiness and beauty, glory and happiness.

And in the church as his body, and in every part and member of it, made and kept alive, and fitted, furnished and capacitated, for supplying the place, and performing the offices, and answering the ends, for which each is designed in the body, and rendered holy and happy by union to and constant communications from him its head, he rejoices, and experiences peculiar pleasure and delight.

By the important truths, which have now been stated, and, it is hoped, in some measure illustrated, the following remarks are plainly suggested.

1. That by the constitution, or formation and existence of the mystical spiritual body, of which Christ is the head, there is a great increase of real good and true happiness in the moral system.

The members of this body are an innumerable multitude, out of all nations, and kindreds, and people, and tongues. The perfect, everlasting holiness and happiness of all these will comprise an immense quantity of real good.—All this good is the fruit and consequence of the execution and accomplishment of the divine plan, whereby the myriads of individuals composing this innumerable multitude, are constituted and formed into one spiritual body in union with Christ its head. By this divine head, that filleth all in all, this infinite happiness is produced. From him it is communicated and derived. And by union to him and communion with him, and constant communications from him, it is supported and

preserved, as really as the life and health and vigor of the natural body and all its members, are maintained and preserved by union to and communion with the head, and communications derived from it into every member and part.

What a vast, what an immense degree of real good, of holiness and happiness in the moral system, is hereby effected?—By this means also, the man Christ Jesus attains and experiences ineffable joy and happiness. He sees of the travail of his soul, and is satisfied. As the bridegroom rejoices over the bride; so doth he rejoice over his church. He possesses her as his spiritual bride and body—as the fruit and reward of his labors and sufferings.

With the most entire satisfaction and ineffable joy and delight, Christ beholds in his church, viewed in her complete and perfect state, a body composed of an innumerable multitude of living members, all living and filled with light and love, comfort and joy, holiness and happiness, and covered with glory and beauty, derived from him by union to him and communion with him; all, with the most fervent love and gratitude, thanksgiving and praise, unitedly ascribing all their salvation, all their light and holiness, glory and happiness to him, and to God, who gave, appointed and sent him, and accepts them *in him*.—In their perfect moral beauty and complete happiness thus effected and eternally secured—in their love, and worship, and joyful songs of gratitude and praise—in the clear and striking expressions of divine wisdom, power and love, holiness and grace, mercy and truth, exhibited and appearing in the contrivance and accomplishment of their salvation—in all

the glory thereby redounding to God forever, and in all the instruction and joy thence resulting to the principalities and powers in heavenly places, *the man Christ Jesus* experiences, and will eternally experience, the most heartfelt satisfaction and ineffable joy and felicity. Yea, in all this good, God the Father, and Christ considered as God, antecedent to his actual assumption of the human nature, rejoice with entire satisfaction and inconceivable delight; though the joy of God, or of Christ considered merely as God, had no beginning, and admits of no increase. For before the actual existence of these objects, in which he hath real pleasure and delight, they, being comprised in his eternal purpose, were as certain, as real and present in his view, and he had the same joy and delight in them, as after their actual existence. But the created or human nature of Christ had a beginning, and admits of an increase in knowledge and happiness. Jesus, when a child, increased, not only in stature, but also, in wisdom, and in favor with God and man. The joy and happiness of his created or human soul had a beginning, and admits of great increase. And all the ineffable joy and delight, which his human soul hath, in the glorious effects and fruits of his obedience and sufferings, and administration as the head of his church, is so much increase of real good and happiness in the system. On the whole, then, how immense is the increase of real good and true happiness in the intellectual system; by the plan and execution of that divine constitution, which makes Christ the head, and his church the members, of one mystical or spiritual body? Hence,

2. We may remark, That the same things, which serve to display and promote the glory of God, do also increase the sum or quantity of real good and true happiness in the *created system*.

God is glorified and hath real joy in those very things, which constitute and enlarge the happiness of his kingdom. These two objects have a most intimate and inseparable connection, and mutually involve and promote each other.—Hence, therefore, we may remark,

3. There is no clashing or contradiction between those passages of scripture, which represent God as having a supreme and ultimate regard to his own glory, and require the same of us; and those, which represent him as acting with an ultimate view to the good of his people, and propose the happiness to be enjoyed by them, as a motive to excite us to seek and serve him—to believe in Christ, and obey the gospel.

On the whole, How admirable, how wonderful and surprising, and far surpassing our utmost conceptions, are the divine wisdom, and power, and love, and grace, expressed and appearing in the gracious and infinitely beneficial constitution, to which we have been attending! What love and gratitude, adoration and praise, doth it demand from us, and peculiarly from those, who are favored with the honor and happiness of a place, as members, in that glorious body, which hath Christ for its head, and a vital union with him as such! And how ardently and unceasingly should we desire and seek this privilege, counting nothing too dear or valuable to be given up for it, nor any labors or sufferings too

great to be endured, that we may win Christ, and be found in him!

ASTHENES.

MESS'RS EDITORS,

THE perusal of the Evangelical Magazine, which, I conceive well answers its proposed design, has afforded me not a little entertainment. The doctrine of election, in my view, is an important gospel doctrine—and though several pertinent pieces on the subject have been published, yet in as much as it is a doctrine so contrary to the depraved heart and opposed in this day of infidelity; and probably, many will read this, who have not seen the preceding volumes; possibly, a few thoughts on the subject may not be useless. If the following do not meet your approbation, you are at liberty to suppress them.

THE *leading* thought that I would propose is, that there is a particular number of our *lapsed* race chosen in Christ from eternity, to salvation. From the infinite knowledge and perfection of Deity, he must have had a perfect view of all that he designed ever to effect. He saw what was infinitely fit and best to be done, and determined that it should be done—thus he conducted like a wise master-builder—accordingly inspiration teaches, that known unto God are all his works from the beginning; that is, he had a perfect view of all that was possible, all that would and should come to pass; and that which was best he determined on as the plan of his operation. And among his other purposes, this was one, he determined to be gracious to a select number of the children of men; whom he chose to be vessels of mercy, and that, before the

foundation of the world—a-greeably to Ephesians i. 4, 5. *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—iii. 10. 11. To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.* The chosen of God are not to suppose that they have done something acceptable to him, by which he was moved to choose them into the number of his children; but he makes them holy for the purposes of his own glory and the general happiness. See this matter clearly stated in Jer. xxxi. 3. *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.* That this choice respects particular persons, who were given to Christ in the covenant of redemption, as a reward of his humiliation, appears from John xvii. 24. *Father I will that they also whom thou hast given me be with me where I am; that they behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.* Christ, in a peculiar manner, makes chosen vessels subjects of his prayers. See above cited chap. ver. 9.—I would remark,

2. This eternal choice is absolute and effectual; that which God will never vacate or alter, nor shall its accomplishment be prevented. There are no new apprehensions with Deity. He sees no justifiable reason for alter-

ing any of his purposes—we therefore read, “the Lord knoweth them that are his.” They are mixed among the mass of mankind, but known to God. The Father hath given them to his Son to save. John vi. 37. *All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.* Here is an engagement that these shall all come to Christ by the power of divine grace; and when they come, he will in no wise reject them. And Christ says, other sheep have I, which are not of this fold, them also must I bring, and they shall hear my voice; and there shall be one sheep-fold and one shepherd. Now this choice being absolute, without reserve, all the operations of divine grace are in prosecution of this eternal purpose—and further, it will be effectual. God will find out ways, to bring about his own purposes of grace; though hand join in hand, the Lord will work, and none shall let, or hinder him—hence our Saviour says, *all that the Father hath given me, shall come to me.* God is sovereign of his own grace, which is all-sufficient; no heart too hard for him to soften—no will too stubborn for him to bow—he takes away the heart of stone. St. Paul was a chosen vessel, even when he so furiously persecuted the church of Christ. The outward call of the gospel upon such will, sooner or later, be effectual.—The good Spirit sometimes strives with sinners by his word and providences, but to no saving effect: but when it comes to accomplish the purpose of divine grace upon the heart of a chosen vessel, he rides forth conquering and to conquer. Zech. iv. 6, 7. *Then he answered and spake unto*

me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it.

3. This choice is a sovereign act of God's own will—he hath a sovereignty over his works—he hath an uncontrollable power to dispose of his creatures according to his will; but yet there is such a rectitude in the divine nature as effectually to prevent his doing wrong. Shall not, says Abraham, interceding for Sodom, the judge of all the earth do right? In matters of judgment he will attend to the strictest rules of right; but he is sovereign in his grace, and displays it according to his will and purpose; not to the damage of any, but the infinite advantage of the chosen.—Should any reply against this, we shall turn them over to the answer of an inspired apostle. Rom. ix.

18—24. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called,*

not of the Jews only, but also of the Gentiles? The purpose of God must stand according to the election of grace, as the apostle witnesses; and there is no unrighteousness with God in this matter—but there is wisdom in all his ways and dealings; as well in the kingdom of grace, as of nature and providence, and particularly in his choosing this person, and not that, to be a vessel of mercy. This choice was prior to the creature's existence, and hence must be sovereign. God had no respect to the acts of the creature; as in the choice of Jacob and not of Esau. See Rom. ix. 11, &c. Hence must we not say, that this choice is a sovereign act of God? "Even so Father, for so it seemeth good in thy sight."

4. There is no respect of persons with God in this choice. One is taken, and another left, and yet the throne of God's holiness is pure and spotless. Some may be ready to think, that the doctrine of election, as held by Calvinists, is inconsistent with what is said of God in the sacred oracles; as in Acts x. 34, 35. *Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.* But let it be observed here, that the respect of persons which is claimed amongst men, and denied to be with God, is when one who sits as judge, prefers the cause of one to that of another on some sinister account; or because one is poor and another rich as in Levit. xix. 15. *Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge*

thy neighbor. But there is no such thing with God : In all his conduct he consults his own glory and the best good of his kingdom. Yet notwithstanding the above observations, I would just remark—

5. That who the persons chosen are, and the divine reasons for the choice are secret and mysterious. They are things which belong to the hidden counsels of God ; and are among those deep things of God, which will not be fully laid open, till the mysteries of God shall be finished in the salvation of saints, and condemnation and final ruin of sinners. When we see a generation rising up they appear without distinction, till God makes a distinction by his powerful, efficacious grace. And indeed, there is no certain distinction of the elect from the non-elect here on earth ; and should any pretend to root up the tares, they would be in danger of mistaking, and rooting up the wheat—therefore they must grow together till the harvest. We can tell whether this or that person belongs to God's visible kingdom ; but whether he is a subject of God's eternal choice is beyond our knowledge. Yet let it be just remarked, that how secret soever this choice may be, as it respects others, it may be evidenced to the subject of it. It is discovered by the happy consequences, viz. by the soul's submitting to the grace of God in the gospel. Therefore the exhortation is, give all diligence to make your calling and election sure. 2. Pet. i. 10. *Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things ye shall never fail.*

But after all that has been ob-

served, perhaps some will object, and say, how can these things be ? For, if God hath chosen a certain number in Christ, to be holy and happy, while others are left out of this eternal choice, and are suffered to go on in sin to their final ruin, will they not have grounds to find fault with God the judge of all at the last day, for laying a bar in the way of their salvation, by not choosing them to be heirs of his kingdom ?—But God forbid, that any should speak or think on this wise ; thus to reflect on the infinitely glorious Majesty !!!

Let us attempt, in few words, to obviate this objection.

1. Let us consider man as a corrupted, totally depraved creature, who has forfeited every favor at the hand of God—who is not only undeserving, but ill-deserving, and hell-deserving. Then, and of consequence,

2. We must conclude, that all the blessings which he receives, come to him in the channel of undeserved mercy—whether the gifts of nature, providence or grace, the source is the unmerited goodness of God. It is of the Lord's mercy that we are not consumed : Look upon all your blessings, whether for time or eternity, they are all undeserved mercies.

3. In dispensing undeserved blessings, God is indebted to none ; but hath a right to have mercy on whom he will have mercy.—Is it ever considered as a crime among men, to give to some, and not to all ? In human adoption, is it to be looked upon as a crime for a man to adopt this or that person to his name and estate, and leave others ? By no means : So in the case before us ; if God sees fit to choose one and not

another to be his friend and favorite, why is he to be impeached with the crime of unequal dealing, any more than men in dispensing their favors, to which they are not at all obligated? These things shew that no injustice is done to those who are left; and God's glory and the highest good of his kingdom are the grounds of the distinction. Our Saviour reasons to the same purpose: "Friend I do thee no wrong; didst thou not agree with me for a penny? Take that is thine, and go thy way; I will give unto this last, even as unto thee—*Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good.* Here, were some who supposed they were unequally dealt with; but Christ would teach them, and all, that in the dispensation of mere favors, he might act the sovereign. But,

4. For God to choose any to salvation is an act of mere mercy and grace; therefore he may shew his sovereignty in choosing whom he will. Are you chosen, are you called, are you justified, and sanctified? It is all by the mercy of the Father, the mediation of the Son, and the power of divine grace in the hand of the Spirit. And when the top-stone of the Saints' happiness shall be laid in heaven, the inhabitants of that blessed world will unite their voices in shouting the honor of the Redeemer, and the glory of electing love.

IN MASSACHUSETTENSIS.

Question.

AN answer to the following question would be gratifying to, at least, one of the readers of the Magazine, viz.

HOW are the invitations and calls to sinners, with which the scriptures abound; and the solemn declarations that God hath no pleasure in the death of sinners, but that they would turn and live; reconcilable with their being left of God to go on in sin, and perish? Or, in other words, if God be as desirous of the return and salvation of sinners, as those strong expressions, particularly in Ezekiel, intimate, what reasons are there assignable, why he, (in whose hand all hearts are, and for whom nothing is too hard, with whom nothing is impossible) doth not convert them to himself, provided the atonement be infinitely full?

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

Should you deem the following observations calculated to do good, and admissible into your magazine, you may insert them.

THE scriptures of truth represent, that all mankind, both saints and sinners, are *dead*, and yet *alive*.

However paradoxical this may appear to some, yet I trust, the truth of the position may be made clearly to appear.

In the first place, I would attend to the moral character of the sinner, as depicted in sacred writ; and attempt to point out, in what sense he may be said to be dead. The apostle says, "we thus judge, if one died for all, *then were all dead.*" In another place, "you hath he quickened who *were dead* in trespasses and sins." Again, "awake thou that sleepest; *arise from the dead.*" Sinners may pertinently be said to be dead in a

moral view : They are spiritually dead, being void of grace and spiritual life. Divine and saving grace is a living principle, of which they are totally destitute. They are dead in sin, lying under the power of it. They are dead in trespasses and sins ; as the apostle witnesses—which may intend all sorts of sins, habitual and actual, of heart and life. Sin is the death of the soul ; in whatever heart that reigns, there is a privation of spiritual life.

Unrenewed sinners are dead, not only in their moral *state*, as they are destitute of the principles and powers of spiritual life, and cut off from God the fountain of life ; but they are dead in *law* ; as a condemned malefactor is said to be a dead man. They are under a sentence of death ; are condemned already ; which sentence will assuredly be executed, they remaining impenitent and unpardoned.

There are some things predicable of a dead man, which may represent and elucidate the state and condition of those, who are spiritually dead. The dead know not any thing ; Death locks up the senses, seals up all the powers and faculties ; and so does a state of sin, as to any thing spiritually good. If a mountain were laid on a dead man, he would have no sense of it ; so, blind, stupid, hardened sinners have no proper sense of the evil of sin, which, were their eyes duly opened, and the exercises of their hearts regulated, would be an intolerable burden to them. But this thought may again be brought into view in the sequel. Again, a dead body is unable to quicken and give life to itself ; so sinners are utterly unable to exercise spiritual life, or do any thing spiritually good—as

says the apostle, in me, i. e. in my flesh, there dwelleth no good thing. It is true, they do not lie under any natural inability, as dead bodies do : Their impotence is altogether of a moral nature ; which consists in wickedness, perverseness and opposition of heart to all that is good ; all that is holy. They have the same natural powers previous as subsequent to regeneration ; but they have such a strong and total aversion to God, and the methods of his grace, and bias of heart to that which is evil, that they may be said to be as morally unable to put forth gracious actions, as a dead man is naturally unable to raise himself ; so that their disinclination of heart and prejudice to the gospel plan of salvation, (while that temper of heart remains unchanged by sovereign grace) will prevent the existence of any exercises in them which will be acceptable to God, and prove as fatal to them, as though they were under all the natural inability, which some suppose ; or as is conceivable.

Further—A dead body is insensible to beauty or deformity. So they who are spiritually dead, are quite insensible, and blind to moral beauty and deformity. Never did one of this character discover any real beauty in the moral character of Deity ; instead of approving of it they are totally opposed to it. They are carnally minded ; and says inspiration ; “ the carnal mind is enmity against God, is not subject to his law, nor indeed can be.” They are far from being pleased with the divine character as *being* ; for they see no beauty, no loveliness in holiness. It is impossible that such a character should meet the approbation of their hearts, it be-

ing diametrically contrary to their own. That God hates sin and is determined to punish it, instead of rendering his character beautiful in their sight, as it is to all holy beings, gives them disgust. And they are dead, totally blind to the glory of the way of salvation by Jesus Christ. Like the unbelieving Jews, they discover no beauty or form in him, wherefore they should desire him—and they are dead, in that they are quite insensible of moral deformity. They discern not the evil, odious and detestable nature of sin. Instead of having an aversion to sin, for its own sake, as the godly have, they love it, and drink it in like water; and roll it as a sweet morsel under their tongue. And they have no realizing sense naturally of their own vileness; and how hateful they have rendered themselves to God; but they are wont, through the pride of their hearts, to think well of themselves; to be sure, much more highly of themselves than they ought to think. And then, as dead carcases keep their place and are void of motion; so they, if left to act themselves, and being governed by their natural principles, will keep their ground in sin, and never move a step towards God, Christ and preparation for heaven. Instead of ever growing any better of themselves, they will wax worse and worse; treasure up to themselves wrath against the day of wrath, and ripen for an aggravated destruction. Thus we see the propriety of scripture declarations, that all unregenerate men are dead.

I would now, in few words, shew, in what sense they may be said to be alive. I do not recollect, that it is said in scripture, in so many words, that all the un-

regenerate, so long as they are destitute of the special, supernatural influences of the Spirit of God, are alive, in the sense in which I shall consider this particular; but I conceive, there is that exhibited, which is tantamount.—St. Paul, speaking of himself in his natural, unrenewed state, says, I was alive without the law once, i. e. he thought himself in a good condition; was alive in his own opinion and apprehension; was very secure and confident of the goodness of his state, and depended on his own righteousness. Though all men under the gospel, while in their natural, unhumiliated state, may not place that dependence on their own righteousness that this apostle did on his; yet what he says of himself, I think, will apply to all, in a higher or lower degree; all are naturally of the same legal temper; and whenever any seek salvation, they do it by the deeds of the law. Although they are not friendly to the law, yet to that they are wont to fly for shelter. All men naturally are whole, having no feeling sense of their need of the only physician of souls.—They are very loath to be beholden to Christ for their salvation in the way pointed out in the gospel. Their proud hearts cannot be reconciled to such humiliation, as to cast themselves at Christ's feet for mercy, as helpless and perishing creatures, and depend solely on him for their salvation. They are of such an unhumiliated, legal spirit, that they choose to establish their own righteousness. How many, being unacquainted with their own hearts, and the spirituality of the divine law, are so puffed up with their own supposed goodness, that they are ready to sound the challenge, with

that proud, self-sufficient young Pharisee, "what lack I yet?" And to bless themselves, like another of the same temper, saying (in their hearts at least) God I thank thee, I am not as other men." How many content themselves with negatives? Perhaps they say, I am no liar, no drunkard, no profane swearer, no thief, or unjust person, &c. And in these and such like negative virtues they place their confidence. Or, perhaps, they perform many external duties to God and man; and hence they feel rich and have need of nothing further to recommend them to God. And how many depend on their external privileges, as well as performances—like the Jews, we have Abraham to our father; and flatter and deceive themselves in one way or another in the concerns of their souls? For such reasons how many feel *alive*? Such confidences may be termed the *strong holds* of Satan; for so long as such persons continue under the influence of their present self-righteous temper, they are his faithful servants. And indeed, these may be called the sinners' *strong hold*—that in which they intrench themselves, and feel secure; from which all the thunders of Mount Sinai, and shafts of the divine law will not dislodge them. Nothing short of the irresistible, almighty power and sovereign grace of God will beat them off from their vain confidences. Possibly persons may be awakened by the spirit, so that their attention to their danger may be greatly called up; but this will not materially alter the case with them; they will be of the same legal spirit still; they will naturally betake themselves to some external duties for shelter, but not to Christ; none

will ever bow and submit to him, till it is a day of his mighty power on their hearts.

Possibly some may imagine, that they are willing to accept of Christ on his own terms, and that he should have all the honor of their salvation; but this is their great mistake, if they do not in very deed embrace him by faith. To yield to sovereign grace, is so exceedingly contrary to the pride of the human heart, that if prayers, alms, penances, and corporal punishments might take away guilt, and remove the curse, we should see none prostrate at the foot of Christ. If the fruit of the body would atone for the sin of the soul, it is thought, men would rather give their first born for their transgressions than lie empty at the foot of mercy, and receive grace as grace. Hence is there not propriety in saying, that carnal unrenewed sinners are *alive*?

(To be continued.)

On the duty of praying to God to raise up good ministers.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Mat. ix. 36, 37, 38.

THIS passage clearly points out an important duty; a duty important at all times, but peculiarly so at particular seasons

of which the present is thought to be one. It was the holy Jesus, who was moved with compassion. At what was his compassion moved? It was moved at seeing a multitude of souls, unprovided with suitable spiritual guides. The pitiable state of such he holds up to our view in this passage, under two similitudes: 1. He likens them to a flock of sheep, starving and scattered for want of a shepherd to feed, guide and protect them. 2. He compares souls in this destitute condition to a large and promising harvest, which is going back into the ground, and is likely to be lost for want of reapers to gather it in. With this last similitude in view, he calls upon his disciples to pray the Lord of the harvest to send forth laborers into his harvest. This was as much as to call upon them to cry mightily unto God, that he would, in his wisdom and mercy, raise up, qualify and send forth holy ministers of the gospel, who should, through his blessing, turn sinners from Satan to God, and build up the saints in faith and holiness.

With this command of Christ before us, we propose to make several remarks upon the duty of praying to God to raise up good and faithful ministers of the gospel.

1. It is important that we should have it fixed in our minds, that the gospel ministry is *divinely* appointed; and that it is an appointment of the highest consequence to the interests of Christ's kingdom. There were always teachers of religion from the beginning of the world. Noah was a preacher of righteousness before the flood. The priest's lips, under the Mosaic dispensation, were to keep knowledge, and the people were to seek the law at his mouth. It was the

work of all that succession of prophets, whom God raised up in Israel, to teach the things of the kingdom of Christ. Christ himself, in the day of his flesh, preached righteousness in the great congregation. And when he ascended up on high, he gave gifts unto men, even to the rebellious: And among his ascension gifts, these are mentioned as some of the most precious, *apostles, prophets, evangelists, pastors and teachers*, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is very evident, that Christ viewed a good ministry as one of the greatest blessings enjoyed by his people on earth. He required Peter to testify his love to him, by feeding his sheep, and lambs. Sheep need a shepherd to lead them from one feeding place to another; to protect them from beasts of prey, and to go in and out before them. We know that Christ is the great Shepherd and Bishop of souls; and that if he does not feed and keep the sheep, they will faint and be scattered, notwithstanding all that men can do. But as Christ works by means and instruments in other things, so he does in his kingdom of grace.

Peter, as an instrument in the hand of the glorious Redeemer, did, on the memorable Pentecost, turn three thousand of the murderers of Christ into his disciples. Paul was sent of Christ to open blind eyes and turn men from Satan to God. In this good work he prospered exceedingly. Apollos, tho' a man, "helped them much, which had believed through grace; he mightily convinced the Jews, that Jesus was Christ." There are witnesses enough among the readers of the Maga-

zine, who can testify, either that they have had their eyes opened, or their bowels refreshed by the ministers of Christ. This does not diminish their love for their great Master.—No, they bless *him* for sending his servants and enabling them to be useful to their souls. But they are most feelingly convinced, that Christ has appointed, and does own the labors of his ministring servants.

2. Let it be remarked, that there is an important distinction made, in the scriptures, between *good* and *bad* ministers. Christ directs us to pray for *laborers*, not *idlers*. Ministers of religion are a blessing or a curse, according to their character. If they are pious and faithful, they are a great blessing; if they are themselves unacquainted with religion, they are commonly a heavy curse. At the time when Christ's compassion was moved at seeing the people like sheep scattered without a shepherd, there was no want of teachers, such as they were. The land was full of priests and levites, scribes and lawyers. These pretended to instruct the people in the knowledge of God: But, alas! they had taken away the key of knowledge: They had shut up the kingdom of heaven against those who were entering. Christ compared them to blind men, who had undertaken to lead and guide the blind. He told what the natural consequence would be, that both the guides and the guided would fall into the ditch, that is, into remediless ruin. In the ancient church we read of false prophets, who prophesied smooth things; who prophesied deceits; who cried peace, peace, when there was no peace: And what is very surprising, we read of a company of

priests murdering in the way by consent. Hof. vi. 9.

Good ministers enter upon the ministry, out of love to Christ and the souls of men. They are compared to watchmen, who keep awake, and give the warning voice, when danger approaches. They are good stewards of the mysteries of the kingdom of God, who bring out of their treasure things new and old. They are workmen, who need not be ashamed, rightly dividing the word of life. They give themselves wholly to their holy work, that their profiting may appear unto all men. A good minister is a man, who takes heed to himself and to his doctrine. He is eminently a man of prayer. He keeps his heart with all diligence; and seeks to be an example to others in all holy living. He not only preaches the word in season, but out of season. He does not content himself with that mercy, which will procure him the reputation of a good clergyman: It is the good of souls and the glory of his Master, which he seeks. These constrain him to fill up his time with usefulness. And when he has done all, he feels like an unprofitable servant. If he has not come behind the chiefest apostles, still he will feel that he is nothing—that it is by the grace of God, that he is what he is, and that he has done what he has done. He will also feel, that with all his usefulness, he is infinitely in debt to divine justice and for many things needs pardon. It is men of this stamp, whom we are to desire to be sent into Christ's harvest.—Such, and such only will *labor* to gather the harvest into the Lord's garner.

3. The *Lord* of the harvest, that is, the God of the spirits of

all flesh, can send forth laborers into his harvest. This thought should be deeply impressed on our mind, or we shall not comply with the duty enjoined by Christ, in the scripture now before us. It is the God of Zion, who makes every man, and endues him with such powers and talents as he sees fit. Certain *peculiar* natural endowments are necessary to make a man very useful in the gospel ministry. These the Creator can interweave in the very constitution of the creature he is forming. Divine grace, or a renovated heart, is an indispensable requisite for a gospel minister: This it is the work of God to bestow. All hearts are in his hand, and he can create anew just as many as it pleaseth him. In addition to natural gifts and supernatural grace, some appropriate instruction is necessary to qualify one to become an able preacher of the word. This also God can bestow; that is, he can order it so in his providence, that those, who are otherwise qualified, should not be wanting in education. The Head of the church is never at a loss for means and instruments for the edification of his body. He can raise up, qualify, and send forth such men as are needed.—To *send forth* laborers requires the great power of God. He can make them willing to go into the wilderness and look up his scattered sheep; he can make them willing to go among the savage tribes, and jeopard their lives, to win souls to Christ. He can so dispose of his laborers, that there shall be no part of his vineyard left uncultivated. The providence of God is very much concerned in this matter.

4. Christ has evidently made it our duty to pray to God to fur-

nish us with good ministers.—“Pray, ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” This is one important way of obtaining every blessing, which we need. “In every thing, by prayer and supplication, with thanksgiving, let your requests be made known to God.” This is a matter of the highest consequence, therefore we should pray *much* about it. We should go to God, with a confidence, that he feels infinitely more interested in this matter than we do—that he is perfectly able to grant our most enlarged requests, and that he will be sought unto by the house of Israel to do such things for them. When we pray to God for this blessing, we ask for that, which is nearly connected with his glory and the good of immortal souls. This will embolden us in our petitions, and lead us to be importunate at the throne of grace. If prayer would do nothing towards obtaining holy laborers to work in Christ’s harvest, he would not have directed his disciples to pray for them. Neither let us suppose that he directed them to pray for a blessing, which he was not willing to bestow. He is more willing to bestow good ministers on his churches than they are to ask for them.

5. It appears from the passage before us, that there may be times, when there is a special call, in providence, to the duty of praying to God to raise up and send forth laborers into his harvest. Christ called his disciples to this duty, in view of multitudes, who were scattered like sheep without a shepherd. He tells them, The *harvest* truly is *plenteous*, but the *laborers* are *few*. There seemed, at that time, to be a peculiarly

great disproportion between the work, which needed to be done, and the laborers to do it. There were many people in the land of Israel: these had very few teachers, whom Christ reckoned of any value. The time had now almost come, when the word of life was to be sent to the gentiles. These made an extensive harvest, into which it was necessary that laborers should be sent. It needed many spiritual reapers to gather in so large a harvest; "but the laborers were few." This gave force to the command of Christ, to pray for more laborers.

It has already been suggested, that the present is an important crisis, in which the duty, enjoined by Christ, is peculiarly urgent. The harvest *now* is truly plentiful; but the laborers are few. The fields in many parts of Christendom; appear to be whitening to the harvest; and more laborers seem to be needed to gather in this harvest of souls. There is more of a hearing ear than there has been for years past. Now good ministers have a good opportunity to be useful to their fellow men. There is a great and effectual door set open, and there are many adversaries. This makes a peculiar call for able, pious and indefatigable ministers, who will be instant in season and out of season. The new settlements in this country open a very extensive field for spiritual laborers. There, the words of Christ may be adopted, with the utmost propriety, "The harvest truly is plentiful; but the laborers are few." Hundreds of ministers are very much needed to supply the new American settlements. In those settlements, from all that we can learn, the people are fainting, and scattered abroad; as sheep having no shep-

herd. The Missionary Societies have done much; but still the people must be, in a great measure, in a scattered condition, for want of more stated pastors. A supply of these cannot be obtained, because the laborers are few. A view of their destitute condition should move our compassion; and lead us to pray earnestly to the Lord of the harvest to send forth laborers. Think, you, who sit under the droppings of the sanctuary, and every sabbath day hear the preached gospel,—think how you would feel to be placed in such a situation, as to see no house of worship, once a year, nor hear the sound of the preached gospel, unless there should chance to come a travelling preacher that way. While you prize your privilege of the preached word; pray that your fellow Christians, and fellow men may enjoy the same.

There is a wide field now opening in the heathen world, in which the ministers of Christ are called to labor. "How shall these Pagans believe on Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And we may add, how shall we expect the Lord of the harvest will send them forth, unless, according to his command, we pray to him that he would do it? There are millions of men, in heathen countries, perishing for lack of vision. God has of late made them to be pitied of their fellow sinners, who enjoy the light of the gospel. Something is done; more is attempting; and there is room for still greater exertions. Money is wanted to carry these benevolent designs into effect; but *holy ministers* are needed more. It requires men of an apostolic spirit to go forth among the hea-

then, and preach Jesus Christ, and him crucified. For the raising up of such men, we shall ardently pray, if we truly desire that the fulness of the Gentiles may come into the gospel church. If the day is now approaching, as some suppose, when the residue of men are to seek the Lord, when the ends of the earth are to remember and turn unto the Lord, then there is a peculiar call to us in Providence, to pray that the angel may fly through the midst of heaven, who has the everlasting gospel to preach.

This subject, my praying friends, furnishes you, with much work, which you will love to do. You love Jesus. You love the souls for whom he died. You long to see him formed in them the hope of glory. How often have you wished that you could proclaim to every creature the beauties and excellencies of your Saviour. It has been music in your ears to sit and hear the blessed gospel. "Oh," said you then, "that all could hear this joyful sound! Had I the wings of a dove, I could fly to the ends of the earth to proclaim the glories of Immanuel. Oh, how I pity those poor, benighted, wicked Pagans, who are now bowing before their senseless idols, while I worship Jehovah, through the mediation of his Son!" Have you had these feelings, my Christian friends—then you will not object to the duty now urged.—It is not immediately a demand upon you to go among the heathen to preach the gospel; but to pray that the Lord of the harvest would supply them and others with laborers. Prayer is a duty, which you dearly love. Now if you can do something to benefit immortal souls, and not go out of your clo-

sets to do it, surely you will not object. In your closet and prayer meeting, you may, as it were, preach the gospel to the Otahitean and to the African. In these humble retirements, you may do much towards supplying the Chickesaws and Chippeways and other savage tribes on our borders, with the preaching of the unsearchable riches of Christ. For it is written, "Ask and ye shall receive:" "The effectual fervent prayer of a righteous man availeth much:" "Pray the Lord of the harvest, that he will send forth laborers into his harvest:" And he hath never said unto the seed of Jacob, *seek ye me in vain.*

All have not a call to go forth and preach the gospel; but all have a call to pray to God to send forth gospel preachers. Here is no distinction between male and female. Christ has seen fit, for wise reasons, to command that "women keep silence in the churches." "It is not permitted unto them" publicly "to speak," and preach the gospel. But women may pray to God to supply his churches with able teachers, and to raise up suitable missionaries to send into the heathen world. Sisters in Christ! here is a way by which you may do much, and not go out of your own sphere, to help forward the best of causes, the cause, which, of all others, lies nearest your hearts. Enter into your inner chambers, and bow yourselves before the most high God, and plead for Zion. Be followers of your amiable sister, *Susanna Anthony*, who eminently lived a life of prayer. By her frequent, ardent and importunate prayers for the ministers of Christ, for the people of God and for a world lying in wickedness, she probably

did more towards advancing the good cause than many of the other sex, who have been piously devoted to the work of preaching the gospel, all their days. You have no call, in Providence, to leave your homes to travel in the new settlements, and among the heathen tribes to preach the gospel of your Saviour; but if you prefer Jerusalem above your chief joy, your prayers will travel into these remote corners of the earth: And wherever your prayers travel among the children of Adam, you will most ardently cry, "Lord, here let thy gospel be preached!" My mothers! my sisters! there is an urgent call for your assistance in building the tabernacle of the Lord. Let me ask, could you not redeem a little more time from your domestic business for the devotion of the closet? Could you not also redeem some time from fashionable visits, in which you commonly find but little food for grace, to visit the mercy seat to pray for this, among other things, that God would raise up those ministers, which the church and world seem so much to need? This is not meant as a reflection, but is designed to "stir up your pure minds, by way of remembrance."

Let men and women in every rank and condition in life look around, and see what a great and plenteous harvest there is, and how few laborers—then let them hear the command of Christ addressed to them, "*Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*" Agreeable to the spirit of this command, you will feel the importance of praying for a blessing on those laborers, whom the Lord of the harvest has already sent forth. "Brethren, pray for

us." The ministers of the gospel should never be forgotten in the prayers of the saints. Those ministers, who love their Master and his cause, need your prayers for them, that their love may be increased more and more—that they may be divinely assisted in their study of the scriptures—that they may be directed, from time to time, to the choice of those *particular texts* and subjects, which will be most suitable and edifying—that they may know how to take care of the church of God, and that they may be kept from falling into sin, and be distinguished examples of piety to their fellow men.

Those, who have entered into the ministerial work, without a personal acquaintance with the experimental part of religion (and it cannot be thought uncharitable to suppose such cases exist) claim the tenderest and devoutest prayers of the family of Christ. They have this claim, whether *their good*, or the good of the *Christian Church* is the object in view. To go into outer darkness from the *communion table* must be dreadful; but to go from the *pulpit* must be still *more distressing*. To preach the way of life to *others*, and then be cast away *himself* is a thought inexpressibly dreadful! Pray then, fervently pray, that those who have undertaken to point out the road to heaven, without themselves being acquainted with it, may be saved from the most awful punishment, and be made the most signal trophies of grace. You are also invited to pray for such ministers from love to souls. As they now be, they are a great injury to souls. They, generally, corrupt the word of God, speak smooth things and cause the *Holy One* of Israel to

cease from before their hearers. Were their eyes spiritually opened, they would probably make the most useful ministers. Read the life of the Rev. Thomas Scott of London—see what he was—see what he is.—Who can calculate the difference of usefulness between the former and latter part of this man's life! Whence this difference? The solution is plain to those who have read his narrative, entitled "the Force of Truth."—Through infinite grace, the blind guide had his eyes opened! And now he preacheth the faith which he once destroyed; though even then he claimed to be called a minister of Christ. Other instances of the like kind are not wanting, and could be produced. Infinite grace can convert unconverted ministers, and make them ministers indeed! While, therefore, Christians are exhorted to pray to God to raise up new ministers, let them not forget to pray that such as are old in office, but ignorant of heart religion, may be *made new* to their own joy, and to the great benefit of immortal souls.

While we feel the importance of praying to God to supply his churches with *pastors*, and the world with *evangelists*, we should by no means forget to cry to him to shed down his Spirit abundantly upon our colleges and seminaries of learning. If these are visited with copious influences from on high, the prospect will be very agreeable, that Zion will not want of her sons to lead her by the hand. Let us also pray that pious youth, possessed of natural abilities and gifts, may be inclined to take pains to get such an education, as will qualify them to be able to teach others. If any of us have sons of this description,

let us, if it is in our power, help them forward into this distinguished sphere of usefulness. If we have no sons, let us help forward other youths of our connections, or acquaintance, who promise fair to make excellent gospel ministers. Perhaps, there are few ways, in which we may do more towards advancing the kingdom of Christ in this fallen world.

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Missionary Society of Connecticut.

At a Meeting of the Trustees of the Missionary Society of Connecticut, at Hartford, January 6th, A. D. 1803.

Voted, That the Editors of the Connecticut Evangelical Magazine be requested to publish in the Magazine the Act of the General Assembly of the State, incorporating the Board of Trustees; the Address of the Board to the Ministers and People of the State; and the Narrative on the subject of missions, together with a statement of the Funds of the Society: Part to be published in the February, and the remainder in the March Magazine: And that this Vote be prefixed to the same.

*A true Copy of Record,
Attest,*

ABEL FLINT, Sec'y.

An Act to incorporate the TRUSTEES of the MISSIONARY SOCIETY of CONNECTICUT, passed by the General Assembly of the State of CONNECTICUT, at their session holden at NEW-HAVEN, in said State, the second Thursday of October A. D. 1802.

WHEREAS the General Association of Ministers in this State convened at Hebron on the 21st day of June, A. D. 1798, formed themselves into a

Missionary Society under a constitution, containing the following articles:—

Article 1. This Society shall be known by the name of the Missionary Society of Connecticut.

Art. 2. The General Association of the State of Connecticut, shall be the said Missionary Society.

Art. 3. The General Association shall annually by ballot, appoint twelve Trustees, whereof six shall be clergymen and six shall be brethren of the churches, who shall conduct the business of the Society in the manner hereafter described.

Art. 4. The object of this Society shall be to Christianize the Heathen in North America, and to support and promote Christian knowledge in the New Settlements within the United States, and both shall be pursued as circumstances shall point out, and as the Trustees under the superintendance of the General Association shall direct.

Art. 5. The General Association and the Trustees shall adopt such measures from time to time for raising funds as they shall judge expedient.

Art. 6. The Trustees shall have power to apply the funds of the Society according to their discretion, in all cases in which they shall not be limited by the General Association, or by the donors. They shall correspond with other Missionary Societies, shall have power to appoint and dismiss Missionaries, to pay them, and generally to transact all business necessary to attain the ends of the Society; and shall be paid their necessary expenses, but nothing for their services.

Art. 7. The Trustees shall annually appoint a Secretary, who

shall keep a fair account of their proceedings. They shall also appoint a Chairman, who, with four of the Trustees, shall be a quorum to transact business, or if the stated Chairman shall not be present, any seven of the Trustees shall be a quorum.

Art. 8. The Chairman shall have power to call a meeting of the Trustees at his discretion, by letters left with them, or at the houses of their residence; and it shall be his duty to call such meeting whenever requested by two of the Trustees; and in case of the death of the Chairman, or of his absence from the State, any two Trustees are hereby empowered to call a meeting.

Art. 9. The General Association shall annually appoint a Treasurer and an Auditor of accounts; and the Treasurer shall exhibit both to the General Association, and to the Trustees, the state of the Treasury, whenever he shall be called upon for that purpose.

Art. 10. The Trustees shall annually exhibit to the General Association, a particular account of the Missionaries employed by them, of places to which they are sent; of the missions; of the state of the funds, of the receipts and expenditures; and of whatever relating to this institution the General Association shall require.

Art. 11. The Trustees and all the officers of this Society shall enter on their respective offices on the first Wednesday of September annually; and shall continue in office for one year.

Art. 12. The Trustees shall hold their first meeting at the State House in Hartford on the first Wednesday of September next at 11 o'clock A. M. and in every year thereafter, they shall meet at the same time and place,

unless otherwise ordered by the General Association.

Art. 13. If on experience, it shall be found necessary to alter this Constitution, an alteration may be made by the General Association at their stated session; but not without having been drawn up in writing and lying under consideration one year; nor unless at least two thirds of the General Association shall adopt said alteration.

And whereas by direction of the General Association, the said Trustees have applied to this Assembly for corporate powers, the better to enable them to execute the trust reposed in them, and especially in what regards the funds, and interest committed to their care:

Par. 1. **B**E it enacted by the Governor and Council and House of Representatives in General Court assembled, That his honor John Treadwell and the honorable Roger Newberry, Jonathan Brace, Aaron Austin, John Davenport, jun. and Jedidiah Huntington, Esq's, and the Rev. Messrs. Nathan Williams, D. D. Benjamin Trumbull, D. D. Levi Hart, D. D. Cyprian Strong, Nathan Strong, D. D. and Nathan Perkins, D. D. the present Trustees of said Missionary Society and their successors for the time being, be and they hereby are constituted a body politic and corporate by the name and title of the "Trustees of the Missionary Society of Connecticut," and by that name they are hereby made capable in law, to have, purchase, receive, possess and enjoy to them and their successors, lands, tenements, hereditaments, rents, monies, goods, chattels and effects, of what kind or quality soever, to

any amount not exceeding One Hundred Thousand Dollars in the whole, and the same to sell, grant or alien in any manner consistent with the true intent and meaning of the donors or grantors thereof, to sue and to be sued, to plead and be impleaded, to defend and to be defended in all courts within this state, or elsewhere, to submit any matter of dispute or controversy concerning their rights or interest to the award of arbitrators; to have a common seal and the same to break and renew at pleasure; also, to make and execute such by-laws and regulations, as they shall deem necessary or convenient for the well ordering and disposing of the concerns of the trust committed to them, pursuant to the constitution under which they do or may act from time to time, provided they be not contrary to the laws of this State, or of the United States.

2. *Be it further enacted,* That if the General Association shall at any time neglect to appoint the Trustees or a Treasurer or Auditor of accounts within the proper time, so as they may enter on their respective offices on the first Wednesday of September annually; the Trustees and such other officers shall continue in office until the General Association shall make a new choice; and in case of such neglect, and the death, resignation or removal out of this state of any such Trustee or officer, the board of Trustees shall, if they think it essential to the interest of the institution, fill such vacancy, the person so appointed, to continue in office until the General Association shall make a new choice as aforesaid—and if the office of Treasurer or Auditor shall become vacant as aforesaid, within the year, the Trustees shall forth-

with fill such vacancy.—Provided always, that it shall be the duty of the said Trustees to lay before the General Assembly annually, an account of their receipts and expenditures and of such alterations as may be made in the aforesaid Constitution by the General Association and a summary of their proceedings and success—and it shall be in the power of the General Assembly to disallow, and set aside any alterations of the said Constitution made as aforesaid at their discretion.—Provided also, that this act or any part thereof may be altered or repealed by the General Assembly.

An Address from the TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT to the Ministers and people of the state : With a Narrative on the subject of Missions, and a statement of the Funds of the Society, for the year 1802.

WHEN the Trustees of the Missionary Society of Connecticut consider the small beginnings of the missionary business, in the deliberations and exertions of particular gentlemen, and particular associations, who sent out Missionaries into several of the new settlements, wholly at their own expense, and that of the Missionaries who undertook those arduous labors, and the uncertainty which there then was of any public or general support; when they reflect on the progress which has been made in the business, and the good which has been effected, they hold themselves bound in duty to acknowledge the divine Providence, conspicuously watching over, fostering and succeeding it, from its very commencement

to the present time. Wholly without funds, and without any certainty how they could be obtained, the important object was undertaken, under a deep sense of duty and strong desires, as they humbly conceive, to advance the kingdom of the dear Redeemer in the instruction and salvation of men. Yet from the moment that this charitable and noble design commenced, neither Missionaries to carry it into execution, nor money to support them have been wanting. The honorable legislature have patronized the design; and the charity of the people, and the success of the missions have exceeded the most sanguine expectations. The Trustees acknowledge this to be the Lord's doings and it is marvellous in their eyes. They ascribe all the success and glory to him. To him, they desire not only to give thanks themselves, but pray that they may also be given by all the churches of our Lord Jesus Christ. They are happy, and it is with joy and thanksgiving, that they are able now to lay before the public such an account of the success of the missions, the increase of their funds, of the state of the Society, and the prospects of its extensive influence and usefulness as will evince that the divine smiles have never more manifestly attended the institution than in the course of the last year. This indeed adds greatly to their pleasure, that while these circumstances afford them peculiar satisfaction, they will also excite the joy and thanksgiving of all those who wish well to Jerusalem.

Under these impressions, the Trustees request the attention of the ministers and people of the state to the following narrative.

During the year 1802, the

Rev. Messrs. *Joseph Badger* and *Ezekiel J. Chapman*, have labored as Missionaries in New Connecticut; the Rev. Messrs. *Seth Wilkinton*, *Jedidiah Busbnell*, *James W. Woodward* and *William F. Miller* in the state of New-York; the Rev. Messrs. *Solomon Morgan*, *Alexander Gillet*, *John Willard*, *jun.* *Samuel Leonard*, *Jedidiah Busbnell* and *William F. Miller* in the state of Vermont.

The following summary of their labors and extracts from their journals will give a view of the state of missions for the past year and part of the preceding.

In the last narrative the Rev. *Joseph Badger* is mentioned as having then recently returned from a tour of 14 months to New Connecticut. During that tour, he visited every settlement which was then formed, and almost every family. He also visited all the schools; catechised the children and gave them religious instruction; preached almost daily, attended conferences frequently, and performed much ministerial service. He occasionally went into the state of Pennsylvania, where he attended two Presbyteries, preached sundry times and visited several schools and families. At *Austenburg*, he formed a church consisting of 14 members, and here and at other places administered the Christian ordinances.—Most of the inhabitants appeared friendly to religious institutions, and were pleased with having a Missionary to preach to them occasionally, till the settlements shall become so large as to enable them to settle ministers. Some of the people, it is true, were unfriendly to religion and openly expressed their opposition to the truth, and a determination to exert themselves to prevent the success of

Missionaries. The country is extensive; the settlements as yet scattered and generally small, but rapidly increasing. A wide field is opening in that territory for missionary labors, and there is great need that in this their infant state they should be assisted by the exertions of their more favored friends in the old settlements of New-England.

In the months of *September* and *October*, Mr. *Badger*, in company with the Rev. *Thomas Hughes* and *George Blue Jacket*, son of an Indian chief, who had been living with Mr. *Hughes*, and who had embraced the Christian religion, visited the Indians at the *Miami* villages. They went at the request of one of the *Pennsylvania* Presbyteries, to propose to the Indians to agree to live together in towns, to cultivate land, and to receive Missionaries to teach them religion and instruct their children. They had several conferences with some of the chiefs on the subject, who, having held a grand council, told them they would give them a decisive answer in the spring. They were treated kindly by the Indians, many of whom they found partially civilized, and possessing some faint ideas of the Christian religion, which they had obtained from *Roman Catholic* Missionaries formerly sent among them by the *French*.—There appears however little prospect that any thing can be done among those Indians at present, to any good effect.

Mr. *Badger*, returned to New-England the first of *January* last, and being reappointed a Missionary by the Trustees, went again in the spring to New-Connecticut, where, after a very lengthy and fatiguing journey, he arrived, with his family, the first of *May*. No

particular account of his missionary labors since that time has as yet been received from him. In a letter dated November 19, 1802, he mentions that he had preached in about twenty different settlements, since his arrival in that country; and that he had formed a church at Hudson consisting of 14 members. He represents the settlements as standing in great need of missionary labors, to prevent the growth of error, and to encourage and assist the people in the establishment of religious institutions.

The Rev. *Ezekiel J. Chapman*, as mentioned in the last narrative, left Hartford in November 1801, as a Missionary to New-Connecticut. He reached that country the beginning of December; where he has continued to the present time, and is expected to remain until the ensuing spring.—Several letters have been received from him, from which it appears that he has preached in most of the settlements, and in some of them several times; that he has visited schools, catechised and instructed children, attended conferences, administered the Christian ordinances, and performed other ministerial duties, wherever divine Providence opened a door for his labors.

In a letter dated September 10, Mr. *Chapman* writes as follows: "The following is an account of the sermons I have preached and of the towns in which they were preached. 9 in Austinburg, 12 in No. 11, 5th Range, 6 in No. 11, 8th Range, 2 in No. 10, 9th Range, 1 in No. 9, 10th Range, 9 in Cleaveland, 11 in Hudson, 1 in Thompson, 6 in No. 13, 1st Range, 14 in Nos. 5 and 6, 1st Range, 3 in No. 5, 2d Range, 3 in No. 4, 2d

Range, 7 in Pennsylvania, 2 in Young's town, 8 in No. 1, 3d Range, 6 in Boardman, 6 in No. 1, 6th Range, 2 in Palmyra, 1 in No. 1, 7th Range, 1 in No. 2, 8th Range, and 6 in No. 3, 8th Range.

"I have visited the families in the towns before mentioned, and publicly catechised the children whenever I judged it expedient. In places where the ordinances are not administered, where the means of public, religious instruction are not enjoyed, religion insensibly loses ground, and prayer in the family and closet is generally omitted. The consequences of these things are infidelity, stupidity and licentiousness.

"I have been kindly received in every place which I have visited; and have been favored with the best accommodation which the country affords. I have been welcomed by all the families which I have visited, *as a man*, and by most families, I believe, *as a minister of Christ*."

In his letters Mr. C. mentions several places in Pennsylvania, and some of the settlements in New-Connecticut, where there was an increasing attention to religion, and an animating prospect that God was about to appear to build up Zion in the western wilderness; while in other places a great degree of stupidity prevailed, and but little encouragement was given to Missionaries. He laments the scarcity of religious books in that new country, and expresses a strong desire that the inhabitants of Connecticut would continue and increase their donations to the Missionary Society, that the Trustees may be enabled not only to send out a greater number of Missionaries, but that they may

also have it in their power to supply the new settlements with useful, religious books, as a powerful mean, under the blessing of Heaven, of checking the growth of infidel and immoral principles.

From the beginning of the year to the 11th of November, the Rev. *Seth Williston*, performed several short missionary tours, in the western counties of New-York, amounting in the whole to 15 weeks. The rest of the time he labored as a stated pastor at Lisle. During these missions, Mr. *Williston* preached about 120 times, attended a number of conferences, administered the Lord's supper 4 times, baptized several adults and children, visited and catechised a number of schools, attended funerals, and visited the sick. He closes his journal with the following remarks: "During this year, I have not, as a Missionary, been permitted to gather in any harvest of souls; still perhaps thro' grace, here and there a sheaf may have been gathered into Christ's garner. Seed may also have been sown this year, which will spring up into a harvest the next or some future year. If I may not, like some of my brethren, *reap*, I should be thankful that I am allowed to *sow*. I hope my mission the present year has been of some service to those who were before in Christ. Sometimes I think I have seen their faces gladden under the preaching of the word. They seemed by their very countenances to say, "Oh, how love we thy law!" I have also been allowed to administer special, sealing ordinances to some, who would otherwise have sighed for them in vain. As before, so now I must say, I have been kindly received and well treated.

In general the people take pains to notify and attend lectures, upon a short warning. In some places the attention to preaching has been so remarkable, that I could not but hope the time of their redemption was drawing nigh. We hope the good people of Connecticut will not only send Missionaries among the new settlers; but also pray for the blessing of God to accompany their labors. We hope also that they will pray to the Head of the Church speedily to prepare the way, that these destitute flocks may have stated pastors, which is a blessing that they greatly need. In consistency with such a prayer, which none will hesitate to make, we hope Christian fathers and mothers will not hold back their *Samuels*, but lend them to the Lord as long as they live."

About the middle of November, Mr. *Williston* entered on a mission of ten weeks to the counties of Luzerne and Wayne in Pennsylvania.

In the narrative for 1801, the Rev. *Jedidiah Bushnell* is mentioned as then laboring in the upper counties of Vermont. He returned in January last, and has given the following general account of his tour, in the year 1801.

"The whole of my last mission to the new settlements, I spent in the state of Vermont. I left Hartford February 18th, 1801, and continued on my mission eleven months and two days; in which time I assisted in the formation of three churches; administered the sacrament of the Lord's Supper 15 times; preached 256 sermons; attended 66 public conferences; baptized 22 adults and 241 children; attended one ecclesiasti-

cal council and one ordination, and performed other missionary duties as time and opportunity would permit, such as visiting schools, families and attending to the instruction of children.

"The most of these labors were in the north-western part of the state; in the counties of Addison, Chittendon and Franklin. I visited the towns on the shores of lake Champlain, the Islands in the lake, and also the towns interspersed among the Green mountains. I never received more kindness from the people on a mission than the last. Their hospitality I think is uncommon. They express much gratitude to the people of Connecticut, who have contributed to the support of missions, hoping that their benevolence may be rewarded with the infinite blessings of eternity."

In May Mr. *Bushnell* was appointed a missionary, with directions to visit the towns and settlements in the states of New-York and Vermont, where he had formerly labored. The following extract of a letter from him dated Cornwall, Vermont, October 6, 1802, exhibits a summary view of his mission.

"Soon after I left Hartford, in May last, I directed my course to the westward, and commenced my mission ten miles west of Catskill. I continued my mission west, and preached from town to town, and from county to county, until I had visited most of the settlements and churches among which I had previously travelled. I preached to some settlements that I had not formerly visited, and omitted some with which I had been partially acquainted. Some difficulties appeared in a few

churches, which have generally been amicably settled. Most of the young churches appeared to enjoy something of the life of religion, and some of them shone in its real power and beauty. The fruits of past revivals of religion, among them are very genuine.

"When I had visited the churches in the western counties of the state of New-York, I directed my course into the state of Vermont. I have visited the three northern counties upon the west side of the mountain, which were the field of my missionary labors the last year. They were glad to hear the gospel this year. A number of churches have been formed in my absence, which, with those previously formed, are in a flourishing state, and appear hungry for the bread of life.

"In both the western and northern countries, are partial revivals of religion. I found no place where the divine work appeared so powerful as I have seen on former missions; neither have I found any place so dreadfully stupid as I formerly have. The spirit appears more generally spread, and yet is not accompanied with those tokens of power, that appeared in the beginning of the glorious work. Our religious assemblies have been as large and probably larger than on my preceding missions. The tents of Jacob never appeared more pleasant. Christians and churches put on a degree of order and stability which make them appear more like an army with banners.

"Missionaries are much wanted both to the westward and northward. The Lord is opening a wide door for missionary la-

bors ; may he incline us to fill
 the glorious tabernacle which he
 opens ! I think it must be ac-
 knowledged that God has
 crowned the missionary exertions
 of our land to the salvation of
 thousands of souls. May the
 same blessed hand, conduct the
 benevolent work, until the pro-
 mise in the covenant of redemp-
 tion shall be fulfilled among the
 heathen, and our savage tribes
 praise the name of the Lord !”

In September last, Mr. *James
 W. Woodward*, returned from a
 missionary tour to the settlements
 on Black River and parts adjacent.
 In his journal he says, “ I spent
 eight months, performing mis-
 sionary labor in the settlements
 upon Black River and the adja-
 cent settlements in the counties
 of Oneida and Herkemer, state
 of New-York. I travelled more
 than 1800 miles, and preached
 164 times. I travelled down
 the Black River four times, vis-
 ited once the settlements upon
 Peach River and Catfish Creek,
 three times a flourishing settle-
 ment upon Sandy Creek, twice
 the settlements upon Fish Creek,
 which empties into Oneida lake,
 and twice the settlements in the
 royal grant.

“ I was favorably received by
 people in general, many of whom
 rejoiced at the exertions which
 were making to spread the gos-
 pel in the world, and were dis-
 posed to contribute something
 of their earthly substance to pro-
 mote this desirable object. The
 prospect of success attending the
 use of the means of grace in this
 country is brighter than it has
 been in any former period.
 Though there has been no gen-
 eral revival of religion, God
 has in several places shewn his
 wonderful power and grace in

convincing sinners and edifying
 his people.

“ The field for missionary labor
 upon the Black River and ad-
 jacent settlements, is large.
 There are about 15 towns with-
 in the extent of 100 miles which
 are not supplied with the stated
 preaching of the gospel. Many
 of them would be able to sup-
 port ministers were they united
 in sentiment upon religion. O-
 ther settlements are so new that
 they cannot hire preaching ; and
 for the present must depend up-
 on the charity of others. The
 inhabitants in general speak in
 high terms of the design of send-
 ing out Missionaries. To this
 however there are a few excep-
 tions. The enemies of religion
 here as well as in other places are
 opposed to missions. The north
 west part of this state is rapidly
 settling. The territory between
 the Black and St. Lawrence rivers
 is opened for sale ; and the pros-
 pect is that the field for mis-
 sionary labors will be widely extend-
 ed. May the Lord raise up and
 send forth faithful laborers into
 the vineyard !”

At the request of the board of
 Trustees, Mr. *Woodward* was or-
 dained as an Evangelist, by the
 North Consociation of Hartford
 county, the 29th of September ;
 and soon after that recommenced
 his missionary labors. For the pre-
 sent he is to itinerate in the west-
 ern counties of New-York, and
 the northern counties of Pennsyl-
 vania, in concert with the Rev.
 Mr. *Williston*.

(To be continued.)

On Tradition.

IT may be of some use to in-
 quire into the meaning of the
 word *Tradition*, as it is used in the
 holy scriptures ; since it is so of-

ten in the mouths of both the friends, and the enemies of Christianity.

The Greek word *Paradoxis*, is the only one which is rendered *tradition*, by our translators. It is always so rendered, except in 1 Cor. xi. 2. This word is used but a few times in the Bible. It literally signifies something which is delivered or handed down to us. It is applied first, to things which are handed down to us as divine truths or ordinances, when they are sanctioned only by human authority. In this way religion has been corrupted in all ages. It was by the Scribes and Pharisees of old: Hence Christ charges them with "making the commandment of God of none effect by their tradition."* This tradition is called "the tradition of the elders."† The apostle Paul, when reverting to his former persecuting spirit, saith in Galatians i. 13, 14. "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." The apostle warns the Colossian brethren, chapter ii. 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The Jews held that there are certain laws which came from God, which were delivered to Moses upon Mount Sinai, beside those which he was directed to write. These laws were handed

down by oral tradition for many ages, and were not committed to writing until after the Babylonian captivity. To these laws the Saviour refers, when he charges the Jewish Scribes with corrupting the divine law by teaching for doctrines the commandments of men. With the divine law the oral traditions were at variance, and were, in many things, in direct opposition to its spirit. Of this any one may be fully convinced, by an attentive perusal of Christ's Sermon on the Mount.

From the foregoing passage, contained in the epistle to the Colossian church, it appears that "the tradition of men," is applied to "philosophy and vain deceit," as well as to the corruption of the Jewish Scribes. He who makes vain philosophy the guide of his faith, or receives his religion from philosophers, is governed by tradition, according to the scripture sense of the word, as much as he is who follows pharisaical superstitions.

The word tradition is sometimes taken in a good sense; 1 Cor. xi. 2. "Now I praise you brethren, that ye remember me in all things, and keep the ordinances (*paradoxis*) as I delivered them to you." 2 Thes. ii. 15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. iii. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." It is unnecessary to comment on these texts. In the first of them, Christians are commended by an inspired apostle for observing the traditions which he had delivered unto

* Matt. xv. 6.

† Matt. xv. 2. Mark vii. 3.

them. In the second text, they are exhorted to cleave to the traditions which they had received: And in the last, to withdraw from every professing Christian, who would not practically regard them.

From the scriptural use of the word tradition, it appears that we are not to determine any thing to be true or false, divine or human, merely because it comes to us by tradition. To know whether any doctrine ought to be received as an article of our religious creed, we must first determine from whom it is derived, or whether it be supported by divine authority. Every sentiment is a matter of tradition; either from God, or man. If a doctrine come from the former, we are bound to receive it; but if from the latter, we are forbidden to receive it, whether it be ancient or modern.

When I meet with one who attempts to destroy my faith by crying out, tradition! tradition! I must be very weak indeed if I give it up, without inquiring whence the persuasion comes, which prompts him to endeavor to make me a convert to his creed. He is governed by some tradition or other. For the same reason that I ought to examine why I believe as I now do, I ought to examine why I should believe differently from what I now do. If I am forbidden to ground my faith on human authority in the one case, I am in the other.

There are some persons who seem to think, that if any one believe what his father, his grandfather, and a long train of ancestors believe, he can have no faith of his own, or must be in the wrong. Every one is indeed to blame if he do not impartially examine into the grounds of his

faith; whether he agree in opinion with his ancestors or not. But how can it be determined that any one is in an error, because he believes what had been believed by thousands or millions before he was born? Is the truth but of yesterday? If it be, it may change to-morrow; and therefore it is folly to think of finding it.

What should we think of a farmer who should be laughed out of the practice of plowing, sowing and reaping, by being told that his father and grandfather, and ancestors had done so, from time immemorial? There are not a few who conduct as foolishly as the farmer would in this case, with respect to religious concerns. They renounce family prayer, public worship, and all serious religion, under the pretence of breaking the fetters of tradition. Let all such be convinced that "a deceived heart hath turned them aside;" and let them be assured that by laying aside one kind of tradition, they have fallen in with another kind. Let them seriously examine who is the author of that tradition, which encourages them openly to renounce the fear of God.

BENEVOLUS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you judge the following biography calculated to promote the interest of religion, you will please to insert it in your useful Magazine. It seems a pity that many fathers and mothers in Israel who have done worthily in their day, and who have been eminent for their trust and confidence in God, in the humble walk of life,

should leave the world unnoticed, and even unknown beyond the limits of their domestic circle. As a constant reader of your Magazine, permit me to express a wish, that more pains were taken to bring into public view, the lives and deaths of Christians in private stations. It is not in the higher walks of life, we are to look for the most numerous or most eminent examples of faith in Christ Jesus.* If the world derives advantage from a perusal of the lives and actions of the hero, the statesman and the sage; why may not the Christian church derive equal advantage from the lives of those servants of God, who having been "faithful over a few things," are entered into the joys of their Lord; and be stimulated to "go and do likewise." To perpetuate the memory of a respectable Christian, and propose her example for imitation, is my object in the present communication. If you publish this, I shall forward one or two more as deserving of public notice.

Yours, &c.

I. H.

THE subject of the following narrative was born at Woodbury in this state February 1719. Her name before marriage was Tabitha Hecox. Nothing appeared unusual in her life, until she arrived to the age of fifteen. At this period she was the subject of powerful convictions of sin, and distress of mind about the eternal interests of her soul. It appeared from her own relation, that her mother and grand mother, were the humble followers of Jesus, and that great pains were taken to impress her mind

early with a sense of the importance and excellency of the Christian religion. Her mother being dangerously ill, she was called at the age above mentioned, to the bedside, to read some pious book. When she had finished reading, her mother, with great concern, made particular inquiry into the state of her soul; and asked the question, "My dear child do you pray to God in secret?" She frankly confessed that she did not. The duty was then enjoined upon her in a solemn and impressive manner, and she was charged, as she hoped for a mother's blessing, to make religion her first and great concern. Retiring greatly alarmed and affected, she attempted to pray, but was much embarrassed. It occurred to her mind, that in order to obtain the favor of God, she must keep all his commandments. This led her to a serious investigation of their requirements. She proceeded to the fourth, when the thought struck her, that there was no God, and of course, that all her distress was vain and her exertions fruitless. This dreadful idea remained altho' it was carefully concealed from her mother.

About this time, her father arrived one evening from a neighboring town, with an account of two strangers, who had lately appeared there and were called Atheists. They were described as profligate and wicked men. As she had never seen an Atheist and knew not the import of the name, she embraced the earliest opportunity to ask her mother, what was meant by an *Atheist*, and was answered, "a wicked man or woman who believes there is no God." She retired in the utmost confusion and distress of mind, repeating to herself, "what would

* Matthew xi. 25, 26.

my kind mother say, if she knew that her dear child was an Atheist?" Altho' she feared at the time that she believed there was no God, yet the agony of her mind impelled her to cry out for mercy and relief; and while thus engaged, it pleased God to remove her doubts respecting his existence, though she was far from being reconciled to his character, law and government. With some intervals of precarious hope and great stupidity, her distress of mind continued, until she arrived to the age of twenty-three, when she appeared to be called from darkness to light, and settled upon an evangelical hope in the merits of Christ, which, with the interruptions common to many of God's people in this sinful world, continued through a long and trying life, as an anchor to her soul sure and steadfast. Soon after she obtained a hope of reconciliation to God, it appears she made a profession of religion; and was joined in marriage to Mr. Ezekiel Tuttle, with whom she lived in this relation, until his decease February 6, 1799, a period of fifty-seven years.

It pleased God to visit her with many painful and long continued trials. At the birth of her seventh child, she contracted a weakness which confined her wholly to her bed, during the long period of seven years. And while all around were struck with admiration at her constancy and patience, she was tried as by fire. Viewing her case as singular, and seeing no end to her affliction but in death, her heart, she related, yielded to the suggestions of the adversary, and rose against the rectitude of the divine government. She thought his dealings hard, and was ready to say, "My

punishment is greater than I can bear." But she found by experience that God is indeed a faithful covenant God, and that the blessed Jesus carries his "lambs in his bosom" and will not "break the bruised reed." After a violent conflict, her rebellious heart was humbled, the veil was removed; and in the light of truth and grace, she read the wisdom and goodness of God in sending this affliction upon her, and could say with the Psalmist, "It is good for me that I have been afflicted." Her repining thoughts were now turned into praise, and her distress into gladness, and she experienced the truth of that scripture, "Weeping may endure for a night, but joy cometh in the morning." In this school of affliction, she learned much of God and of her own heart. It broke, in some happy degree, her ties to earth, and prepared her, when she recovered, to be more heavenly minded in her life and conversation. But her faith was to receive another and more severe trial. And here we may remark how a beneficent "Providence tempers the wind to the shorn lamb." If the trial, of which I am now to speak, had taken place before her faith had acquired a solid foundation, it would have been less supportable. A darling child, in the bloom of life, was cut down in an awful and unusual manner. Another equally promising was subject to fits, became delirious, and continued so twenty six years until his decease, Dec. 12, 1799. Although she had lived to follow her husband and six, which was half the number of her children, to the grave, and was really a woman of sorrows, and acquainted with grief, yet when speaking of this once promising

son, the tear would steal involuntarily down her furrowed cheek. She called it by way of eminence her "living affliction." The two last years of her life were tranquil. She was however seldom able to attend public worship, and when there, by reason of deafness, was seldom able to hear. She sometimes attended on days of communion, and speaking to me on the subject, she said "I love to be there though I cannot hear." But the period was hastening, when she was to be dismissed from this trying world. She often expressed an ardent desire to be gone and be with Christ. In my visits to her she wished me to pray only that she might be ready, and have an easy passage, adding, "what is there in this world to induce a moment's stay." Indeed she seemed prepared to be with Christ—

"Clad with her starry pinions on,
Dress'd for her flight and ready to
be gone."

The friends of Christ indulged a pleasing hope that her death would be triumphant; but it pleased God, in her last sickness, to take from her almost the whole power of speech. She rapidly declined, the glimmerings of life gradually diminished, and on December 23, 1801, without a struggle, groan, or sigh, she fell asleep, as we trust in Jesus.

Her appearance and conversation were such as uniformly commanded attention. She was a pleasant companion for the aged; a guide to the youth; and looked to with respect by all.

Although Mrs. Tuttle was viewed by her most intimate friends, who had witnessed her trials and patience, as a person of unusual attainments in religion, she spoke of herself in the humblest terms, as unworthy to be cal-

led one of Christ's children. She appeared to have a soul-humbling view of the iniquity of her own heart, and the utter insufficiency of all creature righteousness for pardon and salvation. She discarded all reliance upon her own works and trusted alone in the perfect righteousness of Jesus Christ for justification.

"The memory of the just is blessed."

Religious Intelligence.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

I enclose to you an extract of a letter from the Rev. Mr. Floyd, as published by the Congregational Society of South Carolina—as it contains an account of the operations of divine grace in a part of the country farther south than were included in the accounts which have been published in the Magazine.

As articles of religious intelligence, perhaps none can be more important or better authenticated, than those which have been received from the western and southern parts of the United States; they have already been the means of arresting many in their wayward course, and obliging them to confess, that *verily there is a God who ruleth in the earth*. The hearts of devout worshippers have been encouraged in their addresses to the throne of grace, and their hands have been strengthened in whatsoever they did to do it more to the glory of God.

Under these impressions, the insertion of the letter in the Evangelical Magazine is submitted to

your judgment and discretion, by a friend to the great cause in which you are engaged.

Providence, R. I. Dec. 20, 1802.

Extract of a letter from the Rev.

L. FLOYD, Missionary, employed by the Congregational Society of the State of South Carolina, for promoting the interests of religion, to the Chairman of the Board of Directors of said Society. Published by order of the Board.

“IN August I took the liberty of leaving, for a few weeks, the district assigned me, in order to attend some large sacramental meetings in the upper part of the state. I had the pleasure of attending three of these meetings, where the multitudes collected in the open woods, and the extraordinary exercises which I saw and heard, opened to me a scene entirely new, and in the highest degree interesting. Every thing which I could say in describing this truly wonderful work of God, has no doubt been anticipated by those who have previously corresponded with you on the subject; but you will permit me to indulge myself in a few observations on what I saw and heard.

“The designs and ways of God are indeed unsearchable. The important purposes of his wisdom and grace are often effected, not in the way which human wisdom would dictate, but according to the incomprehensible counsel of his sovereign will. The bodily exercises which take place in the present revival, may present a stumbling block to the wisdom of man; but if God, by this, accelerates the progress of his work, we ought to be not only satisfied but thankful.

“The work is indeed extraor-

inary, and several appendages of it may be very far from congenial to the prevailing sentiments of the polite world. I think it proper, however, to observe, that I have found fewer disagreeable circumstances than I had previously contemplated. The ministers used their utmost endeavors to preserve order among the people, and instead of terrific declamation, their chief aim appeared to be to declare the important truths of the gospel with plainness, simplicity and rational energy. And it was very observable, that while the conciliating voice of the gospel was calmly proclaimed, the work appeared greater than at any other time. Those who could sit unmoved while the terrors of a broken law were sounded in their ears, felt their stony hearts melt into penitential sorrow, under the force of this interesting truth, that “God was in Christ, reconciling the world unto himself.” The gospel was indeed preached with an animated pathos, which evidently declared the pious zeal of the clergy; but this must be admitted to be very correspondent to the spirit of the apostolical Missionaries, who, constrained by the love of Christ, besought sinners to be reconciled to God.

“Another circumstance, in which I was agreeably disappointed, was the manner of the exercise of those who became affected. I had expected to hear loud outcries from the subjects of the work, which where they are so numerous, would be a great disadvantage to regular preaching. But where I attended, the discourses of the preachers were seldom disturbed by any noise. Sometimes, indeed, those affected seem constrained to cry out, but much more frequently, especially in

time of public preaching, they lie in deep exercise of mind, while their voice is scarcely heard by those around them. Sometimes in time of preaching, there would appear to be but few in exercise; yet, when the people were dismissed and began to disperse, we could discover them lying in every part of the congregation.

The people are most apt to run into confusion in different exercises of devotion, in the intervals of public worship. They sometimes collect in groups around those who are stricken down; while some of them engage in singing or some other exercise, and sometimes different exercises may be heard at once so near together, as to have the appearance of disorder. But these things the Presbyterian ministers endeavor to restrain, as far as the nature of the case will admit. Upon the whole, I think the disorders are as few as could be expected in such vast assemblies of people; of different religious persuasions, of different sentiments and different habits and manners. And, undoubtedly, the great good that is done abundantly more than compensates for every thing disagreeable, that may arise from the weakness of human nature.

“A number I saw under exercises, in which their countenances expressed the most serene and extatic pleasure, while their bodies appeared entirely helpless, and the words they articulated were uttered in very feeble accents. A smile, the most placid that can be imagined, overspread the whole visage, while their addresses to Heaven and to those around them, declared the evangelical sentiments of their heart. The views which occupied their minds must have been supremely delightful; and their situations,

though it may be deprecated by the gay and dissipated, was rather enviable, than either pitiable or contemptible in the eye of a pious spectator.

“The present revival, is doubtless a great and good work; but when we consider the weakness of human nature, and the many artifices of the great adversary of souls, we must, I humbly think, be convinced of the necessity of much wisdom and prudence, as well as zeal in the ministry, in order to guard against these irregular sallies of passion, which, if indulged without restraint, not only bring a reproach on religion, but hinder the most profitable exercises of genuine piety. But it is not for me to prescribe in this matter. God, we may hope, will not only support his own cause, but exercise such a special care over his children as will preserve them, though weak, from pernicious delusions. But it is the duty of Christians and especially of Christian ministers, to conduct themselves with great circumspection.”

Extracts from a letter from the Rev. James Hughs, dated West Liberty, Ohio County, Virg. Nov. 9, 1802, to Rev. Stephen West, D. D. of Stockbridge, Mass.

“I am happy in being able to give you a sketch of intelligence at present, which I believe will be pleasing to you; and I hope the source is such, that it will furnish more for a future day, viz. That the Lord has lately very remarkably visited this part of his church with the effusions of the divine influences. There hath been something more than usual of a stir, and raised expectation among the people, through the

past summer; and on sacramental seasons, much appearance of solemnity and serious exercise.—Numbers were added to the church: But nothing very remarkable took place, until about the last sabbath in Sept. when the Lord's supper was administered in a congregation, called *The Three Springs*, of which Mr. M'Curdy is pastor, about twenty miles north of this place. On this occasion, the Lord began to work in a powerful manner—many were awakened, and the exercise increased so, that, on Monday evening, the usual time of breaking up, the people could not part, but continued all night, and until 11 or 12 the next day. The work was in the same manner, as in the states of Kentucky, Tennessee, and the Carolinas.—Numbers sunk down in their distress, and appeared to be in very great concern and anguish of spirit. Some few, perhaps five or six, obtained relief and comfort before the assembly was dispersed; and gave ground to hope that they got their rest on the sure foundation. Two weeks after said time, the sacrament was administered at *Raccoon*, a congregation not far distant from the former, and under the care of Mr. Patterson. By this time, the awakening and exercise had considerably increased, and it was a very solemn season. Many very hardened and bold sinners were awakened, and brought into awful distress. The appearances were such, that it was thought proper to appoint the last sabbath in October, for an extra meeting and communion. A great multitude attended on this occasion—Numbers went in waggon, took their families and provisions with them; and we continued at the place

from Saturday until Tuesday morning:—This was the *Cross-roads*, said Mr. M'Curdy's other congregation. There were ten ordained Ministers, and four Licentiates present: About 750 communed.—The exercise continued day and night.—The cries and groans of the distressed were almost incessant from Saturday evening until we left the place; and, sometimes, to such height that the public speaker would have to desist. I believe few obtained relief or comfort until Monday evening, though the number of awakened and distressed was increasing until that time. On Monday we had sermons at three different places, sufficiently distant from each other to prevent disturbance.—One was in the meeting-house. About the time the assemblies were dismissed, and were endeavoring to disperse, the Great Comforter took possession of some hearts, and their groans and cries of distress were changed into acclamations of praise and glory to their deliverer. Some very young were enabled to speak, recommending Christ, and inviting and warning sinners in a manner truly astonishing. Under this means awakenings increased, and most piercing cries and groans were mingled with the praises. These exercises, (and when the noise would admit of it) prayers and exhortations were made by the ministers—all of which constituted a solemn, awful and pleasing scene through the whole night, and sometime in the morning. Before we could part, it was agreed to appoint next sabbath as another extra meeting and communion. It is probable great numbers will attend, as it is in a very central place—Upper Buffalo congregation.”

Nov. 18th. "Being providentially prevented from sending this by the last mail, I can now inform you, that I attended at the proposed meeting on last sabbath; and it was a great and solemn meeting indeed. It is supposed, the number which attended was not less than ten thousand. There were twelve ministers attended.—We continued on the ground, from Saturday morning until Tuesday. The number affected was great, perhaps upwards of two thousand, counting from the first to the last. About one thousand were communicants. During the two last nights, there were, I think, seldom less than, from two to three hundred at once: And of these, the cries and groans were very affecting. Toward the latter part of the solemnity, numbers appeared to get relief; though few in comparison with the number affected. The distressed appeared to have awful apprehensions of their sins—Their cries generally were, Oh! my sins—Oh! my hard heart—Oh, what shall I do for Christ! O Jesus, take away my hard heart! But room and time at present forbid enlargement: And in many sheets I could not give you any adequate description of the wonderful scene."

Extract of a letter to the Trustees of the Missionary Society of Connecticut, from Rev. Joseph Badger, Missionary to New Connecticut, dated Austinburgh, November 19, 1802.

IT may be satisfactory to the Trustees and the friends of religion in general, to have some account of the apparent, and I hope, real progress of the Redeemer's kingdom in this western country.

The last Sabbath in August the sacramental supper was administered at Young's Town. On Monday, near the close of the exercises, there appeared an unusual movement on the minds of many; it was found afterwards that several were hopefully the subjects of genuine awakening, which has since terminated apparently in a saving change. In Mesopotamia there are thirty four souls; two of this number have lately obtained hopes of an interest in Christ. One of them a man forty six years of age; who has been for many years a universalist, and uncommonly vicious and profane. The other is a young woman, of a very irreligious family. May it not be said there has been an awakening in this place? The first week in September I spent at Hudson, found a young person under serious concern; found a number of serious and hopefully pious people, mostly from the church in Goshen (Connecticut.) Here I organized a church, consisting of fourteen members; it was a feeling, comfortable time with Christians. The last Monday in September, I sat out from No. 2, Range 1, for Pittsburg, where the Synod of Pittsburg were to sit the next Wednesday. I attended during the session, which continued until Saturday nearly one o'clock. One important part of the business transacted was, forming the Synod into a Missionary Society. Their funds are yet small, about two hundred dollars. They sent one of their number, Rev J. M. Farrand, a very respectable clergyman, on a mission for four Sabbaths, into this county. There was a letter read from Kentucky dated in August, by which we learn the revival continues to spread, and remark-

ably to overcome opposition. In one instance, there were about forty young persons assembled for a ball; soon after they got together, one of them spoke of going home; he was asked, why he would go home; he frankly told them he thought they were doing wrong; at this, numbers were struck with serious reflections, and instead of prosecuting their dance they went to praying and singing hymns. They spent the time they had allotted for dancing, in religious exercises, and twenty seven of their number were seriously awakened at that time.

Near the end of the session of the Synod, the ministers were called upon to relate, if any thing had taken place worthy of attention, lately among their people. Mr. M'Curdy, pastor of two congregations, one in Pennsylvania, called the Cross Roads congregation; and the other in Virginia, the Three Springs congregation, about forty six miles south of this county, gave the following relation, of a remarkable attention which began in his congregations, on Monday of that week. "On the last sabbath the Lord's supper was administered in the Three Springs congregation; there was a great degree of coldness complained of among Christians, and apparently, great stupidity and inattention through the assembly until near the close of the exercises on Monday, when there appeared considerable movement on the minds of many. After the assembly were dismissed, Mr. Marcus and Mr. Brice took their leave (these were two assisting ministers) and as I supposed went away; I went into the congregation and began conversing with those

who were in distress. The people made no movement to go away. Some collected and sang hymns, others were in too great anguish of soul for such exercise. Mr. Brice, on taking leave, immediately sat off for home. Mr. Marcus delaying a little, perceived an uncommon movement among the people, and thought it would not be prudent for them to go away, mounted his horse and rode after Mr. Brice and called him back. We spent the rest of the day, the night, and until eleven o'clock on Tuesday with the people. There was through this time such scenes of distress as exceeded any description. There were about 50 persons whose bodily strength was so overcome, as rendered them incapable of supporting themselves; they fell to the ground, expressing their distress in groans and cries for mercy. At eleven o'clock on Tuesday, the people were prevailed upon to disperse, and we came on our way to attend the Synod."

The above is the substance of Mr. M'Curdy's relation before the Synod. A few minutes after the Synod adjourned, we were informed, that at the Cross Road meeting house, there was a meeting for prayer, held by the people, on Thursday evening, at which time, the awakening influences of divine truths were powerfully felt, many cried out, and were incapable of supporting themselves; the meeting continued all night.

Mr. James Hughs, Mr. Wick and myself determined to go and spend the sabbath in that congregation, with Mr. M'Curdy; we arrived with the people who were assembling at the tent, near the meeting house, as there were many more than could be accommo-

dated in the house. Mr. Hughs preached an excellent sermon ; I then preached. The exercises were about four hours and an half without intermission—the people were very solemn, and many in deep distress, but none cried out. It was too late for a third sermon by day light ; it was proposed at candle-lighting to have one in the meeting house. We repaired to the house for worship at that time, and found the house so full, that it was difficult getting through the aisle ; they had some of them been singing hymns—as we entered the house, a person, near one end of the house, cried out and became helpless. The public exercises pretty soon began. Mr. Wick preached, there was great solemnity, and many appeared under deep distress of soul ; four other persons in the course of the evening cried out, two of which I had opportunity to be near to, and paid particular attention to their situation. Their groans and cries indicated deep anguish of soul ; but most of the time, for four hours, they very nearly resembled persons who have just expired, from a state of full strength ; for considerable time pulsation could not be perceived, their limbs were wholly unstrung, and respiration scarcely perceptible ; yet they retained their reason, and knew what was said within their hearing. Their strength returned gradually—they first opened their eyes and looked on those around them—answered questions with a very feeble, low voice, at length sat up partly supported by another. I conversed with them, and inquired the occasion of their distress ; they told me it was the apprehension they had of the sinfulness of their sins, as committed against a Holy God ; and their

soul-destroying nature. They appeared to have very just views of themselves, as totally sinful, and that their salvation must be, if ever they were saved, by sovereign grace. They both obtained hopes. There were five ministers, with about five hundred people, who continued through the night in the meeting house. There was nothing appeared like disorder—people were universally solemnized, and many could not hide their distress, yet kept from making a noise excepting what escaped with their sobs and tears. Near sun rising the assembly dispersed. We took breakfast ; after which I rode with Mr. M'Curdy and Mr. Hughs, to the Three Springs congregation, ten miles, to attend a meeting there. About four hundred people came together. Mr. Hughs preached an excellent sermon, on the nature of sin and the wages of it. You would scarce see an eye but what was fixed on the speaker, on the ground, or drowned in tears ; and some with the sobs of a wounded conscience discovered their distress.

When the assembly was dismissed, several were unable to retire, and were carried away by their friends. In this place there was an old man, in his 103^d year, awakened ; his bodily strength and mental powers, were like those of about 60. The next day was the time of general concert. I tarried and preached here, the other ministers went to other places. This day was also, as we hope, a day of God's power. Six young people came from over the Ohio, from some distance, to see what strange work was here—one of them, was made to feel herself in very distressing circumstances, before sermon was half through. And a young man who had come with

a stout heart, not intending to be moved, was alarmed from his security near the close of the sermon. After several prayers were made and hymns sung, in regard to the concert, I advised the people to retire, to which they then agreed. I was invited to go home with one of the elders of the church. The six young persons mentioned before, with ten or twelve others, came in to spend the evening, and such an evening I never saw before. The depravity of the heart, the obligations sinners are under to repent, the sovereignty of God in giving repentance and remission of sins, were the subjects conversed on; several prayers were made and hymns sung. There was nothing terrifying held up to view in regard to hell or the torments of the damned, yet while some who had comfortable hopes, were refreshed and much overcome with views of the glory of Christ's kingdom, others were overcome with a deep sense of their ruined state as sinners; at one time, there were ten of this little assembly unable to support themselves, for several hours. The other four young persons, who came to see the strange work, were awakened this evening. It was four o'clock in the morning before we could retire to rest. The next day I rode about twelve miles, and preached again to nearly 400 people, assembled in the woods, and in a neighborhood, where there was never preaching before; this also was a solemn time; many appeared deeply concerned,

and one person fell and cried out;—two other ministers were present—after the assembly were dismissed, they tarried nearly half of them, until the sun was down, inquiring what they should do, I was informed by Mr. Marcus that on Tuesday, the awakening was visible with a number in his congregation. I this evening rode about 5 miles to Mr. McCurdy's and lodged—Took my leave in the morning, and returned to Warren by the sabbath, where I had appointed to preach. I have since heard that the work is rapidly spreading in those parts.

POETRY.

COMMUNICATED AS ORIGINAL.

Prayer for the presence of God in his house.

1. **H**OW greatly blest, O Lord, art
they,
Who dwell around thy throne above;
Who spend a calm, eternal day
In rest and peace and perfect love!
2. Yet not those heav'nly hosts alone,
Transported see thy smiling face:
On earth thou mak'st thy glory known,
On earth thy children taste thy grace.
3. Within thy house, O Lord our God,
Cloth'd in sweet majesty appear;
Make this a place of thine abode,
And shed thy choicest blessings here.
4. When we thine awful seat surround,
Thy Spirit with thy word impart,
And let thy gospel's joyful sound
With pow'r divine reach ev'ry heart.
5. Here let the blind their sight obtain,
Here give the broken spirit rest:
Let Jesus here triumphant reign,
Enthron'd in ev'ry yielding breast.
6. Here let the voice of sacred joy
And humble supplication rise,
Till higher strains our tongues employ,
In realms of bliss beyond the skies.

PHILANDER.

Donations to the Missionary Society of Connecticut.

From Benj. Beecher, a lot of Land in Cheshire, containing 50 acres.		
From Daniel Read, New-Haven, 100 Primers.	D.	C.
From Doctor Trumbull, avails of his Sermons,	1	50
Avails of Connecticut Evangelical Magazine,	840	
From a friend of Missions,	10	

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.]

MARCH, 1803.

[No. 9.

An Address from the TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT to the Ministers and people of the state : With a Narrative on the subject of Missions, and a statement of the Funds of the Society, for the year 1802.

(Continued from p. 308.)

ABOUT the first of December, the Rev. Wm. F. Miller returned from a mission of four months to the northern part of Vermont, and the settlements on the west side of Lake Champlain. The following extract from his journal exhibits a general view of his missionary labors :

“ While on my mission, which consisted of 16 weeks and four days, I rode 1088 miles ; formed 2 churches ; administered the sacrament of the Lord’s supper 9 times ; preached 135 sermons ; attended 7 public conferences ; spent several half days, in visiting persons under deep conviction of sin ; visited one school and catechized the children ; admitted 30 persons into churches ; and baptized 6 adults, and 81 children of professedly

believing parents. The sermons were preached in the following counties : In VERMONT, Bennington 2, Rutland 26, Addison 13, Chittendon 22, and Franklin 27 ; in NEW-YORK state, Essex 23, and Clinton 22. Both of the churches were formed in the state of New-York ; one in Jay, a town lying back upon the mountains, on the river Sables, in the county of Essex, consisting of 14 members ; the other in the little Chazee river settlement, in the county of Clinton, consisting of 8 members. In both these settlements, the minds of the people appeared to be very tender and deeply impressed, during my preaching with them, and exhibited the promising appearance of a revival in religion. The Lord’s supper was administered in Middletown, Castleton, Charlotte, Essex, Fairfield and Georgia in Vermont, and in Pleasant Valley, Jay and the Great Chazee settlement in New-York.

“ I visited every settlement in the county of Clinton, and every one in Essex county, except the town of Crown Point, which

‘ was supplied with a preacher.
 ‘ There are but few inhabitants in
 ‘ these two counties, and those
 ‘ very much scattered. Excepting
 ‘ the towns of Jay and Chattegee,
 ‘ which lie back from the Lake,
 ‘ there is but one range of towns,
 ‘ which extend about 20 miles in-
 ‘ land from the Lake. A great
 ‘ tract of country is here opening
 ‘ for settlement, which will shortly
 ‘ very much enlarge the field for
 ‘ missionary labors.

“ Tho’ the enemy is coming in
 ‘ like a flood, the great Redeemer
 ‘ has come to Zion, and is lifting
 ‘ up a standard against him. In
 ‘ the north part of Fairfield, Ver-
 ‘ mont, there is some appearance
 ‘ of a good work begun; in Pitts-
 ‘ ford, there is a considerable revi-
 ‘ val, and in West Rutland, the
 ‘ minds of the young people are
 ‘ deeply impressed with religion.
 ‘ It will be noticed I preached a
 ‘ great number of times in the
 ‘ county of Rutland. Some may
 ‘ think this was not needy mis-
 ‘ sionary ground. But at this
 ‘ critical time, so far as I can
 ‘ judge, the assistance given the
 ‘ churches in this county was the
 ‘ most needed of any part of my
 ‘ missionary labors, and has been
 ‘ the most productive of good. It
 ‘ has apparently, by the blessing of
 ‘ God, been instrumental to the
 ‘ hopeful conversion of several per-
 ‘ sons; given light and comfort to
 ‘ others in a most seasonable time;
 ‘ and peaceably confirmed the
 ‘ churches in the important doc-
 ‘ trines of the gospel. The reviv-
 ‘ al of religion has, the present
 ‘ season, been greater in Castleton
 ‘ than in any other town. The
 ‘ church has doubled in numbers.
 ‘ 10 were added to the church be-
 ‘ fore my arrival and 20 have since
 ‘ been added. With respect to
 ‘ the expense, the donations from

‘ the county of Rutland to the
 ‘ Missionary Society have more
 ‘ than compensated for the time
 ‘ spent there. In short, the peo-
 ‘ ple of Vermont have nearly paid
 ‘ for the whole of that part of my
 ‘ mission which was spent in the
 ‘ state, including all the time of
 ‘ travelling there and returning
 ‘ home.

“ I have been treated with
 ‘ great kindness by the people in
 ‘ the new settlements. They feel-
 ‘ ingly expressed their gratitude
 ‘ to the Missionary Society and to
 ‘ the inhabitants of Connecticut,
 ‘ for all they have done for them
 ‘ in the support of missions; and
 ‘ as a proof of the sincerity of their
 ‘ professions, have sent their cheer-
 ‘ ful contributions, to assist in sup-
 ‘ porting a society so evangelical
 ‘ in its nature, and so productive
 ‘ of good to the world.”

Mr. *Miller* confirms the ac-
 counts given by former Mission-
 aries respecting the religious state
 of the settlements which he visited.
 The people are much divided in
 their sentiments, which prevents
 their uniting to support the stated
 preaching of the gospel. In many
 places, infidel and loose principles
 are fast gaining ground; and er-
 rorists and false teachers are per-
 verting the minds of the people
 from the important doctrines of
 the gospel. The labors of zealous
 and pious Missionaries, under the
 blessing of God, will have a great
 influence in checking the growth
 of error, and in promoting the
 cause of truth. It is hoped there-
 fore that as the call for missionary
 services increases, by the rapid in-
 crease of the new settlements, the
 charitable contributions of the
 people of this state will propor-
 tionably increase. The cause is
 a glorious one, and in no one more
 profitable way can the affluent

spend a part of that wealth which divine Providence has bestowed upon them.

Last winter the Rev. *Solomon Morgan* went on a mission of nine weeks to the north-western part of Vermont. He preached 50 sermons, attended 6 conferences, admitted 5 persons into churches, and conversed with many people under serious concern of mind. To him as well as to other Missionaries much gratitude was expressed by the steady, judicious part of the inhabitants, for the exertions made in Connecticut in support of missions to the new settlements.

The Rev. *Alexander Gillet*, in the course of the year, performed a mission of 16 weeks, in the state of Vermont. The following is extracted from his journal: "In this tour I have rode about 1050 miles; visited about 50 towns; preached 120 sermons—in the counties of Rutland, Addison, Chittendon, Franklin, Orleans and Caledonia; and generally after lecture made a number of solemn observations to enforce the truth dispensed, which appeared to have a good effect. I have attended a number of conferences; examined and admitted 11 persons into church communion; baptized 4 adults and 30 children; and administered the Lord's supper 5 times, besides visiting the sick, &c.

"I have generally been received with kindness, and treated with respect, as a minister of Christ. The people collected beyond expectation to attend lectures on week days; and they in general met on the sabbath.

"In most of the places where I preached, a certain solemnity appeared on the countenances of the assembly, indicating that

' something uncommon impressed their minds, and influenced them to give attention to the word; tho' perhaps no special influences might operate among them. In those towns where the spirit of God operated the last season, the awakening appeared on the decline. However a precious fruit remains. The people flocked to meeting; and I had a number of solemn, affecting interviews with them. Many regretted their destitute situation, and wished for good faithful ministers to break the bread of life to them and their children. They expressed their gratitude to the benevolent people of Connecticut, for their liberal contributions for the support of missions; to the Missionary Society; to the Board of Trustees; and to myself for my visit and labors among them; and they begged the continuance of missionary favors.

"I could not but remark, that the state of those settlements which I visited, is in general much bettered from what it was in my missionary tours in the years 1797 and 1798. The good effects of missionary exertions are clearly visible. Besides the late revival of religion in sundry places, a sense of the importance of the gospel has, within a few years, greatly increased. The inhabitants appear much more sensible of the salutary tendency of the Missionary Societies to reform selfish man.

"In several towns they are desirous of settling ministers; and in others are prevented by an unhappy disunion in sentiment and by the influence of false teachers. Hence the manifest importance of sending good, able

f Missionaries into those parts, and
 • to have some on the ground as
 f constantly as circumstances may
 f admit. This might be of singu-
 f lar service to support the faith-
 f ful, confirm the doubting, and
 f counteract the fatal poison of
 f those floods of error and delu-
 f sion with which so many towns
 f are harrassed.

" The people would contribute
 f more liberally were it not for the
 f scarcity of money; or could they
 f do it in grain or something which
 f their farms produce. Some may
 f object to sending Missionaries to
 f the new settlements; but every
 f candid mind must see that the
 f donations made to the Missionary
 f Society are not thrown away.
 f Divine Providence has made them
 f the means of a good which ma-
 f ny will celebrate in the presence
 f of God and the Lamb. May
 f the showers of divine grace be
 f more abundant and efficacious on
 f all attempts to spread the gospel
 f of our Lord Jesus Christ!"

The Rev. *John Willard*, jun.
 is now laboring as a Missionary in
 the settlements adjacent to Con-
 necticut river, in the northern parts
 of the states of New-Hampshire
 and Vermont.

The Rev. *Samuel Leonard*, it
 is supposed, is itinerating in the
 north-western part of Vermont.
 From the two last mentioned Mis-
 sionaries, no particular accounts
 have been received.

During the year, there have
 been performed about 250 weeks
 missionary services, in the new set-
 tlements, which is 30 weeks more
 than in any preceding year. The
 expense to the Society for these
 services is about 1600 Dollars.
 Besides this, 510 Dollars have
 been paid to Mr. *Bacon*, Missionary
 to the Indians, and 200 Dollars
 have been appropriated for the

purchase of books to be distri-
 buted in the new settlements.
 These sums, together with some
 small bills for printing, stationary
 and postage make the expenses of
 the society for the year about
 2350 Dollars.

But notwithstanding the ex-
 penditures have been several hun-
 dred dollars more this year than
 in any preceding, the Trustees are
 happy to have it in their power
 to inform the ministers and peo-
 ple of the state, that the dona-
 tions to the Society have also been
 more liberal; so that on the whole
 the funds, instead of diminishing,
 have increased. It will appear
 by the Treasurer's report, annexed
 to this narrative, that the contri-
 butions last May exceeded those
 of former years, and that many
 handsome donations have been
 made to the Society, and many
 contributions have been received
 from the new settlements. From
 various sources the permanent fund
 has arisen to the amount of about
 4380 Dollars; and from the avails
 of the Connecticut Evangelical
 Magazine,* when the payments
 are made, a considerable accession
 will accrue to this fund. A second
 Edition of the Hartford Selection
 of Hymns has been lately printed,
 which, it is hoped, will produce
 something to augment the funds
 of the Society. From the liberal
 contributions and donations made
 to the Society the past year, it is
 evinced that the missionary cause
 is deemed important. The Trust-
 ees return their sincerest thanks
 to those who have thus generou-
 sly contributed; and in behalf of

* Since this Narrative was prepared
 for the press, the publishers of the Mag-
 azine have made a payment to the
 Treasurer, of 840 Dollars, which in-
 creases the permanent fund to about
 5200 Dollars.

the destitute inhabitants of the new and vacant settlements, at the northward and westward, solicit the continuance of such charitable donations. Notwithstanding they now have on hand a considerable sum of money, it is presumed that when the good people of the state take into consideration that the field for missionary labors is daily becoming more and more extensive, they will not slacken their hand; but be disposed to contribute still more and more abundantly of their earthly substance, for the promotion of truth, the spread of the gospel and the enlargement of the Redeemer's kingdom.

For the greater security of the property intrusted to their care, and for the better management of the concerns of the Missionary Society of Connecticut, the Trustees, by direction of said Society, applied to the Legislature of the state, at their session in October last, for an Act of Incorporation. Their memorial was granted, and an Act passed vesting the present Board of Trustees and their successors in office with ample corporate powers; as will be seen by the Act prefixed to this Address. This is a favorable circumstance, as it will tend to give permanency to the Society, increase its respectability, induce people the more readily to contribute to the enlargement of its funds and thus enable the Trustees to send out annually a greater number of Missionaries.

The Trustees are happy to observe that the missionary spirit, both in Europe and America, is increasing. New Societies are forming; and more general exertions are now making than at any former period to disseminate Christian knowledge. With what success these exertions will be

attended must be left to him "who turneth the hearts of men as the rivers of water are turned." As he has given to his people a disposition to make such exertions, there is great reason to hope he will cause them to issue in a more universal diffusion of Christian knowledge and true piety than the world has yet been blessed with.

For a particular account of the labors of Mr. *Bacon*, Missionary to the Indians, the Trustees refer to the Connecticut Evangelical Magazine; particularly to a letter from him published in the Magazine for October last. His having failed of success in his first attempt with the Indians should not dishearten those who wish for the spread of the gospel among the Heathen. God requires his people to use their utmost efforts to enlarge the kingdom of his dear Son, but has reserved to himself the time when those efforts shall prove successful.

It is probable Mr. *Bacon* is now visiting some of the more north-western tribes, where there is reason to believe he will meet with fewer obstacles, and that he will find the Indians more disposed to listen to the important truths of Christianity. While there is any prospect of success, the Trustees cannot abandon so important an object as the conversion of the American Indians to the Christian faith; nor can they relinquish the hope that God, in answer to the prayers of his people, will finally open a door for the accomplishment of this object. Be that as it may, the importunate prayers and alms of good people, their disinterested and persevering exertions to gather the perishing nations of their fellow men unto SHILOH, will ascend up as a memorial before the Lord, and will be a sweet favor in Christ, whether they shall

be saved or whether they shall perish. Besides, this will do such honor to Christianity and to the sincerity of its professors, and exhibit such a consistency of character, as otherwise could never have been done. A consciousness of this, will give to those who have prayed, "Thy kingdom come, and thy will be done on earth as it is in heaven," and have employed their money, labors and influence for its advancement, a pleasure in life and death, which no wealth, no worldly considerations nor enjoyments could ever afford. Will not this, through the merits and mercy of the Redeemer, give a lustre to their crown, and joy to their hearts forever in his presence, which no language can describe nor heart conceive?

From the accounts exhibited in this and the preceding narratives, it appears, that for a term of about ten years, the gospel has been preached, through the influence and charity of the people of this state, to the new and vacant settlements forming in the wilderness, through an extent of country larger than all New-England: That many churches have been gathered unto Jesus Christ; that a foundation has been laid, by the Missionaries, for the formation of others; and that through their labors great additions have been made to several other churches which were previously formed; that a large number of adults have received the Christian faith and been baptized by them, besides hundreds of children. Many hundreds, in a judgment of rational charity, have been added unto the Lord, among whom are numbers, who once were the most bitter and violent opposers of the gospel, and of all the benevolent designs of the Missionary Society: The sacrament of the Lord's sup-

per has been, in numerous instances, administered to large bodies of Christians, and their hearts have been made glad in the Lord. The sabbath has been sanctified in families, in congregations and through considerable tracts of country, where otherwise it would have been profaned and forgotten had it not been for the faithful labors of Missionaries. The sanctuary of the Lord is honored, and his worship devoutly attended, where otherwise he would have been forgotten. The hearts of many thousands have been made glad; mourners have been instructed, comforted and edified; the heart of the mournful widow and of the fatherless have been made to sing, and thanksgivings, in great abundance, have redounded unto the name of the Lord. The missionary business has now obtained a consistency and regularity, and by the incorporation of the Trustees of the society, such a stability is given to it, and such a foundation is laid for its extensive future usefulness as it never before enjoyed. These circumstances, with the smiles of divine Providence, which have so manifestly attended the cause from its commencement, the Trustees imagine, exhibit such motives for future charity and exertions, as will powerfully influence all good people, draw forth their charity into lively and practical exercise, engage their fervent and united prayers, their harmonious and vigorous exertions to support, and more effectually to carry into execution, the charitable and noble designs which they have so happily begun.

JOHN TREADWELL, *Chairman.*
Passed by the Board of Trustees,
January 6th, 1803.
Attest, *Abel Flint*, Secretary.

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY
OF CONNECTICUT.

No. 1.

ACCOUNT of Monies contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath in May 1802, pursuant to a Resolve of the General Assembly of said State, passed May 1801.

HARTFORD COUNTY.					
	d.	c.			
Hartford, North Society,	81	4	Hamden, Mount Carmel,	20	
South Do.	23		East Plains,	6	
West Division,	30		Milford, First Society,	53	13
Berlin, Kensington,	13	47	Second Do.	20	24
New Britain,	27	59	North Haven,	19	39
Worthington,	12	2	Oxford,	6	93
Bristol, Cambridge,	22	62	Wallingford, First Society,	4	59
West Britain,	16	54	Meriden,	4	34
East Hartford, First Society,	39		Waterbury, First Society,	13	38
Orford,	28	60	Salem,	12	25
East Windsor, First Society,	15	35	Middlebury,	11	
Second Do.	10	46	Woodbridge, Amity,	11	
Enfield,	10	50	Bethany,	4	
Farmington, First Society,	88	27	Wolcott,	10	
Northampton,	11	23			365 95
Glastenbury, First Society,	23	85	NEW-LONDON COUNTY.		
Eastbury,	5	6	New-London,	32	22
Granby, Salmon Brook,	7	40	Norwich, First Society,	36	29
Turkey Hills,	7	8	Chelsea,	19	17
Hartland, East Society,	8	51	Bozrah,	6	1
West Do.	18	0	Colchester, West Chester,	12	
Southampton,	26	56	Marlborough,	16	33
Suffield, First Society,	11	13	Franklin,	11	27
West Society,	5	50	Lisbon, Newent,	12	28
Simsbury, First Society,	15	95	Hanover,	4	79
West Simsbury,	51		Lyme, First Society,	10	38
Wethersfield, First Society,	63	18	North Quarter,	5	56
Newington,	17	13	Montville, First Society,	16	
Stepney,	26	72	Preston, First Society,	15	
Windsor, First Society,	18	16	North Do.	47	1
Wintonbury,	15		Stonington, First Society,	7	50
	749	92			251 81
NEW-HAVEN COUNTY.				FAIRFIELD COUNTY.	
New-Haven, West Society,	16	31	Fairfield, First Society,	12	
Branford, First Society,	22	75	Green's Farms,	11	31
North Branford,	5	3	Danbury, First Society,	18	65
Cheshire, First Society,	42	17	Bethel,	4	66
Columbia,	6		Greenwich, First Society,	38	65
Meriden, First Society,	10	10	Huntington, Ripton,	14	59
Great Hill,	3	75	New Stratford,	7	
New-Haven,	8	69	New Canaan,	26	
Millford, First Society,	29	25	New Fairfield, First Society,	7	7
East Guilford,	9	47	Second Do.	8	61
North Do.	16	17	Norwalk, First Society,	32	2
			Reading,	10	73

No. 2.

FUNDS of the Society arising from other Sources than the Contributions in May 1802.

Contributed, in New Settlements, viz.

1802.			D.	C.
Jan.	7.	To Rev. David Higgins,	19	66
	19.	Rev. Jedidiah Bushnell,	79	27
		Rev. Job Swift,	7	11
April	22.	Rev. Solomon Morgan,	6	
August	26.	Mr. Hezekiah May,	1	76
Sept.	17.	Rev. Alexander Gillet,	9	54
	28.	Mr. James W. Woodward,	41	29
Dec.	13.	Rev. William F. Miller,	60	23
			<hr/>	
			224	86
Jan.	7.	Avails of Con. Evan. Magazine,	611	93½
May	10.	Do. of Doctor Trumbull's Sermons,	10	34
July	14.	Do. Do.	6	50
August	26.	Do. Hartford Hymns,	20	
			<hr/>	
			648	77½

Donations by Sundry Individuals, viz.

Jan.	19.	Rev. Lathrop Thompson, Vermont,	7	
May	6.	Solomon Goodell, Jamaica, Vermont,	20	
	14.	Augustus Thompson, Goshen,	20	
		Samuel Hillhouse, Do.	6	50
	21.	Hon. John Davenport, jun. Esq.	100	
	25.	Israel Kelsey, of Middletown,	1	
June	1.	Rev. George Colton, Bolton,	30	
	28.	Solomon Goodell, Jamaica, Vermont,	100	
July	14.	Rev. Samuel Nott, Franklin,	10	
		Doctor Joshua Lothrop, Norwich,	100	
Sept.	14.	Daniel Root, Franklin, New-York,	2	50
Octo.	12.	Obadiah Gore, Sheshequin, Penn.	3	38
			<hr/>	
			400	88

Donations by sundry persons unknown, and sundry friends to Missions, viz.

Jan.	4.	A Friend of missions,	2	
	25.	Do. Do.	1	
Feb.	19.	Do. Do.	16	90
March	9.	Do. Do. of New-Hartford,	3	10
	16.	Do. Do.	20	
	27.	Do. Do.	5	
May	12.	Chenaniah, A Stranger,	100	
	14.	A young Lady of Thompson,	1	
		A friend of Missions, of Milford.	1	
	18.	A Stranger, from Berlin,	6	
	19.	A friend of Missions,	2	
		Do. Do. of New-Haven,	24	
	21.	Do. Do. Danbury,	1	83
	26.	Do. Do.	3	
	31.	Do. Do. of Hebron,	1	
June	1.	A Stranger,	5	70
	17.	A friend of Missions,	1	50
July	5.	Do. Do.	10	
	15.	Do. Do.	10	
	26.	Do. Do.	2	

Sept.	23.	Do.	Do.	.	.	.	5	8	
Nov.	9.	Do.	Do.	.	.	.	100		
	23.	Do.	Do.	.	.	.	30		
Dec.	14.	Do.	Do.	of Ridgefield,	.	.	1	50	
	20.	Do.	Do.	.	.	.	100		
	31.	Do.	Do.	.	.	.	10		
							463	61	
May	6.	From Ladies' Society in Norwich,						9	
		Wilton Contribution in 1801, rec'd May 1802,						3	
Dec.	31.	Interest from Dec. 28, 1801, to Dec. 31, 1802,						522	17
							2272	29½	

No. 3.

Disbursements by order of the Trustees.

		To Missionaries, viz.						
Jan.	7.	To Rev. David Higgins,	Missionary,	New-York State,			74	15
		Rev. Joseph Badger,	Do.	New Connecticut,			160	
	14.	Do.	Do.	Do.			200	
	19.	Rev. Jed. Buhnell,	Do.	N. York State,	Balance,		1	
		Rev. Job Swift,	Do.	Vermont,	Two payments,		48	
Feb.	25.	Rev. Jer. Hallock,	Do.	Do.	Balance,		10	
April	22.	Rev. Solo. Morgan,	Do.	Do.			54	
May	13.	Rev. Jed. Buhnell,	Do.	Do.	Two payments,		285	
	14.	Do.	Do.	New-York and Vermont,				
		Advance,					25	
August	27.	Mr. Hezekiah May,	Do.	New-York,			35	
Sept.	2.	Rev. David Bacon,	Do.	to the Indians,	Two			
		payments,					510	
	17.	Rev. Alex. Gillet,	Do.	Vermont,	Two payments,		95	
	27.	Rev. J.W. Woodward,	Do.	Black River,	Sundry			
		payments,					202	
Octo.	1.	Do.	Do.	New-York and Penn.				
		Advance,					25	
	8.	Rev. Sam. Leonard,	Do.	Vermont,	Advance,		25	
Nov.	30.	Rev. Seth Williston,	Do.	New-York,	Two payments.		92	50
		Rev. John Willard, jr.	Do.	Vermont,			15	
Dec.	13.	Rev. Wm. F. Miller,	Do.	Do.	Two payments,		99	
	27.	Rev. E. J. Chapman,	Do.	New Connecticut,	Two			
		payments,					118	49
		Other Expenses, viz.						
May	14.	To Oliver D Cooke,	for Books for New Settlements,				4	
	25.	Elisha Colt.	for assisting the Treasurer,				4	50
August.		For books for New Settlements,					100	
Sept.	1.	Rev. Abel Flint,	for Postage and Stationary,				10	4
		Messrs Hudson and Goodwin,	Printing and Stationary,				26	4½
							2218	72½

No. 4

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current } Cr.
with Andrew Kingsbury, as their Treasurer. }

To amount of Cash disbursed by order of the Committee, as per statement No. 3.	2218 72½	By Balance in favor of the Society, Dec. 29, 1801,	6633 22.
To 3 counterfeit dollars, two received in the May contributions, and one in a donation.	3	By amount of Contributions in May 1802, as per statement No. 1.	2986 16
	<u>2221 72½</u>	By amount of Donations, Interest, &c. as per statement No. 2.	2272 29½
Balance, carried to Credit of new Account,	9669 95		<u>11,891 67½</u>
	11,891 67½	By Balance brought to New Account,	9669 95
Of the above Balance there belongs to the permanent fund,	4377 37½		
For current Expenses,	5292 57½		
	<u>9669 95</u>		

A. KINGSBURY, *Treasurer.*JOHN PORTER, *Auditor.*

Hartford, January 1, 1803.

A particular list of the Contributions received in the new settlements, contained in the general statement, No. 2.

To Rev. David Higgins, in the State of New-York, A. D. 1801.		To Rev. Job Swift, in Vermont, A. D. 1801.	
Delhi,	1 67	Hinesburg,	4 91
Union, Otsego Creek,	4 30	Milton,	2 20
Springfield,	1 75		<u>7 11</u>
Exeter,	1 25	To Rev. Solomon Morgan, in Vermont, A. D. 1802.	
Onondaga,	5 8	New-Haven,	2
Cayuga,	2 45	Fairfield,	4
Aurelius,	3 16		<u>6</u>
	<u>19 66</u>	To Mr. Hezekiah May, in the State of New-York, A. D. 1801.	
To Rev. Jedidiah Bushnell, in Vermont, A. D. 1801.		Bath,	1 76
New-Haven,	20 66	To Rev. Alexander Gillet, in Vermont, A. D. 1802.	
Georgia,	15 25	Salisbury,	2 67
Westford,	2 56	New-Haven,	2 87
Milton,	1 39	Fairfield,	4
Richmond,	4 25		<u>9 54</u>
Waterbury,	9	To Rev. James W. Woodward, in the State of New-York, A. D. 1802.	
Salisbury,	3 5	At little falls, Herkemer,	2 92
Essex,	6 28	Fairfield,	3 9
Fairfield,	8 32		
Swanton,	3 51		
Bennington,	5		
	<u>79 27</u>		

Trenton,	3 62	Lieut. Smith, Norway,	1
Leyden,	4 64	Deacon Sweatser, Do.	25
No. 7. Adams,	1	J. Mitchell, Steuben,	25
No. 11. Lowville,	1 50	Ebenezer Weeks, Do.	1
Moose Creek,	50	Deacon Mitchel, Do.	50
No. 2., Watertown,	50	Mr. Sprague, Brownville,	25
No 3. Rutland,	3 47½	A friend to missions,	1 3½
No. 4. Champion,	1 50		<hr/>
Turin,	92		41 29
Salisbury,	1 7	To Rev. William F. Miller, in Ver-	
Steuben,	4 38	mont, A. D. 1802.	
Mr. J. Rogers, Lowville,	1	Middletown,	8 56
Mrs. Davenport, Do.	29	Poultney,	5 20
Mr. Bosworth, Do.	1	Castleton,	20 75
Mr. Waters, Do.	50	Salisbury,	3 10
Mr. Rogers, Leyden,	38	Charlotte,	6 4
Mr. Storms, Do.	25	Effex,	5 96
Mr. Morgan, Do.	16	Georgia,	6 88
Esq'r. Fisher, Do.	83	Fairfield,	2 99
Doctor Snow, Do.	48	Jonathan Shephard, of Chat-	
Mr. Kingsbury, Do.	75	tegec, State of New-York,	75
P. Southwell, Do.	25		<hr/>
A. Barnes, Turin,	1		60 23
J. Barnes, Do.	1		

Amounting in the whole to 224 Dollars 86 Cents, the sum mentioned in preceding statement No. 2.

The other Missionaries have not yet made particular returns.

MESS'RS. EDITORS,

The following answer to the questions in page 290 of your Magazine, is transmitted for publication.

QUESTION.

HOW are the invitations and calls to sinners, with which the scriptures abound, and the solemn declarations, that God hath no pleasure in the death of sinners, but that they would turn and live, reconcilable with their being left of God to go on in sin and perish? Or in other words; if God be as desirous of the return and salvation of sinners, as those strong expressions, particularly in Ezekiel, 33. 11. intimate; what reasons are there assignable, why he, in whose hand all hearts are, and for whom nothing is too hard, with whom nothing is impossible, doth not convert them to himself, provided the atonement be infinitely full?

No. I.

THE enquiries here proposed, are in themselves interesting and important—are such as often arise in reflecting minds, and are nearly connected with some of the important and essential doctrines of the gospel—doctrines, which concern the glory of God, and eternal happiness of mankind. The subject therefore is worthy of a very serious and careful attention.

It is conceded in the statement of the question, that all hearts are in the hands of God, and that he is able to convert all sinners to himself, if he pleases. It will therefore be unnecessary to adduce any arguments in proof of this truth. But the question seems to intimate, that the want of a sufficient or infinitely full atonement is the reason, why all sinners are not renewed and saved.

In answering the question therefore, it is proposed to shew that the atonement is infinitely full—that God's leaving a number of mankind to go on in sin and perish, is not inconsistent with the gospel calls and invitations to all, or with his solemn declaration, that he hath no pleasure in the death of the wicked, but that they turn and live; and then to assign some reasons why God does not convert and save all the human race.

I. It is proposed to shew, that the atonement of Christ is infinitely full or sufficient for all mankind. It may tend to elucidate the subject to make some previous observations upon the nature and design of the atonement. An atonement is some expiation or satisfaction for a crime or offence, made by the offender, or by some other person on his account. The atonement of Jesus Christ respects the sins of mankind, and was effected by his obedience, sufferings and death. Thus the scriptures declare, that he "bare our sins in his own body on the tree—was wounded for our transgressions—was bruised for our iniquities, and with his stripes we are healed. We have redemption through his blood." As many in the Christian world have entertained erroneous ideas of the atonement, it may be useful to observe, that it was not designed to render God the Father more merciful, and benevolent, than he otherwise would have been. Some appear to have considered God the Father, as very implacable and vindictive; and God the Son, as very merciful and compassionate; and therefore they seem to have supposed, that the sufferings and death of the Son were designed to appease a vindictive temper in the Father,

and to render him more mild, compassionate, and benevolent. Such ideas are not only very erroneous, but also very degrading to the divine character. God the Father, as the scriptures declare, is love or benevolence. He is as merciful and benevolent as the Son; yea, they are perfectly one in temper and affections. It is therefore declared, that *they are one*, and that the Son is "the brightness of the Father's glory and the express image of his person." The Father then was just as compassionate and benevolent, and as much disposed to shew mercy to sinners, as the Son; provided it could be done consistently with the divine glory, law and government, and the highest good of the moral world. And if sinners could not be pardoned and saved consistently with these, the Son would no more wish it to be done, than the Father; as they are perfectly one in their holy desires and wishes. To suppose then, that the atonement was designed to appease a vindictive, implacable temper in the Father, is indulging very unworthy and erroneous sentiments of the character of Jehovah.

Neither was the atonement designed to abate the requirements of the divine law, so that it does not now require perfect obedience or holiness, but will accept and justify persons on account of their sincere tho' imperfect obedience. Some seem to suppose, that the moral law, which requires perfect holiness, and curses for every sin, is very rigid and severe—that it was hard and almost unjust for depraved creatures to be placed under such a law—that the Saviour, therefore, pitying their hard case, took their part against this rigid law, and bore its penalties

to abate or soften down its rigorous requirements, so that they are not now under obligations to be completely holy; but are in some degree excusable for their failures and imperfections in point of obedience. Such ideas of the atonement and of the divine law are exceedingly erroneous & dangerous, and an evidence of great ignorance of the essential truths of religion. The divine law is the eternal, immutable rule of right, or standard of moral perfection. As far as any rational beings fall short of that love to God and their fellow-creatures, or of that perfect holiness or benevolence, which is required in the moral law; so far they must in their temper, be wrong and criminal—yea, it is impossible, that any rational creature should be sinless or excusable in any neglect of, or deviation from what the divine moral law requires. This law, as the apostle declares, is holy, just and good; and is so viewed by all, as far as possessed of real piety. Like the apostle, they delight in the law of God after the inward man, and earnestly desire to be perfectly conformed to its requirements.

It is then manifest, that the atonement of Christ was not designed to abate or disannul, in any degree, the divine law, that perfect and unchangeable standard of right. The Saviour therefore said, "Think not that I am come to destroy the law. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all shall be fulfilled." He was so far from lowering down or abolishing the law of God, or taking the part of sinners against it as being too rigorous, that one important design of his atonement was to support and

magnify the law, and make it honorable.

It may be further observed, respecting the atonement, that it is not supposed, that the Lord Jesus endured the same quantity of pain and misery, as would have been endured by all mankind, or all the elect thro eternity; had they been lost. As it was the human nature only of the Saviour, which was capable of suffering; it is inconceivable that he could endure as much pain in a few hours, as innumerable millions of men would thro eternity. Nor was it necessary, that he should; since the infinite dignity of his divine nature, united in the same person with his human, gave an infinite value or efficacy to his sufferings.

The design of the atonement was to support the authority of God's holy law, the dignity and stability of his moral government, and to manifest his just abhorrence and displeasure against sin.—The divine law denounces against every sinner eternal death, as the just wages of sin, as a just expression of his displeasure against it, and as a most powerful restraint against all wickedness. But had sinners been pardoned without an atonement, or any thing done to support the law of God; it would have tended greatly to weaken and destroy its authority, and to bring the divine government into contempt. The appearance of it would have been, that the Most High was not much displeas'd with sin, did not view it as very criminal, and was not in earnest in his threatenings against it. Thus it would have greatly encouraged sin and rebellion, and been exceedingly injurious to the happiness of the moral world. The atonement therefore

was designed to prevent those dreadful consequences by answering the same important purposes, which would have been answered by the punishment of sinners themselves, and thus to open a way, in which God could, consistently with the authority and honor of his law and government and the good of his kingdom, shew mercy to whom he saw fit, and pardon the penitent and believing sinner. These important ends have been effected by the obedience, sufferings and death of the Lord Jesus, who was one with the Father, and thought it not robbery to be equal with God. By assuming our nature, submitting to the greatest abasement, sufferings and most painful death in the stead of sinners, and thus bearing their sins in his own body, he strikingly supported and magnified the law, and made it honorable. It shewed, that the Father would inflict all these sufferings on his well beloved Son, and that the Son would voluntarily submit to them, rather than the divine law should be weakened and dishonored in the pardon of sinners. In this way Jehovah has manifested the highest respect for his holy law, and his fixed determination to support the authority and dignity of his moral government. And by sparing not his own Son, when in the room of sinners, he has clearly evinced his inflexible, impartial justice and opposition against sin, and his determination to punish and discountenance it.

Having made these observations upon the nature and design of the atonement, we shall proceed to shew, from various considerations, that this atonement is infinitely full or sufficient for all mankind.

1. This is evident from the in-

finite dignity and excellence of the Saviour, and from the nature of the atonement. The Saviour, as has been already observed, was in his divine nature God over all, one with the Father, and equal with him in all divine perfection. And being thus a person of infinite dignity and worth, it gave an infinite value or efficacy to his obedience, sufferings and death, and thus rendered his atonement infinitely full. The obedience, sufferings and death of such an infinite personage did more to magnify and support the law and government of God, and to manifest his abhorrence of sin, than would the eternal punishment of all the sinful race of man. It is therefore evident, that this atonement must be abundantly sufficient for the salvation of mankind, if they would but receive it. To deny its infinite fullness or efficacy, must be derogating from the infinite dignity and excellence of the Saviour. The atonement does not lay God under obligations to sinners to save any of them; but it opens the way, so that he can, consistently with his law and government, dispense his grace, to whom he pleases, and can be just, and yet "the justifier of him which believeth in Jesus."

2. It appears from express declarations of scripture, that Christ has died for all mankind, or has made an atonement sufficient for all.—Thus it is declared, "That he by the grace of God should taste death for every man, and that he is the Saviour of all men, especially of those that believe." These passages clearly teach, that the Saviour has died or made atonement for all mankind, and it seems, that the last of them cannot rationally be understood in any

other sense. For it expressly declares, that he is the Saviour, not of those who believe only, but of all men in distinction from these. Therefore his atonement must have had respect to all the human race. Accordingly Christ is called "The Lamb of God which taketh away the sin of the world; and the Saviour of the world." The apostle John, addressing Christians, says, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Here also Jesus Christ is declared to be the propitiation for the sins of the whole world, in distinction from those of believers.—These, and other similar passages teach in the clearest manner, that Christ has made an atonement for all mankind, or for the whole world. It seems hardly possible for words to express this sentiment more clearly than it is expressed in these passages; and some of them will not admit of any other sense, without a very forced, unnatural construction.

Should it be said, that such expressions as *all men, the world, &c.* must sometimes be understood in a limited or restricted sense; it may be answered, that it is an established, invariable rule, that all phrases or passages of scripture are to be understood in their most plain, easy and literal import, unless the connection, the general analogy of faith, or some other necessary considerations require a different sense. But in the present case it does not appear, that any of these considerations require, that these passages should be understood in any other than their plain, natural meaning. On the contrary, there are many weighty, unanswerable reasons for understanding them in their most plain and literal import.

And it is with great difficulty, that some of these passages can be understood in any other sense.

3. That the atonement is sufficient for all mankind, is evident from the consideration, that the calls, invitations and offers of the gospel are addressed to all, without exception, in the most extensive language.—It is said, "Look unto me, and be ye saved, all the ends of the earth. Whosoever will, let him take the water of life freely. Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Go, and preach the gospel to every creature." The preachers of the gospel are directed to tell their hearers, that all things are ready—that all may come, who will, and are to invite and urge all, to come to the gospel feast and freely partake of the blessings of salvation. But how could the offer of salvation be consistently thus made to all without any limitation; if the atonement was sufficient but for a part or for the elect only? On this supposition it could not with truth and propriety be said to all, that all things are ready, plentiful provisions are made for all, and whosoever will, may come. Were a feast, sufficient but for 50 provided; could we consistently send invitations to a 1000, and tell them that a plentiful feast was prepared, and that all things were ready for their entertainment, if they would but come? Would not such an invitation appear like a deception? If so, then the offer and invitation of the gospel could not have been made to all without discrimination, as they are; if there was no atonement but for a part. As there-

fore the invitations of the gospel are thus addressed to all, it is a proof that Christ has made an atonement for all mankind.

Again, the scripture represents, that there is no difficulty in the way of the salvation of the impenitent, but what arises from their own opposition of heart or will. Thus the Lord Jesus says to the unbelieving Jews, "Ye will not come unto me, that ye may have life. O Jerusalem, Jerusalem, how often would I have gathered thy children—and ye would not." In the parable of the marriage supper, it is represented, that there was no difficulty in the way to prevent those who were invited, from partaking of the feast, but their own unwillingness to come. But if there was no atonement made but for those only who are saved; then there would be an insurmountable difficulty in the way of the salvation of all others, aside from the one arising from their own opposition of heart. As therefore the scripture teaches, that there is no difficulty in the way of the salvation of any under the gospel, but what arises from their own unwillingness, or wicked opposition of heart, it is manifest, that there is an atonement for all.

4. The word of God teaches, that it is the duty of all, who are acquainted with the gospel, to believe in the Lord Jesus, and trust in him as their Redeemer, and that they are very criminal for neglecting to do this.—It is therefore declared in the sacred scriptures, that it is the command of God, "that we should believe on the name of his Son Jesus Christ, and that those, who believe not, are condemned already, because they have not believed on the name of the only begotten Son of God."

But on the supposition, that Christ has made no atonement for those, who perish; how can it be their duty to believe on, and receive him as their Saviour? Or, how can they be justly condemned for not doing it, when he has made no atonement for them?

Further, if the atonement is made for the elect only, how can a preacher be warranted to make the offers of salvation to any, or to urge them to receive the Saviour; unless he knows, that they are of that particular number, for whom Christ died? Or how can any, unless they know, that they are of this number, be authorised to trust in him for salvation? The subject, upon the supposition of a partial atonement, certainly appears to be attended with some difficulties in these respects.—These considerations afford additional proof, that the atonement was made for all mankind.

It is manifest from the various reasons which have been suggested, that the atonement of Jesus Christ is infinitely full, or sufficient for the salvation of all mankind, if they would but cordially receive it, and that the want of such an atonement, is not the reason, why all are not saved.

But it may be here remarked, that it will not follow, that because the atonement is sufficient for all, therefore all will be saved.—The atonement does nothing more than merely open a way of salvation, so that God can consistently shew mercy to whom he pleases, and justify all, who believe in Christ Jesus. But it does not ensure the salvation of any, unless they comply with the terms of the gospel. It will no more follow, that all will be saved, because the atonement is sufficient for all, than it would, that all

would eat of the marriage supper in the parable, because it was sufficient for all, and all were invited. This parable was designed to represent the gospel and its invitations. As those, who neglected the invitation, never tasted of the supper, altho' the provisions were plentiful for all; so the scriptures teach, that many will not comply with the terms and invitations of the gospel, and partake of its blessings, altho the atonement is abundantly sufficient for all. For the Saviour declares, that "many are called, but few are chosen, and strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Neither will it follow, that part of the atonement will be lost, if it is sufficient for all mankind, and yet but part are actually saved.

For it appears from the nature of sin, and of the atonement, and from the character of the Saviour, that the same infinite atonement, which is necessary for the pardon of one sinner, will answer for the salvation of the whole human race. It is certain from scripture, that sin is infinitely evil and criminal, because it is threatened with an everlasting or infinite punishment. Not one sinner therefore could be pardoned without an atonement of infinite value and efficacy, or without the sufferings and death of the Lord Jesus, a person of infinite dignity. And his obedience, sufferings and death, have done more to magnify and support God's law—to establish his moral government, and to condemn and discountenance sin; than would the everlasting sufferings of all mankind. This same infinite atonement therefore, which was necessary, that God might consistently pardon one sinner, would also ren-

der it consistent for him to pardon and save all the numerous millions of Adam's race, if he saw fit. It cannot then be said, that some part of the atonement is lost, if all are not saved, since the same infinite atonement which will answer for all, is necessary for the salvation of but one.

Or even if this were not the case, yet it would not follow, that part of the atonement was lost or useless, because all were not saved. For the infinite fulness or sufficiency of the atonement may answer other important ends besides the salvation of sinners. It may tend to display the infinite riches of divine grace—to manifest the infinite dignity and worthiness of the Saviour—to render it consistent for the invitations of the gospel to be addressed to all, and thus to shew the exceeding evil and obstinate nature of sin, and the great depravity of the human heart, in rejecting the Saviour, and to render the impenitent wholly inexcusable, since there is now evidently nothing in the way of their salvation but their own wilful opposition of heart. And in this way it will tend to glorify the justice of God in the everlasting condemnation of the wicked, and to magnify his grace in the salvation of the elect. These and other important ends are answered by the infinite atonement of the Lord Jesus; and therefore it will not be lost or useless, tho but part of mankind are saved.

Description of Saints.

[Continued from page 293.]

THE enquiry may now be, in what sense may true Christians be said to be dead? The apostle says of himself, when the commandment came, sin re-

vived, and *I died*. Again, I am crucified with Christ. In his Epistle to the Christians at Colosse, he says, *ye are dead*, &c. Now all true Christians may be said to be dead to sin. They are dead, as the old man, the body of sin, is crucified, Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Not that the body of sin is entirely destroyed, immediately upon believing in Christ; but it has received its death's blow; a fatal wound. The death of the cross was a slow, lingering, but sure death; such is the mortification of sin in believers; though the body of sin will have life to struggle and strive against grace in the soul through life, yet at the natural death of the body this will be completely destroyed, forever done away. And then, such are dead to sin, as they *do not live any longer in it*, as the apostle declares. It is true, they do not live *without* sin; but they do not live *in* sin—that is, they do not live in it as their element, as once they did. The ax is so laid at the root of corruption, that they not only cease from the allowed acts of sin, but have the vicious habits and inclinations weakened, and, in a sense, destroyed. And indeed, when grace is in due exercise, and so far as they are sanctified, they are as indifferent to the pleasures and delights of sin, as a man who is dying is to his former diversions. This may be laid down as a sure maxim, that the sin may remain as an outlaw, tho it may oppress as a tyrant, yet it does not reign as a king, who is cheerfully obeyed, in any sanctified soul. The Holy Ghost says, he who is dead, is free from

sin—that is, he who is dead to it, as all true saints are, is freed from its rule and dominion; as the servant who is dead, is freed from his master. In a word, all such hate sin; it has been so effectually imbibed to them, that they never more return to the constant practice and service of it.

2. The true believer is also dead to the world. The apostle says, by Christ, or by the cross of Christ, the world was crucified to him, and he to the world, Gal. vi. 14. And this temper of weariedness from the world was not peculiar to the apostle; tho he, doubtless, possessed it in an eminent degree; but it is the temper of all the godly more or less. The term *world*, used by the apostle, may include sensual pleasures, and the riches, honors and dignities of the world; and to these they are all so far *dead*, that they do not place their supreme affections on them. This may appear from the apostle's particular direction and injunction, to which as obedient children they hearken, 1 John, ii. 15—Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him. Our Saviour says, ye cannot serve God and mammon. The saints love God supremely; which shews, that they are, in some good measure, dead to the world. The apostle gives it as the undoubted character of all real Christians, that they overcome the world, and says, this is the victory that overcometh the world, even your faith. Faith, which is a ruling principle in them, works in and by love to God and Christ, and thus withdraws them from the love of the world. It is to be acknowledged, that saints, in gen-

eral, are not so dead to the world as they ought to be; and at times the world may have too great ascendancy in their hearts; but yet, they will, sooner or later, be of a more desirable and gospel temper of mind: they are in the way to be completely dead to the world: this must be the case, in that we are assured, if any man love the world, the love of the Father is not in him.

3. True believers are dead to the law—as the apostle affirmed himself to be. It is said of Christians, in the Epistle to the Romans, wherefore, my brethren, ye also are become dead to the law by the body of Christ. Here let it be observed, they are not dead to the law as a rule of life; it still remains in force as such; and it is their sincere endeavor practically to conform to it.

And they are dead to the law, as to all hope and expectation of justification, pardon and salvation by it; believing that divine declaration, by the deeds of the law shall no flesh living be justified in the sight of God. They are thoroughly sensible, that justification is not to be expected by the works of the law, in as much as none can perform a perfect obedience to it, which is necessary to justification by it. The many declarations in the sacred oracles of the unattainableness of eternal life this way cannot fail of gaining their assent. And their belief in this matter is something more than a historical, or doctrinal belief, like that of unregenerate men; they have had a sense of it *impressed* on their hearts. That in the apostle's case may be applied to them, I was alive without the law once; but when the commandment came, sin revived, and *I died*. They have been slain by

the law; been brought to despair of ever obtaining salvation by the deeds of it. And indeed, they do not desire it this way; they choose to be justified and saved according to the gospel scheme, even by faith in Christ; and have embraced him in this way, and to this end. Thus we see, in a summary manner, how all true Christians may be said to be dead.

The last question that remains to be discussed is, how saints may be said to be *alive*. After the apostle mentions his being crucified with Christ, he says, nevertheless, *I live!* &c. And he says to the Colossians, your *life* is hid with Christ. Other passages of like import might be adduced. What a mysterious life must this be, that when they are dead, they still live! But the mystery will be unfolded, when we consider, that they live in a spiritual sense, having a spiritual, supernatural and heavenly life infused and implanted in them, by which they live to God and Christ; which also is the way to eternal life. Sanctification consists in two things, viz. dying to sin and living to righteousness. The apostle, speaking of this life of believers, says, reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.—The love of God, reigning in the heart, is the life of the soul towards him. The affections and desires are alive towards him. Such are alive to God's honor and glory as their end, and live by his word and will as their rule. When grace is lively and active, they have their eye ever towards him. They have a principle of divine life in them, which will be in them as a well of living water, springing up into life eternal. But it may not

be apt to notice here, that they are thus alive *through Jesus Christ* our Lord. There is no such thing as living to God, but through him. He is the mediator. There can be no spiritual blessings received from, or acceptable regards to him, but in and through Christ; through him as the head from whom they derive vital influence. Those who thus live, *yield themselves to God*, as inspiration expresses it, *as those who are alive from the dead*.—The very life and being of holiness consists in the dedication of ourselves to the Lord, 2 Cor. viii. 5. And then, those who are thus alive, are willing to have the members of the body, as well as soul, improved for God, as the apostle directs, *yield your members as instruments of righteousness unto God*. A life devoted to God, as theirs is, is a new life: prior to this, *self* was their highest and chief end; but now God and his glory.—They make him the centre of their actions:—they aim and endeavour to comply with that apostolic direction, “Whether ye eat, or drink, or whatever ye do, do all to the glory of God.” I might observe that the Christian *lives* in the exercise of grace; for he is not (strictly speaking) lively, when grace is inactive.—And yet the lively actings, vigor, growth and comforts of grace, are not from himself; but when these favors are experienced, he must give thanks to that God, to whom he is entirely indebted for them; saying, not unto us, not unto us, but to thy name be all the praise.

I shall close with a few reflections.—1. Do the sacred oracles make such a remarkable distinction of characters among men? then how glaring the folly, as well as wickedness, of those who

attempt to blend and confound virtue with vice, by denying the distinction between moral good and evil.

2. May we not conclude that many are dead in the sense in which natural men have been represented to be? Are they not awfully stupid and wretchedly secure in sin? Were they not void of moral goodness as a stock or a stone; yea, had they not hearts of stone, would they indulge themselves in sin, and give themselves that latitude in iniquitous courses that they do? Would they live so fearless of God, unaffected with the denunciations of his wrath, and remain deaf to the alluring calls of the blessed Jesus? And do not the vain hopes and groundless confidence which multitudes, under the gospel, maintain, evidence, that they are both *dead and alive*, as has been suggested?

3. The above observations may afford a rule by which all *may* try themselves, and by which professors of religion *should* try and examine themselves, whether or not they be true Christians.

4. Impenitent sinners have cause to be alarmed at their condition. Such are in the broad road to destruction, and yet awfully insensible of their danger. If persons will harden themselves against God, under all the light which the gospel affords, how hazardous must be their situation! And we may learn the delusory and infatuating nature of sin, from persons flattering themselves that they are alive, rich and increased in goods, when they are nigh unto cursing.

5. From what has been noticed, we may infer, how incumbent it is on all to be dead to sin, and to the world, as has been remarked.

6. Hence we may infer, that if we are by nature such depraved, sinful creatures as has been represented, none have any cause to be proud of any worldly advantages, or outward distinctions; of honors, or titles from men.—Are they called Rabbi, Rabbi, how very watchful should they be over their own hearts lest they be infected with that secret poison, *pride*? Who would be elated on any account whatever, did he duly consider, that by nature he is altogether as an unclean thing, and his iniquities like the wind have taken him away?

7. Those who have been made alive unto God, ought frequently to reflect upon their sad and deplorable state during their estrangement from God. This might answer several good purposes: It might serve to keep them humble, and hide pride from them. Saints are not out of danger of spiritual pride—such frequent reflection upon their former condition, and that tremendous shipwreck which they have so narrowly escaped, would tend to keep them low and self-abased. They would do well to consider that, by the grace of God they are what they are; and that they have no cause for boasting, in that they are so happily and gloriously distinguished from the world that lieth in wickedness; but that it is all of free, rich and sovereign grace in God. And this may serve also to inspire them with gratitude to their kind and bountiful Benefactor, for raising them from spiritual death to life. What was the spring of the apostle's grateful praise to God? Was it not meditating on this delightful theme? He breaks out in rapture, *Jesus, who delivered us from the curse of the law to come!* So again, me-

ditating on their recovery would tend to animate and quicken them in their Christian course and warfare; and also excite them to bear, with patience and Christian fortitude, the afflictions and trials which, in divine Providence, they may be called to experience thro' the course of their pilgrimage.—From a view of these things, will not all Christians readily and feelingly adopt the language of the apostle, viz. For the love of Christ constraineth us, because we thus judge, that if one died for all, then *were all dead*: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them, and rose again.

ALEPH.

Dives and Lazarus.

Truths of the most solemn importance exhibited in a clear and striking light, by Christ's account of the present and future state of the Rich Man and Lazarus.

“**T**HERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip

the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence." Luke xvi. 19—26.

The rich man, here described, is such a one as the world is apt to think and call happy. Possessed of a large estate, he gave full scope to his inclinations and appetites in the enjoyment of it. He clothed himself in purple and fine linen, the rich, the gay and splendid dress of a nobleman or prince ; and daily ate and drank of the best.

The beggar, on the other hand, is here described as one of the most pitiful objects, in the most abject and pitiful condition, as to the things of this world, that can well be conceived. He was not only a beggar, totally without money or food, or any way to subsist himself except by begging ; but also covered with ulcerous sores, painful and nauseous, which rendered him incapable of travelling or moving himself from house to house, to solicit the food necessary for his subsistence. He was, therefore, brought and laid at the rich man's gate, requesting that he might be fed, at least, with the crumbs which fell from his table. The rich man, for aught that appears, was destitute of all compassionate feelings towards him, and treated him with total neglect. But the dogs, as tho' more compassionate

than this son of wealth and pleasure, came and licked his sores.

How vast was the difference in the appearance and visible circumstances of these two men ! How striking and affecting the contrast !—But mark the sequel. The beggar, as might be expected, died : and with his mortal life ended all his sufferings. For his soul, released from his mortal body, was conducted by a convoy of angels to the heavenly mansions, and placed next to Abraham, as one leaning on his bosom, to partake with him in the rest and unmingled joy and happiness of that blessed world, where there is no more death, nor sorrow, nor crying, nor pain ; but fulness of joy and pleasures forevermore.

The rich man likewise died. His vast estate, his riches and splendid dress and sumptuous fare, could not ward off the shafts of death, or prolong his life a moment beyond the appointed time. He died, and was buried—probably with all the pomp and parade customary at the funerals of the rich and the great. And there ended all his glory ; all his happiness, all his comfort, then came to a perpetual end. From the summit of earthly wealth and pleasure, he was plunged in the abyss of woe and misery. For in hell he lifted up his eyes, being in torments. And to aggravate his distress and anguish, he had a view of the mansions or state of the righteous, at a vast distance. There he beheld Abraham, from whom he descended according to the flesh ; and by virtue of this relation and of the covenant made with this father of the faithful, he probably, like many of the Jews, had vainly imagined his happiness was secured, though he walked not in his steps and did not his

works. There he likewise saw the poor beggar Lazarus, whom he had before seen in the most wretched condition at his gate, without being moved to compassion, reclining with comfort and joy on Abraham's bosom.

These representations, however, as well as the following dialogue, are to be understood not in the strict, literal sense. For the body of the rich man, and also of Lazarus, and of Abraham, were in their graves. Only their souls had yet entered the invisible world. These representations, or descriptions, are therefore figurative, in which the happiness of the one, and the misery of the other, are represented by images taken from the body, and such things as most sensibly affect it with pleasure or pain. The rich man's soul upon quitting the body and entering the other world, was filled with such racking distress and anguish, as may be represented to our minds, by his being suddenly plunged into a flaming fire, and there lifting up his eyes in the most excruciating pains, and seeing at a vast distance his great progenitor Abraham, and the beggar, who formerly lay at his gate, lodged with safety and happiness in Abraham's bosom.

In this situation he would have been glad of the least alleviation to his unceasing and insupportable torments, even from one, whom he had before so much despised, and treated with such neglect and contempt, as the poor beggar Lazarus; tho' the relief should be no greater than might be produced, by a man's dipping the tip of his finger in water, and therewith touching the tongue of one tormented in the flame of a tremendous fire. But this favor, small as it may seem, could not be granted.

Tho' he was a son of Abraham according to the flesh, and as such had been favored with peculiar privileges in this world; yet he had been totally unlike to Abraham, in regard to faith in God, and obedience to his commands, and seeking a better heavenly country. He was of a selfish and worldly spirit, and employed his large estate for the gratification of his pride and vanity, and sensual appetites, to the neglect of piety towards God, and justice and mercy towards men. Therefore, when by death, he was cut off and removed from his earthly inheritance, on which his heart had been set, and in which he took up his rest as the most desirable and chief good to him, and which he had perverted and abused to the vilest selfish purposes, instead of improving it to the glory of God, in doing good and being useful according to the directions of the divine word; he was cut off from *all good forever*: and nothing remained for him, but to reap the bitter fruits of his folly and sin in unceasing torments.

Lazarus, on the other hand, who was in circumstances of extreme poverty and great affliction in this world, was, nevertheless, a true son of Abraham according to the spirit, an heir, an inheritor of his faith and patience. He believed in the God of Abraham, loved him, and put his trust in him, and served him in sincerity and in truth, bearing with patience and calm submission, the sore afflictions, which God, in his holy and sovereign disposals, called him to endure. For his heart, like Abraham's, was set upon the heavenly country, and the glorious inheritance there provided and securely laid up for the faithful. Therefore, when death released

him from the evils of this present world, he had nothing more to suffer. He was removed from all evil forever, and placed high above its reach, in a state of rest and comfort, joy and happiness without alloy. Such, so vast and infinitely interesting is the difference between the present and the future state of the wicked, and of the righteous. At death, the one passes, on a sudden, from all the comfortable enjoyments and fond hopes and expectations, which are here experienced, into a state of as insupportable pain and torment, as if he was plunged into a flaming fire and supported in existence with all his senses in full vigor, and capable of recollecting and reflecting upon his past life, privileges and enjoyments, and knowing that they are completely gone forever, whilst the least alleviation to his present torment is utterly unattainable.

The other is at once removed from all the evils—from all the sins and sorrows, doubts and fears, trials and temptations, afflictions and sufferings of the present life, and lodged with safety in the mansions of peace and comfort, rest and happiness, far above the reach of every evil forever. Nor is there any room for the latter to fear, that at some future period he may lose his present happiness, or exchange it for the opposite state of torment; or for the other to alleviate the anguish of his heart by the distant hope of passing, at some future period, from his present state of torment to the blessed abodes of the righteous. For when Abraham had informed the rich man that he had received *his* good things in his life time, and Lazarus evil things; but now Lazarus was comforted and he tormented,—in language most na-

turally and evidently importing, that the one in his life time received the whole of his portion of good, all that he was ever to enjoy, and nothing but torment remained for him; and that the other likewise received in his life time all his evil things, and nothing more of evil remained for him, but unmingled comfort or happiness; for the more explicit and unequivocal declaration of this solemn truth, the more deeply to impress it on the mind, and to cut off all hope of relief, or of ever passing from the state of misery to the opposite state of happiness, he added, “And besides all this, between us and you there is a great gulf *fixed*: so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence.”

The separation between the righteous and the wicked, the happy and the miserable, in the future state, is fixed, established, so as to render all passing from the one to the other utterly impossible. This is represented by the figure of a great gulf, a vast chasm, over which no creature can possibly pass, *fixed* between their respective places of residence. By the unalterable decree and irreversible sentence of God, the line of separation is fixed and impassable; so that if we might suppose any of the happy to have such compassionate feelings towards their fellow creatures in torment, as to be willing to go to them to administer some alleviation to their pains, it is not in their power to do it. Nor, on the other hand, is it possible for those in the place of torment, tho they should be ever so desirous of it, to pass over to the blessed abode of the righteous, to partake in their happiness. This

appears to be the instruction most directly held forth in the words—as tho they had been uttered on purpose to guard us against the vain and impious doctrine of presumptuous men, that the wicked, after suffering a while in hell, or in purgatory, will be released from their torments, and go over to partake with the righteous in the everlasting happiness of heaven. However sinners in their life time may fondly hope or imagine, that such an event will or may possibly take place; yet, when they enter the other world, they will find it a vain, presumptuous, delusive imagination, issuing in the horrors of complete despair.

But how do we know this?—By the plain declarations of the word of God, the only medium by which we have any certain knowledge of a future state and its important concerns.—But what if there is a great gulf fixed between heaven and hell, which is now impassible? Abraham did not expressly say it would always be so: he did not affirm that the time would never come, when this gulf should be removed or filled up, and a passage opened from hell to heaven. How then do we know but that this may yet be the case?—The whole that Abraham is here represented as saying, according to the most plain and obvious import of his words, was adapted and designed to teach the rich man in torments, that his case was *desperate*—that his good things were all past and gone forever—that he was now to look for nothing but unceasing torments, without the smallest conceivable alleviation—that all hope of getting out of the state of misery, or passing from it to the opposite state of happiness, was vain and groundless, for it could not be.

The gulf which separated between the two states was *fixed*—a word very emphatical, in the original, importing unalterably and immovably *established*. Therefore, to insinuate, surmise, or pretend the meaning might be, that for the present the gulf is placed there, and renders the passage impossible, tho at some future period it may be removed, and a passable highway established out of hell into heaven, is manifestly to pervert and *wrest* the words of scripture.

Further: The scriptures bear a *uniform* testimony to the same truth, in a great variety of ways, and terms and modes of expression, all most naturally and clearly importing, and teaching in the most forcible manner, that the punishment of the wicked will be strictly without end. “When a wicked man dieth, his expectation shall *perish*.” According to the plain declarations of scripture, when some, who sleep in the dust of the earth, awake to everlasting life, others awake to shame and everlasting contempt.—Hell, into which the wicked are to be cast, is the fire which never shall be quenched; where their worm dieth not, and the fire is not quenched. Accordingly, when the righteous, after the final sentence of the supreme Judge, enter into life eternal, the wicked will go away into everlasting punishment.—It had been good for Judas if he had not been born—which could not be true if he went to heaven at his death, or gets there at any future time, to inherit endless glory and happiness. There is a sin which never shall be forgiven, neither in this world, nor in the world to come.—There are some, to whom the mist of darkness is reserved forever—to whom is reserved the blackness of darkness

forever.—They who know not God, and obey not the gospel, shall be punished with everlasting destruction.—There are some, the smoke of whose torment ascendeth up forever and ever.—In the lake of fire and brimstone, all the finally wicked and impenitent are to have their part, which is the second death—a death from which the scriptures no where intimate any redemption or deliverance. The beast and the false prophet, as well as the devil [basanisthefontai] shall be tormented, in the lake of fire and brimstone, day and night forever and ever. Rev. xx. 10.

It is moreover worthy of notice, that the scriptures in speaking of the future punishment of the wicked, no where represent it as designed for their good. They never intimate that it is intended, like a wholesome medicine or salutary discipline, to purge and purify them, and fit them for future happiness; but they represent it as designed for their perdition—for their destruction—for their utter and endless ruin.

It is not easy to conceive how the divine teachers of christianity, and inspired writers of the new testament, could well have declared and inculcated the doctrine of endless punishment of such as die in their sins, by the language then in use, in a more clear, explicit, unequivocal, determinate and decisive manner than they have done. To their decisions we must render an implicit and full belief, or remain in the utmost uncertainty about the infinitely important concerns of a future state. For we have no certain knowledge respecting them, but what is derived from divine revelation. But whether we believe or disbelieve, the word of God abideth forever,

and not a tittle of it will fail of its accomplishment. Heaven and earth may pass away, but every declaration of the divine word will continue eternally true. Every promise will be punctually fulfilled, according to its true and most obvious meaning and import; and every threatening will be in like manner fully executed; and the future and eternal state of mankind just such as the scriptures are plainly designed to teach and declare it shall be.

Here then, let us open our eyes, and look at our situation.—The short and, to us, uncertain period of our present life, is our only probationary state for an endless eternity. In this short period our characters will be formed for endless bliss, or endless woe.—In this life, tho' subject to numerous crosses and disappointments, calamities and afflictions, we experience many comfortable enjoyments, and the sympathy and kind assistance of numerous friends. And here, under the most trying circumstances, there is generally room for hope of an alteration for the better. Yea, if as yet we bear the character, against which the awful denunciations of eternal wrath are made in the scriptures of truth, there is still a possibility, that our character may be changed—that we may come to repentance, and pass from a state of condemnation to a state of pardon and acceptance with God, thro' faith in Christ Jesus.

But the moment our eyes are closed in death, and our souls quit their present tabernacle of the body, our preparatory state will be at a final end. No essential change of character or state will be any longer possible. When death hath brought any under its power, whether they have lived

seventy years or more, or are cut down in the meridian or prime of life, or in childhood or youth, their character and state are *fixed* for an endless eternity. If they die in the Lord, united to Christ and partakers of his spirit, they will partake with him in the glory to which he is exalted. But if they die out of Christ, whilst dead in trespasses and sins, their state will be fixed in hopeless misery.

In what a critical and alarming situation is every impenitent Christless sinner, whether old or young! On what a dreadful precipice doth every such person stand, exposed and liable, every moment, to take the tremendous leap into the abyss of misery, from which there will be no redemption forever!

Is it possible, that rational creatures, in this situation, with their eyes open, should pass a day or an hour, without great and earnest concern, to obtain or find security against falling headlong into complete and interminable misery?—Whilst there is an opportunity to escape, from which they are constantly liable to be completely and finally cut off, if they do not immediately improve it, how is it possible that they should be so insatuated, as to attend to any thing else in preference to it?

ASTHENES.

The means for reclaiming a backsliding brother.

MESS'RS EDITORS,

SINCE the design of the Connecticut Evangelical Magazine, among other useful objects, is to explain difficult passages of scripture, and to afford the Christian church the greatest attainable light respecting the gospel rule of practice in church government; as well as of faith in the important

doctrines of religion, it may be generally useful to professors, and especially to the churches in the new settlements, to have the divine rule of church discipline, as taught by our blessed Saviour, in the 18th of Matthew, so explained as to be easily understood by every well disposed person. For tho' the rule, on the first reading of it, appears to describe a line of practice not to be mistaken; yet, when churches have been brought to act upon it, a diversity in opinion has frequently arisen, concerning the real extent and import of the rule; an unhappy division in the church has been the consequence, and brotherly love has failed of exciting to that persevering watchfulness over every member of the church, which is essential to the honor of Christ, in the world; to the respectability of the church; and to its growth in real holiness.

Christ has given the rule, on the principle, that in the most perfect gospel church, which can be formed on earth, offences will ordinarily come. Real Christians, at the best, are weak, imperfect creatures, exposed to error; and from the remaining lusts of the flesh and of the eye, the pride of life and the insinuating temptations of the great adversary of souls, to fall into sin, and pierce with fresh wounds the dear Redeemer. The glorious Son of God, therefore, in mercy to his church, has provided a remedy, for the recovery of such weak, inconsiderate backsliders, honorable to himself, and peculiarly adapted to humble the offender, all his days, before God, for his sin and folly. This remedy consists in the faithful brotherly watch of all the members of the church over each other, never suffering a scandalizing sin to pass, in a

brother, unreprieved. For this reason, the faithfulness of the church, in dealing with an offending member, is the highest possible act of brotherly kindness it can show such a person, and is acting unitedly with the great head of the church, in seeking to save that which would otherwise be lost. A sheep straying from the fold into the wilderness must be looked up, and brought back to the fold. "There is joy in the presence of the angels of God over one sinner that repenteth." How great, then, must be the joy not only in the presence of the angels of God, but in the presence of his saints, on earth, over the backsliding Christian, when he repenteth, and humbleth himself before God and the world for his sin and folly; where he humbly acknowledges the deep wound he has given the cause of the Redeemer, in the world, by falling into sin; and confesses his shame and guilt with those expressive marks of penitent sorrow of heart, which carry with them a conviction that the love of God still reigns supremely in his heart!—Perhaps, no one thing has given greater strength to the enemies of God, in opposing vital religion, than the neglect of strict church discipline, and the great obstinacy, which is often discovered in professors, (when proved guilty of scandalous sin) against publicly confessing their guilt and shame before God and his people, in the humble, penitent manner, expressive of unfeigned love to their injured Saviour. How can the love of God be in the heart of the person who is unwilling to do this? How can he be a true friend to Jesus, who, when he knows he has, by sinning, given occasion to his enemies to blaspheme his holy name, refuses to make the satis-

faction to his injured name as public as the offence hath been?—Whence arises all this backwardness to save the church from disgrace; the cause of God from contempt; and the name of the adorable Redeemer from the scoffings of the ungodly, but from carnal pride, hypocrisy, and hardened unbelief? Is this religion? Does it exhibit to the world strong marks of a love to Jesus, which "many waters cannot quench, nor the floods drown"? A love to him as "strong as death"? Alas! How far the reverse is such unwillingness to glorify his injured name!—Would you know how a true saint feels and acts when convicted of sinning in this manner against an holy God? Read the plaintive moans of the backsliding David, which he wrote with his own hand, and, that he might give energy to the expression, described in verse, that all who should ever hear of the greatness of his sins, might know his consequent bitterness of soul for them.* Remember, as king of Israel, he had power to destroy the life of an offending subject; yet, how meek and humble he was!—How overwhelmed with sorrow of heart and confusion of face, when an humble prophet plainly told him, "Thou art the man!" Thou hast done this abominable wickedness!—Not an angry word fell from his lips,—not a frown lowered upon his brow; but the king of Israel sunk down into the humble rank of a brother. He realized the truth of the divine proverb, "Faithful are the wounds of a friend;" and in the bitterness of his soul he exclaimed, "I have sinned against the Lord."

* Psa. 38 and 51.

In this humble confession the saint still appeared, in the midst of the surrounding darkness. In this humble, unreserved confession of his guilt and shame he stands recorded in the sacred page, a bright example, for the backsliding Christian's imitation.—Hence it becomes important in the building up of the church of God in the world, that the gospel rule, for reclaiming backsliding Christians, should by all the members of the church be well understood, to establish a uniform rule of practice.

The following is an attempt to explain the true meaning of Mat. xviii. 15th. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Explanation. If thou shalt know a Christian brother to be guilty of a fault, and to have scandalized the Christian name by his sin, go and reprove him for his sin in the most convincing, yet the most gentle manner that thou canst; and that he may feel thy love and tender regard to his soul in it, let it be done in the most secret manner, between thee and him alone. If he will acknowledge thy kindness to him, in this Christian reproof, it is well, for by this means thou hast gained thy brother. He will then return to the way of his duty; and the friendship between thee and him will thus be established on firmer foundations than ever, in consequence of this substantial token of thy impartial sincerity and frankness of temper.

Quest. What if the offending brother deny the charge, or what if he acknowledge it; and yet, refuse to make suitable acknowledgment to God, before me, for his

sin, I being the only witness,—shall I, in such a case, tell his sin to any of the brethren of the church, or to any other person?—Ans. No. You ought to keep it a profound secret in your own breast; to let no person, on earth, know it. But, lamenting the hardness of such a brother's heart, you ought to remind the guilty offender of the evil of his sin and impenitence as often as you have a convenient opportunity; and to pray God to open his eyes, and give him repentance. To tell any person of such a sin in a Christian brother, while his character otherwise remained good, would be to become a guilty transgressor of a divine rule yourself. For, it is an express command of God, that one witness shall never be admitted as sufficient to condemn a person for any iniquity. Deut. xix. 15. "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established." The reason for this rule is obvious; because, in the eyes of the church the testimony of one brother is in all respects as good as that of another. When therefore one charges and the other denies, there is a contradiction between them, but no proof which of the two is guilty. It is therefore wrong to bring a suspicion upon a brother's character, when it is well known there can be no legal proof of his transgression.

Quest. 2d. Have I a right, when a brother has penitently confessed his sin to God, before me, I being the only witness, to mention his sin and confession to any other person? Ans. No. You have no right unnecessarily to bring a suspicion upon a brother,

or to publish his failings to the world. His penitent confession has restored him to your charity, and why should you make him appear weak in the eyes of another?—*Ques. 3d.* But, does not the command to take with thee one or two more brethren of the church, for witnesses, when the offender is obstinate, plainly imply that one witness is sufficient to condemn an offender publicly? *Ans.* No. The end to be answered, by taking these persons for witnesses is not to lead the supposed offender into temptation to sin, or to ensnare him by artful questions, when there was no proof before against him. For he has a right, if upon trial, to plead not guilty, and to require proof before confession in the sight of men. But the end of taking these brethren for witnesses, is upon the supposition, that, tho the church are ignorant of the offence of the brother, yet, the world can afford sufficient witnesses to prove his wickedness, and are ready to publish it to the injury of the Christian name, except private satisfaction soon be made. They are therefore taken to add greater weight to the admonition given, to silence his objections and bring him to a sense of his fault, before it be any further spread in the world, to his injury and the disgrace of the Christian name; and to prevent disputes, and justify the conduct of the aggrieved brother, if the matter should finally be brot before the church, showing by good evidence, that every reasonable step was taken to prevent a public discovery of the crime.—*Ver. 16.* “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.”

—*Explanation.* But, if he will not confess his fault, in this private way, then take with thee one or two more persons of character and reputation in the church, that their presence may add weight to the admonition given, and serve to silence his objections, and bring him to a sense of his fault, and of the expediency of preventing its further spread in the world, by a humble confession of it to God, before all offended; or to prevent disputes, and justify thy conduct, and be witnesses before the church that the first step has been taken, according to the direction in the preceding verse, if the matter should be brot before the church, since in the mouth of two or three witnesses every word may be established more effectually than it could otherwise have been.—*Ver. 17.* “And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” —*Explanation.* But, if he shall still persist in his fault, and reject their advice for peace, then tell it to the whole church to which he belongs, and among whom he has immediate communion in gospel ordinances; and if they find him guilty, and he reject their reproof, you have then done your utmost to reclaim him; and while he continues in this ungodly temper, you will do well to enter your protest against it, by forbearing any intimate friendship with such a person. In such a case, let him be to thee even as a heathen, and a publican, cut off from the privileges and communion of the church, until restored by repentance and confession; or as other noted sinners, to whom you would perform only the common offices of humanity, but would avoid their

intimate society as scandalous ; and to whom you are not under those peculiar obligations binding upon Christian brethren to each other.

This it is conceived, contains the whole of the direction which Christ has given the Christian church, for a rule of practice, after the apostolic age. What follows in the two next verses, it is apprehended was spoken to the apostles as such, and had particular reference to the power given them, as inspired men, after the death of Christ, to set aside the Jewish ritual, and to set up the gospel dispensation, with its holy ordinances, baptism in the name of the Trinity, and the Lord's supper, as instituted by Christ, as they did on the day of Pentecost, with the promise that whatever, as apostles, any two of them should think proper to ask in prayer, in Christ's name, as the miraculous confirmation of any of their determinations, God would immediately do it for them.—The church of Rome has built her doctrine of infallibility and her lying miracles upon these two verses, by declaring that this power of binding and loosing, and this promise of a miraculous answer to prayer, is still continued in the church. But no such power or faith, as is here described, has existed in the Christian church since the apostolic age. That Christ was in these two verses speaking directly to his disciples as such, appears, not only from the things promised, but from their being privately with him in the house, when he spoke these words, Mat. xvii. 25, and xviii. 1.—ver. 18, “ Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven : and whatsoever ye shall loose on earth, shall be loosed in

heaven.”—Explanation. Such is the rule, (referring to the preceding verses,) which you, my apostles, are to inculcate on my other followers, respecting the future government of the church, and let them see to it, that they duly regard you, not only in this particular, but in all your other instructions ; for, verily I say unto you, you shall be furnished with such divine illumination and assistance, as shall abundantly confirm the authority of your decisions on every case and question which may occur : yea, so fully shall ye be instructed in my will, and in the constitution of my kingdom, that whatsoever ye shall bind on earth, shall be bound in heaven ; and whatsoever ye shall loose on earth, shall be loosed in heaven : that is, ye shall have authority to declare what precepts of the Mosaic religion are superseded, and what are continued ; what rites in the church are to be changed in consequence of my death, and what new rites are to be instituted and applied in their stead, as equally expressive of my love and promise to believers and their seed ; and what things are allowed or forbidden to my disciples ; and I will myself confirm your decisions, whether general or personal of this nature, as made by the influences of my unerring spirit communicated to you, my apostles, and will determine men's eternal state after death in a manner agreeable to them. Compare Matt. xvi. 18, 19, “ And I say unto thee, that thou art Peter ; and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ;

and whatsoever thou shalt loose on earth shall be loosed in heaven," John xx. 22, 23. "And, when he said this, he breathed on them, and saith unto them, receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—Ver. 19. "Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my father which is in heaven."—Explanation. And as a convincing token and full demonstration of this power granted you, my apostles, I say unto you, that this authority and power not only shall attend the actions of your whole united body, but, even, if any two of you shall agree together here on earth, concerning any thing which, as apostles, they shall think it proper to ask in prayer, for the miraculous confirmation of any of their determinations, it shall be immediately done for them by my father in heaven.—That this promise referred to a miraculous answer of prayer, made to the apostles as such, and not to the agreement of common Christians in prayer, is evident by comparing it with the scriptural account of a miraculous faith, and with the different manner, in which the promise made to common believers is worded. Mat. xxi. 21, 22. "Jesus answered and said unto them, verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, be thou removed; and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing ye shall receive."

—This was clearly a miraculous faith, and required a miracle in the answer. None but the apostles ever had it since the setting up of the gospel dispensation. But this promise is similar to the one under consideration. This kind of faith the apostles sometimes experienced. Peter and John exercised it, when they fastened their eyes upon the lame man, who was laid at the beautiful gate of the Temple, and commanded him in the name of Jesus Christ of Nazareth to rise up and walk, which he instantly did, being completely healed in a moment. Paul had it, when the miraculous gifts of the Holy Ghost were communicated to the persons on whom he laid his hands; and when he said to Elymas, the forcerer, "Behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." But in distinction from such a grant, in all cases, of the identical thing asked for by the believer, the promise made to the prayer of the common believer is not that the identical thing shall always be granted; but, that what, on the whole, shall be for his best good and for the glory of God shall be granted him. This makes the latter promise very different from the former; and plainly proves that the faith of the former has never been found in any person, who had not the power of working miracles. 1 John, v. 14, 15. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the

petitions that we desired of him." —From this promise it appears the believer's petition is graciously accepted, tho it may be inconsistent with the glory of God to grant the identical thing requested. A denial of the thing asked, if inconsistent with the glory of God and the believer's real good, is virtually granting the petition. In all such cases denial is mercy, tho it often may appear, to the Christian, in judgment.

Ver. 20. "For where two or three are gathered together in my name, there am I in the midst of them."—This appears to be a general promise, having a primary reference to the apostles as such, from what had been said in the preceding verse, but a general reference to believers as such, extending back to the rule, including two or three, given for dealing with an offending brother.—Inferences. 1st. Christ has here reminded us of the imperfection of Christians, in providing a rule of practice to reclaim such as backslide.—2d. Hence we learn, the indispensable duty of the church strictly to watch over all its members, according to the directions here given, to save them from disgrace and ruin.—3d. We further learn, that the 18th and 19th verses, in the xviii. chapter of Matthew, were spoken to the apostles as such; and, therefore, that no such power or faith are now to be found in the Christian church.—What precepts they have bound upon us and what rites they have enjoined, we must obey and practice; and whatever precepts or rites of the Mosaic religion they have declared to be superceded, by them we are no longer bound. What therefore the apostles have established, as matters of faith, or as rules of

practice, by them we are all bound, and according to them we shall be all judged, in the last great day.

ZEPHO.

Admonitions from the Death Bed.

[Continued from Vol. II. p. 388.]

NUMBER VII.

DEATH will effect a change in our circumstances, greater, no doubt, than we can now conceive. In the solemn hour when the soul shall part with the body, with all earthly friends and earthly things, who can tell what scenes may open, what thoughts occur, what new objects present to the mind? Our present companions cannot accompany us then;—all worldly things, to which we now look for comfort and support, will vanish in a moment; they cannot descend after us. In the world of spirits, what company shall we meet?—What kind of existence shall we have? What objects of enjoyment shall we seek? Our consciousness will certainly remain; yea, our mental faculties will, no doubt, be enlarged, when disencumbered of the earthly part, and be capable of more exquisite sensations of either happiness or woe. What then will comfort us when parting with every earthly comfort? Where shall we seek a friend to accompany us in that dreary passage, where no earthly friend can attend us—one who is able to direct our unskilful feet in that untried way; to protect and happy us thro all the unknown scenes which may present in the eternal state?

Are we all mortal, every day exposed to the arrest of death! Is it not then important, that

such like thoughts should be familiar to us? That we should frequently meditate on the solemn scene, and on what may be a suitable preparation for it? If this be important for all, then any thing we can do, to call up attention to the subject, must be an act of benevolence.

Nothing, it is conceived, considered as *means*, has a greater tendency to this, than a view of the sentiments and feelings of those who consider themselves as just entering the eternal world; who have also a sense of the important change before them:—I say who have a *sense* of this; for it is no proof that the change is not important, that many appear indifferent about it, and are seen to die as stupidly as they live, wholly unconcerned, because tho'tless, about the consequences.

Among many occasions I have had of attending the beds of the sick and dying, of various characters, none has more affected me than the following.

MIRA, descended of pious parents, who lived to superintend her education, grew up in habits of external morality; was constant in her attendance on the public worship of God, where her behaviour was always sober and decent. She had early instruction in the first great principles of Christianity, which, however, as is common, seemed only to float in an indistinct, confused manner, in her head, without affecting her heart. But as her outward behaviour and respect to religion were so regular and unblameable, she tho't herself better than many others, and, like multitudes of a regular life and conversation, little apprehended the necessity of any thing more to recommend her to divine acceptance.

At the age of seventeen or eighteen years, she appeared to be bro't near to death by sickness;—but this gave her little or no alarm;—she recovered and lived several years, as before, secure in the tho't that she was not so sinful as many others. She was again seized with a disease, the threatening symptoms of which soon excited apprehensions that her days on earth must be few. Then it pleased God to discover to her the prospect before her.—All her fond dreams of her own goodness vanished. She saw her sins to be great indeed. She considered herself as going into the presence of God the judge, who regards not the outward appearance so much as the heart.—As her own conscience condemned her already, she could see no prospect of any thing but condemnation from him; and tho her bodily pain was great, it seemed forgotten in the anguish of her spirit.—She expressed a great sense of her folly and sin in neglecting the things of her peace till this, which she found to be a most inconvenient season. She had a great desire to obtain religious instruction, and seemed to hear, literally, as *for her life*. Tho too weak to converse much, she wished to hear no conversation but on religion, and to hear that constantly; for she said she had no time to lose; every moment appeared precious, and if she attempted to meditate by herself, her tho'ts were so confused and dissipated, she could fix them on nothing, nor recollect what she had heard; but when she was spoken to, it served to fix her tho'ts and keep them collected. A lengthy discourse was accordingly entered into, on such subjects as were judged applicable to her circumstances, to which she

listened with such attention that it seemed as if she had wholly forgotten her great bodily distress. This was repeated for several days.—She was so earnest to have prayers for her and with her, that when prayer and conversation ceased, she would desire prayers again, repeating that she knew not how to lose a moment; for she was just going into eternity, with sin enough to sink her to endless ruin, and could find nothing on which to rest her soul. When Christ's sufficiency was mentioned, and his readiness to receive and save all repenting, believing sinners, she would reply, "I know there is enough in him, but I cannot take hold of it, do pray for me," &c.

Thus she continued, with an appearance of anxiety not to be described, till she became so weak that she could only speak in whispers. Solemn and affecting was the scene, while every day was looked on as her last, and she had no hope.—The distress of parents, who had a sense of the worth of a soul, on seeing a child going into eternity, in such a condition, can be known only to those who have been called to the trial. Thus were they left on Thursday evening.—Entering the house on Friday, a new appearance was visible in the countenances of the family. The parents discovered a placid, yet solemn shew of joy, tho' no hope appeared of their daughter's recovery.—Mira appeared calm and composed, free from that perturbation and anxiety which had before been apparent,—a gleam of hope seemed visible in her looks. By information, it appeared, that it had pleased God, the night before, to manifest himself graciously to her soul, as she hoped, and to fill her

with joy and peace in believing. She had earnestly prayed for strength to speak audibly, which she had not been able to do for several days, that she might shew forth the praises of God, and address some of her friends. A number being present that morning, by her desire, she was raised up in bed, and spake so as to be distinctly heard, by all in the room, for more than half an hour,—sometimes in prayer and praise to God,—sometimes expressing the views she had of his glory, and of the amiableness and sufficiency of Christ—and sometimes pressing on her friends and companions the importance of attending to religion, without delay; beseeching them not to neglect it, as she had done, till they came to a death bed.—She was unable to speak aloud any more, till Saturday, when, a number of people being present, she spake to them audibly, as the day before, and nearly as long. When I saw her, on both of these days, she was so exhausted that I could only obtain short answers from her, in whispers, to a few questions.—Her answers, however, appeared to be dictated by a feeling heart, a sound judgment, a mind fully possessed of itself, free from confusion, derangement or enthusiasm.

Visiting her on Sabbath morning, the symptoms of approaching dissolution were more apparent than ever; neither she nor any one else expected she would live out the day; yet she spake audibly and freely. A dark scene now presented to her mind. She complained that she had lost, in a great measure, those views of God and spiritual things which she had enjoyed, and feared all her hope had been a delusion.—This was to her a trying time,—

she was sensibly dying, and God had withdrawn himself, which made her lament in the language of Job, "Behold I go forward but he is not there, and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him—O that I knew where I might find him." Being asked if she did not think she deserved such a rebuke; if it were not just in God thus to deal with her? She replied to this effect, "O yes, I deserve it; I deserve to receive no good from God; if he never shews me favor he will be just." When lying a few minutes, as if in deep contemplation and prayer, she suddenly said, with great emphasis, "O I see him, I see him again, Jesus my Lord.—He comes, leaping upon the mountains, skipping upon the hills—all my sins don't hinder him;—I shall go and be with him, I long to be with him.

Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lay my head,
And breathe my life out sweetly there.

Oh, this comes right,—this day I shall go and be with him;—my first day in heaven will be a sabbath." In such a frame she continued till she died.

In a view of this case, the following thoughts naturally occur.

1. The hopes of heaven, which are built only on a visible morality, regular life and external observance of the forms of religion, cannot abide the trial; they stand on sand, and will be swept away when the storm comes.—They can last no longer than the blindness of the heart continues.—As soon as one, who has such an hope, sees his true character, in that very hour his hope will perish.

Instead of hoping for heaven, he will see himself to be a child of destruction, that the wrath of God abides on him.—A multitude of such self-deceivers are, doubtless, in the world.—May they be undeceived while they have a space to repent! 2. Let none, who see their guilt and need of pardon, despair of mercy while life lasts.—The sovereign Lord, who delighteth in mercy, may glorify the riches of his goodness, by taking them into his service at the eleventh hour. Nor, 3. Let any be encouraged, from such an instance, to delay their repentance to a dying bed. This is the height of folly and presumption; for very few of those who defer the matter to that late hour, are ever hopefully brought to repentance, in comparison of those who die either in utter thoughtlessness and insensibility, or in fear and despair of mercy.—A death bed, instead of being the best time for beginning repentance, will need all the supports of religion, of a tried, holy submission to God, a proved, confirmed faith in the Lord Jesus Christ, producing an hope, which entering within the veil, may be as an anchor to the soul, sure and steadfast.

SERVUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Question. "HOW much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?" Prov. xvi. 16.

Answer. By wisdom and understanding Solomon doubtless intended *the fear of the Lord*, consisting in the principle, the exercises, and the practice of true piety and real religion; with

which the favor of God, and eternal life are connected. Therefore, as much as God's everlasting favor exceeds, in real value and importance, any quantity of gold and silver—as much as eternity is longer than time, or as much as man's future existence will exceed in length of duration, the period of his present life, and as much as the sum or whole amount of real good comprised in the endless glory and happiness of heaven, viewed in contrast with a state of never-ending misery, exceeds the amount of real good comprised in and certainly connected with the acquisition of silver and gold; *so much* better is it to get wisdom than gold, and so much is the acquisition of understanding rather to be chosen than silver. Hence, is it not very surprising, that mankind, under the clear light of the scriptures, do not seek after wisdom, with as great ardor and engagedness, as any ever seek for silver—that they do not search for it, with as intense desire, and constant attention, and persevering diligence, as any ever search for hidden treasures!

PHILEUSEBES.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Awakening Thoughts.

“**W**HEN a wicked man dieth his expectation shall perish.” So said the wise king Solomon, under the sure guidance of the spirit of truth. Hence, what an awful day, indeed, will the day of their death be to the wicked! A great part of their present comfort arises not so much from what they al-

ready enjoy, as from what they hope for and expect. If all hope was entirely removed from the wicked, and they were fully convinced, that they had already received all the good—all the pleasure, comfort or happiness, which they are ever to have, their hearts would evidently be filled with before-unknown distress. Yet this, and much more, will take place at the day of their death. They will then close their eyes forever on all things here below, and have no more forever a portion in any thing which is done under the sun. All their pleasures and comfortable enjoyments will then be at a perpetual end—all their fond hopes and expectations entirely cut off and gone forever, and an eternal state of darkness and despair will open upon them. They will find, with the rich man in the parable, that they have received their good things in their life time, even *all* the good they are ever to have, and that all now remaining for them is to be tormented, without respite or alleviation, forevermore. How dreadful, then, beyond the power of language to describe, or of human minds to conceive or comprehend, must that day be to the wicked! and especially to those of them who have lived, as many do, in the fond and confident expectation of happiness and glory in the world to come!—What can be thought of, more insupportably shocking and overwhelming to the human heart, than for such as have lived in the pleasing and confident expectation, that they shall dwell and reign in the world of happiness and glory, to find, at once, all their fond hopes utterly cut off, and themselves in the world of misery and torment

unutterable, and in complete despair of relief or respite thro the never-ending ages of eternity!—Hence how awfully dangerous is the state of the wicked every day and every hour! Our lives are in God's hands, and he can take them away whenever he pleases. The wicked in particular, being out of Christ, and under the curse of God's broken law, have no title, by covenant promise, to life or any good whatever, but are liable, every day and hour and minute, to be cut off from life, and from every source of comfort, and placed beyond the hope of happiness forever. And some are, in fact, suddenly cut off in childhood and youth, and some in riper years.—How evident is it, then, that the wicked are continually in an exceedingly awful and dangerous state! How could any man soberly view himself as liable every day to be cut off from the living, and that, under a full conviction that when he dies, all his hopes will utterly perish, without sensibly feeling that his state was awful and dangerous indeed—such as no wise person could think safe to be rested in for a moment! Is it not then high time for every one, who yet ranks among the wicked, in the scriptural sense in contradistinction from the righteous, to repent, and turn to God thro Jesus Christ, and do works meet for repentance! Can it be thot prudent and safe—can it be rationally viewed in any other light, than of daring, wicked presumption, for any to go on secure in the ways of their own heart, and neglect the great salvation now clearly exhibited, and graciously proposed to them in the gospel!

PHILEUSEBES.

Religious Intelligence.

BY a recent letter from the Rev. Mr. Bacon, Missionary to the Indians, it appears that he is at Michillmackinack, making preparation to visit some of the tribes the ensuing spring. He meets with some unexpected embarrassments; but these, instead of abating his zeal, make him more engaged to attempt to do something for the Indians. The obstacles in the way of communicating the gospel to those poor, perishing pagans are many and great; this should animate the prayers and quicken the exertions of the friends of Christ, and while they do all that lies in their power they must submissively wait God's time to crown their efforts with success.

Mr. Bacon, after speaking of many delays and troubles, says, "if those who support the mission will have patience and resolution to continue their prayers and exertions, I am still in hopes, if I am spared, to have something to communicate in years to come which will rejoice their hearts, and thro the thanksgivings of many redound to the glory of God. Perhaps it will be found, on examination, that the events of the present year are not, on the whole, so discouraging as what they might seem at first view. It is notorious that Indians are naturally shy—that they are slow in their decisions on the most common cases—that they are extremely cautious in accepting the fairest proposals of others, unless sanctioned by their own experience. These observations will universally hold true with respect to them, except they are seduced from their steadfast purposes by the intoxicating draught. When an object is presented to

them, they should be left to approach, and withdraw from it, at their leisure, till their judgment is formed. And if its aspect is not evidently forbidding, their scruples will be likely to vanish as it becomes familiar. As they will not hastily adopt any thing that is new, and as they are disposed to think and act for themselves, to urge them to an immediate decision with respect to an object with which they are unacquainted, is the sure way to make them decide against it, notwithstanding all that can be done by the most persuasive arguments or the influence of friends. These thro'ts have helped to console me of late under a review of the grievous delays I have met with."

POETRY.

COMMUNICATED AS ORIGINAL.

The awakened and repenting sinner's resolve.

1. **V**AIN world, I bid thee now adieu!
Too long hast thou detain'd my heart;
To heav'n's blest hills I turn my view,
And willingly from thee I part.
2. For happiness in thee I've sought,
But solid bliss could never find:
Thy pleasures are too dearly bought,
And often leave a sting behind.
3. The dream is fled, my soul awakes,
With wonder thy deceits I see:
My peace a guilty conscience breaks,
And bids me from thy follies flee.
4. A voice of mercy from the skies

Proclaims a dying Saviour's love,
Calls me from guilt and death to rise,
And seek unfading joys above.

5. My soul the call divine obeys,
Jesus, a prodigal forgive;
Transform me by thy sov'reign grace,
And bid the dying sinner live.
6. I trust thy sure unchanging word,
Humbly my all to thee resign;
Be thou my friend, my portion, Lord,
And seal my heart forever thine.

Jesus the Christian's refuge in trouble.

1. **J**ESUS, my Saviour and my king,
Thy mercy and thy truth I'll sing;
Thy pard'ning mercy hath no bound,
And all thy words are faithful found.
2. When first my sinful state I saw,
And fled the terrors of the law,
Opprest with guilt and hopeless grief,
Jesus, in thee I found relief.
3. And now, beneath these clouded skies,
While waves of trouble round me rise,
Shall I thy goodness doubt, or fear
Thou wilt no more attend my prayer?
4. I will not fear; thy grace and pow'r
Have often cheer'd my darkest hour:
My sun, my shield, I know thy name,
Thy pow'r and grace are still the same.
5. Thou knowest why thy children
mourn,
For thou hast all their burdens borne;
Exalted now, thou hear'st their cry,
And for their aid art ever nigh.
6. Though sore temptations vex my
peace,
At thy command the storm shall cease;
Be thou my strength, and ev'ry foe
The conquests of thy grace shall know.
7. Tho' sickness turn my frame to dust,
Jesus, in thee I fix my trust:
Thou canst restore my fainting breath,
Or grant a victory in death.

PHILANDER.

Donations to the Missionary Society of Connecticut.

January 18. Solomon Goodell, Jamaica, Vermont, appro-	D. C.
priated to Indian Missions,	116 75
28. Rev. John Willard, New Settlements,	33 40
Feb. 11. From a friend of Missions,	16 90

NOTE.

In the Editors' New Year's address p. 245, it is mentioned that the Rev. Mr. Potwine was the only minister who had died in this state during the year 1802. This was a mistake which the Editors hope their readers will excuse. The Reverend and learned John Devotion, for many years Pastor of the third Society in Saybrook, died the 6th of last September.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.]

APRIL, 1803.

[No. 10.]

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the Gospel among the Indians in New England, &c.

[Continued from p. 257.]

NUMBER VII.

CHAPTER II.

Concerning the propagation of the Gospel among the Indians in New England, particularly in the colonies of the Massachusetts, and New Plymouth, in the seventeenth century, by the missionary labors of the Rev. John Eliot, of Roxbury, and of those divines, who, after some time, were associated with him, as fellow-laborers in the good work.

INTRODUCTION.—Some account of Mr. John Eliot prior to his coming to New England—His arrival, and settlement in the Ministry, at Roxbury, near Boston—Of the resolution he formed to make an attempt to gospelize the Heathen, particularly in Massachusetts and New Plymouth colonies; and of his preparing himself for a Mission by learning the

language of the natives about the year 1644—Act of the General Assembly of the Massachusetts to encourage the christianizing of the Indians—Of the assistance Mr. Eliot received from the Ministers, and the encouragement given by good men, in general, in the New England colonies—Of his first public essay in 1646, to instruct some of the natives a few miles from his own house; his mode of instruction, and the pleasing prospect which opened upon his first visits—Of his translating the Bible, and other books upon divine subjects into the Indian language—His early care that schools should be instituted among the Indians—His reducing those whom he first taught, to some degree of civil order, and industry—General Court of Massachusetts pass some Resolves to reduce the natives to *civil order*—Indians at Concord express their desire to be civilized, and taught Christianity; and a visit is paid them for this purpose to some good effect—Mr. Eliot's great diligence in his missionary work—The obstructions he met with in pursuing his work; the hardships he endured, and the

dangers to which he was exposed in his missionary course ; and his patience, fortitude, perseverance, and trust in Divine Providence amidst all his trials and perils—Brief account of the London Society for propagating the Gospel in New England, and parts adjacent, who assisted in supporting the Missionaries—Of the settlement of the Indians at Natick, and forming themselves into a body politic under the direction of Mr. Eliot—They desire to be formed into a Church : Elders and Brethren from neighboring churches convene upon the occasion, and examine their qualifications.

Rev. Richard Mather's remarks upon the serious appearance of the Indians at Natick at the time the council met to examine them.* Gathering a church, and ordaining a minister at Mashipauge—Of Mr. Eliot's assistants in his missionary services—The state of the christianized churches and congregations under the superintendance of Mr. Eliot in 1670—Religious exercises in the Indian congregations, and a specimen of the exhortations, or sermons of two of their teachers, comprehended within a very narrow compass.

INTRODUCTION.

IT is matter of regret to the compiler, that he has not been able, after much enquiry made by his friends and himself, to obtain any books upon the subject of Mr. Eliot's Mission and labors, prior to Dr. Cotton Mather's history of his life, published in the latter part of the seventeenth cen-

* They are kept for a season, in the state of Catechumens ; and at length are formed into a church.

tury. He that makes any *essays* in history, cannot but wish for the benefit of original writers. However, in the present case, this defect may be, in a good measure, supplied, by Dr. Cotton Mather, Mr. Neale, and Governor Hutchinson. These three gentlemen, at least the two first, as it appears, had many of the original publications before them, when they wrote their histories ; and the last had some of them ; and they were gentlemen much esteemed in the province of history.

In the seventeenth century, not a little was done to propagate the Gospel among the Indians in New England. Some writers indeed, contrary to historic truth, have attempted to diminish the work ; and indeed have had the confidence to affirm, that what was done was trifling, scarcely worthy of being mentioned ; and have passed severe censures upon our ancestors ; but it will appear in the sequel, in connexion with the narratives, which have been already given, that their censures were ill founded—that *great pains* were taken to propagate the Gospel among the natives ; and that, tho' many rejected the offer of the Gospel, yet the endeavors of the Missionaries were crowned with no small success.

However, it may seem, at this day, not a little strange, that such pious men as the early settlers of New England undoubtedly were in general, should *so long* neglect to make any special attempts to christianize the Heathen, considering that the work was so benevolent and excellent, and that the Charter, granted by King Charles I. to the Massachusetts Company, expressly mentions this as one design of encouraging the plantation, that the emigrants

might have an opportunity to carry on this pious work: the words of the Charter are these, viz. "To win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith, is in our royal intention; and the adventurers' free profession, is the principal end of the plantation."*

A much better apology can be made for the colony of New Plymouth, than for either Massachusetts or Connecticut; and indeed a good apology for the early planters of the former.

* "As the conversion of the Heathen was, from the first, one professed aim of our forefathers in settling New England; so almost all the royal charters, grants, letters patent, and acts of government, in England, relative to this country, have made mention of, and encouraged, yea enjoined upon the settlers the prosecution of this pious design: to which purpose is the following passage in the charter of the Massachusetts (usually called the New Charter) granted in the 12th of William and Mary—"To dispose of matters and things whereby our subjects, inhabitants of our said province, may be religiously, peaceably and civilly governed, protected and defended; so as their good life, and orderly conversation may win the *Indians*, natives of the country, to the knowledge and obedience of the only true God, and Saviour of mankind, and the Christian faith; which his royal majesty, our royal grandfather, King Charles the First, in his said letters patent declared was his royal intention, and the adventurers' free profession to be the principal end of said plantation."—Dr. Mayhew's Remarks upon Mr. Apthorp.

William Penn, in the charter granted him as proprietary of Pennsylvania, by King Charles the Second, is represented as having it in view, in proposing to settle a colony—"To reduce the savage natives, by gentle and just manners, to the love of civil society and the Christian religion."

The people of New Plymouth were, for many years, few in number—in very low circumstances at their first settlement, and for many years after; having had their property greatly reduced by persecution in their native country; by being obliged to remove to Holland, that they might enjoy that religious liberty which they were unreasonably denied in England, and peaceably worship God agreeably to the dictates of their consciences; and by the great expence incurred by coming to New England, and making a settlement here. Besides, the lands on which they planted were far from being productive; they met with heavy losses at sea; they were also for a considerable time destitute of a settled minister; Mr. Robinson, their very worthy pastor, was prevented from coming over from Holland; and after his death, for a considerable course of years, they were repeatedly disappointed of having one fixed among them for any long term.

But the Massachusetts colony in particular, could not plead such special inabilities, many of the first planters having been gentlemen of a handsome property, some of them opulent, and sundry of the original churches having been supplied with two ministers each, as Boston, Dorchester, Watertown, Salem, Ipswich, Newbury,* and several others. There was no war, except that with the Pequots in 1637, till the general war in 1675. That with the Pequots was not of long continuance. Though there were repeated disputes with the natives at other times, and there was a prospect of war breaking out, yet by one

* Wonder working Providence of Zion's Saviour in New England.

mean or another it was prevented, and accommodations took place.

The neglects of the original planters were observed by the natives, and, it may be, prejudiced the minds of many of them against Christianity, and the professors of it. The Indians asked, "How it happened, if Christianity was of such importance, that for six and twenty years the English had said nothing to them about it."* And a Sachem on Martha's Vineyard told Mr. Mayhew, "That he wondered the English should be almost thirty years in the country, and yet the Indians fools still."†—The answer of the English to these criminations was, "That they repented that they had not instructed the Indians in Christianity long ago; telling the Indians, at the same time, that they were not willing to hear, &c. Governor Hutchinson observes, that "as one professed design of the colony charter was the gospelizing the natives, so the long neglect of any attempt that way, cannot be excused."

To speak of the neglects and failings of predecessors, or ancestors, is not, in itself, a pleasing topic; and is not to be defended upon any other principle than that of benefitting our contemporaries, and posterity; and promoting, if it may be, an extensive good. The mistakes and omissions of those that have gone before us, are exhibited, as a caveat, to those that succeed; as well as their virtues an incentive to laudable actions.

Notwithstanding these neglects, it must however be allowed, and spoken of with high commenda-

* Hutchinson's Hist. Massa. vol. i. p. 160.

† Mayhew's Indian Converts, p. 80.

tion, that when the work of gospelizing the Indians was begun in earnest, it was carried on with vigor and perseverance, both in the colonies of Massachusetts and New Plymouth, by the excellent Mr. Eliot of Roxbury, near Boston, and other pious ministers, his associates in the good work, whose names will be mentioned and their worthy services related in the sequel of the history. Laudable exertions were also made by several eminent ministers in Connecticut to Christianize the Indians in that jurisdiction. The labors of the Missionaries were encouraged by gentlemen of prime distinction in the civil department, as well as by their brethren in the ministry, in the several colonies now mentioned.

IT may be acceptable to some, who read the Evangelical Magazine, that before an account be particularly given of Mr. Eliot's faithful, laborious and successful missionary labors, there should be inserted a brief account of him in the younger part of his life, (preceding his arrival in America) as drawn by Dr. C. Mather, and abridged by Rev. Thomas Prince* of Boston.

N. B. The words included within brackets were, I suppose, inserted by Mr. Prince.

"Mr. John Eliot was born in England [I suppose about Nov. 1604.] His parents gave him a pious education; [and] his first times were seasoned with the fear of God, the word and prayer. He was educated at one of the universities; [I suppose at Cambridge] God had furnished him with a good measure of learning, which made him capable of divi-

* Annals, vol. ii. p. 48.

ding the word aright. He was a most acute grammarian—understood very well the [Greek and Hebrew] languages, which God first wrote the bible in—had a good insight into *all the liberal arts*; but, above all, had a most eminent skill in *theology*. His first appearance in the world was in the difficult, but very necessary employment of *school-master*, which he discharged with fidelity; [I suppose under Mr. Hooker, in a sort of an academy at Little Baddow, near Chelmsford in Essex: See account of Mr. Hooker.] He had not passed many changes in the world, before he knew the meaning of a saving turn to God in Christ, by a true repentance. He had the privilege and happiness of an *early conversion* from the ways, which original sin disposes all men unto. One of the principal instruments, which the God of heaven used in tinging and filling the mind of this chosen vessel with good principles was that venerable *Thomas Hooker*, whose name in the churches of the Lord Jesus, is as ointment poured forth. It was an acquaintance with him, that contributed, more than a little, to the accomplishing of our Elisha to that work to which the Most High had designed him. His *liberal education* having now the addition of *religion* to direct and improve it, gave such a bias to his young soul, as quickly discovered itself in very signal instances. [And his being a tutor of youth] rather prepared him for the further service, which his mind was now set upon. Wherefore having dedicated himself to God betimes, he could not reconcile himself to any less way of serving his Creator and Redeemer, than the ministry of the gospel. [And] he was one mighty in the

word, which enabled him to convince gainfayers, and show himself a workman that needed not to be ashamed. But where, alas! should he have opportunities for the exercising of it? The *Laudian, Grotian, and Arminian* faction [then] in the *church of England*, in the prosecution of their grand-plot for reducing *England* to a *moderate sort of Popery*, had pitched on *this*, as one of their methods for it, viz. to disenable, as fast as they could, all the learned, godly, painful ministers of the nation; and invent certain *Shibboleths*, for detecting and destroying such men as were cordial friends to the reformation.

It was now a time, when there were every day, multiplied and imposed those unwarrantable ceremonies in the worship of God; by which the conscience of our considerate Eliot counted the second commandment notoriously violated.

It was now also a time, when *some hundreds* of those good people, who had the name of *Puritans* put upon them in scoff and contempt, transported themselves, with their families, and property into the deserts of *America*, that *there they might peaceably erect Congregational Churches, and therein attend, and maintain all the pure institutions of Christ*; having the encouragement of royal charters, that they should never have any interruption in the enjoyment of those *pleasant, and precious things*. Here was a prospect, which [soon] determined the devout soul of our young Eliot to remove into *New England*, while it was yet a land not sown. He soon enlisted himself among those valiant soldiers of Christ, who cheerfully encountered, first the perils of the *Atlantic Ocean*, and then

the Fatigues of a *New English Wilderness*, that they might have an undisturbed communion with him, in his appointments here. He came hither in Nov. 1631 [at 27 years of Age] among those blessed old planters, who laid the foundation of a remarkable country, devoted to the exercise of the protestant religion, in its purest, and highest reformation."

This was the man, whom the great head of the Church saw fit to improve as an instrument of erecting his kingdom in many of those places where the prince of the power of the air had had his seat for ages, and reigned without control.

On his arrival in New England, he soon joined himself to the church at Boston. Mr. Wilson, the pastor of that church was gone back to England, that he might perfect the settlement of his affairs; and in his absence Mr. Eliot supplied his place. Upon the return of Mr. Wilson, that church intended to have introduced Mr. Eliot as his colleague; but their design was prevented from being carried into effect. Mr. Eliot had made an engagement to a select number of Christian friends in England, that if they should come into these parts, before he should have the pastoral care of any other church, he would serve them in the gospel. It happened that these friends transported themselves hither the year after, and chose, for their habitation, the town, which they called Roxbury. A church being now gathered at this place, he was, in Nov. 1632, ordained teacher of the church in Roxbury, and officiated in it about 58 years.

Mr. Eliot was faithful to the people of his *own* charge; and

was desirous of being as *extensive*ly useful, as lay in his power. He saw the Natives immersed in great ignorance of the true God, and of that religion, which he had taught from heaven. He found that they had embraced gross errors of a pernicious tendency. He observed impiety, and immorality practised among them in general with but little shame or restraint. He saw them immersed in the vilest superstitions—addicted to the most shocking rites, which they viewed under the character of religious rites; worshipping the devil, the prince of the power of the air, sometimes under the name of *Chepian*, but more generally under that of *Abamocko*, or *Hobamocko*. Him they considered as a great evil spirit, the author of natural evil. To him they offered sacrifices upon particular occasions to avert his displeasure, and to incline him to remove any special calamities which had befallen them. They appeared grossly ignorant of the true worship of God. They had many vices. They were false, malicious, and revengeful. The least injury produced in them a violent hatred; and if the injury was very great, nothing could allay their hatred, but the death of the object of their passion. They were extremely cruel to their enemies; cutting, and mangling their bodies; and then broiling them alive upon hot embers, and inflicting the most exquisite torments they could invent. The *men* were idle to a proverb, never employing themselves about any other business, than what was of absolute necessity to their support, and such as the women were not capable of. As soon as they had a taste of ardent spirits, they discovered a strong appetite for them,

and their thirst soon became insatiable.

Such spectacles moved the compassion of Mr. Eliot. He came to a resolution to make strenuous exertions, as far as he was able, or his situation would allow, to instruct them in Christianity, and reduce them, if possible, to some degree of religious and civil order.

He was fully sensible of the great importance of learning the language of the natives, in order to carry on, with hopeful prospect of success, the great and arduous work he had in contemplation; that a complete acquaintance with it must afford him superior advantages in his intended missionary services. He well knew the benefit of the gift of languages to the Apostles, and other primitive Christians, not only as a miraculous attestation to the truth of Christianity, and of the divine mission of those who taught it; but also as an important mean for the *speedy propagation* of the gospel among the different nations of the earth. What he could have no expectation of receiving in a miraculous way, he determined to apply himself to gain by his own vigorous endeavors.

Accordingly, about the year 1644, or perhaps a little before, about two years prior to his entering upon his public missionary labors, he took great pains to learn the Indian language. In order to facilitate the business, he hired a sprightly and ingenious native, who also spake English well, to assist him. The Indian language must be supposed to have been very difficult to learn by reason of the excessive length* of a very

great number of the words; and as it has not the least affinity with any of the European languages, as far as can be discovered by any among us acquainted with *them*, and the *Indian*; neither has it any affinity to the learned languages. Gov. Hutchinson observes, "That many people pleased themselves with a conjecture, that the Indians in America are the descendants of the ten tribes of Israel: But that there was as little affinity between the Indian and the Hebrew language, as between the languages of any two nations upon the earth." The like may be said concerning the other learned languages. But Mr. Eliot's zeal, and resolution surmounted all difficulties; so

with quoting them; for instance, *Num-matchekodiantamooonganunnonasb*; this signifies no more, in English, than our Lusts. *Noorwomantamooonkanunnonasb*—our Loves, in English. *Kummogkod-onattoottummoctiteaongannunnonasb*—This word is said to signify no more than, our Question. And tho' perhaps, not many words in their language were equal, in extent to these; yet if any have opportunity and inclination to examine Roger Williams's key into the language of the Indians in New-England, published, not long since, by the Massachusetts historical society, they will find many of the words of an immoderate length. The language of those western Indians formerly called the five, and frequently the six nations, was so different from that of the natives of Massachusetts, and New Plymouth, that they could not understand each other. At the same time, many words of the former are represented as being immoderately long: Mr. Coiden in his history of the five nations observes, "That they have but few *radical* words; but that they compound their words without end—That the words expressing things lately come to their knowledge are all compounds; and that sometimes one word among them includes an entire definition of the thing." Hist. v. i. p. 16.

* Dr. C. Mather gives a specimen of the extreme length of some Indian words: Some readers may be gratified

that by conversing with the Indian he hired, and compiling some discourses by his assistance, he quickly became master of this difficult language : And after some time, by the help of the same Indian; and by his own indefatigable pains and industry, he became so complete a master of it, as to be capable of reducing it to a method, which afterwards he published to the world under the title of the *Indian grammar*. Having finished his grammar, at the close he writes thus ; “ *Prayers and pains, thro’ faith in Christ Jesus, will do any thing.**”

“ In the year 1646, the general court of Massachusetts passed the first act, or order to encourage the carrying the gospel to the Indians ; and it was recommended to the elders to consider how it might best be done.”† I have never met with any account of their convention (as doubtless they formed one) nor of the answer they gave to the question proposed by the assembly. Doubtless many valuable sentiments were communicated by so judicious an assembly as that composed of the first ministers who came over, many of whom were gentlemen of distinguished abilities, and of as good an education as could be obtained, at that day, in the universities in England.

There was a concurrence of many things to encourage Mr. Eliot in the benevolent design he had formed to gospelize the Indians ; and to prosecute the work with vigor when he had undertaken it. All the good men in the country were glad of his engaging in such an undertaking : The ministers especially encour-

aged him ; and when he had entered upon his Missionary labors, those in the neighborhood kindly supplied his place, and performed, in part, his work for him at Roxbury, while he was abroad, laboring among the heathen, or those that had embraced Christianity, but needed further instructions from him : And it was an happy circumstance, that so many churches in that neighborhood had each a pastor and teacher, so that more could be done in supplying Mr. Eliot’s place than otherwise.

He was further awakened by those expressions in the royal charter, which have been already mentioned.

And the remarkable zeal of the Romish Missionaries, compassing sea, and land, that they might make profelytes, made his devout mind think of it with disdain, that we should be less zealous and diligent in evangelizing the Indians, among whom we dwell.

He was further encouraged by the notice, which was taken of this good work in England, soon after it was begun—by the contributions raised, and the society formed to afford pecuniary aid ; a more particular account of which will be given in its place.

Nor was he a little animated to pursue his laborious services, by the divine promise made to the Messiah—“ I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”*

Having prepared himself for going forth as a public instructor of the Indians, he made his first essay on the 28th of Oct. 1646. accompanied by three others, having given previous notice to the

* Dr. C. Mather.—Mr. Neale.

† Hutchinson’s Hist. v. i. p. 161.

neighboring Indians of his desire to instruct them in the Christian faith. Wauban, a wise and grave man, and in other respects, a person of distinction, with five or six of the Natives, met them at some distance from their wigwams, and bidding them welcome, conducted them into a large apartment, where a great number of the Indians were collected to hear this new doctrine, which the English proposed to teach them. After a solemn prayer, Mr. Eliot delivered a discourse to them in the Indian tongue, which continued somewhat more than an hour, comprehending many of the most important articles of natural and revealed religion. In this discourse he rehearsed and explained the ten commandments; informing them, at the same time, of the dreadful curse of God, that would fall upon all those that break them. He then informed them of the coming of Jesus Christ into the world, to recover mankind from sin, and the punishment of it.—He told them who Jesus Christ was; where he was gone; and how he would come one day again to judge the world in flaming fire. He informed them likewise of the blessed state of all those, who believe in Christ, and obey his gospel. He spake also of the creation and fall of man—of the infinite greatness of God, the maker of all things—of the joys of heaven, and the torments of hell; persuading to repentance and holy practice. He applied all to the condition of the Indians present. Having finished his discourse, he asked them, Whether they understood? And with a general voice they said, that they understood all.—Mr. Eliot and his companions entered into a free conversation with the

Indians, and desired them to propose such questions as they thought proper respecting the sermon, or any other point not contained in it; and it became the general, if not constant practice, after a sermon, for as many of the Indians as desired it, to stand up, and propose questions to the preacher. Some of their questions would be philosophical, some upon abstruse points in divinity, &c. so that no small acquaintance with theology, philosophy, and other sciences, was requisite to give just and satisfactory answers.*

At this first conference, the following questions were put by this poor people. One stood up, and asked, "How he might come to know Jesus Christ?" Another enquired, "Whether Englishmen were ever so ignorant of Jesus Christ as themselves?" A third (probably in the simplicity of his heart) "Whether Jesus Christ

* Gov. Hutchinson quotes the following questions from the journal of Col. Goffe, one of the judges of King Charles the First. This gentleman attended an Indian Lecture in 1660, after the natives had been under instruction 13 or 14 years. He takes notice of the following questions put by them, viz.

1. In your text are these words, "Save yourselves from this untoward generation." In other scriptures it stands, We can do nothing of ourselves; how can this be reconciled?

2. You say, "The word is the sword of the spirit, by which their hearts were pricked." How shall I use the sword of the spirit to prick my heart?

3. What was the sin of Judas, or how did he sin in betraying Christ, seeing it was what God had appointed?

4. The answer to those converts was, "Repent, and be baptized, &c.; but ye do not suffer us to be baptized; therefore, I fear none of the Indians' sins are forgiven; and my heart is weary with that fear; for it is said in Matthew, Whose sins ye bind on earth are bound in heaven."

could understand prayers in the Indian language?" Another proposed this question, "How there could be an image of God, since it was forbidden in the second commandment?" Another, "Whether if the father be naughty, and the child good, God will be offended with that child, because in the second commandment it is said, "He visits the iniquities of the fathers upon the children?" The last question that was asked at this meeting was, "How all the world became full of people, if they were all drowned in the flood?" Mr. Eliot and his friends gave plain and familiar answers.

It was also Mr. Eliot's custom to put proper questions to his Indian auditors: And by hearing their queries, and answering them, and interrogating those under instruction in his turn, he not only made a trial of their profiting by his ministry; but also gave an edge to what he delivered to them.*

This conference lasted about three hours; and after it was closed, Mr. Eliot and his companions returned home; and were so well pleased with the reception they met with among the natives, and the hopeful prospect of success, that they were encouraged to have another interview with the people, which they accomplished within a few days: an account of this, together with succeeding conferences, and several other interesting events respecting Mr. Eliot's missionary services, may be expected in the following number.

* Magnalia, B. iii. p. 193, and 196. Hutchinson's history of Massachusetts. Neale's hist. of N. England, vol. i. p. 242, 243; he made extracts from a book entitled Day-breaking of the Gospel in New England; London 1647, some of which have been quoted.

Answer to a Question.

[Continued from page 338.]

NUMBER II.

IN answering this question, it has been shewn, in a preceding number, that the atonement of Christ is infinitely full or sufficient for the salvation of all mankind; that therefore the want of such an atonement cannot be the reason why all are not saved.

It is proposed then to shew,

II. That the calls and invitations of the gospel, and the solemn declaration, that God hath no pleasure in the death of the wicked, but that they would turn and live, are consistent with his leaving numbers to go on in sin and perish.

And in doing this it is necessary to consider the precise meaning of the declaration, that God hath no pleasure in the death of the wicked, but that they turn and live. This passage must mean, either that God, taking all things into view, does not upon the whole choose the death or punishment of any of the wicked, but actually chooses that they should all turn and live; or else it must mean, that he takes no direct pleasure in their death or misery, in itself considered, but that their turning and obtaining life is in itself more pleasing and desirable. But it is evident from various considerations, that the passage cannot be rationally understood in the sense first stated. For if the Most High, all things considered, did actually choose that none of the wicked should go on in sin and perish, but that all should turn and live; then he must be greatly disappointed in his real choice and desire. For the scriptures expressly declare, that "wide is the gate and broad is the way which

leadeth to destruction, and many there be that go in thereat ;" and it is allowed in the statement of the question, that a number do go on in sin and perish. And if Jehovah is thus disappointed in his actual choice and designs, it must certainly occasion him great sorrow and unhappiness. None therefore, who have any just ideas of the divine perfections and felicity, can for a moment indulge the supposition that the infinitely wise, powerful and perfect God is thus frustrated in his desires, and rendered unhappy by his creatures.

Further, if Jehovah, upon the whole, did actually choose that all the wicked should repent and be saved, he certainly would convert and save them ; since he possesses almighty power, has all hearts in his hand, and can with the greatest ease turn and bring the most stubborn to repentance, if he pleases. As God does not in fact bring all sinners to repentance, it is therefore certain, that upon the whole he does not really choose to do it.

Again, how derogatory would it be to the divine perfections, to suppose that the Most High did upon the whole actually choose that all the wicked should be brought to repentance and salvation, and yet was not able to accomplish his choice ?

These various considerations clearly shew, that the import of this passage must be, that God has no direct pleasure in the death or misery of the wicked, in itself considered, but that their repentance and salvation in themselves, or aside from other infinitely wise reasons, in the divine government would be much more pleasing to him than their destruction. And that this is the truth is manifest

from the divine character, and from other declarations of scripture. For " God is love," or benevolence ; and therefore it is certain, that he cannot take any pleasure directly from the punishment or misery of the wicked, and that he never punishes but when it is necessary to answer wise and benevolent purposes, and promote the general good. But on the contrary, it is evident, that their repentance and salvation would be in themselves delightful, and afford direct pleasure to the holy, benevolent mind of Jehovah, if consistent with the wisest scheme of government. It is therefore declared, that God " doth not afflict willingly, nor grieve the children of men," and that to punish is his strange or unpleasant work. But it is said, that " there is joy in heaven over one sinner that repenteth," teaching, that it is a pleasing, joyful event to God and the heavenly world. These considerations confirm the sense of the passage last given ; that God takes no pleasure in the misery of the wicked, in itself considered. Thus what the Most High expresses in this passage towards sinners, is very similar to what kind, benevolent parents express towards their disobedient children. They often address their children in expressions similar to what God makes use of in this passage ; *We take no pleasure in your punishment or pain, but it is much more pleasing to us to see you reform and be obedient.* Such language in a parent would imply, not that he would never choose to punish any of his children when they deserved it, and the good of the family required it, but that their punishment was not in itself agreeable to him, and that he took no direct pleasure in it. So the

declaration, that God hath no pleasure in the death of the wicked, but that they turn and live, imports, that the misery or punishment of the wicked is not in itself pleasing to him; but is by no means saying that he will send his Holy Spirit to renew and bring all mankind to repentance and salvation. It is therefore very far from engaging or implying, that he will never leave any to go on in sin and finally suffer that everlasting punishment which they have justly deserved; when he sees it best in order to display his justice and perfections, promote the good of his kingdom, and answer other wise and benevolent purposes. Neither are the calls and invitations of the gospel at all inconsistent with God's leaving numbers to go on in sin and perish. The divine offers and invitations, such as "Look unto me, and be ye saved, all the ends of the earth—Turn ye, turn ye; for why will ye die?—Whosoever will, let him take the water of life freely," are no promises that the holy Spirit shall be sent to renew and make all who are favored with these calls and offers willing to comply with them. God, in giving mankind these gracious calls and invitations, no more promises to bring them to a cordial compliance, by the efficacious influences of his Holy Spirit, than the king who in the parable sent his servants to call those that were bidden to the marriage supper, did by this invitation promise to compel all to come in by force, who neglected the call. No one ever supposed, that his offering a peculiar favor to another upon a most reasonable condition, was promising that he would oblige the other, if unwilling, to accept or comply with the proposed con-

dition. Certainly then the Most High, by his kind calls and invitations to sinners, has made them no promise that he will renew and influence them to a compliance.

Neither do these invitations lay God under any obligations to do this for the impenitent. Can any pretend to say, that because God is so kind and merciful as freely to offer pardon and salvation to unworthy, hell-deserving sinners upon the most reasonable terms; therefore he is under obligation to dispose them to a cordial compliance by the efficacious influences of his spirit, upon their refusing these offers? Or in other words, does their ungratefully neglecting one favor, oblige God in point of justice to do them another? Should a kind, generous benefactor provide a plentiful entertainment, and invite a number of unworthy beggars, and should they ungratefully refuse his kind invitation, surely no one could say, that he was under obligations to send his servants and compel them to come.

Since therefore the calls and invitations of the gospel are no promise, that God will send his spirit, and make sinners willing to comply with these, and do not lay him under any obligation to do this; how are they at all inconsistent with his leaving numbers to go on in sin and perish? Where is the least appearance of inconsistency for God to call, warn, and invite sinners to repent and be saved—to set motives of infinite weight before them, and yet leave them to follow their own choice, by going on in the ways of sin to destruction? Jehovah, in thus leaving the impenitent to perish in their sins, when he sees it best for the general good, violates no promise, no obligation of jus-

tice or benevolence. Neither does he injure the wicked or give them any just ground of complaint.— For if they will ungratefully refuse or neglect the infinitely gracious and important calls and invitations of the gospel, they are certainly exceedingly criminal, and wholly inexcusable.

The invitations and offers of the gospel cannot be rationally understood as importing any thing more, than that God is willing and ready to pardon and save all, who repent and comply with the terms of salvation; and that their repentance is in itself pleasing to him. But this, as already shewn, does not imply, that God will not leave any to go on in sin and perish; when he sees it best to answer wise purposes. Should the Most High refuse to pardon and save repenting, returning sinners, he might be justly accused of a want of consistency and sincerity in his calls, offers and invitations. But to accuse him of this, because he does not renew and dispose all mankind, by the efficacious influence of his spirit, to a cordial compliance with the gospel invitations, is most unreasonable and groundless.

Further, that God is sincere in his calls and invitations, and in the representations of scripture, that the return and salvation of sinners is in itself more pleasing to him, than their destruction, is manifest from his conduct, as well as from the declarations of his word. For he has given his well beloved Son to endure the severest pains and sufferings, that he might open for mankind a way of life and salvation, and rescue numbers from everlasting destruction. He has given them his holy word to teach them the paths of duty and the way of salvation, and has set

before them motives of infinite importance to influence them to receive the Saviour. He has directed his ministers to preach the gospel to every creature—to warn and persuade sinners, by the most important and endearing considerations, to secure their eternal concerns, and to pray them in Christ's stead to become reconciled unto God.

He strives with them by his spirit, by the convictions of their own consciences, and by the warning voice of his providence. In addition to all these powerful means, which are calculated to bring sinners to repentance, God does, by the special efficacious influences of his spirit, overcome the inveterate opposition of the human heart, and dispose thousands in every age to a cordial compliance with the terms of the gospel. And he kindly welcomes all penitent, returning sinners, however vile and unworthy—adopts them into his family, and makes them children and heirs of God, and joint heirs with Jesus Christ to all the joys and honors of that glorious inheritance, which is incorruptible, undefiled, and fadeth not away. Thus it is manifest, from the conduct and dealings of God, as well as from the declarations of his word, that he is sincere in the calls and invitations of the gospel.

In the case of the impenitent, these invitations are no promise of special, renewing grace, but import the two following things, first, a declaration that all difficulties, in the way of the sinner's salvation, except what arise from his own heart, are removed; and secondly, an expression of the sinner's duty. Therefore it is easy to see that God is ready to receive every returning sinner, and that he takes no pleasure in the death

or everlasting punishment of the wicked in itself considered, but is more pleased with their repentance and salvation. For were not this the case, and did he not take pleasure in the return and salvation of sinners; he certainly would not use so many means to effect and promote their salvation—would not thus bring so many to repentance, by the efficacious influences of his spirit, and kindly receive and welcome every true penitent however vile and criminal. And God's leaving some to go on in sin and perish, when he in infinite wisdom sees it best, no more contradicts the declaration, that he takes no pleasure in the death of the wicked, but that they would turn and live, or proves, that their punishment or misery is in itself pleasing to him; than a kind parent's punishing a vicious disobedient child, when the good of the family requires it, proves, that he is pleased with the pain of his child. In both these cases, the pain or punishment is by the supposition inflicted to answer wise purposes, and to promote a greater good, and therefore is a dictate of benevolence.

(To be continued.)

Thoughts on the perseverance of Saints.

IT is objected to the certain perseverance of the saints, that the doctrine has an unholy tendency, and is, therefore, not a doctrine according to godliness. The design of the following thoughts is to examine this objection.

If the sentiment objected be true, it must be on the ground of these two things. 1. That all true saints have certain evidence of being such; and 2. That their

religion is founded in a supreme regard to their own happiness. If they do not know themselves to be saints, its being certain, that saints will persevere, can have no evil tendency, in respect to them. Beside, if their religion be not selfish, but disinterested and holy, having God for its supreme object, the doctrine objected to can furnish no motives to be less holy, or less active in all the duties of an holy life. It is only on the ground of saints being governed by selfish motives, and being certain withal of being saints, which can give influence to this doctrine, to render them less zealous and persevering than otherwise.

But the first thing, taken for granted in the objection, viz. that all saints have certain evidence that they are such, is not true. They in common know, pretty nearly, and many times, very precisely, at what time old things passed away in them, and all things became new. Indeed this, which is fundamental to evangelical holiness, cannot have taken place, at years of understanding, without their being conscious and very certain of a change. But their hope, notwithstanding, is often wavering. They are very doubtful, not whether a change in them be real, but whether it be genuine. Assurance, if well founded, is always in proportion to the evidence of being renewed and sanctified. This evidence is not to be expected from one day's experience, but from a life of persevering holiness. Hence the prophet—"Then shall ye know, if ye follow on to know the Lord." Hence too the apostle's exhortation, "Giving diligence to make your calling and election sure."—What may be properly called af-

urance of salvation is a very high attainment in religion, which is not to be expected, in ordinary cases, without time sufficient to have bro't forth much fruit. As religion is liable to be counterfeited, and as the counterfeit very strikingly resembles the reality, it must be tried, and thence proved, before the subjects of it can have warrant for any high degree of assurance. That from which men apostatize when tried, is thence proved not to have been genuine. Accordingly, whatever ground of assured confidence there is, that all, who have once been made holy, will persevere in holiness, and finally be saved, still a great proportion of real saints have not the same confidence respecting themselves. Nay, they may, at times, have the most serious doubts, whether they belong to the household of faith. Hence the certain perseverance and salvation of all, who have once been sanctified in Christ, has no tendency to make them loiter, in the race set before them;—it affords no consolation or hope, respecting themselves, any farther than they continue in the way of holiness, and thereby furnish the proper evidence, that their names are written in heaven.—The evidence, that the saints will endure to the end and be saved, is of *one* sort, and that which proves men to be saints, of *another*. The former is found in the promise and faithfulness of God, and the latter, in the holy experiences and lives of the saints.

Again, the second thing taken for granted, in the objection of unholy tendency, to the doctrine of perseverance, is not true; viz. That the governing motive with saints to persevere is a supreme regard to their own happiness. It is, in a sort, exclusively on this

ground, that it can have the evil tendency alledged. It cannot have it, on the supposition that all saints infallibly know their election of God, if governed in their lives by disinterested and holy motives. But the fact is, their highest motive, and that by which they are supremely influenced to hold on their way, is their supreme and disinterested love to God, the Redeemer, and his cause. It is not founded in an apprehension of God's love to them in particular, and the prospect of their own happiness. They delight in God's law, *after the inward man*; and that because *it is holy, just and good*. It is therefore their meat and drink to do his will. They would prefer a life of holiness, from the delight which they take, in pleasing and honoring their God and Saviour, were there no object of either hope or fear, beyond the grave. But if such be their governing motive, its influence cannot be destroyed, or even lessened, by any certainty, that all saints will continue to act under such influence, and thence to persevere in well doing.

It hence appears, that those, who urge the objection here considered, mistake both the nature and the essential evidence of true religion. They necessarily found their love to God, on an apprehension of his love to them, and not on his supreme and infinite loveliness. Hence they make it the same in essence with the love which sinners have towards those who love them. It is accordingly true, that those whose religion is founded in supreme selfishness, and who thence love God, under a mistaken apprehension that he loves them, do often, in the time of temptation, fall away from the religion which they seem to have.

Nor is this at all surprizing. Such persons have no root in them which should be expected to bring forth fruit, when put to the test. A religion of such sort may doubtless be lost. Yea, it is what we are taught to expect, not only from the nature of it, but from the express declaration of Christ; Every plant which my heavenly father hath not planted, shall be plucked up.

It is natural here to notice, that those generally who deny the certain perseverance of saints, deny also the special and distinguishing grace of God, in renewing and sanctifying the human heart. They insist, that God does no more for one than another; that the spirit is given to all, in the same measure. They accordingly hold, that when any become holy, it is because they do more than others, in the improvement of that grace which is common to all; and hence, that they make themselves to differ. Nor is it wonderful, that a religion originating in self and standing in their own strength, should sometimes be lost. It frequently is, in fact. This is one reason why the word of God, speaking on this subject, is so often misunderstood. All this is consistent with the nature of a religion, which is acquired by selfish creatures, and under the influence of selfish motives. Such a religion must necessarily be selfish, and therefore in its nature liable to wax old and vanish away. But true saints have not so learned Christ. They are taught of God, both by his word and spirit, to believe, that men are by nature dead in trespasses and sins; that they never do any thing towards their recovery to spiritual life; accordingly, that when made alive unto God, thro' Jesus Christ, it is ow-

ing wholly to the working of his mighty power. Therefore, saith the apostle, *You hath he quickened, who were dead in trespasses and sins. But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Not by works of righteousness, which we had done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost. Who, therefore, hath made thee to differ from another?* The answer must be in the words of the apostle, *By the grace of God I am what I am. Therefore hath he mercy on whom he will have mercy: and, he, who hath begun a good work in them, will carry it on, until the day of the Lord Jesus. He hath said, I will never leave thee, nor forsake thee. Hence, tho' the righteous fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. Agreeably to all this saith the God of grace, I will put my laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more.*

It hence appears, from a scriptural view of this subject, that the objection of unholy tendency lies fairly against those who deny, instead of those who hold the perseverance of saints. Those who imagine they have made themselves to differ,—that the difference, when made, is in their own keeping, and, therefore, may be lost, cannot feel the same obligation to God, as those, who hold with the apostle, *that it is not of him who willeth, nor of him who runneth; but of God, who sheweth mercy.* Those who believe, that the righteous will hold on their way to the end, and are such themselves, must feel a vast weight

-of obligation to God, for having chosen them to salvation in Christ, and renewed them by his spirit ; for carrying on the work of grace in their hearts ; and still farther, yea above all, for the two immutable things of God, his oath and faithfulness, in which it is impossible for him to lie, and by which they have strong consolation, with an hope, which is a sure and steadfast anchor to their souls. The whole tendency of the doctrine, in this view of it, is to quicken and constrain them to render unto the LORD, according to benefits received ; to run with patience the race set before them, and to do whatsoever their hand findeth to do with their might.

It is hence evident, that the doctrine of perseverance, when fairly stated, instead of the contrary, is of a most holy tendency, and must have answerable effect on all the upright in heart. This is the only plan, on which the grace of God, as displayed in the salvation of sinners, can be properly seen and felt. We see, accordingly, that the objection here considered, is wholly applicable to the opposite doctrine ; that the whole tendency of men's thinking they have made themselves to differ, and that the difference when effected, depends on themselves, and not on the promise and grace of God, is to eradicate a sense of obligation to him, and to cherish a self-righteous spirit, which prepares the way for apostacy and ruin.

TROPHIMUS.

On the Resurrection of Jesus Christ.

THE resurrection of our bodies, and future rewards and punishments according to the deeds done in the body, are doctrines of divine revelation, and es-

pecially of the gospel of Christ. He is the first, who hath plainly declared, that *all who are in the graves shall hear the voice of the Son of God, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.* This being true, the righteous have cause to rejoice ; and the unrighteous to fear and tremble. But let it be remembered, that this truth rests on the idea, that Christ gave his life a ransom for us—that he conquered death and the grave, and arose triumphant.—Now if Christ be not risen, our ransom is not paid—we are yet in our sins : All our preaching—all our attendance on means are vain : All our faith in Christ, all our hopes and expectations concerning a future world are vain, and without any rational foundation.

The serious attention of the reader is asked, while I attempt to bring into view, some of the evidences of the resurrection of Jesus Christ from the dead. This is a subject, in which, it is of infinite importance to be well established. On this, depend the use of the means of salvation, and the resurrection of the dead.

The truth of the resurrection of Christ depends, altogether, on historical facts ; and, for the sake of brevity, I will confine myself to the apostolic testimony, which will be abundantly sufficient, if we will allow the same degree of credit to attach to it, which we give to common history ; and, that human nature was the same then, as now. And this much, no candid infidel will refuse.

It will be needless to enter into particulars, concerning the trial, death and resurrection of Christ, as reported by the evangelists : Every

one has, or ought to have read them with care and attention. And if any still doubt of the truth of the facts, reported in the gospel, concerning the death and resurrection of Christ, let them peruse them, and they will better judge of what I shall say.

The sum of the evidence of the apostles, for the death and resurrection of Christ, in the form of an affidavit, would stand thus, viz.

We, the apostles of Jesus Christ, declare, that we saw him crucified, dead and buried—that neither we, nor any of his disciples have taken him away; nor could we have done it, if we would, for the chief priests and rulers had secured the doors of the tomb, with the governor's seal, and set a guard of soldiers to watch it, hoping to prevent his rising on the third day, as he had predicted. Yet, early in the morning of the third day, some of us, with others, went to the tomb, and found the guard gone; and the stone rolled away. Two of us, John and Peter, and two women, went into the tomb and found it empty of the body of Jesus: The rest of us heard from those, who were eyewitnesses. Furthermore, we know his body was not taken away by others; because, we saw it when dead, and afterwards when alive. We saw him, repeatedly, for forty days together, and conversed with him, after his resurrection.—We had been long and intimately acquainted with him, and knew his person perfectly well.—We, also, handled the body we saw, and know it had flesh and bones.—“We are sure it was the same body which hung upon the cross, for we saw the wound in his side, and the print of the nails in his hands and feet.” These things we testify before God and man;

and for the truth of them, we pledge our lives, and our all.

This is the plain and obvious testimony of the apostles, for the death and resurrection of Jesus Christ, and is directly in point; the witnesses are numerous; and, in any court of justice, would be deemed sufficient to substantiate the facts which they attest. On this evidence, we ground our faith in the resurrection of Christ; and no infidel will deny, that it is the true apostolic testimony. Thus far we are agreed. But, to evade the force of this evidence, the enemies of the cross plead the incompetency of the witnesses, as being, either deceived themselves, or having a design to deceive others. This we deny. Here then we are at issue.

It is certain, the apostles could not be deceived in this case. They were of age and knowledge to judge of any facts, which were to be tested by the bodily senses. They had been long acquainted with Jesus, and knew him as well, as any man can know another. And though illiterate men, they could judge whether Jesus was wounded or not—whether he was dead or alive—whether they saw, heard and handled him; and conversed with him for forty days together, after they had seen him dead and buried.—Of such facts, they were capable of judging as well as Pilate himself, and could not be deceived: All the proofs of Christ's resurrection were tested by the bodily senses, and not by reasoning: They could see, hear, and feel, as well as the most acute philosopher; consequently, they were proper judges, and could not be mistaken in this case of the resurrection of Jesus Christ.

Nor could they have any design to deceive others. They

were, to say the least, as much concerned to know and speak the truth, as any men on earth ; nor could any men have less motives to misrepresent. Christ had chosen them for his immediate attendants and apostles.—He declared himself the true Messiah and Son of God ; and wrought a variety of miracles to prove it.—He informed them, that he came to give his life a ransom for the life of the world—that he must be killed by the Jews ; but, should arise the third day, and would meet and converse with them again ; after which, he should ascend to his God and their God, to his Father and their Father, to prepare everlasting abodes for them. He constituted them his ministers ; and promised them his holy spirit to direct and assist them in all their duty, and to comfort and support them under all their trials ; and, through them, to spread the gospel and build his church through the world, notwithstanding all opposition.

Now, as the apostles knew Christ was put to death by the Jews, they knew all this account was a grand imposture—a mere farce, unless he arose from the dead on the third day. Except they knew Jesus was alive from the dead, they knew they were still in their sins, and without hope towards God ; and that they could have no dependance on his promises. As apostles, it was their interest, above all men, to know the truth in this case. And if they knew, or had reason to believe he was not risen, it was peculiarly their interest to have published their reasons ; it would have settled all difficulties between them and the chief priests, scribes and pharisees. Yea, considering

what human nature ever has been, we may safely conclude, in such a case, their love would have changed into hatred ; and that they would have cursed him, with their bitter curses, for deceiving them. Yet, how different was their conduct ? Their hearts burned with love to Jesus and his cause ; and nothing could stay them from his work.—Having received the promised comforter, they boldly affirmed that Jesus is the Christ, and was risen from the dead—that they had seen and handled him, and conversed with him, and knew he was the very same whom they had seen crucified.

To all this, the scribes and priests could make no reply, but the pitiful tale, “ while the soldiers slept, his disciples came and stole him away.” How silly ! How perverse ! The soldiers were placed there, by the governor’s order, to watch the tomb, which was made fast and sealed. It was a case of high importance ; and for the soldiers to fall asleep, subjected them to death by the law.—But how could they know, what was done by the disciples, while they slept ? Had the body been so taken away, the priests would have been the first to demand the execution of the law on the soldiers. This tale is an implicit acknowledgment, that they believed the resurrection of Jesus Christ. Thus far, as in view of Christ’s pretensions to divinity and the Messiahship ; and his promises to the apostles, they could have had no motive to deceive ; and had they not known he was risen, it would have been highly their interest to deny his resurrection.

Again, had not the apostles certain knowledge of the resurrection of Christ, they could not, reasonably, have expected any suc-

cess in their ministry. To suppose that twelve indigent and illiterate men, in their own strength, without any civil or ecclesiastical power, or any popular influence, would attempt to bring in a new religion among a people, founded in the name and power of a poor, despised Galilean, whom they had just before put to death, under the accusation of blasphemy; and to do this, in opposition to all the power, wealth, learning, pride, prejudices and passions of mankind, is the most extravagant chimera, that ever entered into the head or heart of man! No men endowed with common sense and feelings would have ventured on such a task, unless, they positively knew, that the Saviour they preached, was a living and Almighty Saviour. The whole depended on the certainty of Christ's resurrection: If he was not risen they could not hope in him; and, without him, they could do nothing. They could not have introduced the gospel system, to the overthrow of the Mosaic dispensation, and heathen idolatry, except the things they testified of Jesus were true. Men would not have renounced the religion of their fathers, for another, more strict and self-denying, unless they had strong proof of its truth and divinity.

The facts, on which the gospel system is founded, were public; and the apostles constantly appealed to the Jews for the truth of them, even of the resurrection of Christ. St. Paul, in his first epistle to the Corinthians, not only asserts this doctrine, but affirms, that Christ was repeatedly seen of his apostles and others after his resurrection; and at one time, of above five hundred, of whom, the greater part, i. e. more

than 250 were then alive at the time of his writing. Corinth was full of Jews, who, by their cabals and riotous behaviour, had, some time before, obliged the apostle to quit the city. They hated Christianity and the apostle, and would, doubtless, examine his letter with severity; and ruin him and his cause if they could. This was an appeal to his enemies; and, certainly, he had too much sense, to give them an opportunity to convict him of lying, out of his own letter. As his appeal was made to more than 250 living witnesses, and in the presence of his enemies, it was easy to convict him of falsehood; and it would have been done, had not his appeal been well founded.

Such evidence must strike the mind of every honest man with irresistible force. Accordingly, the apostles had success in their preaching, notwithstanding their enemies had all the power, wealth, learning, religious habits and prejudices on their side. Upon such public evidence and such public appeals, they entered on their mission; and through the aids of the Holy Spirit, they had success against all opposition.—This shows they had no mind to deceive; and, as they appealed to a cloud of witnesses, both friends and enemies, they could not have done it.

I observe once more, the apostles had no mind to deceive in the case of Christ's resurrection; otherwise, they must have acted as other impostors, and consulted their own personal or family emolument, such as social comforts, honors and worldly gain.—But it does not appear they had any motive of this kind, even admitting their testimony to be true; and much less, if false. There was no popularity to be expected, for a few

indigent and ignorant fishermen, by preaching a despised and crucified Saviour; and a system of religion, mortifying to all the natural passions and affections of soul and body—a religion, which condemns the lusts of the flesh, the lust of the eye, and pride of life; and dooms to endless perdition all unbelievers. Impostors, without learning, power and authority, would never have taken such a method to obtain popularity, honors and riches. It is the reverse of all worldly wisdom; and contrary to the known practice of all deceivers. It is the direct way to shame, pain and sorrow, poverty and death.

Accordingly, Christ taught his apostles, and indeed all his disciples, that they must leave all for his sake, and look to the rewards of another world for their recompence. He warned them, that for his sake they should be hated of the world, persecuted, imprisoned, scourged and killed. And, of the truth of these they could not doubt, for, before his crucifixion, they had often experienced the contempt, hatred and malice of the Jews; and well knew, that they who had called the master of the house Beelzebub, and killed him, would not spare his followers.—Such was the case, even admitting the truth of their testimony; but if that was not true, no reasonable motive of action can be assigned. They were sure to meet with shame, poverty and death in this world, and had no hope of any recompence in the world to come. No men, in their senses, will act thus in support of what they know, or have reason to believe a falsehood. The consequence therefore, irresistibly forces itself upon us, that the Apostles were honest men, that they

actually knew Jesus Christ was risen from the dead, and believed that he would direct and prosper them according to his word. All their ministry, all their hope for time and eternity depended on the truth of Christ's resurrection. Upon *this* they ventured every thing, and gave up all for the sake of Christ, not counting their own lives dear, so they might win him and his righteousness.

Notwithstanding all opposition and every discouragement, the Apostles went forth boldly, preaching Christ, and salvation by him alone. Knowing he was alive from the dead, they believed in his promised aid, and with great power witnessed his resurrection. They were both the recipients and active instruments of miraculous operations; and, hereby, proved their divine mission and authority. In assurance of this, they entered on their mission; and spent their whole time in publishing the glad tidings of the gospel, without a prospect of worldly gain. They attacked the numerous superstitions and traditions of the elders—affirmed that Christ, whom they had crucified, was the Lord of Life, and only Saviour of lost men—called on them to repent of their sins, and believe on him for salvation, appealing to themselves for the truth of the facts which they testified of Jesus; and finally denounced damnation on all who should continue in impenitency and unbelief. In a word, through the evident operations of the Holy Spirit, and in virtue of their divine mission, they attacked and overturned the Jewish economy, and the idolatrous worship of most of the heathen world.

In these labors, the Apostles gained neither popularity, honors,

or riches ; but that the work might stand in the power of God, and not of men, they passed thro' fiery trials and cruel mocking, both from Jews and Gentiles. And finally, most, if not all of them sealed their testimony of Jesus by a violent death, and thus drank of the cup of their master. These things show that the Apostles were neither deceived nor deceivers : We must therefore receive the doctrine of the resurrection of Jesus Christ, as an established fact.

The enemies of the cross have made many objections to the testimony of the Apostles ; most of them are frivolous and absurd cavils, totally unworthy of notice. I do not, at present, recollect any objection of consequence, to the above reasoning, unless it be this cant phrase of modern deism, viz. "That all this testimony is an after-game—a mere farce, trumped up by bigoted and designing priests."

As it is not supposable that Jewish or heathen idolatrous priests would trump up such a system against themselves, we must conclude they mean Christian priests. This being the case, it is abundantly sufficient to mention their objection, and pass it in silence, until they will be pleased to show how there could have been Christian priests, before Christianity commenced—who they were—where they lived—where they met—and when they wrote. When they will honestly answer these queries, we will attend to them.

The death and resurrection of Christ are facts as well attested, as any other facts in history of equal distance of time. They have all the proof that any fact can have from the testimony of

men, after the witnesses are dead. Let us not reject the testimony of others, like Thomas, till we shall see Jesus with our eyes—*Blessed are they that have not seen, and yet have believed.*

It was observed in the beginning of this Essay, that on the truth of the resurrection of Jesus Christ, depends the use of the means of salvation and the resurrection of the dead. If Christ be risen, then our dead bodies must and will arise : So said the Apostle, "If it be preached that he rose from the dead, how say some among you, there is no resurrection of the dead." The resurrection of Christ was a pledge of the resurrection of our bodies : He was the *first fruits of them that slept.* For, since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first fruits ; afterwards they that are Christ's at his coming. The resurrection of Christ is an assurance of the resurrection of all men, but especially of his saints ; they shall arise to glory and immortality. As the first fruits, under the law, were a pledge of the future harvest, so the resurrection of Christ was an earnest of their resurrection : If the head be raised, the members will assuredly follow. The church of Christ was virtually raised with him ; and will actually follow in their order. And as assurance of this, we read, that *the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* This teaches us that Jesus Christ is, indeed, *the resurrection and the life.* And from what he has done, we

may safely argue to what he will do; and be assured, that *the hour is coming, in the which all that are in their graves shall bear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.*

This doctrine of Christ's resurrection, is a doctrine of comfort to believers. They look forward to the time when their bodies shall put on incorruption, and their mortal, immortality; and be fashioned like his glorious body.

The meeting of righteous souls with their bodies, will be a glorious meeting! How happy will they be to meet their bodies, delivered from the bondage of corruption, into the liberty of the sons of God! How will the soul rejoice, to be reunited to that tongue, which used to express its delight in God, and sing the praises of redeeming love—to those hands, which used to be raised, in adoration and supplication to the Supreme Being, and extended in charity to man—to those eyes and ears, which were once opened to the word of life—to those knees, which often bowed before the throne of grace—and to those feet that weekly bore the soul to the house of God? I say, how inexpressibly happy will be the soul and body, when they shall again be united at the resurrection, never more to part; but mutually to enjoy, love and worship the triune God forever and ever! Let the righteous take comfort in the promises of Christ; and wait patiently for his coming, with assurance, that when he, who is the resurrection and the life, shall appear, they shall be like him.

But how different will be the case with the wicked! They will

arise to condemnation. And their union to their bodies will doubtless increase their misery.

Surely it is not strange, that the sophists of this world, and obstinate sinners, are exerting every nerve to disprove the bible, and especially the doctrine of the resurrection of Jesus Christ. For if that be true, they well know the bible must be true, and that a day of judgment will come;—a day of unutterable woe and misery to them.—But, the evidence of the resurrection of Christ is strong and conclusive, as has been shewn. It has supported the doctrine, for almost 1800 years, against all the art and sophistry of wicked men; and never can be overset, while the testimony of man has weight with men.

How should these considerations excite all of us to the diligent use of the means of salvation? We have now an opportunity to prepare for the resurrection of life. *Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* In him, we look for new heavens and a new earth—In him, we look forward to eternal rewards, or endless punishments, according to the deeds done in the body.

This consideration gives a reasonable ground for the use of means; our preaching is not vain in the Lord. An eternity, my readers, an eternity of happiness or misery will follow upon this life; our good or evil improvement of time and the means of salvation, will determine our portion. In this life, and in this only, we have opportunity to secure a part in the resurrection of the just. This renders the wise and

diligent use of appointed means, infinitely important to every son and daughter of Adam. Let us then strive to know Christ, and the power of his resurrection—Let us be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord.

ISRAEL.

On the eleventh chapter of the Revelation.

MESS'RS EDITORS,

Some of your readers having expressed a particular desire to see an exposition of the 11th chapter of the Revelation, I send you the following, which if you judge worthy, you will please to give a place in your excellent Magazine.

PART I.

PREVIOUS to the proposed explanation, permit some general introductory remarks upon the prophecy contained in the Revelation. The composition of this book is universally ascribed to the apostle John; but chronologers disagree about the date of it. Some suppose it was written in the reign of Domitian, the Roman emperor. Bishop *Newton* gives it an earlier date, supposing it to have been written in the reign of Nero, that he might consistently apply the opening of the first seal, or the vision of the white horse and his victorious rider, to the Roman emperors, *Vespasian* and *Titus*, with particular reference to their conquest of Judea; supposing it would have been absurd to make this application, if he admitted, that it was written in the reign of Domitian, as this would make it an history of past, rather than a prophecy of future

events. Omitting remarks respecting the date of the book, this subject is introduced for the purpose of submitting the following question to the candid consideration of your learned readers, whether it be absurd, and contrary to scripture precedent, to suppose the Revelation written in the reign of Domitian, and yet apply the vision of the white horse and his rider, to *Vespasian* and *Titus*? According to which it would be the representation of an event which existed thirty or forty years, before it was exhibited in the vision. On this subject let only scripture example be consulted. The prophet *Daniel* had a vision, chap. 7. of four beasts; the first of which is interpreted to signify the Babylonish empire, but this vision was in the reign of *Belshazzar*, the last of its kings, and in whose reign that empire was subdued.—The events which were comprised in this vision, must consequently, have generally existed a longer space of time before the prophet had this vision, than *Vespasian* and *Titus* lived before *Domitian*. Besides, the rapidity and extent of conquest, or that elevated state represented by the eagle's wings which the lion had, was not effected by *Belshazzar*, a luxurious and effeminate prince; but by his great progenitor, *Nebuchadnezzar*.—So the apostle had a vision, chap. 12, of a great red dragon, and chap. 13. of a beast coming up out of the sea, which visions are interpreted to denote the Roman empire. But if this beast which the apostle saw, having seven heads and ten horns, represented the Roman empire, with the different forms of government under which it had subsisted, from the first commencement of it, of which it is said, ~~for~~

are fallen, it certainly represented many and great events which existed long before the days of the apostle; yea, by far the most interesting and important events which existed in it, through the whole term of its duration; it being a much longer term from the rise of it to the days of the apostle, than from the reign of Domitian, or even Nero, to the dissolution of the *old* Roman empire by the northern nations—a period also, in which with its great iron teeth, (it being the fourth terrible beast of Daniel) it had broken in pieces and subdued the beasts which were before it—in which it had displayed its national policy, the military prowess and conquests of its arms—and in which it had passed the zenith of its power and glory. According to these remarks, bishop Newton might have conceded, that the apostle wrote the Revelation in the reign of Domitian, and yet have applied the vision of the white horse and him that sat thereon to Vespasian and Titus, and supported the propriety of it by scripture precedents and example.

If it be enquired, does not this subject the scripture to the imputation of absurdity? It may be replied, perhaps not; for these are not of the nature of simple prophecies; but symbolic representations of important events, or particular great scenes of divine providence: and is it not as proper to make such a display, in the middle, or at the end, as at the beginning of the scene? When the Babylonish empire was to be represented by a lion with eagle's wings, why was it not as proper to make this representation to Daniel, near its destruction; as when it was to be represented by an head of gold, to make this dis-

play to Nebuchadnezzar, near the commencement of it? In like manner, why was it not as consistent to represent to the apostle, in the reign of Domitian, that scheme of events which commenced in the conquests of Vespasian and Titus, by a book sealed with seven seals, as to represent the Babylonish empire when a much greater scheme commenced in Nebuchadnezzar, to Daniel, by a lion, in the reign of Belshazzar? Or even to represent the Roman empire itself by a beast dreadful and terrible, and having great iron teeth, when that empire had been founded by Romulus, some generations, if not centuries, before the prophet had this vision of it? Considering the book which the apostle saw in the vision, as containing that series of events which commenced about his time, relating immediately to the Roman empire, by the opening of the seals, and the symbolic appearances consequent upon it, we have disclosed to us, the wars, famines and pestilences, by which God punished the idolatrous persecutors of his people, until in his holy providence, the empire by a great revolution became Christian. We have, Chap. 7. represented, by the angel's holding the winds that they should not blow, and the sealing of the servants of God in their foreheads, that peaceful and prosperous state of the church which succeeded the conversion of the empire from heathenism to Christianity. We have next, Chap. 8. on the opening of the seventh seal, a vision of seven angels with seven trumpets prepared to sound.

* Supposing the Roman empire to have been founded in the reign of Josiah king of Judah, it was more than 300 years before the prophet had this vision of it.

By the sounding of the four first, with their effects, are signified, the calamities with which God punished the heresies of the Christian empire, and the extinction of it by the irruptions of the barbarous nations. In the conclusion of these, we have an angel flying thro' the midst of heaven, and proclaiming woe, woe, woe, to the inhabitants of the earth and sea, portending the dreadful calamities which would succeed the sounding of the three remaining trumpets. We then have, Chap. 9. the sounding of the fifth trumpet, which constituted the first woe, upon which a star fell from heaven, the bottomless pit was opened, and the smoke of it ascended, filled with locusts; denoting the imposture of Mahomet, the spread of his delusion, and the conquests and cruelties of his followers the Saracens or Arabians, by which God chastised the corruptions and superstitions of the Christian church—but not reformed by these judgments, we have the destruction of the eastern empire represented by the sixth trumpet and second woe, or the loosing of the four angels which were bound by the river Euphrates, i. e. the removal of those obstructions which impeded the progress of the *Turks*, and giving them opportunity to pursue and extend their conquests, by which they subdued the eastern or Greek empire, and established themselves upon its ruins. These visions being completed, the apostle then had a vision of a mighty angel with a little book, which, according to direction, he took and ate, remarking, that in his mouth it was sweet as honey, but in his belly it was bitter—signifying, that however pleasant and agreeable these revelations of future events relating to the

church were, in their completion they would be painful and distressing. We come now to the proposed subject, an explanation of the eleventh chapter. As this is an obscure part of holy scripture, the present expositor is sensible, that for him, an unusual degree of diffidence is peculiarly proper; without deciding therefore upon any subject, he will only submit his general view of it to the consideration of the candid and judicious.—This chapter is understood by all expositors to consist of the contents of the book, which bishop Newton concludes with the 13th verse; the rest of the chapter being a continuation of the visions contained in chapter ninth. Concerning this little book, admit the two following general conjectures.

1. May it not be considered as a prophetic representation of events, collateral with the preceding visions and predictions? From the commencement of the prophetic visions, or the opening of the seals, Chap. 6. to the conclusion of the ninth chapter, we have a progressive series of visions, denoting future events. If, according to commentators, the opening of the seals, and the sounding of the four first trumpets related to the empire, we shall find these prophecies fulfilled within the first six hundred years of the Christian era. If we apply the fifth or first woe trumpet, to the Mahometan, and the second woe trumpet to the Turk, it will bring down the series of events to the seventeenth century. And the fifth and sixth trumpets will include the extended period of more than one thousand years. It is now to be observed, that these distressing scenes were chiefly opened on the eastern empire; and the superstition and voluptuousness of the

Greek church particularly were chastised by the wars, cruelties and merciless exactions, of the Saracens ; and similar distresses with the extinction of the empire by the Turks, were confined to it almost entirely. In these visions no proper notice is taken, only a general hint given of the defection of the western church, by "The rest of the men repented not." There are no distinct representations of the blasphemy, arrogance, cruelties and persecutions of the man of sin. Neither are there any representations of the faith, sufferings and patience of those who kept the commandments of God, or the true church, for the extended period of one thousand years. Why might not the spirit of inspiration, on the one hand, to preserve the chain of events, continue the visions ? And on the other, to expose such interesting subjects, give the apostle the little book, as a summary of them, and which, if I understand its contents, related wholly to them, as a collateral prophecy ? So, as the church was divided into the Greek or eastern, and the Latin or western church, and God's providence extended to each ; as in the two trumpets we have the rise and propagation of the fatal delusion of Mahomet, and the calamities with which God punished the superstition, formality and vices of the eastern church, by the Saracens and Turks, so in the little book, we have the blasphemy and persecutions of antichrist and the sufferings of God's faithful servants in the western church. Is it not a confirmation of this conjecture, that there is such a parallel in their dates, the spread of Mahometism, and the confirmed ascendancy of the bishop of Rome commencing

about the same time, and that each will probably terminate about the same period ? According to this hypothesis, we have the Revelation divided into two parts, from the fourth to the seventh trumpet. One part consisting of the fifth and sixth trumpets, containing the visions or prophecy of the Saracens and Turks. The other consisting of the little book, containing a prophecy of antichristian idolatry, and the sufferings of God's people from it ; after which the system of visions is renewed by the seventh trumpet, and continued to the end.

2. May not this little book be considered as an introduction to the seventh trumpet, and a summary of the subsequent visions relating to antichrist ? If the judgments which constitute the third woe, be not inflicted upon antichrist, we know not where to find them. If they were to be inflicted upon him, without any previous information of him, the scene would have commenced very abruptly, and be involved in great obscurity. To supercede these effects, we have the vision, making a concise display of him, and his enormous wickedness, as the procuring cause of these terrible calamities, by which the whole process of divine providence is made plain, and the infliction of these judgments naturally introduced. May we not also consider it as a summary of the subsequent visions which relate to this subject ? Will it not probably appear, upon examination, that the following visions contained in the Revelation, relating to antichrist and the witnesses, are but so many expository lectures making a full display of them, of which this vision in the eleventh chapter furnished the several texts ? If this

be just, is there not a great similarity between the prophecy of Daniel, and the visions of the apostle John? First, Nebuchadnezzar, Chap. 2. saw a great image in his dream, composed of four different materials, which were interpreted to signify four great empires which should rise, be broken in pieces and succeeded by the kingdom of Christ. Then Daniel Chap. 7. had a vision of four beasts, which were interpreted to signify the same four empires, but many subjects were disclosed in this vision, relating especially to the fourth, which were enveloped in the image. So he had another vision Chap. 8. of a ram and an he goat which represented the second and third of those empires, and another vision Chap. 10. disclosing many particulars relating to them, especially to the third, which were unnoticed in the preceding vision, and by which the great revolutions to be effected in divine providence, with the diversified scenes of the church to the end of the world, were exhibited to the astonished and fainting prophet; but all the visions or predictions, contained in the book, were summarily comprised in the dream of Nebuchadnezzar and in the vision of the four beasts. So the subsequent visions, contained in the Revelation, are supposed to be only varied views of the several subjects exhibited in this eleventh chapter.

Hoping these observations introduce the proposed subject, I shall in my next number attempt to give a true explanation of the chapter: and as it is apprehended that general remarks will be least exceptionable and most to edification, such only will be made.

PEREGRINUS.

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

I HAVE been led to view the narratives of religious revivals, with which you have favored the public, in your Magazine, as standing among the more important things which compose that valuable work. By these, Zion has been comforted, and the enemy confounded. Religion comes more forcibly recommended to the mind from example, than precept. There is a certain life in the former, that is not in the latter. This no doubt is the reason why the book of God is so interspersed with accounts of this nature. In characters, we are taught the nature of virtue and vice from exercise and action; the mind in this case, is not perplexed with a chain of theoretic reasoning, but called to look on facts. For these reasons, I am a friend to all such publications, whether in a greater or less degree extraordinary. Compared with other accounts, which you have received, I have little to say, yet on the score of sovereign grace, and the almighty power of the divine spirit, in subduing the sinner, I have much to say. I can bear the same testimony with those that have labored in a larger field, that, with the Lord there is mercy, and with him is plenteous redemption.

In the year 1781, it pleased God to revive his work among us; a special attention and uncommon seriousness, seemed to prevail in all parts of the society; and the happy effects for many years were sensibly felt. At that season, there were upwards of thirty added to the church. After that, there was nothing special

took place, except in individual cases, for twenty years. During which period, the spirit of vital religion was reduced to a very languid state. This will ever be the case without fresh anointings from the spirit.

Toward the latter end of March in the year 1801, two or three pious people agreed to meet and pray for a revival of religion among us. This was soon discovered, and others joined.—The numbers increased weekly, and in the May and June following, our meetings became crowded, and the spirit of God in the conviction of a number, was evidently seen among us. A public lecture was appointed, in which I was favored with the kind assistance of my brethren in the ministry. Our conferences were attended three or four times in the week; but the most crowded, and that which discovered most of the power of the spirit, was on Thursday in the afternoon. During this period, religion appeared not to be a secondary object, but the one thing needful. Sabbaths seemed too far distant, and the appointed seasons of conference were waited for with anticipated delight. The work however, was far from being general among the people. There were some from almost every part of the society; and some families so peculiarly distinguished; that it might almost be said of them, as of the favored house at which our Lord, when in the flesh, so often called, that they were all friends to Jesus. To the serious, contemplative mind, there was a striking display of the sovereign, discriminating grace of God. While one family was wholly occupied with the concerns of the soul, perhaps a few rods at the next door, nothing of it was to

be seen; they were wholly unmoved, unless with a spirit of opposition. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.” God works like himself; whatever course he takes in his providence, or where ever he rides in the gospel chariot, the most visible effects of sovereignty mark his way; confirming his own declaration—“And ye shall know that I am the Lord.”

It may be noticed, that between these revivals, there had arisen a new generation, and among these was the principal success of the work. Those who had come to years of understanding before, and refused the offers of mercy, were generally unmoved. And should God in some after period again revive his work among us, it may be likely so with those that are now left. The idea comes solemnly addressed to all, among whom the spirit of God is moving, lest presuming on a more convenient season, like Felix, they neglect the accepted time, and no place in after life be found for repentance. “Ephraim is joined to idols, let him alone.”

The work, in its early stage, took deep hold of professors. They seemed to awake as from sleep, and the prosperity of Zion was the object of their united prayers. Love to one another, and zeal for the cause animated them, with but a few exceptions. The still small voice, has characterized the work from the beginning, without any thing of an opposite nature.

Among the new converts, an uncommon degree of caution appeared to lead the way to their

profession. They seemed to come trembling, lest they might dishonor that holy religion, which they had been led to view, above every thing else, precious. Our number of admissions to the communion of the church has been thirty five, and from a judgment of charity, it is expected that there may be still an addition.

It has been viewed by the friends of Zion as matter of thankfulness, that nothing exceptional has been found in the lives of our new converts. Their walk has discovered that meek, humble spirit peculiar to the gospel. However, we have had opposition from the beginning; it has assumed different shapes and arisen from different and unexpected quarters. The result of which has been, that the line is more visibly drawn, and Christ's little flock, to the eye of common observation, more clearly distinguished.

There were several instances among the subjects of the work, somewhat peculiar; but as I have already exceeded my designed limits, I shall mention but one. This was in a man of about middle life, with a small family. In the view of human reason, he was perhaps as unpromising a subject as any among us. But, in the early period of the work, his attention was arrested—his convictions were deep, and they continued long, till his friends began to be anxious what might be the event. I had several times, after worship, as we traveled a small distance the same way, designedly fell in his company. This I did the Sabbath before he met with comfort. As soon as we came together, I asked him what were the exercises of his mind? He replied; that every time he came to

the house of God, he came hoping that he should return with a better heart; but he grew worse and worse, till he was led to imagine that there was no mercy for him. It seems, says he, when I have taken one step, as if the next would plunge me into irretrievable destruction. I was moved at the conversation, at the same time told him I entertained a hope that his present distress might be soon removed. He replied with a degree of surprise in his countenance, can you think that there is any mercy for such a wretch as I am? I told him, was he a ten thousand times greater wretch than he was, there was mercy enough in the gospel. On this we parted.—A few days after, his views and exercises were wholly different, and his joy was as extreme as his sorrow. Nor was it temporary, as is sometimes the case; but his tongue has ever since been loosed in praise of that merciful hand, that raised him from the horrible pit; considering his case a remarkable instance of sovereign grace.

There is nothing that will more readily take hold of the christian's feelings, than to see a fellow sinner trembling under the deep convictions of the law. With regard to the event, the uncertainty is so great, and the importance so vast, that the passions of hope and fear are wrought up to the highest key. And when the issue is happy, and the sinner hopefully bro't into God's spiritual family, there is nothing that will excite in the christian more unfeigned praise. He will feel disposed in this case, if ever, to strike that high note of the Psalmist, and call even upon inanimate nature to join the song,—“Praise ye the Lord. Praise ye the Lord from the hea-

vens; praise him in the heights. Praise ye him all his angels; praise ye him all his hosts. Praise ye him sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let every thing that hath breath praise the Lord."

I am, gentlemen, your brother in the common cause,

THOMAS BROCKWAY.

Lebanon (second society),
January 6, 1803.

MESSRS EDITORS,

Among the numerous and various classes of the readers of your useful Magazine, and who from month to month wait impatiently for its successive numbers, are the sickly and infirm. The writer is acquainted with a number of persons of this description, who are unable to read or attend to long discourses or essays, but in the course of the month read again and again, the short essays, expositions, narratives, biographical sketches, and other interesting pieces contained in the numbers of the Magazine. By these they are not only instructed and edified, but greatly animated and cheered in their spirits—and find a substitute, better than they can elsewhere find, except in the inspired writings, for the blessings and advantages of the social, public worship of God in his house, of which they are deprived. This is doubtless, a class of readers which claims the occasional attention of those who write, or extract, for the Magazine. With a view to add to the number and variety of short pieces, adapted to the circumstances of such, and not unworthy the attention of others, I send herewith a few lines, written by an acquaint-

ance and friend—a Lady, who had been often in the school of affliction, and was, at the time of writing them, laboring under great bodily infirmities. The design of them appears to have been to animate and comfort her own mind, under the pressure of afflictions, by turning her thoughts on God and the things of his kingdom: Particularly his holy, wise, and eternal counsels—his universal and particular Providence—and the infinite glory which will redound to God, and the inconceivable happiness which will be enjoyed in his kingdom in the issue of the glorious work of redemption. A consideration of these things, as they are exhibited in the word of God, may well afford consolation to the minds of his children, whether burdened with personal troubles and sorrows, or pained with a view of the sufferings of others, and the iniquities and various evils which fill the world. It tends to impress the mind with a sense of the vanity of sublunary things—the nothingness of creatures in comparison with God and the interests of his kingdom, and the propriety of adding, when praying for deliverance from any particular evil, or the bestowment of any supposed particular good, "Not my will, but thine be done." Yours, &c.

P. H.

Contemplations in Sickness.

I BELIEVE that the all wise Disposer of events had a consistent plan of operation before creation began; so that he knows no more of me or my circumstances now, and will not, thousands of years hence, than he knew before the commencement of time. This great plan includes the creation of angels and men—the fall,

of a part of the angelic host—the apostacy of man—the great work of redemption—and every volition and action consequent on those great events. It includes every event, great or small, that ever has or ever will take place in the system. It is certain also, that infinite wisdom and infinite goodness have chosen the *best possible plan*. As the human body is composed of veins, arteries, nerves and fibres, so this great plan is composed of an infinite variety of events, which I have no doubt will eventually all harmonize (however blind mortals may judge of appearances to the contrary), and become such a great *whole* as shall redound to the highest possible glory to the three persons in the sacred Trinity, and the most consummate, inconceivable happiness to every individual of the redeemed, and of all holy beings. With respect to myself, I am but a small speck of existence when compared to the great whole; yet my existence, with every circumstance of it, is important as a part of the great plan; and it was that God might be glorified in the salvation, or final, just condemnation of such little, vile and otherwise insignificant creatures, that the great Redeemer took on him our nature and made complete atonement for sin. Now when I desire any good for myself, as ease from pain—restoration to health and usefulness—the life, health and happiness of those who are dear to me, or my own eternal salvation—when I desire to become a member of the glorious and holy family of God in heaven, and enjoy the light, the bright vision of Deity in the face of the glorified Saviour, and go no more out of his presence, but join and continue with all my dear friends in praising him who

loved us and washed us from our sins in his own blood, and know that we shall be safe from all danger of offending him, *forever*—(O how inexpressibly desirable!) When I desire, any or all these things, I may know and be assured that they will be bestowed by infinite wisdom and goodness, if it is consistent with this *best possible plan*. But if it is not, and there could be such a thing as my being admitted among the blessed, or enjoying any desirable earthly good, inconsistent with the best good of the whole, it would argue imperfection in God to grant it—It would be a blot in the divine character—introduce discord into the system, and destroy that perfect harmony which constitutes happiness.—It becomes me to rejoice that the Lord reigns and is infinitely wise, just and good, and to submit cheerfully to all his dispensations, as being a part of that great divine plan which will redound to the divine glory and the greatest possible good. I am a short sighted creature, a sinful worm of the dust. I know not what is best for myself, or for the glory of God. But I know all things will work together for good to them that love God, and place their happiness in his glory. I desire therefore to learn this blessed lesson from the Son of God, not to desire any thing from the hand of God which is not consistent with his own glory and his wise, eternal plan. And when I pray that the cup of affliction may pass from me, I desire to say, *not my will but thine be done.*

January, 1803.

A Funeral Meditation.

WE are often called to houses of affliction—to the

bedside of the sick and dying, and to attend the funeral solemnities of the deceased. Decency, friendship and relation collect many on such occasions, who have little desire to attend on serious things, and are very uncomfortable when they are urged upon them. They hate those sights of distress, which excite reflection. The houses of sickness and mourning are no places for them, for they bring eternity and its great solemnities into view, which are but unwelcome and uncomfortable thoughts. Scenes of business, mirth and festivity, are more desirable; these suit their hearts, stifle reflections, and keep off thought. Their visits to places which bring futurity into view, are as seldom and short as decency will permit. Such views produce a chilling horror; they shrink back from the ideas. No cheering comforts, no sweet consolations refresh their spirits, drawn from the ennobling contemplations of eternity, and the interesting scenes which enrapture the mind earnestly fixed on the invisible world.

Others equally hate the dissipation of thought, produced by festivity and mirth. Serious scenes are more welcome, inspire richer entertainment, and fix the mind upon subjects which never cloy. "The heart of the wise is in the house of mourning: but the heart of the fool is in the house of mirth." In such an house, things beyond this life rush upon almost every mind, whether they give comfort, or painful reflections.—The reason why the godly take real satisfaction, in being present on mournful occasions, is not, as the sons of vanity would suggest, because their hearts are hard and unfeeling, and can on that account more easily endure sights of an-

guish and distress. It is common for the gay to pay themselves a compliment, they by no means deserve, that 'their nerves were never sufficiently hardened to endure such moving scenes, that they excite an exquisite sensibility in them, too painful to be borne.' But though they would by this cast an oblique reflection on such as take pleasure in bearing a part with the afflicted, it is but pretence. Far other reasons than tenderness and humanity drive them from sights of wretchedness, to houses of mirth and laughter; nor is it because the pious are unfeeling, that they love to weep with such as weep, and attend them in their deepest sorrows, and contemplate with them, the things which such mournful occasions suggest to the mind.

The heart of the wise is in the house of mourning, because the objects which present themselves, on such occasions, are calculated to inspire the most useful reflections. Death is the end of every thing on earth. The dead have departed to another world. The sight of their remains impresses on the mind the vanity of the objects of general pursuit. We follow them in our imaginations into the invisible state: The importance of that world rises upon our minds: We are interested in it, *as it respects our deceased friend.* We contemplate his situation: We enquire with ourselves, where is he? What is his present state? Is he happy or miserable? Will his happiness or misery be eternal? Is he beyond hope, or above fear? What society is he now in? What are his present employments? How does he view his past life, and the things of this busy world? Our minds are carried to the word of God—the only book which fur-

nishes us with instructions on this subject. We have new ideas of its importance, and attend to it with greater earnestness. We are imperceptibly led to become interested in things invisible *for ourselves*. The world sinks; we view ourselves no more than pilgrims and strangers here; we are impressed with the idea of our own departure; it is brought near. We again turn with anxious desires for information to the only instructor to be had. We enquire, where shall we ourselves soon be? What is there for us beyond this world? We take a serious view of the light cast upon this subject, by the scriptures. The magnitude of the rewards and punishments it reveals awes our spirits. We earnestly examine the grounds of justification, and condemnation; we examine ourselves; we either are satisfied or tremble. We feel the importance of a full preparation, and the folly of delay. We are constrained to the resolution, that we will attend to it immediately. Its importance still rises upon us; the vanities of the world lose their influence; the mind is swallowed up in the idea of making preparation for the world, where we are to have our everlasting home.—The house of mourning is certainly favorable for these reflections. But alas, with many, while at the place of mourning, the heart is either pining for the house of mirth, or supporting itself against such natural reflections, by employing its thoughts on the countenance of the deceased, the conduct and appearance of the mourners, the parade of the funeral, or other things equally trifling; and their thoughts are constrained to wander upon any thing which may come next, to give them relief from the pain of think-

ing as they ought, and as the occasion almost irresistibly compels them to think. But if we will allow ourselves to follow the train of thought, which is natural on such an occasion, we shall proceed further. The resurrection of the dead small and great, with its consequences will turn upon our minds. We shall contemplate ourselves, standing in this immense congregation—shall anticipate the universal solemnity which will be impressed on every soul—shall contemplate all, standing before God, the books opened, and the dead judged out of the things written in the books, according to their works. Our conduct in this world will then appear, O how interesting! How solemn it is to be now preparing the materials for our endless destiny! The judgment which will then be passed, will naturally employ our thoughts, as we sit meditating in the house of mourning. We are struck with the idea of the unchangeable and irreversible decision, which will then be given. Again we look into ourselves—consider our hearts and lives, and enquire, for what sentence have we been preparing ourselves? What portion are we to expect? Our hopes and fears press into view. We look forward into a profound eternity—no end, no shore, no period is to be even contemplated. Solemnity possesses our whole souls: We are interested. We enquire into the character of God our judge. We look about us for dependence: In ourselves we find none. Christ and his salvation are the only things which afford any prospect of deliverance and blessedness. We contemplate the terms of acceptance with him—we realize that we must have him for our Saviour, or we

are undone—undone indeed. Our sins crowd into view—our folly and presumption, and we see that an interest in Christ *must* be secured, and that till then, we risk dangers absolutely infinite.—Men of common prudence must, at an house of mourning, have these, or similar reflections, if they allow themselves to think. These are welcome to the real Christian—the truly wise man, and therefore his heart is in the house of mourning. But these are not his only thoughts.

In the house of mourning, the wise man is in an advantageous situation to meditate on the triumph of Christ, at the consummation of all things, over all his enemies,—on his joy at seeing the abundant fruits of the travail of his soul, now prepared to enter into his presence, and dwell with him forever. He contemplates the glory of the church, now redeemed from all sin, rising from the grave, victorious over all its enemies, meeting its divine Redeemer, by whom it was ransomed from sin and hell, entering into the joys of its Lord, filled with adoration and hymns of everlasting praise, and attended by all the angels to the mansions which Christ has now gone to prepare for his friends. Wrapt in these contemplations, the glory of God appears, our souls are overborne with a sense of his love, and of the compassion of Christ to such sinful, unworthy creatures as ourselves. The habits of grace are strengthened by these meditations, so natural to the house of mourning. The strength of corruptions is weakened, and temptations are driven away. If we are the wise, we rejoice in God, we enter with alacrity on duty, we are prepared to make any sacrifices—to take up the

cross, and follow the Lamb whithersoever he goeth, and are inspired with precious foretastes of the world to come : We learn to trust in God. The pious mourner obtains sweet resignation, comfort, and even the spirit of praise, and pants for the blessings of the invisible world ; and in the mean time, leans on God, whose fullness and excellency are so impressively brought into view. O how full, how surprising, how precious the consolation ! Death is contemplated as the gate of heaven, and attending a funeral becomes a means of spiritual refreshment.

How naturally do these reflections enkindle in the hearts of the truly wise, a more earnest benevolence for men, and a disposition to labor and pray, that they may be all brought into the kingdom of Christ ?

But perhaps I have followed this train of meditations sufficiently. I am sure I have followed it, till every reader, who delights in spiritual things, is ready to say, “ It is better to go to the house of mourning, than to the house of feasting.” The entertainments are incomparably more useful and satisfying. And is there one, who is not convinced that it will be his own fault, if the next house of mourning he enters, is not profitable to him, beyond the ordinary occurrences of life ?

But we must leave these comforting reflections, and attend to one, which is truly melancholy—to the character of those, whose hearts are in the house of mirth. God calls them fools ; and a few observations will suffice to show that he has given them their true character. Feasting and mirth are the well known expedients of men, who cannot endure reflections, and the prospects of futuri-

ty, to baniſh thought, and rid themſelves of theſe profitable, but to them uncomfortable meditations. It would not be wiſe, though it ſhould ſucceed to huſh conſcience entirely, and keep themſelves delirious with mirth, till they ſhould awake in hell; or even, if their fooliſh merriment could laſt forever; for it would exclude them from the rational and ſatisfying enjoyments of the pious ſoul. However, their mirth while here, will not ſave them from occaſional returns of reflection, and painful forebodings of the miſeries which are coming upon them. They will not ſtay the hand of juſtice. Buſineſs, diverſion and every expedient will fail. Death, attended with infinite horrors to ſuch, is on its way—they muſt appear at the reſurrection and ſtand before God, and receive their doom. Their mirth baniſhes uſeful reflections, ſurrounds them with temptations, hardens them againſt inſtruction, makes occaſional reflections full of horror, leads them to hate the ſanctuary, the bedſides of the ſick and dying, and the ſolemn admonitions of a funeral. They become hardened, and their caſe in a meaſure deſperate, becauſe they cannot bear to think as they ought, and they conclude that they muſt run the riſk of dying as they are. Hence they liſten to, and frequently imbibe the poiſon of lax and infidel opinions, by trying as much as poſſible to diſbelieve the painful truths. But alas, it will not be long, before the intoxication of vanity will be over, and they will be conſtrained to *think*, and, dreadful indeed! to *think forever*. “Woe unto you that laugh now, for ye ſhall mourn and weep. It is better to go to the houſe of mourning, than

to the houſe of feaſting, for that is the end of all men, and the living will lay it to heart.”

BROTOS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on 1 Theſſalonians, iv. 16. laſt claufe: “And the dead in Chriſt ſhall riſe firſt.”

THE apoſtle having heard of the death of ſome pious members of the church in Theſſalonica, he ſends unto his Chriſtian friends, who were mourners, a meſſage of condolence, a cordial for their bleeding hearts, to moderate their grief, and to wipe off their flowing tears—and informs them, that their dear friends (tho’ dead,) were not loſt, but ſhould, with all the pious dead, be looked up, and be raiſed at the general reſurrection morning. For as Chriſt died and roſe again, them alſo who ſleep in Jeſus will God bring with him to grace the triumphs of his appearance; for this we ſay unto you by the word of the Lord, by immediate and expreſs revelation from Chriſt, that we who are alive and remain, that thoſe Chriſtians found alive on the earth when Chriſt cometh to judgment, ſhall not prevent them, the pious dead who ſleep in their graves. Prevent, in the original, ſhall not go before them, to meet the Lord, and be glorified. Then the apoſtle with an inſpired pen draws a ſolemn picture of Chriſt’s appearance. He ſhall deſcend from heaven, arrayed in the robes of a judge, and majeſty of God. Then theſe words; and the dead in Chriſt ſhall riſe firſt. By the dead in Chriſt is meant the pious dead, thoſe who ſleep in Jeſus. Thoſe dead ſhall riſe firſt. Unto what doth this refer? Not to the

resurrection of the wicked; for there is no mention made in this place of their rising, only of the pious dead; then the word *first* must mean, that the saints shall arise from their graves, at the *final* coming of Christ, *first* in order, before the saints, who shall be found alive, be changed. Then says the apostle, we that are alive, and remain, being changed, shall be caught up together with them, the saints raised, and all join in one happy company to meet the Lord in the air, so shall we be ever with the Lord; sharers in glories, and happiness everlasting.

Compare 1 Corinthians, xv. 51. 52. The apostle having proved the resurrection of Christ, and shewed the necessary connection between the resurrection of Christ, and all his spiritual seed, says, behold I shew you a mystery, a secret, a doctrine hitherto unknown; we shall not sleep, all true Christians shall not be turned into the grave, but we shall all be changed; both the saints who shall be found alive, at Christ's coming, and all that arise from the dead, be changed into the image of Christ, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound) and the dead shall be raised incorruptible, and we, that is those true Christians who are found alive shall be changed, and fashioned like the glorious body of Christ, put on incorruption, and be prepared for the services and enjoyments of the celestial world. This confirms the preceding exposition, that the dead in Christ shall rise in order first, or before the change pass upon the living saints.

If the exposition of the text in question be just, then the inference from this text that the righteous

shall rise before the wicked, is without foundation.

Christian mourners over their pious deceased friends, may repair to these words of the Lord, and find strong consolation for their bleeding hearts, comforts administered to them by the holy ghost the comforter!

With what anticipated joys may every true believer look forward to the great resurrection morning; when all that sleep in Jesus, shall spring from their beds of dust, and all the living saints be changed, clad with robes of glory—when all redeemed sinners shall meet in all the endearments of Christian friendship and affection, and in happy company ascend to meet the Lord, to see him whom their souls love, who redeemed them with his own blood, and to meet the approbating smiles of their judge, and Christ at their head, with rapture wing their way to mansions in their heavenly Father's house; and be forever with the Lord; and all the ransomed of the Lord sit down on the banks of unceasing, flowing streams of heavenly bliss, and rehearse unto listening angels the everlasting story of redeeming love!—AMEN.

ALLELUIA.

Religious Intelligence.

*Extract of a Letter from the Rev. Seth Williston, one of the Connecticut Missionaries, dated WIL-
LINGSBOROUGH, Penn. Jan.
24th, 1803, to one of the Edi-
tors.*

“ Rev. and dear Sir,

“ I HAVE almost finished a mission of eleven weeks, in the

counties of Luzerne and Wayne. The greater part of the time I have been permitted only to sow the seed, and leave it without knowing whether it would come up: But the last part of my mission has been more evidently owned and blessed of God; and to his name be the glory. I came to a settlement called the Nine Partners, in Nicholson's Township, five weeks ago to day, intending to preach a lecture or two, and then pass on. But God determined otherwise. I came here "at supper-time." The first text which I preached upon, was 1 Pet. i. 12, concerning the gospel's being preached with the Holy Ghost, sent down from heaven. This season seemed to be an illustration of the text. This was Monday evening: they urged me to stay thro' the week. I agreed to stay and preach again the next day. I now agreed to stay over the Sabbath. The Sabbath was a remarkably solemn day. I believe God was in the midst of the assembly, of a truth. The sermon in the afternoon was concerning the folly and wickedness of men's not improving the little space of life to repent of their sins, make their peace with God and prepare for heaven. Sabbath evening we had about as full a meeting as in the day time, tho' there was no moon to make it light. The next day I bade them farewell, and rode this week down the Wyalusing Creek. I spent a little more than two weeks up and down the Creek. The people at the Nine Partners lay so much on my mind, that I concluded to return and see them again. I returned to them a week ago last Friday. I found that the work of God had spread during my absence. From that time

till to day I have been with them. They have not seemed to think it a burthen to attend sermons day after day, and conferences in the evening. Yesterday, there were 170 people at meeting, which is a great number for such a settlement. Several have obtained a hope of their interest in Christ. Among these there is one man who was first a universalist, and then a deist and an open scoffer at religion. God saw fit to make use of his own wickedness to awaken him. The Sabbath before I came there, brother Woodward administered the Lord's supper to the little church, which consists of eight members, and this man made game of it, and endeavored to turn into ridicule this holy ordinance. But the grace of our Lord has been exceeding abundant towards him. It appears, that for this cause he has obtained mercy, that in him first Jesus Christ might show forth all long-suffering for a pattern to others. The great alteration which has taken place in this man, has appeared to be a great mean in the hand of the Spirit to awaken the attention of other stupid sinners. He now declares, that the contemptuous language which he used with respect to the sacrament was made use of to awaken his fears. Thus was Goliath slain by his own sword. There is another man, who has been an open deist, whose mouth is stopped. He believes that Jesus is the Son of God, and hopes he loves him. There is a considerable number in the settlement, whose attention is much called up to things of the greatest importance, and some are under deep concern and conviction. They appear fully convinced they have never done any thing but sin against God all their days. Some

of them also see clearly that all they are now engaged about is to secure their *own* happiness. The doctrines of grace are believed, and apparently loved by those who have obtained a hope—they are believed and hated by those under legal conviction. The old professors appear to have been, in some measure, waiting for this consolation to Israel. They rejoice in what they see—they are astonished at the goodness of God. It exceeds their hopes. The work has been very rapid, and is yet increasing; and at the same time very still and orderly. There is an unbounded desire to hear—“The word of the Lord is precious in these days.” They thank God for his marvellous grace; and they express their thankfulness to the missionary societies, and all who have been instrumental in sending laborers into their harvest.

“We ask your prayers and the prayers of our christian brethren in Connecticut, that these hopeful beginnings may issue in a glorious harvest in these destitute settlements. Pray for your unworthy and obliged friend and brother,

SETH WILLISTON.

“P. S. Since the date of this letter, I have seen a man from the Nine Partners settlement, who mentions to me several new instances of awakening. He also tells me of several families, where the morning and evening sacrifice has, within a few days, been introduced.”

THE Editors are very happy to inform their readers, that from accurate intelligence recently received, there are hopeful appearances of a revival of religion in

several parishes in Middlesex county in this State. They hope soon to be furnished with further information respecting this work of God and to be able to assure the public that God is in very deed carrying on a glorious work in that part of the country.

THE Editors take the liberty to remind the good people of Connecticut that the first Sabbath of May next, their charitable contributions will be again solicited for the support of missions. The intelligence published from time to time in this Magazine, respecting the benefit which has accrued from former contributions, it is presumed will induce the pious and benevolent to continue their liberal donations for the promotion of so important an object.

POETRY.

COMMUNICATED AS ORIGINAL.

I. *Recovery from Sickness.*

1. **L**ORD, thou hast rais'd my fainting head,
And lengthen'd out my days;
And while thou giv'st me breath to sing,
My lips shall sound thy praise.
2. As parents with a melting heart,
A wayward child reprove,
So thou in mercy dost chastise
The children of thy love.
3. And when in kind displeasure, Lord,
Thou dost their wand'rings chide,
Thy pity soon returns, and lays
The lifted rod aside.
4. In deep distress I cried to thee,
Thou heard'st my mournful prayer,
And lo! thy healing hand appear'd
To bring deliv'rance near.
5. At thy command, the fever fled
With all its burning pain;
Joyful I left my restless bed,
And rose to health again.

6. So when the prison'd captive sees
Some kind deliv'rer come,
He feels new strength, and wing'd with
[joy,
Flies to his long-lost home.

II. *Prayer for a blessing on Sickness.*

1. 'TWAS not blind chance that laid
me low,
Nor chance my health restor'd ;
In each, my God, I see thy hand,
And be thy name ador'd.
2. Father, if I indeed may call
Thee by a name so dear,
With thy rebuke thy blessing grant,
And teach my soul thy fear.
3. My health with all its clust'ring
sweets
Teach me aright to prize ;
And 'midst thy bounties let my heart
In constant thanks arise.
4. Yet let not earth's enjoyments lead
My heedless feet astray ;
But teach me as a stranger here
To walk the heav'nly way.
5. Oh, let my best affections, Lord,
Be set on things above :
There fix this wav'ring, wand'ring heart,
Nor let it thence remove.
6. Subdue each sinful, low desire
Within this soul of mine ;
My God, let ev'ry wish I form
And ev'ry thought be thine.

7. How countless have thy mercies been,
How large thy grace to me !
Oh, let this life which thou hast fav'd
Be all resign'd to thee.

8. Prepare me, Lord, with thee to dwell
In heav'n's delightful plains,
Where sin and pain are known no more,
Where boundless pleasure reigns.

III. *Absence from pious friends.*

1. **M**Y God, thy presence and thy
grace
Can drive my cares away ;
Thy love can cheer my saddest hour,
And turn my night to day.
2. Though in a dreary waste I walk,
My soul shall fear no ill ;
If on my head thy candle shine,
The wilderness shall smile.
3. Though from my pious friends re-
mov'd,
To me so justly dear,
Thou, Lord, art present still with them,
And thou art present here.
4. Ev'n absent, we can still enjoy,
Around thy throne of grace,
Communion sweet in humble prayer,
And songs of sacred praise.
5. Hasten, O Lord, that joyful day.
When all who thee adore,
Shall meet around thy throne above,
And parting be no more.

PHILANDER.

*Donations to the Missionary Society of Connecticut, from February 15th
to March 15th, 1803.*

	D.	C.
Rev. Jedidiah Bushnell, contributed in new settlements,	16	64
Rev. George Colton, Bolton,	30	

NOTE.

SINCE this Magazine went to press, some very interesting communications have come to hand from the London Missionary Society to the Trustees of the Missionary Society of Connecticut, extracts from which will be published in the next Magazine. From these communications it appears that the missionary cause is prospered, and there is great reason to hope that the London Society will be made the instruments of promoting pure Christianity in France and the northern parts of Italy.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.]

MAY, 1803.

[No. II.]

COMMUNICATIONS from the LONDON MISSIONARY SOCIETY, to the MISSIONARY SOCIETY OF CONNECTICUT.

No. I.

Letter from JOSEPH HARDCASTLE, Treasurer of the LONDON MISSIONARY SOCIETY, to the Hon. JOHN TREADWELL, Chairman of the Trustees of the MISSIONARY SOCIETY OF CONNECTICUT.

London, 20th Nov. 1802.

DEAR SIR,

I HAD the honor to receive your letter accompanying the five first numbers of the Connecticut Evangelical Magazine.—It afforded me great satisfaction to be informed of the formation of your Missionary Society, and of the measures which you are adopting to communicate to the Heathen the knowledge of their Creator and Redeemer. This meritorious zeal to enlarge the boundaries of our Saviour's kingdom on earth is happily extending on every side, and is an honorable mark by which the present generation of Christians is characterized and distinguished. We hope it is the effect

of a divine impression on the mind, and then it will most probably be lasting—increasing—and efficacious.

Our official letter to your Society, and the papers which accompany it, which you will no doubt see, render it unnecessary for me to enlarge on those subjects. We have reason for thankfulness that Divine Providence has rendered our institution the occasion of so much advantage to the general interests of religion in the world as to encourage our cheerful perseverance, and our firm confidence in his continued protection and blessing. The further we proceed, the more enlarged appears to be the sphere in which our operations are invited, and we indulge the hope that the animated and increasing exertions of Christians, in different parts of the world, will, in the course of a few years, be instrumental in producing a considerable extension of our Redeemer's kingdom.—You will perceive by the accompanying report, that a wide door is opened in France for the introduction of the pure principles of Christianity, and there is now strong

ground to believe not only that the scriptures will be extensively circulated there by means of our Society, but also that we shall without delay proceed to build a place for divine worship in Paris—a circumstance which a few years ago must have appeared in the highest degree incredible.

The dispensations of Providence, as they affect the moral condition of the human race, are very remarkable; and disastrous as they have undoubtedly been to every class in society connected with antichrist, their result appears auspicious to the interests of the true and unadulterated religion of our Saviour. And while the men of the world are looking to future events with a considerable degree of anxious forebodings, the disciples of Christ are full of hope that by means of the great political occurrences which so materially vary the state of civil society, the peaceful kingdom of the Redeemer will rapidly advance.

It will afford me pleasure to receive your communications on this interesting subject, and to have our languid zeal quickened by your accounts of the more animated exertions of our Christian Brethren in America.

I am very respectfully,
Dear Sir,
Your faithful servant,

JOSEPH HARDCASTLE.

The Hon. John }
Treadwell. }

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No. 2.

*Letter from the Directors of the
London Missionary Society, to
the Missionary of Connecticut.*

London, 10th Nov. 1802.

DEAR BRETHREN IN OUR
LORD JESUS CHRIST,

THIS Letter will accompany our last annual address and the Report of our Brethren lately deputed to visit France, for the purposes therein stated: From both which you will we doubt not receive pleasure.

We cannot communicate these papers to you without taking the opportunity of testifying afresh our christian affection and our cordial union with you, in the work in which you are engaged. To have any reason to hope that the Lord is employing us as instruments, however unworthy, of promoting his cause and interest, in the world, and of furthering his blessed designs and eternal purposes,—how comforting and animating is it! To have any ground to believe that through his divine benediction, we are not wholly laboring in vain,—how ought it to excite our highest praises, and to stimulate us to undaunted efforts and unwearied diligence! Be this encouragement and this consolation yours, Dear Brethren, and ours, and the portion of all those who love the name of the Saviour, and who pray and strive that it may be known from the rising to the setting of the sun.

The former of the enclosed papers will inform you of what are our general purposes, and plans: the latter will offer to your view a field of operation so unexpected, so ample and so promising, as will leave you in doubt which most to admire, the goodness of God in opening it unto us, or the magnitude of the work of which it may be the commencement. But to indulge ourselves in reflections of

this nature might have the appearance perhaps, of too highly raised expectations, whilst if just it could only anticipate what your affection for the cause will suggest. We shall therefore only add, join us, Dear Brethren, in thanksgiving to the Most High, for what he has thus done; and pray for us, that wisdom, zeal and energy may be imparted to us, that we may not neglect, or misimprove the important talent thus apparently put into our hands.

Nor are we without encouragement from our other stations. The Lord is enabling our brethren to remain faithful, to abide the difficulties and temptations to which they are exposed, and if not in every instance giving them immediate seals to their labors, affording them such prospects as are sufficient to cause them to believe that, in due time they shall reap if they faint not. We should be happy to enter into detail, did the limits of a letter permit it; and we abstain from it with less reluctance from the conviction that they are not unknown to you, through the medium of the *Evangelical Magazine*. It is moreover our design to furnish the christian world with a more minute relation of our operations, by the publication of a Journal which will contain the chief incidents at our several missionary stations, and which we trust, from the diligence and zeal of our Brethren to whom the work is committed, will not long be withheld from the public expectation.

It is to us a subject of regret that we do not hear more frequently from some of our Brethren who are united as Societies for the extension of the Gospel. They may perhaps say that they have the same reason to complain of

our tardiness. If we cannot altogether exculpate ourselves in this particular we will intreat our brethren not to be so rigorous in the exaction of letter for letter; assuring them that they are not left out of our remembrance, altho' the variety and extent of our engagements do not leave us much opportunity of testifying it. Did they know how much pleasure and freshness of zeal such communications spread over our meetings of business, they would not think their labor either useless or lost. Let us express our hope that our Dear Brethren at Connecticut will frequently administer to us this consolation.

That the great head of the church may gladden and sanction your meetings with his presence, give wisdom and zeal to your plans, energy and success to your endeavors, and afford you the satisfaction of witnessing Zion's prosperity in your churches and country is our unfeigned desire and prayer. We salute you unitedly and individually, with christian love; and with sincerity assure you that we are, Dear Brethren, in our Lord Jesus Christ, your affectionate fellow laborers.

In the name of the Directors,

JOSEPH HARDCASTLE,
Treasurer.

No. 3.

An Address from the Missionary Society in London, to their Brethren throughout the world.

THE tender interest which our foreign brethren thro'out Europe, America, and at the Cape of Good Hope, have expressed, for the prosperity of our Society, in their humble efforts to spread the knowledge of the

blood-bought salvation of our incarnate God, revives our hearts, and calls forth anew our communications. The contents of this address, will, we are sure, excite *their* grateful acknowledgements to Him, who hath the residue of the Spirit, as the review of his gracious dealings with us, awakens *our own*. Supported by his all-sufficient strength, and encouraged by his great and precious promises, we continue to *go forward*, animated by the hope, that we shall still see greater things than these.

The day of peace hath once more dawned upon us. The miseries we deplored in our own, and the neighboring nations, are alleviated; and the wounds will, we trust, be healed, which the ravages of war had opened so widely. Oh, for more of the Spirit of Jesus in all lands! that mutual love and tender compassion might unite us as men of one blood, and the Holy Ghost shed abroad in our hearts, join us as Christians in one spirit to the living head of his church, Jesus Christ. When the temple of Janus was shut under Augustus, the Prince of Peace made his *first* gracious appearance in this lower world; and shall we not hope and pray that when a like happy universal peace has united Christendom in one great community, and opened a friendly intercourse between the nations of the earth and the isles of the sea, that the glory of the Lord shall be revealed, in correspondence with his promises and prophecies; his word run, and be glorified to the ends of the earth; the Heavens be given to him for his inheritance; and all flesh see the salvation of our God?

Brethren, with deep thankfulness and humble admiration, we

trust, we have lately beheld some beams of the sun of righteousness, which promise the speedy approach of his kingdom in power, and in the Holy Ghost. His disk seems just in the horizon, and ready to fill the earth with the brightness of his rising. Could you have been present at our late annual assembly, which was favored with singular unction, you would have joined in exultation with us, as in one of the days of the Son of Man. The ministers of the sanctuary by hundreds stood forth as on the Lord's side, and forgot all other distinction, but the banner of the cross, whilst thousands, more than our vast churches could contain, confessed their union, and added their amen to our giving of thanks. All our solemnities were eagerly attended, and the last affecting scene, in one of our largest places of worship, left a deep impression on every heart. The ministers and stewards of his mysteries waited at the table of their Lord, filled with the rich provision of the emblems of his sacrifice; five or six thousand people were crowded around them, spectators, or partakers with them of the solemn ordinance;—among the number, a German, of the race of Abraham, called to preach the faith he once blasphemed, came forward with the cup of blessing in his hands, and in broken accents, but in a language that made every heart to thrill, and the sweetest tears to flow, avouched his beautiful, but simple confession of the crucified Lord.

Whilst we hear and deprecate the vaunts of infidelity in all lands, the impious *fêtes* of reason, falsely so called, and the reviving struggles of superstition, no truly christian eye could have beheld

this associated host, avowing themselves confessors of the cross, and determined to know nothing but Jesus Christ, and him crucified, without brightening with the hope, that, amidst the blasphemy and impiety which lift up their banners for tokens, the kingdoms of the world shall, ere long, become the kingdoms of the Lord, and of his Christ; for the mouth of the Lord hath spoken it.— Thus closed our eighth annual assembly. The standard-bearers are dispersed, and returned to their various congregations, with fresh vigor to fulfil the vows of the Lord which are upon them, and to spend and be spent in the service of immortal souls, bought by the blood of the Lamb. Their report to us is greatly encouraging throughout the land—the number which are continually rising up to testify the gospel of the grace of God, is surprising, when compared with the days within our remembrance. New and numerous congregations have within a few years been formed in hundreds of places, and those established filled with increasing and attentive auditories. Whilst we thus labor and strive together in our prayers, that we may continue increasing with the increase of God, and every dark corner of our land be blest with the light and life of gospel grace, surely all the angels in heaven rejoice at the sight, and every good man upon earth cannot but pray—“Thy kingdom come! Lord hasten it in our day!”

Our missionary efforts abroad afford us great matter for thankfulness. They are indeed at present but as sparks; yet how great a matter can a little fire kindle? The short sketch of particulars which we have been used to com-

municate to you, you will still continue to read with pleasure, hope and trembling. Poor worms as we are, our strength weakness, and our means very inadequate and insufficient; yet if the Lord will work, none can let it: the jaw-bone or the ram's-horn will turn to flight the armies of the aliens, and cast down the strongest holds of error, ignorance, impurity, impiety and infidelity. Come then, Brethren, with us to the help of the Lord against the mighty!

Our two great stations for missionary labor *continue* to afford us increasing hope of stability and usefulness.

From our Brethren at OTAHEITE, we have lately received the pleasing account of their perfect health and safety, and the high respect in which they are held by the chiefs and natives. The difficulties they have met in the acquisition of the language, we hope, are nearly surmounted; and the fears they have at times been exercised with from the apprehension of the turbulence of some Chiefs, discontented with *our friend* Pomarree's dominion, are effectually removed by the arrival of a vessel, sent from Governor King at Port Jackson, and shortly after by the more important reinforcement from the Royal Admiral. Captain Wilson's advices are just received from Canton, informing us that he had landed in health and safety *all* the Missionaries entrusted to his care, who were received with cordial welcome by their Brethren and the Chiefs, and that their journals and dispatches he hopes to deliver himself soon after. This letter has reached us. He is daily expected with the East-India fleet; and we earnestly look for the vast body

of intelligence, which we trust will gladden our hearts, and be communicated with joy to yours. To the Missionaries before on the island, the Royal Admiral hath now added eight others from England, and two have joined them from Port Jackson. As all our advices assure us that the way was never so prepared for missionary labor there, as at present, we trust the confidence they express will not be disappointed,—“that the first year of the commencing century will be marked with the conversion of sinners in that heathen land.” The King of Huaheine, a neighboring and populous island, has visited them, importuned them to send some of the Brethren with him, assuring them he will himself attend to their instructions, and use his influence and authority with his subjects to engage their attendance on, and attention to, the Missionaries. Our Brethren being then too few to separate, they promised him it should be done as soon as more Brethren arrived to strengthen their hands. This happy event hath taken place, and we hope to hear that the light, diffusing thence as from a focus, will overspread these associated islands:—then the hope delayed, and the disappointments which afflicted us so greatly, will only tend more abundantly to mark the finger of God in the fuller accomplishment of his own purposes of grace towards the Isles of the Sea.

The CAPE of GOOD HOPE furnishes a vaster field, more easily accessible, and hitherto cultivated with the most promising hopes of success. All our foreign Brethren who have been sent to us, have been dispersed through this extensive region. Our eminently able and zealous Dr. Vanderkemp,

after an abode of great danger among the Caffrees, and still greater on his return to Graff-Reinet, from some turbulent colonists, unwilling that the Hottentots should receive instruction, and bear the Christian name, puts his life in his hand, and counts it not dear to himself, that he may finish his course with joy. Several of them, we have reason to believe, have been converted, some of whom are baptized in the name of the Lord Jesus. He is gone with these, at the particular recommendation of the Governor, and at the request of about two hundred of the same nation, to form a little settlement near *Algoa-bay*, where they may be removed at a distance from the ill usage with which they have been threatened. Dr. Vanderkemp's life and labors form an honorable display of missionary zeal. In some other parts of the confines, or beyond the bounds of the colony, different small parties of our Brethren have penetrated, at the earnest request of the natives themselves, that they would come over and help them; and the Brethren from Holland and *Germany*, with some natives of the Cape, and Englishmen from our Society, labor to spread the light of faith in these regions of darkness. We have just heard that, besides many seals to their ministry in the places where they have resided by the way, their prospects are highly promising, their reception affectionate, and the attention of the Heathen to their instructions gives hope of happy success. Seven others are on their way, or on the point of departure from Holland, to aid the mission already established, or to form new ones.

At the Cape, and its vicinity, the body of faithful men associate:

with us for the missionary work is greatly increased, as is the number of laborers, and the auditory of slaves, some thousands of whom attend the ministry of the word, and many are said to be truly converted to God our Saviour, by his spirit working mightily. From these we hope to procure farther means of diffusing the gospel grace, by selecting the best informed, and most approved for fidelity and exemplariness of conduct, and at no great distance of time to redeem them from captivity, and send them back to their own countrymen of Madagascar and Mofambique with *some of your Brethren and ours*, to carry the glad tidings of salvation to their several nations, and to behold the greatest good resulting from one of the greatest evils, *slavery*, overruled by the providence and grace of God for his own glory.

In the vicinity of the Cape it gladdens us to report the extensive spread of the gospel at Roozand and its neighborhood, chiefly by the labors of the excellent Mr. Voss and others; under him is one of our Brethren as a teacher and catechist, and others solicited from Holland are ready to enter the missionary vineyard. The change of government which the peace has made, will, we trust, make no change in the fostering hand which has been stretched out to encourage these philanthropic labors. English or Dutch, we have one Lord, one faith, one baptism. The kingdom of Christ is not of this world, meddles not with its rule or politics, but is of the most essential service to the peace and prosperity of every country, whoever are its governors, or whatever the form of their administration. The worthy Governor Janfen will, we have confi-

dence, tread in the steps of the excellent Governor Dundas in this respect, and encourage every effort that tends to ameliorate the manners of mankind, to introduce principles of godliness into the hearts of men, and in every place to make them thankful for the protection, and obedient to the authority of magistrates; engaging *within* the bounds of the colony more conscientious obedience, and *beyond* them, among the Heathen, infusing a spirit of peace and civilization, that shall soften down the savage manners into a happier system of order and cultivation.—These being the objects of our institution, as we are conscious we deserve, so we doubt not we shall obtain, the approbation and countenance of the powers that are.

A fuller detail of circumstances will be found in our dispatches communicated at large in the Evangelical Magazine. We have resolved also to give periodically a particular and explicit view of our missionary work, as materials shall arise.

In a variety of other places, individuals of our body have gone forth to make an essay, at Newfoundland, Canada, in the East, at Port Jackson, and Norfolk Island, *from whom* we receive accounts of some blessing on the gospel word in every place, and of the salt of grace cast into the infalubrious waters for their healing. The day of small things is not to be despised. A single corn dropped into the ground, with the divine benediction, may fill the world with fruit.

You will suppose we met not without new plans and purposes for the extension of the Redeemer's kingdom, in addition to the support and enlargement of the

doors of entrance and utterance already afforded:—of these the most prominent and first to be carried into execution was a Mission to the island of CEYLON.

Upwards of one hundred and fifty thousand who bear the Christian name, and profess the protestant faith, are said to be spread through Jaffnapatam chiefly, and some other districts of that island, especially at Columbo, Punto Golle, and Trincomalé. We are very desirous to obtain for them a zealous ministry, and to endeavor to spread more diffusively among the Ceylonese Heathen the unsearchable riches of Christ. As we have but one object, the glory of God in the salvation of his redeemed, we trust the means will be soon furnished for our first efforts, and the favor of our government further the attempts we wish to make. We are seeking men of a missionary spirit, and especially some who are masters of the Dutch language, and hope to make a beginning in the course of the present year.

An opening, suggested by an American friend, into a part of America yet unattempted to be visited by any missionary laborer, is under consideration, and will, if practicable, engage our attention. We are longing to make manifest the favour of the Redeemer's grace in every place. May God the Holy Ghost give the preparation of the heart, and direct us to the most effectual methods of procedure! Without him we can do nothing.

The diffusion of divine knowledge, by means of the Religious Tract Society, proceeds on a very enlarged scale. Hundreds of thousands are dispersed through all parts of the nation, and sent to America and the colonies; and ma-

ny instances of the happy effects produced by them, amply reward our efforts, and encourage our perseverance in extending this facile mode of religious instruction.

The rising generation attracts peculiar attention. The number of schools erected, the immense numbers of children under tuition, and in very many of them the gratuitous zeal of their instructors, promise the most beneficial consequences. The principles of true Christianity cannot but have the most powerful tendency to produce truth and godliness in the conduct. Vain must be every attempt to ameliorate the manners of mankind, where the only energetic source of true morality, the love of God our Saviour, is not inculcated on the conscience. Blessed be his name! we could already fill volumes with the happy experience of the living and the dying testimonies of the little ones departing with joy to the Lamb's bosom.

The associations formed among the faithful Missionaries in particular districts, for spreading the knowledge of Christ, and sending forth certain chosen men to preach in a variety of directions,—and the numbers in England, Scotland, and Ireland, who travel about under the superintendance of Societies established in the several kingdoms for the more general diffusion of gospel truth, have produced the most blessed effects in thousands and ten thousands; and under the happy toleration of this favored land, these labors of love, though they awaken the enmity of many, continue increasingly successful, and promise to fill the face of our Zion with fruit, which shall, through Jesus Christ, be to the praise and glory of God.

Among the established clergy

of the Church of England, a society has been also formed for the express purpose of missionary labors in Africa and the East: this is their second year of public assembling. Their numbers and respectability, as well as the purity of their doctrine, and zeal in their several spheres of labor, promise great usefulness.

Your communications have been highly grateful to us, which conveyed information of the rising flame of love and zeal among you: if ours, as you say, have provoked very many, Oh, that it may burn brighter and stronger unto the perfect day! We wish to obtain more blessed intelligence of you and from you, and mutually to receive and give the word of exhortation. There is need of greater union of heart and hands in all lands among real Christians; their enemies live, and are mighty, and bear a tyrannous hate against them; but the Lord of Hosts is with us—the God of Jacob is our refuge! “Awake then, awake; put on strength, O Arm of the Lord! Awake as in the ancient days, as in the generations of old! Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it that hath dried up the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over? And is His hand at present shortened that he cannot save? Or his ear heavy that he cannot hear?” Can he not with equal facility cast down the Dragon of intolerant antichrist, and dry up the swelling floods of ungodliness that have threatened to deluge the earth? In your place and station, Brethren, quit yourselves like men, be strong. In open profession daring to avow ourselves on the Lord’s side, and

not ashamed of the gospel of Christ—exhibiting in your lives and labors a conduct which shall confound, if it doth not convince, a world that lieth in wickedness. Continue with us besieging the Throne of Grace, humbly, yet confidently expecting that we shall be made more than conquerors through him that hath loved us. His presence and power, we hope, will be more abundantly displayed in your congregations and our own, than ever yet we have seen! So, when our God shall have accomplished the number of his elect, and hastened his kingdom, if we never meet in the flesh, we shall stand before his presence with exceeding joy, and be one fold, under one Divine Shepherd!

Brethren, to that great day we wish to direct your views, as our own, looking unto Jesus, waiting for and hastening to the moment of his appearing and glory, when caught up to meet him in the clouds, we shall be for ever with our Lord, and surround his throne with never-ending praises.

No. 4.

Report to the London Missionary Society, concerning the state of Religion in France.

THE members composing the deputation formed by the Directors of the Missionary Society, for the purpose of visiting France, in order to the publication of the New Testament, and the essay on its divine authority*; and also to procure such in-

* An Essay on the truth and divinity of the Scriptures, by Mr. Bogue of Gosport, England. The Editors have not seen this Essay, but understand it is to be a concise, plain statement of the evidences in proof of divine revelation.

formation of the actual state of religion in that country as may assist the Society to form a discreet judgment respecting the most eligible means of promoting the interests of pure Christianity therein, have the satisfaction to submit to them the process and result of their mission.

They deem it, however, incumbent on them, in the first place, to record their grateful testimony to the goodness of God, not only for their safe preservation, but also for having prospered their way by preparing and disposing suitable instruments to promote their object, whose friendship has proved of considerable advantage; particularly, as it has been the medium of introducing them to persons of respectable station and influence, who have received them with cordiality, highly approved the benevolence and utility of their design; greatly encouraged them by assurances of its probable success, and their co-operation to promote it.

Bearing on their minds the immediate object of their mission, which was the Translation of the Essay, and its Circulation with the New Testament thro' France, they have taken measures for its accomplishment; and have the pleasure to inform the Directors, that they have succeeded beyond their expectations. It will afford them satisfaction to learn, that God has graciously disposed the heart of a respectable member of the legislative assembly to take a lively interest in our cause; in consequence of which he voluntarily offered his services to translate the Essay; and is now assiduously engaged therein, receiving, according to his own declaration, increasing edification as he proceeds. The Society, we believe,

may calculate on the future services of this gentleman, in any proper measures to promote the Protestant cause; and he feels so much animated by the account of the design and proceedings of our institution, as to have formed the intention of being present at our next annual solemnities.

But it is not in the French language only that the Society is likely to be instrumental in the circulation of the New Testament and of the Essay:—it is highly probable, that at the present moment the latter is under translation into the Italian language, by another individual, whom God has raised up and filled with zeal against the errors of the Popish Communion. The Directors will learn with pleasure, that an Italian Bishop has expressed his distinguished desire to serve their cause in this way; and it waits only their own determination to give full effect to his zealous disposition. This dignitary of the Romish See, in the early periods of the revolution, directed his enlightened efforts against the pretensions of the Papacy, and for three years suffered imprisonment, as well as the loss of his worldly substance. Feeling strongly on account of the abominations of Popery, he appears ready to lend his utmost assistance to diffuse the purer principles of the Protestant faith.

Another member of the legislative body, a zealous Protestant, and who appears eminently devoted to the Lord Jesus Christ, entered most cordially into our views. He lamented the want of faithful and zealous ministers; and on our expressing a hope that our Society might be disposed to educate some truly devoted and zealous young men for the exercise of the ministry in France, said,

“ That he thought he could find out, in the south, six young men, truly devoted and spiritual, whom he would send over to England, to be trained up there for the service of the Protestants in France;” and he waits the direction of the Society for the accomplishment of this purpose.

The resolution of the Society was limited to the New Testament; because, it was concluded that the addition of the Old, would occasion an inconvenient expediture of its funds, it being understood that they were to be distributed gratuitously: but on this subject, as well as others, the minds of the deputation were every day receiving more just and comprehensive information; and they have now the satisfaction to say, that the Directors are likely to have the opportunity of printing and circulating the whole Scriptures, as well as the Essay, and other Protestant works, to a very great extent, without any eventual expence to the Society: and although we would not too strongly indulge this expectation; yet, the following circumstance, among others, may in some degree encourage it.

In Paris, it required a search among the booksellers, of four days, to find a single Bible:—we fear this is also the awful situation of the greater part of France, and other countries formerly connected with the See of Rome.—The report of an intention to publish it, produced an application from one bookseller, for 1500 copies; and we found on calculation, that the sale of 5000 copies on his terms, would leave some advantage to the Society. This bookseller being a Catholic, it was supposed, that he might be inquiring for their edition of the Scriptures; but he

stated, that it was the Protestant Scriptures that he wanted, and for the purpose of selling them to the Catholics, who were eager to procure them, in preference to their own.

That the Directors may form a judgment, as to the probable extent in which the Scriptures, and the works of the best Protestant authors may be circulated, it may be necessary to state to them the information received from a gentleman who was formerly in one of the highest departments of state in Sardinia. Prompted by his approbation of the object, and desirous to promote its success, he communicated the following intelligence:—That in Piedmont, and other Popish countries, the Bible was prohibited, under the penalty of eternal damnation; but that since their union with France, Protestantism is not only tolerated, but its worship is public; and that the benevolent views of the Society would meet with the greatest success, if prosecuted with order and wisdom. In Piedmont, and especially at Turin, there are a considerable number of Genevans who would assist it, as well as most of the literary characters of the country. Besides books, he recommends, that well instructed, prudent, and discerning Missionaries be sent. There will be an equal opportunity of spreading instruction into the Cisalpine republic; and from thence into Tuscany. Books and Missionaries would also, he states, be received with enthusiasm at Naples; and this would prepare the way to Rome itself.—Without entering into further detail of the plan which he suggests, the Directors will perceive the immense scope which Divine Providence has prepared for the exertions of Christian bene-

volence, in the cause of the blessed Redeemer : indeed, the moral effects produced over a very extensive and populous part of Europe, by the late conflict of the nations, are so evident and important, as not to be overlooked without impiety ; and the facilities for the introduction of the Gospel, are so greatly increased, as to invite, and even demand, the earnest prayers and unwearied efforts of the disciples of Christ, to improve to the utmost so interesting a dispensation. It is extremely manifest, that a wide door is opened for the Gospel ; and it will be a great privilege and honor, if the Missionary Society should, in any degree, become instrumental in making it an effectual one. The operations of Divine Providence, in rendering the political convulsions of the world subservient to his superior plan of wisdom and grace, in relation to the kingdom of the Messiah, has seldom been more apparent than in the public events which have lately occurred ; yet, it is not by great political arrangements only, but also by moral impressions upon the minds of those whose authority controuls the affairs of nations, that the duty of Christian Societies is pointed out and enforced. This observation admits of an appropriate application.

The Protestant cause is considered by the present government of France to be favorable to its stability : the apprehension of danger is from the party attached to Popery ; the government therefore, is on its guard with respect to the latter, but is well disposed to the former : this is demonstrated by its appointments to stations of political importance, or to offices of magistracy. An occurrence which happened on the return of

the deputation, will illustrate this remark. They had been informed that, in one of the departments through which they had to pass, there were a number of their Protestant Brethren destitute of a pastor : conceiving it to be their duty to visit them, in order to rouse and animate them, they staid for one day in that district. The useful friend who accompanied them, being acquainted with the prefect, called on him, and informed him of their design in coming to France : this great officer entered with much zeal into the subject, highly approved of the measure, strongly recommended the Protestants to exert themselves, and promised them a church and a house, both well repaired, for the use of the minister whom they might get appointed. This circumstance being made known to two of the Protestants residing there, whose minds had previously been filled with gloomy apprehensions as to the state of religion, it had such an enlivening influence upon them, as to induce them to pledge themselves to furnish a very liberal support to any Protestant minister who would settle among them ; and expressed their undoubting persuasion, that the church would soon be filled with such Catholics as would willingly contribute to the support of a Protestant ministry. This last sentiment, which is of very great importance, appears to be well founded. It is highly probable, that an energetic ministry, in which the great principles of the Gospel should be powerfully inculcated, would be numerously attended by the Catholics in various, if not in all parts of France. Indeed, the religion of Rome, unsupported by extensive funds, and destitute of civil power, seems far

verging towards its fall : the activity of its priests, who, by writings and other means, are endeavoring to revive its interests, may, however, succeed, if no proper attempts are made to introduce into its place a purer system ; because the intellectual principle in man, conscious of its immortal destiny, feels the necessity of some religion whereon its anxieties may repose ; and will therefore lean upon a false one in the absence of the true. This anxious feeling of the mind after the true religion, seems to be increasing in France. Disgusted with the superstitions of Popery, they betook themselves to the principles of infidelity, and have proved *them* to be insufficient for their happiness, as well as pernicious in their tendency. The day of infidelity and of superstition is closing ; and, as soon as the Sun of Righteousness arises, they will be chased into eternal darkness, their native region. It may be added also, that the Protestant religion would be supported by a considerable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance subsists between these, whilst that of the Papal is supposed to be in hostility thereto. This is therefore that political and moral state of things in France and its dependencies, which the Directors will probably consider as a distinguishing character of a dispensation favorable to the interest of true religion ; and therefore designed to be a signal to Christians, and especially to Christian societies, in order to engage their utmost energies to improve it.

The Members of the Deputation now proceed to state, that God has been pleased to render their visit to France the occasion

of exciting already a very considerable impulse in the minds of many in favor of genuine Christianity. The objects of the institution, and the disinterested philanthropy, to which they attributed their visit, had a powerful effect on them, and awakened a train of ideas which were either entirely new, or had long lain dormant in their minds. They soon formed the project of communicating their views and feelings to others ; and we believe that, at this time, a correspondence is opening with the Protestants in every part of France, with a view to form a general and useful organization of the whole body, in order to revive the long-persecuted interests of true religion, and extend them on every side ; but they feel their need of the advice and assistance of the Society in the commencement of their efforts ; and are disposed, in return, to co-operate in all the measures which may be recommended as likely to promote our great object. What these measures ought to be, becomes therefore an important subject to be considered. Probably the Directors will coincide in the conviction which this visit to France has produced in our own minds,—That, depending on the blessing of God, the Bible, and an Evangelical Ministry, are the principal things requisite to promote the cause of the Redeemer in that country ; and it will probably be the distinguished honor of the Missionary Society to be the means of distributing the word of God, in a very extensive degree, through France and its dependencies, which appear to be now nearly destitute thereof ; and this one circumstance will impress upon it a character of usefulness, which will

afford to the mind a source of perpetual joy and thanksgiving. It is also hoped, it will be in their power to find out and recommend to the Brethren in France, some ministers, whose knowledge of the peculiar doctrines of the Gospel, and experience of their power, may fit them for eminent usefulness; but so great is the want of suitable ministers in these populous and extensive regions, that, without an interposition of Providence in a way at present unknown, there must long remain a great deficiency in this respect. To lay the foundation of supplying this, as far as circumstances permit, it may probably be of essential service to select a few young men of the French nation, whose hearts may be inclined to the service of God, for the purpose of giving them such full and appropriate instructions as may fit them for the Christian ministry in their own country. It appears, moreover, to be a matter of great importance, that a member of the Society, or a friend in close connexion with it, should reside in Paris, for the exercise of his ministry, among the Protestants there; whose number is estimated at from 30 to 40,000; and who it is feared, are deplorably ignorant, as to the nature and effects of the religion which they profess. It may be necessary, in the first instance, to conduct the service in the English language; but the principal design is, to preach eventually in that of the French; not only to Protestants, but to Catholics also. This measure appeared so important in its nature, so honorable to the society, and so essential in various views to the interests of religion throughout France, that the persuasion has been indulged, that the friends of the So-

ciety in England would cheerfully extend their liberal aid to support it; and on this ground, the Members of the Deputation have instituted an enquiry concerning the price of one of the churches, well adapted for this purpose; the result of which, we expect very shortly to lay before the Directors.

Another means for promoting the success of the Gospel in France, we conceive would be the circulation of various Protestant works, explaining and impressing the leading principles, and beneficial effects of Christianity; and especially by a publication of the nature of the Evangelical Magazine; the profits whereof should be applied to the relief of the widows of Protestant Ministers in that country; or to the education of young men for the ministry; as may appear best. On these grounds the adoption of the following Resolutions is recommended to the Directors:—

1. That the measures already taken for the translation of the Essay, and its circulation by sale, as well as the printing and sale of the New Testament, be confirmed.

N. B. 2000 of each are ordered; the cost of which will be about 115l.

2. That the Committee be authorized to direct the following books to be printed and circulated by sale, for account of the Missionary Society, viz.

	£. s. d.
5000 Bibles and Testaments, which will cost about	625 0 0
5000 Watts's 1st Catechisms, which will cost about	8 0 0
5000 do. 2d do.	30 0 0
5000 Assembly's Catechisms	25 0 0
4000 New Testaments in the Italian language	100 0 0
2000 of the Essay do.	70 0 0
	848 0 0

3. That a Committee be formed for taking into consideration the best means by which a Periodical Publication, similar to the Evangelical Magazine, could be formed and conducted in France.

4. That an application be made for six suitable persons to be sent over to England, to receive instructions under the patronage of our Society, with a view to the exercise of the Protestant Ministry in France.

5. That an Address from our Society to the Protestants in France, tending to call forth their exertions in the cause of the Redeemer, be formed by the Committee of Correspondence.

6. That the Rev. Samuel Tracy be appointed the Agent of our Society in Paris, for six months to come; and that he be considered as having acted in that capacity from the commencement of his arrival in that city.

(Signed by order of the Committee.)

Answer to a Question.

[Continued from page 374.]

NUMBER III.

SOME reasons will now be assigned, why God does not convert and save all the human race.

The question supposes, that some men will be left of God to go on in sin and perish. This is confirmed by the holy scriptures. Our Lord hath said, 'Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' 'They that have done good, shall come forth unto the resurrection of life, and they that

have done evil, unto the resurrection of damnation.' He will say unto some, 'Depart ye cursed, into everlasting fire, prepared for the devil and his angels,—and these shall go away into everlasting punishment.'

It is not from any inability in God to renew and save all, that any are left to perish in their sins, for all hearts are in his hands, and nothing is impossible with him. 'He hath mercy on whom he will have mercy, and whom he will he hardeneth.' Nor are any left to perish, through a defect in his benevolence. 'God is love.' His benevolence is rendered unquestionable by the gift of his Son, the provision of an infinite atonement, and his direction that the offers of salvation should be made thro' all the world, unto every creature, without limitation; and by such an administration of government as produces the highest possible happiness in the universe. There can be no want of goodness in God. 'There is none good but one, that is God.' It surely can be no reasonable objection to his goodness, that when mankind reject Christ, and his great salvation, freely offered, and affectionately urged upon them, God does not in every instance subdue their obstinacy, and make them willing in the day of his grace. And it should be kept in mind, that this is the real state of men. They all begin to make excuse, when called upon by the messages of grace. Christ saith, 'Ye will not come unto me that ye might have life.' We ought rather to admire the wonderful benevolence of God, in reclaiming and saving any, after such abuse, and such a discovery of the extreme depravity of the human heart, than to harbor any jealousies of his good-

ness because he does not compel all to come in. There is a wide difference between offering salvation to sinners; and by an almighty act disposing them to receive it, after they have deliberately and ungratefully rejected the offer. It would have been a glorious expression of benevolence in God to have done the former, tho' he had not seen fit to have done the latter.

But if we were unable to assign any reasons why God leaves some to perish, it would still be arrogance in us to conclude that there were not sufficient reasons. It would rather become us to acquiesce in the language of our Lord. 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father, for so it hath seemed good in thy sight.'—Tho' we can by no means fathom the counsels of God, nor pretend to know all the particular reasons of this instance of his administration, yet some valuable ends, which are answered by it, may be clearly seen. A few will be here mentioned.

1. By leaving some to perish in their sins, God makes a most full and impressive manifestation of his justice, greater than could have otherwise been effected. It is true, that the abhorrence of God towards all sin, and his regard to the divine law, have been so manifested by the atonement of Christ, that the justice of God would not have suffered, tho' all had been saved; but then it would not have been manifested in God's dealings with this sinful world, for it cannot be truly said, that the sufferings of Christ were due to him, or that they were a manifestation of distributive justice.

There is no room to question the right which God has, even after an atonement, to leave some to perish; and in such circumstances, a display of justice is peculiarly striking, and expressive of God's holiness. Thus God is willing to shew his wrath, and make his power known, on the vessels of wrath, fitted to destruction: and all the inhabitants of heaven will say, true and righteous are thy judgments, and will cry Alleluia, when the smoke of their torment ascendeth forever and ever.

2. God, by leaving some to perish, teaches his creatures that he will have his grace respected by them.—Mankind have placed themselves, by rejecting Christ, in very different circumstances from those they were in before grace was offered and refused. They are now guilty of sin, not only against the law of God, but also against the dispensation of his wonderful grace. This renders it suitable that they should be viewed in a very different light, and be treated accordingly. Their sins against the transcendent glory of divine grace, are not only an infinite aggravation of their guilt, but they form a *new species of wickedness*, distinct from their disobedience to the law of God, and of a nature more base, ungrateful and malignant. It is such a kind of wickedness as the fallen angels never committed, and as never before appeared in the universe; for none ever before sinned against redeeming mercy, and the offers of a gracious pardon for rebellion against God. It is therefore a species of sin, which never had been punished, so as to manifest God's peculiar abhorrence of it. Disobedience and rebellion against the law and authority of God, had been punished in the fallen

angels. Their sufferings declare the wrath of God for that description of sin, but not for sins committed against redeeming love. For the same reasons for which it was necessary and suitable, that the fallen angels should suffer for their rebellion, that the law of God might be respected; it seems proper, that there should be examples of God's peculiar displeasure at unbelief, that the grace of God might be respected by his creatures. It was suitable in the eyes of infinite wisdom and rectitude, that this should take place. This serves to exhibit the dignified nature of the dispensation of grace, and shows that tho' God is gracious and merciful, he is not regardless of himself, nor of his mercy; but will be respected, and will have his grace respected by his creatures.

3. The unyielding nature of a sinful spirit had never before been ascertained, by actual experiment, and clearly exhibited to creatures. The fallen angels never had the offers of mercy, and it was not known to creatures, that they were so utterly depraved, but that the offers of grace and motives of infinite importance, might have prevailed on them to have returned to God; and so the justice of God in their punishment could not be seen in its full strength and lustre. But the offer has been made to man, and motives of infinite weight have been presented and it is now ascertained by actual experiment, in the case of those under the instructions of the gospel, who are left of God to go on in sin, that a sinful spirit is too obstinate to be reduced by any motives, or offers of pardon and acceptance. The implacable nature of sin is made clearly manifest. It is no longer questionable whether the

carnal heart is so inimical to God, that it can never be subject to his law. As this shows the extreme malignity of a sinful spirit, and its irreconcilable aversion to any proposals, which a holy God can make, it very greatly illustrates the justice of God, in dooming evil angels, as well as men, to never ending misery. It becomes evident, that their hearts are such that they never could be reclaimed, but by the all conquering and irresistible power of God, and that they are fit, only to be consigned to hopeless misery.

4. God in leaving some sinners to go on in their wickedness and perish, makes a most glorious display of the prerogative of divine sovereignty, beyond any thing of the kind which had ever before been set in the view of his creatures. He exercises, before the eyes of all intelligence, his sovereign right to dispose of sinners as he pleases, for the purposes of his own glory, either as vessels of mercy, or of wrath. This had never before been exhibited by example. This is a striking manifestation, that God considers the sinner as having forfeited all good—as being in the hands of a righteous Judge, and that he himself is under no kind of obligations to spare him. He may therefore use him in any way that shall be most for his own glory and the good of his kingdom, either as an example of justice or of grace. This sovereignty is also further manifested, in giving some the offers of mercy, while a knowledge of the gospel is withheld from others. In all this the language of his proceedings is, 'Hath not the potter power over the clay, of the same lump, to make one vessel to honor and another unto dishonor?' If God renewed all, this glorious

display of divine sovereignty would not have been made.

5. Another valuable end which is obtained by God, in leaving some to go on in sin and perish, is the peculiar display which this makes of the riches of his grace to those whom he renews, and chooses to be the vessels of his mercy.—If God had renewed and saved the whole of mankind, it might never have been so strongly felt by creatures, that there was no kind of obligation on God to the sinner, to convert him; and that he was at perfect liberty, even after an adequate redemption had been provided, either to apply it or not apply it, to the salvation of the sinner, as should appear good in his sight.

Nor could this grace have appeared to such advantage, had all been saved, for want of the striking contrast exhibited in the different treatment which the vessels of wrath, and of mercy, respectively receive from the hand of God. This idea appears to have deeply impressed the mind of the apostle Paul, when he said, "What if God, willing to shew his wrath and make his power known, endued with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of his mercy which he had afore prepared unto glory." Isaiah also gives us the same idea from the mouth of God. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men which have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and

they shall be an abhorring unto all flesh."—Thus the distinguishing exercise of grace makes a peculiar display of the riches of divine mercy, towards those who are saved.

From the whole it is conceived, that it is made plain, that the atonement is infinitely full—that God in his invitations to sinners, and in his solemn declaration, that he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live, is consistent with his leaving some to go on in sin and perish—And that there are reasons which may be assigned why God does not convert and save all the human race: Particularly, that the punishment of unbelief, which is a *new and peculiar* species of wickedness, might be exemplified—the justice of God be more fully manifested—that by the exhibition of the unyielding nature of sin, the justice of God in the endless punishment of evil men and angels might be seen in its true glory—that the sovereignty of God, and the dignified manner in which he exercises his grace might be known—and that the exceeding riches of his grace towards the redeemed, might appear as they are.—In all these respects, God illustrates his own glorious perfections, in the view of his creatures, and enriches them with the knowledge of himself, by leaving some to go on in sin and perish; and in proportion as he brings himself into view, he adds to the everlasting blessedness of his whole kingdom. The wisdom and goodness of God are also displayed, in adopting a measure calculated to produce so many valuable ends, and creatures are effectually taught the firmness and stability, with which the Most High proceeds in his administra-

tions of government.—These are great and valuable ends, which we see are answered by the sovereign dispensations of grace and justice among men. So many reasons for this way of proceeding are made known to us; perhaps more may be seen by a sufficient attention to the subject, and probably many more will be discovered by the people of God, in the world to come. But how many reasons God has for these proceedings, no finite creature can determine. ‘Canst thou by searching find out God, canst thou find out the Almighty to perfection?’ Finally; the things which have been noticed, in attending to this important question, are calculated to impress our minds with the infinite mercy of God, in producing an all-sufficient atonement, and freely offering salvation to us all—with our infinite obligations to Jesus Christ, for the things he has done and said to purchase mercy for sinners—with the awful wickedness and inexcusable-ness of the impenitent and unbelieving, whose blood must be upon their own heads—with the mercy of God, in reclaiming any from their obstinate perverseness, to himself—with the indispensable duty of all who hear the gospel, to repent and believe without delay—with the reasons which sinners have to tremble at their guilt and danger—and with the peculiar obligations of those whom God has renewed, and adopted into his family, to admire distinguishing grace, and be constant and zealous in his service. And let the world admire the compassion, and obey the gracious exhortations of God, who says, ‘As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his

way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?’

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An explanation of the eleventh chapter of the Revelation.

[Continued from page 388.]

PART II.

PROCEEDING to the proposed explanation, and making only those very concise and general observations which shall be supposed sufficient to illustrate, and confirm the subjects suggested, we have, ver. 1. the direction of the angel, *Rise, and measure the temple of God, and the altar, and them that worship therein.*—As the subjects contained in this chapter, and generally through the whole book are expressed in figurative terms, it is of peculiar importance justly to conceive the primary import of them, and then to accommodate this to the subject proposed, which will communicate to us their true signification. Is it not well known, that the *temple* was an edifice erected in Jerusalem for the worship of God according to his own appointment? The *altar* was an appendage to the temple, and essentially necessary for the performance of the *temple* service. Here the sacrifices were offered, and devotional exercises attended. In the temple the priests taught the people out of the book of the law, and Christ preached the gospel of the kingdom. The temple, at the dedication of it, was filled with the glory of God. This was the place of his most gracious residence. Here he manifested himself, heard the supplications and received the praises of his people. For these reasons it was called holy, and mount

Zion on which it was erected was the holy hill, and Jerusalem in which it stood was the holy city. The temple, we are taught in the New Testament, was a type of the church. *Know ye not that ye are the temple of God. For the temple of God is holy, which temple ye are. The building, the church, groweth into a holy temple in the Lord—for a habitation of God thro' the spirit*—Is it not evident from this, that by 'the temple, the altar, and those who worship therein', we are to understand the church of Christ Jesus, consisting of the true worshippers of God, who offer spiritual sacrifices acceptable thro' Jesus Christ?—By the *measuring* of the temple and altar, we are taught, that the church is precisely circumscribed and limited, is distinctly separated from the world, is peculiarly reserved for God, and the subject of his constant protection and care. *The Lord knoweth them that are his.* Ver. 2. 'But the court', or yard where the common people assembled. 'which is without the temple, leave out and measure it not.' As by 'the temple,' &c. we are to understand those who worship God in spirit, so by 'the court' we are to understand superficial and formal worshippers of him; by 'not' measuring this, it being given to the Gentiles, we are taught that those nominal professors were abandoned to the superstitious and idolatrous spirit of Gentilism, which should predominate and reign in them. According to this explanation, we have the universal, visible Christian church divided into two parts; one represented by 'the temple and altar'—denoting the true church, consisting of spiritual worshippers of God—The other by 'the court,' denoting worshippers

of God by profession, but idolatrous Gentiles in spirit and practice, or antichrist in his whole extent.—This direction of the angel introduces the grand subjects of the little book, which may be exhibited in the following order.

I. *The Gentiles treading the holy city under foot, or the superstitious and idolatrous spirit of Gentilism displaying itself in the visible church.*

PRESUMING that the idea designed to be communicated by the term, will be sufficiently understood, that we may possess that comprehensive view of the subject contained in the Revelation, it may be remarked, that it is addressed to us by a different representation, Chap. 12. ver. 17. In the preceding part of that chapter, the church, from the commencement of the gospel dispensation, is represented by 'a woman with child, travailing and in pain to be delivered,' expressive of her ardent desire and strenuous efforts to propagate and give establishment to the religion of Christ.* By the 'great red dragon' are we not to understand the heathenish Roman empire, or the Roman power? By his standing 'before the woman to destroy her child as soon as it was born,' the exertions of the empire to suppress and prevent the prevalence of the Christian religion? By the 'war in heaven, Michael and his angels fighting, and the devil and his angels,' have we not represented the severe conflicts between Christian confessors aided by the power and grace of Christ, and heathen powers stimulated by the

* Perhaps Constantine, and his elevation to the imperial diadem, might be particularly intended.

old serpent the devil, one to effect the conversion of the empire to Christianity, the other to obstruct it? By the devil's '*not prevailing,*' have we not signified the unsuccessfulness of heathenish efforts to prevent the prevalence of Christianity and the actual conversion of the empire? By his being '*cast out into the earth,*' the humbled and degraded state of heathenism after this revolution? By the '*serpent's casting out of his mouth water as a flood,*' after the woman, that he might cause her to be carried away of the flood, have we not represented the incursions of the southern nations upon the empire, instigated by Satan, to subvert the Christian cause? By '*the earth's helping the woman, opening her mouth and swallowing up the flood,*' have we not signified the mild and favorable disposition of the savages, who instead of overturning the church as they had overturned the state, were absorbed by the Christians, embracing their faith, professing their religion and incorporating with them? This brings to the subject, or period, under consideration. The vision proceeds, ver. 17. '*And the dragon was wroth with the woman and went to make war with the remnant of her seed, which kept the word of God, and have the testimony of Jesus Christ.*' Of this, it is supposed, the following summary contains the true import. The devil, by the suppression of heathenism or idolatry, being visibly deposed in the Roman empire, and exiled from court, to the savage nations of the earth, and being disconcerted in his artful stratagem to subvert Christianity, by instigating the barbarous nations, thro' his instruments, to overturn the empire, turned into an angel of light or put

on a religious mask to effect it: He enticed Christian professors to adopt the superstitious customs and idolatrous rites of the new converts to the faith, and actually succeeded in his enterprise to establish the idolatrous spirit and religion of heathens in the visible church.* Having fortified this acquisition, and being angry with the woman, he went to make war with the remnant of her seed, for the constancy of their faith and their steadfast adherence to the religion of Christ. To give us the most impressive idea of this engine, this messenger of Satan, to blaspheme God, and vex and distress his people; the apostle addresses to us a full portraiture of him, Chap. 13. in the figure of a monstrous '*beast rising up out of the sea, having seven heads and ten horns, opening his mouth in blasphemy against God, his tabernacle, and them that dwell in heaven,*' or the temple and its worshippers, and making '*war with the saints.*' And to give us a view not only of the horrid impiety and cruelty of the Christian religion Gentilized, but also of the captivating influence of it upon those whose names were not written in the Lamb's book of life, we have it pourtrayed, Chap. 17. in the figure of a fascinating '*harlot,*' gaily attired, '*making all nations drink the wine of her fornication,*' or superstition and idolatry, and herself '*drunk with the blood of saints, and the martyrs of Jesus.*'—Thus we have the Gentiles treading the holy city under foot, or antichristianism displaying itself

* Though heathenish customs had been adopted by the church before the subversion of the empire by the barbarians, yet did not an idolatrous spirit obtain much greater influence by that event?

in the visible church.—Let us now consider,

II. The witnesses prophesying in sackcloth.

Who are these two witnesses? is a question which hath often been proposed, and to which various answers have been given. The two testaments, say some. Two of the ancient prophets, say others. Some say, two eminent martyrs; and others, the two great reformers, *Luther* and *Calvin*. But will not an examination of the passage itself demonstrate, not only that no one of these is the true answer, but what the true answer is? The character of witness or witnesses, relates to doubt or controversy, and it is the office of witnesses to exhibit the truth and reality of fact. They exist, consequently, only where controversy subsists. These are Christ's witnesses, and the contest is about the question, What is truth? or, Who is king and head of the church? Christ claims the office, and antichrist, as God, will sit in the temple of God. It is the province of the witnesses to testify in favor of the supremacy of Christ, and against antichristian usurpation. The text accordingly represents them as appearing at the same time. When the Gentiles began to tread the holy city under foot, or antichrist to arrogate the prerogatives of Jesus Christ to himself, the witnesses bare testimony against it. They continue for the same term, forty and two months, or twelve hundred and sixty days, or years. When antichrist shall cease to blaspheme, the witnesses will cease to prophesy. The witnesses cannot consequently be understood of any who lived before antichrist existed, nor after he shall expire. Nor of any, unless they appeared

to bear testimony against him at the commencement of his blasphemy, and shall continue their testimony through the whole term of his usurpation and influence, twelve hundred sixty days, or years. But this never was, nor will it ever be, applicable to any two individuals of the human race.—This compels us not only to admit that the two witnesses are not any two individual persons, but suggests to us who they are, *The worshippers in the temple*—Those who embrace the genuine doctrines of the gospel, and attend its holy institutions.—Unless we view them in connection with the context, they are introduced in an unusual manner, very abruptly, and without any prognostics by which they might be known. But the text speaks of them as already produced and exhibited; and where is this unless in the temple, the altar, and those who worship therein? Do not these remarks sufficiently evince, that by the two witnesses we are not to understand any two distinct persons, but that *church of the living God, against which the gates of hell shall never prevail, and which is the pillar and ground of the truth*. As by the Gentiles, the beast, the man of sin, or by whatever name antichrist is designated, we are not to understand any one particular person, but a certain character continued through many successive generations, so by the witnesses we are to understand a descriptive body or society, composed of many individuals and continuing from age to age thro' the appointed time of their testimony. Some of these from their distinguished ability, fortitude, zeal, and the energy of their testimony, may now more eminently be called *the witnesses* than those

who are weak in faith and babes in Christ. They are called two, this being the least number which the scriptures admit as sufficient to substantiate a fact, and which they consider as sufficient for every such purpose. By the mouth of two or three witnesses shall every word be established.—It has indeed been remarked, that the eminent advocates of the truth, have often appeared as Christ sent forth his disciples, by two and two; as *John Huss and Jerom of Prague, Luther and Calvin, &c. &c.* This notwithstanding, the witnesses are not to be confined solely to this number.—It is said they shall ‘*prophecy*’; not that it shall be their office to predict future events, but to teach, reprove and exhort, as the word is frequently used to signify in scripture. As sackcloth was the known symbol of adversity and trouble, it is said they shall *prophecy in sackcloth*, importing that the term of their testimony should be one continued scene of affliction and sorrow. We have next a description of their prerogatives. ‘*These are the two olive trees and the two candlesticks.*’ As Zerubbabel and Joshua preserved the worship of God after the Babylonish captivity, so these shall preserve the cause of Christ through the time of the great apostasy. And for their prerogatives, they have the powers and privileges of Moses and the prophets. ‘*They shut up heaven that it rain not, turn water into blood and smite the earth with plagues, as oft as they will. If any man hurt them fire proceedeth out of their mouths,*’ they denounce God’s wrath and judgments against the persecutors of his people. They possess the characters and powers and answer all the purposes to the cause of

God, that the most eminent saints and prophets did in their time.—Let it only be added concerning these witnesses, that as we had the Gentiles treading the holy city* under foot in the 11th chapter, the dragon who persecuted the woman, Chap. 12. displayed, Chap. 13. in a monstrous beast, which blasphemed God and persecuted his people, and in Chap. 17. in the mother of harlots intoxicating all nations with superstition and idolatry; so we have the witnesses prophesying in sackcloth, in the woman fleeing into the wilderness, Chap. 12. in Chap. 14. in the ‘*hundred forty and four thousand which stood with the Lamb on mount Zion, of whom it is said, ‘They were not defiled with women,’* not contaminated with the abominations of the mother of harlots, the corrupt and idolatrous churches; ‘*for they are virgins,*’ chaste and fervent in their affection to Christ. ‘*These are they that follow the Lamb whithersoever he goeth.*’ Immovably attached to their Lord

* It is rather difficult to determine the precise meaning of the Gentiles treading the holy city under foot. Does it import the depression and persecution of the witnesses by antichrist? or, The great apostasy of nominal professors from the faith once delivered to the saints? Does not the expression, *But the court leave out and measure it not,* possess the power of a strong antithesis, implying, that the temple or church was not abandoned to antichristian superstition? Is not this much more agreeable to the doctrine of the scriptures, which uniformly represent God as extending a constant and tender care towards his peculiar people? By the holy city are we not consequently to understand the same as the court, the visible church, consisting only of nominal professors who were abandoned to idolatrous superstition?

and guide, they follow him by faith, in holy constancy, fortitude, zeal and patience, through cruel mockings and persecutions, bonds and imprisonments, over mountains and thro' deserts, into dens and caves of the earth.—We may next consider,

III. The duration of this scene, the Gentiles treading the holy city under foot, and the witnesses prophesying in sackcloth.—This is so clearly ascertained in the scriptures that it admits of no illustration, unless it is in the mode of computation; as, if it be computed by years, it is *three years and a half*; if by *months*, it is *forty and two*; and if by *days*, it is *twelve hundred and forty*, each of which, reckoned prophetically, a day for a year, will give the term of twelve hundred and sixty years. For so long a time should the Gentiles tread the holy city under foot, the dragon persecute the seed of the woman, the beast wear out the saints of the Most High, and the mother of harlots, the apostate and idolatrous church, intoxicate all nations with the wine of her fornication, her spiritual adultery, her superstition and idolatry. Thro' this extended period should the witnesses prophesy in sackcloth, the woman, the church; be in the wilderness, in retirement, in poverty and distress, and the chaste and faithful spouse of Christ follow her Lord and guide in great tribulation, supporting the doctrines of his word and the purity of his institutions.—But when did this term commence? a question which hath occupied the inquisitive, and exercised the pens of the learned and ingenious; but which, it is presumed, will not be fully resolved, until, with other mysterious events of divine providence, it

shall be explained and answered in heaven. Let the following general observations upon it only be added. This mystery of iniquity began to work in the days of the apostles, in the pride and ambition of Christian pastors and professors, but was retarded in its progress by the edicts and persecutions of the Roman power; but when the empire became Christian and those restraints removed, they enjoyed the protection and favor of the state, imbibing more copiously the spirit of the world, they availed themselves of the opportunity to increase their claims and secure their prerogatives.—When the empire was conquered and, as it were, new peopled by the northern nations, who embraced the Christian religion, to accommodate it to the taste of the new proselytes they multiplied heathenish customs and superstitions, an idolatrous spirit was more deeply rivetted and its influence more extended.—The mystery of iniquity was not yet matured. Antichrist was yet in embryo. As the decline from the faith and the corruption of the church were gradual, it is impossible to fix the precise point of time when the man of sin arose. If the observation of Dr. Mosheim be just, that in the sixth century, probably toward the close of it, the opposers of episcopal usurpation and corruption retired from *Italy* to the vallies of *Piedmont*; if these were the place prepared for the woman, and this her flight into it, we must fix the date about the year 600. If we are to judge of it by analogy, comparing it with that dispensation of Providence to which it is often referred, the captivity of the Jews by the Babylonians, it commenced and will terminate at different periods.

—The proclamation of the bishop of Rome to be universal bishop, about the year six hundred, was a notable epoch in the church. If we suppose that antichrist as God, then sat in the temple of God, and compute the twelve hundred sixty years from that period, they will expire about the year eighteen hundred sixty. So the investiture of the pope with *Italy*, or St. Peter's patrimony, as it was called, about the year seven hundred and fifty, was another very distinguishable event in the history of the church: and if we reckon the term from this date, it will expire about the year two thousand. But which of these, or whether either of them be the event especially in the view of the prophecy, it is presumed, cannot be determined by mortal men. As the subject is involved in great obscurity, it sufficiently intimates, that it would not be useful but injurious to the church, that a more particular revelation should be given of it. So much as divine wisdom foresaw would be for the benefit of the church, and answer the great purposes of a divine revelation, is exhibited, and more we ought not to desire.—Let us now consider another important part of the prophecy,

IV. The slaughter and resurrection of the witnesses.

AND when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war upon them and overcome them and kill them, &c. &c. ver. 7.

13.—Critics observe that the expression, *When they shall have finished their testimony*, is not simply a defective, but an erroneous translation. That instead of rendering it in past, it ought to have been rendered in future time, 'While they shall perform, or when they

'shall be about to finish their testimony.' This makes the subject more natural; it being more unnatural, that the beast should make war upon them and kill them *after they had finished their testimony* and ceased to torment him, than that being exasperated by their testimony, he should make war upon them to suppress it, and relieve himself of the torment.—If we read the passage, *When they shall be about to finish their testimony*, the sense will be, In the latter part of the time that the witnesses shall testify against the usurpation, blasphemy and tyranny of the beast, he shall make war upon them, and overcome them and kill them, &c. Do not the expressions which contain this important and yet obscure prophecy intimate, that the scene drawn in it, would open and terminate before the testimony of the witnesses should be completed? That it would also be a period in their prophecy peculiarly afflictive and distressing? Before they prophesied in sackcloth, but now war is made upon them, they are overcome, slain, and their dead bodies exposed to public reproach and shame. May we not consider this prophecy as especially relating to the posterity of those remonstrants against antichristian usurpation, who retired from Rome and Italy in the sixth century, and settled themselves in the valleys of *Piedmont*; and from whom proceeded those who were called *Waldenses*, *Albigenses*, and *Leouists*, and who in the eleventh, twelfth, and thirteenth centuries had become so numerous and pointed in their protestations against antichristian corruption, that they alarmed, and excited the wrath and vengeance of the papal see; which therefore per-

secuted them with menaces and excommunications, deprived them of civil immunities and privileges, interdicted all social intercourse with them, and finally waged war upon them, raising and sending huge armies against them, which practised the most horrid cruelties upon them, until being overcome and their country desolated, they fled to various parts of Europe, especially to Bohemia, where many embraced their doctrine, which produced new persecutions, wars and desolations, until, in the issue, by the united force of the emperor and the pope, they were every where visibly suppressed. Thus the witnesses were overcome and killed. This scene opened in the thirteenth, continued thro' the fourteenth, and ended with the fifteenth century.—Ver. 8. *'And their dead bodies shall lie in the streets of the great city' of Rome, or the Roman empire, 'which is spiritually called Sodom,' for its voluptuousness and corruption of manners, 'and Egypt' for its cruelty and oppression, 'where also our Lord was crucified' in the persecution of his children and people, as he will in the great city in the persecution of his disciples and followers.—Ver. 9. 'And they of the people and kindred and tongues and nations,' the various citizens of Rome and the subjects of the empire 'shall see their dead bodies three days,' prophetically years, 'and an half, and shall not suffer their dead bodies to be put in graves,' denying them the common privilege of sepulture, and exposing them to public reproach and shame; treating the witnesses and their cause, in their depressed and abject state, with the utmost indignity and contempt. Perhaps three days and a half may be specified to shew the great dispo-*

portion between the term of their suppression, and the time that they should be supported in testifying against the blasphemy and tyranny of antichrist; but as three days and a half to three years and six months, or as three years and a half to twelve hundred sixty years. As three days and a half is the longest time that a dead body can ordinarily be supposed to continue without putrefaction, it may also be used to signify, that tho' the church should be reduced to a state the nearest to irrecoverable extinction, yet, through the vigilance and effectual interposition of her Lord and head, she should not see corruption.—Ver. 10. *'And they that dwell upon the earth,' the worshippers of the beast and his image, 'shall rejoice,' or exult, 'over' the witnesses in their afflicted state, 'and shall make merry and be glad,' that the witnesses were dead, and they should no more be 'tormented by them.'—Ver. 11. 'And after three days and a half,' at the moment that the worshippers of the beast supposed the dead bodies of the witnesses would begin to putrify and turn to dust, 'the spirit of life from God entered into them,' they revived, and not only came to life, but 'stood upon their feet,' possessed of such strength, that they assumed an erect posture, indicating that they should now vindicate their cause, testify against and torment the beast and his worshippers, to their surprise and confusion.—Ver. 12. 'And they,' the witnesses, 'heard a great voice from heaven saying unto them, Come up hither,' sensibly experiencing divine interposition, and were secured from their enemies by divine and civil protection and favor, and this in the view of their persecutors and to their great surprise and*

regret.—Ver. 13. ‘*And the same hour*’ at the same time that the witnesses experienced this special protection, which secured them from the malice of their enemies, ‘*there was a great earthquake,*’ a mighty convulsion, ‘*and the tenth part of the city fell,*’ in which there was a serious revolt from the church, ‘*and in the earthquake,*’ or convulsion, there were seven conflicts and bloody battles, in which there ‘*were slain of men seven thousand,* and the remnant’ those who survived ‘*were affrighted,*’ filled with consternation and terror, ‘*and gave glory to God*’ by submitting to his providence and ceasing from their cruelty and persecution.—Supposing this prophecy of the resurrection of the witnesses to relate to the reformation, by *Luther, Calvin* and other reformers, in support of the hypothesis, the following very general observations are briefly submitted to consideration.

1. The events of that period correspond with the several parts of the prophecy. Previous to the reformation, the witnesses, the opposers of antichristian usurpation, were the most reduced that they were at any period in the history of the church. They were visibly suppressed. This was an occasion of great public joy and congratulation to the pope and his devotees. This however was of very short continuance. Soon the witnesses, in *Luther* and other reformers, appeared to testify against the corruptions of the church, and the impiety and tyranny of the pope, with great fortitude and zeal. They were preserved by the signal interposition of providence and the patronage of civil power and princes.* There

* One very singular event respecting *Luther*, related by *Dr. Robertson* in

was a great concussion, or shaking in the empire and the church, great animosities, severe contests and bloody battles in which many were slain. These issued in the establishment of protestanism, when the witnesses ‘*stood upon their feet.*’ By this a tenth part of the city fell, the church suffered a great diminution of her extent, and the authority, terror and revenues of the pope were greatly reduced.

2. This corresponds with the time specified in the prophecy. Perhaps a superficial perusal of the prophecy may have produced a belief, that this scene completed the prophecy of the witnesses and the reign of antichrist; but will not a more critical examination give us a different view of it. Should we not reflect, that the witnesses rise in the same character in which they were slain, as witnesses? Does not this imply, that

his history of *Charles fifth, emperor of Germany*, so forcibly occurs to mind on this occasion, that I cannot suppress a brief narrative of it. The pope exasperated by the declamations of *Luther* against him, resolved to terminate them by a violent effort. He accordingly sent an armed force to apprehend and put him to death. The *elector of Saxony*, being informed of this, privately dispatched a party to seize and conduct him to a strong castle. By this seasonable artifice, he was rescued from the evil to which he was devoted; and for three years, if I mistake not, effectually secured and secreted. His disappearing in this sudden manner filled his friends and enemies with great consternation. He availed himself of this secure retreat to prosecute the work of reformation which he had commenced, by publishing many pieces to vindicate the truth, and expose the tyranny and vices of the clergy, to the no small joy and confirmation of his friends, and the regret and confusion of his persecutors, tho’ neither of them knew where he was.—How really was this like ascending to heaven in a cloud!

the term of their testimony had not yet expired, that the days of their mourning were not yet ended, nor the beast destroyed? In the earthquake only a tenth part of the city fell; it consequently yet stood in great strength. The scene also existed in the prescribed period. It should exist while the witnesses performed, or were about to finish, and yet within the time of their prophecy: and the reformation; so adverse to the interest of the beast, and favorable to the cause of the witnesses was remote from every period from which the reign of antichrist hath been computed. If we reckon from seven hundred fifty-six, when the bishop of Rome became a temporal prince, the latest date, it gives us a term of much more than half the whole time. If we compute from six hundred, when he was proclaimed universal bishop, it removes the distance much further; and if the real date be earlier, which may not be improbable, considering that God's tho'ts are high above the tho'ts of men, as the heavens are high above the earth, it will extend the distance so much further, and bring it so much nearer the period, when the witnesses shall not prophecy in sackcloth any more.

3. This application is supported by subsequent facts. It was observed in the preceding remark, that the terms imported a continuation of the contest. The scene itself suggests the power and success of the beast, the suppression of the witnesses, and the abject state of their cause; with their revival and establishment to the astonishment of their foes. This implies that the controversy was not yet decided: That antichrist persisted in exercising his usurped and impious power, and the wit-

nesses continued to remonstrate and testify against it. And hath not the state of Christendom, from that period to the present time, been a continued demonstration of it? What persecutions hath antichrist since raised to destroy the witnesses? What artful stratagems hath he devised, what mighty efforts hath he made, to subvert the protestant cause and recover his diminished authority and influence? And to what vigilance, fortitude, zeal and activity, have the followers of the Lamb been called to prevent it?

May it not also be observed with propriety, that the period of the reformation, appears to have been the grand crisis of the controversy between the beast and the witnesses, or the mystery of iniquity and the persecuted and weeping cause of Christ. Antecedent to that event the dragons had persecuted the seed of the woman with unremitting cruelty and rage. The flood-gates of infernal malice and resentment had been opened upon them. The beast wore out the saints of the Most High with pains and tortures; and they being forsaken and desolate sat on the ground. Zion said, in the spirit of despondence, The Lord hath forsaken me, and my Lord hath forgotten me. But her cries and groans entered his most gracious ear. He then awoke as a man out of sleep, and began to make bare his holy arm for her salvation. He then began to turn her captivity to her relief and joy, and the chagrin and confusion of her foes.—Analogous to all his dispensations, in similar cases, he hath continued to protect and will support her. As he then eminently began to avenge his church of her adversary, by what signal interpositions of his

providence, hath he been disconcerted and confounded, and she rescued, defended and preserved? And now she is comparatively exalted, and he is humble and bro't low. Do not the signs of the times, constrain us to believe, that the way is rapidly preparing for her final and complete deliverance from him, and the period fast approaching, when he shall be so totally destroyed, that place shall be found for him no more at all; when the witnesses shall exchange their ashes for beauty, and their sackcloth for the garments of joy and praise? Whether the preceding be a true exposition and application of the prophecy, and if it be, whether it be sufficiently manifest from this illustration of it, shall now be submitted to the consideration of the candid and judicious. It shall only be added, that this important, and affecting scene, concludes the contents of the little book.

(To be continued.)

PEREGRINUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Meditations on Psalm lxxvii. 3. I remembered God and was troubled. Designed to illustrate the question, "How is it, that the things of religion should meet with such diverse moral feelings, at different times, among mankind."

NUMBER I.

On the moral feelings of believers.

LONG experience teaches, that pious men do not, uniformly, have the same sense of religion. At one time, this important subject appears to engage the whole man. At another, it has little visible impression on their minds. They sink into strange

stupidity, negligence and unfaithfulness. Then they reflect and tremble, and wonder what they have been doing. The world gaze on the change, and ask, *What is the matter now? What has befallen these zealous people?* Such a scene presents a mystery which men cannot easily solve. But the scriptures will explain the difficulty, and remove it on rational principles: "I remembered God and was troubled." "True, might the Psalmist say, great inconsistency appears in my moral conduct. The reason is, I do not set God constantly before me. When He is before me, I feel a solemnity which sensibly flows thro' all my thoughts, words and actions. I make his holy law my delight. It is my meditation all the day. But when God is out of sight, then, alas! I become insensible of religion; join with the world, and fall into trouble." Such was the case of the Psalmist. And as human nature is the same, and Christian experience similar, in all ages, this case will account for the different frames in which we find ourselves. The character of God, when clearly in view, will put a religious solemnity on all objects; but when it is not, the things even of religion appear indifferent. To see the force of this statement, it will be necessary to observe, That God's moral character consists in perfect holiness: *He loves righteousness and hates iniquity.* He has given a law which perfectly harmonises with his holy nature, and which admits of no moral exercise but holiness. This is evident from the uniform language and whole tenor of the scriptures. To correspond with such a rule of moral exercises, God has formed us with the capacity for moral

action. We can perceive objects as they are set before us, and have a choice with respect to them—and we have a judgment of right and wrong, as applied to moral conduct, termed the conscience, which, when properly informed, will always dictate in favor of holiness. Hence, let God's true character be bro't into view, and his holy law plainly set before us, conscience will readily appear on their side. Let us conduct in conformity to this *holy rule*, and we shall feel as conducting with consistence. But let us deviate from the law, and conscience, on reflection, will as readily condemn us, yea severely censure every such deviation.

Such is the general capacity of mankind. They are capable of convictions when the truths of God are fairly exhibited before them. In addition to the above, believers are *born of God*, being renewed by his spirit in the spirit of their minds, which gives them a spiritual discernment and relish for divine things. This qualifies them for feelings and convictions to which natural men are strangers. The disposition of the heart in believers being in a good measure attuned to holiness, they can feel the holy nature and force of religion. When therefore, the things of God are brought into view, they must feel according to the moral state in which the objects of religion find them. To instance

On the one hand: Should the believer be considered in an ordinary state of obedience, and no impending judgment nigh, yet the character of God must appear every way solemnizing. The divine superiority is calculated to inspire him with humility and self abasement. "I have heard of

thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job xlii. 5, 6. Perhaps no consideration is better adapted to convince us of our nothingness before God, than this of his independent greatness and superiority. Such was the effect it had on Job under his trials; it silenced all his complaints, and such must be the effect on every honest heart.

The consummate perfection of God's moral character as holy, will show the believer his deficiencies and unworthiness. "*Holy, holy, holy* is the Lord of hosts. Then said I, Wo is me! for I am undone; because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isaiah vi. 1—5. The law of God, as above stated, may be considered as forming a perfect glass to ascertain moral exercises. It requires a perfect persevering obedience on the penalty of endless punishment. True, repentance and faith are admitted as conditions of life through Jesus Christ the mediator. However, it is on this ground that these exercises be the offspring of holiness. They must have their seat in the heart renewed and sanctified by the spirit of God. The law, therefore, will point out all the defects, unfaithfulness and spots of believers. Who then, alas! can look into it and not tremble?

The same view will wake up the spirit of devotion. "And Moses made haste, and bowed his head toward the earth and worshipped." Exod. xxxiv. 8.

On the other hand: Should impending judgment hang over us, the feelings of believers will be thoroughly alarmed. At first view this may seem a paradox.

Why should the remembrance of God disturb the breasts of his dear children? Do they not rejoice to have him before them? They do. Still they are not exempt from very great anxieties and dread. They cordially believe the religion of the scriptures. They know that God is as *holy* as these sacred writings represent, and will carefully fulfil all his promises and threatenings. This makes every honest heart tremble. "My flesh trembleth for fear of thee, and I am afraid of thy judgment." Psalm cxix. 120. Who, alas! can stand before Jehovah! The heavens are not clean in his sight.

When God lifts up his hand, it is natural for believers to be jealous of themselves, lest they have imbibed the hypocrite's hope, being sensible of the exceeding deceitfulness of the human heart. They themselves are not exempt from its treachery. They are likewise sensible, that darkness and afflictions do not spring out of the dust. There is a holy superintending providence over all events, especially their moral conduct. These judgments, then, must have a cause. The cause may be some great sin in believers themselves, which must be removed, before they can have ground to hope the hand of God will be withdrawn. All which will rouse them to tremble and inquire, "Lord, is it I?" They will tremble, at least, if they have been unfaithful.

The believer may, also, have acted such a part as to give fears that he must be separated from God in the coming state. "Cast me not away from thy presence." Psalm li. 11. This thought is truly insupportable.

He is also jealous lest he may have acted so as to be disappoint-

ed in the enjoyment of some future good, which he had been anxiously expecting. This was feelingly verified in the case of Moses at the waters of strife. He ardently wished to lead Israel into Canaan: But God denied his request. "I besought the Lord at that time, saying, O Lord, thou hast begun to show thy servant thy greatness—I pray thee, let me go over and see the good land that is beyond Jordan—But the Lord was wroth with me for your sakes, and would not hear me." This eminent servant of God did not honor his sacred name at the waters of strife, and it was followed with such fatal consequences. One misstep is of a serious nature.

The Christian again trembles, lest he have used the favors of heaven so ungratefully as to be deprived of the future use of them. Such was the instructive case of David respecting his children. He committed adultery and murder. And tho' God forgave his sin, yet, to vindicate the *rights of society* and *justice*, he sent such evils into the family of David, that ever after he had but little satisfaction in his house. God can easily embitter any enjoyment of ours, whenever we abuse the favor.

The believer trembles, likewise, in a view of Zion, lest God withdraw his spirit and leave her to languish; while sinners are hardened to destruction. According to the word of God we cannot live without the Holy Spirit. His departure, then, to a believer is worse than death. "Take not thy Holy Spirit from me." Psalm li. 11. "And the piece whereupon it rained not, withered." Amos iv. 7. The believer is ready to apprehend the scene rising before him. "That as mer-

cies have been abused, so, perhaps, Zion is about to experience a season of dreadful darkness, barrenness and persecution. Her ways must mourn, because they come not up to her solemn feasts!" A more painful consideration to a benevolent heart can hardly be realized. It must give feelings which no one can imagine, unless he have the spirit of Jesus Christ. "Perhaps, too, unbelievers have sinned away their day of grace, and must be vessels of wrath fitted to destruction." Who can think of this and feel unconcerned? The benevolent Jesus could weep over such exposed objects; and must not all others who bear his image? How can any pretend to be of his family, and yet not actuated by his spirit? "If any man have not the spirit of Christ, he is none of his."

The believer has one more consideration for trembling, of as serious a nature as any mentioned. It is this: The blood of others may be found in his skirts. Thro' unfaithfulness we may be instrumental of the damnation of others. The friends of Christ, when careless and lukewarm, may be guilty of such wickedness. Unfaithful ministers, parents, friends and neighbors, may contract such criminality. Hence, when God frowns, the believer may well say, "It is possible that thro' my misconduct and unholy walk, some precious immortals must lie down in everlasting burnings!—I must give account to God, and, alas! their blood may be required at my hand!—Who, Oh, who! can stand before God with such a load as this! Deliver me from blood-guiltiness, O God, thou God of my salvation." No wonder David trembled! No wonder believers tremble, when they remember

God. They wake up from a scene of slumbering and unfaithfulness, and find the Lord their God before them, having his rod, and will not let the disobedience of his people go unpunished—neither the hypocrite to escape his vengeance. Thus the *remembrance of God* must be alarming to awakened and backsliding Christians at all times, but more especially when his judgments are abroad, and when his spirit revives his work. In the last case it is no uncommon event for persons who have professed to be Christians for years, to lose their hopes, and tremble a while in expectation of lying down in sorrow. The obvious reason is, They had forgotten God—and now he stands before them to bring their conduct to a thorough remembrance.

The same reason may be given, why Christians make no greater progress in godliness. However lamentable, yet it is a serious fact, that the friends of God sometimes appear to make little or no advances in the divine life. They slumber with the foolish virgins, and exhibit such characters as to bring a wound on the cause of the Redeemer. They wander, and by and by fall into trouble. Why is it so? They do not *remember the Lord their God* as always before them.

The same cause, next to fallen nature, may be assigned for the backsliding of professing believers—the little improvement of talents and privileges for God in the Christian world—and for the awful troubles which arise in consequence. When God is out of sight, we are laid open to all the deluding snares of sin, Satan and the world. These never fail to improve the opportunity as presented, to lead us out of the path

of holiness. In such an exposed situation the proficiency of Christians cannot be great. They need the whole armour of God.

Besides : This forgetfulness of God must cut off the believer from all pleas to excuse his unprofitableness in religion, and fasten the blame wholly on himself. Why is he not more holy and weaned from the world?—more faithful to God and men?—and more like one who is a humble candidate for the holy and delightful employments of heaven? The mischief is, his eye is turned off from God, the centre of attraction, and is deeply captivated with diverse vanities. Hence, when the *remembrance of God* returns, he has nothing to say: He sinks into trouble.

An important question may arise here, which it will not be amiss to answer. "Why is not the believer, in his *remembrance of God*, utterly overcome with despair? He has no excuse for his sin, and he is exceedingly criminal." The answer is, "He would be overwhelmed, were it not for the consideration, *There is an advocate with the Father, even Jesus Christ the righteous.*" This is his resort, his sheet anchor to support his spirits under present troubles. The same will be his support and defence in the day of judgment. Otherwise, he would sink into the glooms of endless despair. Such an anchor is sufficient; it is sure and steadfast, and entereth into that within the veil, where no evil can intrude. If so, how ungrateful must be all forgetfulness of Christ in believers, and all disrespect shewn to his person and interest! How ought Christians to live, Christ living in them!

Finally; the same cause will account for the visible state of the

church in the past, present and future ages of her trial. When God is *remembered*, she on the whole eminently prospers. But this cannot be said of her when she forgets her Lord and Redeemer.—In times of revival she is greatly agitated, humbled, amended and enlarged. Previous to a state of prosperity, she has trouble like the billows of the ocean. How great these will be, preceding the millenium, the prophet represents in this descriptive scene; Zech. xii. 10. "And they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for an only son; and shall be in bitterness for him, as one is in bitterness for a first-born. And in that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn every family apart—All the families that remain, every family apart, and their wives apart." What now would be the shock, were the *remembrance of God* thoroughly impressed on the minds of Christians every where? I believe, it would open a scene before the world as surprising as ever has been since the church was first planted on the earth. Would we escape the storm, we must set God always before us, and live as becomes the gospel. Then the *remembrance of God*, instead of giving pain, will begin a heaven of holy enjoyment, which will increase, and ripen up into the full enjoyment of God in his blissful presence forevermore.

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Explication of Proverbs xxi. 18—

"The wicked shall be a ransom

for the righteous ; and the transgressor for the upright."

FEW passages in the holy scriptures have oftener been proposed for explication than this. It contains two clauses, which are evidently of the same import ; the idea being expressed in different language to give it the more emphasis and weight. In some parts of the inspired writings, especially in the book of Psalms, repetitions of this kind are not uncommon.—It will be necessary in the first place to ascertain the meaning of the word *ransom*. This word, as used by the inspired writers, generally means a price paid for redemption. Thus Christ is said to give his life a ransom for many—and to give his life a ransom for all. The idea communicated is this—Christ gave his own life, as a price paid for the redemption of sinners. No person can be said to be given as a *ransom* for another, unless he be improved as a mean of working deliverance, safety, or redemption for another.

The way is now prepared to state the great difficulty contained in the passage under consideration—How can the wicked be a ransom, a substitute, or a mean of bringing about the redemption of the righteous?—How can the transgressor be improved to advance the good, yea the eternal salvation of the upright? If we can give rational and scriptural answers to these questions, we can solve all the difficulties which can be proposed from the passage before us.

The wicked do not atone for the sins of the righteous, as Christ has done, by his sufferings and death—neither do they ever intentionally pay any price, not even the least, to bring about their redemp-

tion. The precious life of Christ was given a ransom ; and he did it voluntarily—he was moved to do it from love, from his infinite compassion. The wicked are improved as a ransom for the righteous, they pay prices for their redemption, when they do not mean so, neither do their hearts think so. They are in God's hands—they are his property, and he often improves them to promote the temporal and eternal happiness of his dear people. In his providence, he has made it appear, that their property, their talents, and their lives, are at his disposal, and that he has a right to make use of them for the preservation, the safety, and the enlargement, of his holy and spiritual kingdom on earth. Numerous as the wicked have been in the past ages of the world, and numerous as they are now, and as they probably will be in ages to come, God will not eventually lose honor and glory by them. He will make it appear that he was wise in their creation, and in permitting their apostacy and perseverance in rebellion. He will make the wrath of man praise him. That the wicked are given a ransom for the righteous, or improved as a mean of promoting their safety, and bringing about their redemption, will be proved by adverting to instances recorded in sacred history. These instances are numerous ; the following only will be mentioned.

1. The Egyptians were given a ransom for God's people, the descendants of Abraham. It is truly wonderful to meditate on the wisdom, power and sovereignty of God in this instance. He made use of the labor, the property and the lives of this heathen people for the good of his chosen people.

the Jews. He gave the Egyptians plenty, that the church might be supported through their means, and by their hands; and that in this way the former might become a ransom for the latter. Doubtless God had power to preserve and support Israel in the land of Canaan; but to make displays of his holy sovereignty, he chose that they should be fed and nourished in Egypt. Infinite wisdom devised means to accomplish this,—and the means were such as Israel would never have thought of. Joseph, the favorite son of Jacob, was hated and sold by his brethren, to be carried as a slave into Egypt, to prepare the way for that heathen people to make out a ransom for the righteous. Here God gave him favor, and brought him before the king. It was so ordered in providence, that Pharaoh should have very extraordinary dreams, such as greatly troubled him, and that Joseph should give such an interpretation of them, as deeply to impress the mind of Pharaoh with its truth. In consequence of which Pharaoh gave orders, that the seven years of plenty should be faithfully and industriously improved in laying up stores; which, as it afterwards appeared, were to be improved as a ransom for God's people. To preserve the church was the great end providence had in view, in disposing the Egyptians to labor and toil so abundantly, and to heap together such vast treasures of wealth. God made Pharaoh esteem and admire Joseph, which paved the way for the treasures of the heathen to be opened, and voluntarily opened, for the support of a people among whom God had set up his holy and spiritual kingdom. Here we behold the wicked paying a price for the

preservation of a kingdom, in which they did not wish to be interested. A holy and sovereign God gave their labor, and their wealth, a ransom for the righteous. In the chain of events, to which I have now alluded, and which brought salvation to the church, there were many links, in themselves mysterious, and painful beyond all expression; but Joseph saw, in every one, the hand and the wisdom of God. He acknowledged it to his brethren, when their minds were perplexed and embarrassed, in reflecting on the base and criminal part, which they had acted. *“As for you ye thought evil against me; but God meant it unto good, to bring to pass as at this day, to save much people alive.”* Joseph plainly intimated as much, as that the labor and wealth of the wicked and idolatrous Egyptians were given a ransom for Israel.

For the same purpose their *lives* were eventually given. Pharaoh, after beholding a series of miracles, exhibited in most pointed judgments against himself, was cut off and all his host, for the sake of God's chosen people. It is true nothing more came upon them than what they deserved, and fully deserved; yet they were cut off, at this time, for the sake of the righteous—they were given a ransom for them. In this light the Psalmist celebrated their destruction, in the 136th Psalm—*To him which divided the Red Sea into parts; for his mercy endureth forever. And made Israel to pass through the midst of it: for his mercy endureth forever. But overthrew Pharaoh and his host in the Red Sea: for his mercy endureth forever.* Here the awful event of overthrowing Pharaoh and his host in the Red Sea, consisting

probably of many thousands of souls, is called a manifestation—a display of God's mercy. How could this be? It may be answered, they were given a ransom for the righteous. *Their destruction was the salvation of God's people.* In the 43d chapter of Isaiah this event is spoken of in language, which perfectly corresponds with the plain and literal sense of the portion of scripture, now proposed for explication.—*For I am the Lord thy God, the holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore, will I give men for thee and people for thy life.* When we hear God saying to the church, as we do in this passage, *I gave Egypt for thy ransom, Ethiopia and Seba for thee—and that because thou art precious, I will give men for thee, and people for thy life*—when we hear God saying this to the church, we need not hesitate in determining how the wicked shall be a ransom for the righteous, and the transgressor for the upright.

2. The ancient inhabitants of Canaan were given a ransom for God's church. Though numerous and powerful, God made them feel, as if they had no strength to stand before Israel. Rahab, the harlot, acknowledged to the spies before the children of Israel made their appearance, that their land, their wealth, their cities which, perhaps, they had been hundreds of years in building, and even their lives, were given by God to Israel. She had heard of God's giving the wicked a ransom for the righteous, and adverted to instances which had come to her knowledge,—and she had faith that he would do it again.

This was truly the case, though she, with her house, was saved by faith. It ought, however, to be observed, that the Canaanites, by their gross idolatry and wickedness, deserved all this. The iniquity of the Amorite was full, and a holy and sovereign God gave all they possessed to his people—not because his people had deserved it, for to *them* it was a display of marvellous grace.

3. While the greatest part of the Canaanites were cut off for the sake of the church, some were left to prove them, and to promote their redemption in this way. This part of God's wonderful providence is mentioned in the 3d Chap. of Judges. *Now these are the nations which the Lord left to prove Israel by them, (even as many of Israel as had not known all the wars of Canaan; only that the generations might know to teach them war, at the least, such as before knew nothing thereof;) namely five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwell in Mount Lebanon, from Mount Bal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.* Thus a holy and sovereign God saved some of the Philistines alive for the sake of his people, to be instruments of trying and proving their faith. Strictly speaking, these very nations that were *saved alive*, as well as those which were cut off, were given a ransom for the righteous. God made use of them for the good of his people. How unsearchable are his judgments, and his ways past finding out!

4. The scriptures furnish us

with instances of God's plunging the wicked into the same evils, which they had maliciously plotted to bring on the righteous; and, in this way, they are given a ransom for them. In the reign of Ahasuerus, the Persian, a decree was obtained, and ratified by the king, that on a certain day all the Jews should be slain by the sword. This being a decree of the king, and sealed with his signet, it appeared impossible, in the eye of reason, to prevent its execution. But a holy God prevented it; for on the very same day in which the Jews were to be cut off, their wicked enemies were given a ransom for them. The righteous were delivered out of of trouble, and the wicked came in his stead.

In the days of the prophet Daniel, a similar event took place. The enemies of Daniel obtained a decree, which was designed to bring about his destruction; but the very same decree effected their own destruction. Righteous Daniel was delivered out of trouble, and the wicked came in his stead. *And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives, and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.* Here we see God gave the wicked a ransom for the righteous.

5. The scriptures speak of a time, when all the wicked, in every part of the world, will give place to the righteous. God will give this whole earth to his people. To prepare the way for this, it is probable that thousands and millions of the wicked will be cut off. In many instances, they

probably, will be the executioners of each other. Nation will rise up against nation, and they will bite and devour one another. The meek will inherit the earth. The wicked will be given a ransom for them, or, in other words, the wicked will be removed from their possessions to make way for God's people, the church. Therefore, it is said in the 37th Psalm—*For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.* Most strikingly is the same idea expressed in the prophecy of Daniel—*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* The time is coming, when it will appear to be emphatically true, that the wicked are given a ransom for the righteous, and the transgressor for the upright. The wicked are now making many improvements by which the righteous are now benefitted and will be more peculiarly so in the days of the millennium, when the wicked will not be seen on the earth.

6. In the solemn day of accounts, it will appear that all things were made to subserve the interest of the Redeemer's kingdom, and this will be enjoyed by the righteous. The Lord hath made the righteous and the wicked for himself, and by them he will glorify himself. And as the righteous are interested in his glory, it may be said the wickedness of the wicked will be over-ruled for the advancement of their future happiness and glory. All things

will work together for the good of God's people. In the great day, the righteous will see the following words of the apostle verified—*All things are yours : whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.*

LEVI.

Religious Intelligence.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

AS cold water to a thirsty soul, so is good news from a far country. Men whose hearts delight in praying for Jerusalem, will rejoice in her prosperity. Knowing that the good people in different parts of New-England, have for several years contributed liberally for the support of missions to the new settlements and to the heathen ; and believing it will gratify their feelings, gladden their hearts and stimulate to future exertions ; it has been tho't expedient to communicate for publication the following statement of facts and circumstances relating to the religious interest of this part of the country.

The military grants, so called, included in the counties of Onondaga and Cayuga, is a tract of country about seventy miles in length and fifty in breadth ; and contains probably at present about 30,000 inhabitants, who have settled in this country in the course of about twelve years. Before the first of October last, there was one respectable minister of the Dutch reformed church and a

number of Baptist elders settled on this tract ; but none of the Congregational or Presbyterian order. On the sixth of October I was installed over the church of Christ in this town, by a council of Congregational and Presbyterian ministers. On the fifth of January last the Rev. Hugh Wallis was installed over the church on the west hill in Pompey. And on the second instant the Rev. Nathan B. Darrow was ordained over the church in Homer.

In each of these places the churches are respectable for numbers, their confessions of faith are distinguishing on the doctrines of grace ; and they have been unanimous in their calls to their respective pastors to settle with them. And the societies in those towns have presented competent terms of support to their respective ministers. The councils on those ordination occasions were harmonious among themselves on the important points of the Christian religion ; and, in their examinations of the candidates they entered with precision into their experimental acquaintance with the truth and power of religion, as well as into their doctrinal knowledge and sentiments in theology.

The appropriate exercises on those occasions were solemn and interesting, especially to those more immediately concerned, and many of the dear children of God were filled with great joy for what they saw. There was experienced, as I trust, at those times, a good degree of the divine presence—of the spirit of love and prayer ; and many will praise God to all eternity for the wonders of his goodness and grace which he has manifested amongst us. To view the wilderness which so lately sat solitary now eminently be-

come a fruitful field—to consider the yell of beasts and savage men succeeded by the heavenly and harmonious praises of God and the Lamb—to view churches formed, ministers settled and all conducted with religious order, peace and love, must present an animating and grateful prospect to the distant beholder. It certainly warms the hearts of those of us who have been eye-witnesses of these things. “The Lord hath done great things for us, whereof we are glad.”

Notwithstanding it be a truth that God worketh all things according to the counsel of his own will, yet he works by such ways and means as best to answer his purpose and most fully to bring into view his character. We have no reason to believe that these pleasing circumstances would have taken place as they have, if it had not been for those important missionary efforts which have been made in our country. Many who have contributed for the support of missions may now view numbers of their friends, brethren and children uniting with them in the same religious observance of prayer, public worship and ordinances of the gospel. This they could not have done had they withheld their contributions or restrained their prayers on missionary subjects. These circumstances were viewed so important and the account of them so acceptable to the pious readers of the Magazine, that the Ecclesiastical Council at Homer on the 2d. instant voted unanimously, “That, to gladden the hearts of our Christian brethren with a view of our religious prosperity in this part of the country, the Rev. David Higgins make out and forward to the Editors of the

“Connecticut Evangelical Magazine, a succinct account of the installation at Aurelius and Pompey and of the ordination in this place, to be published by them if they see cause.” In compliance with the foregoing vote, I make to you the statement of these animating events concerning the growing state of religion amongst us. And I would further add, that there are already formed in the above mentioned tract of country, three presbyterian and fourteen congregational churches, all of which I believe to be in a state of flourishing harmony.

But notwithstanding our present prosperity, there is still room and great calls for missionary assistance on this ground. Many churches and societies are yet incompetent to support gospel preachers; and two or three ministers who are fixed to particular places can do but little, in their occasional visits abroad, over such an extensive territory. The success which has attended past exertions, and the uniform fervor of gratitude expressed by the good people in these settlements, we hope may have a claim on the future exertions, benevolence and prayers of our pious friends in the old settlements, and especially on those who have a principal agency in the direction of the missions.

That missionary exertions and prayers may yet abound more and more, and that success may attend all such exertions, is the prayer of your friend and servant in Christ,

DAVID HIGGINS.

Aurelius, State of N. York,
Feb. 14, 1803.

Extract of a letter to one of the Editors, from his correspondent in Rutland (West Society) Vermont, dated February 17, 1803.

“THE Lord has of late made and is now making surprising manifestations of his love and power among us, in subduing the hearts of sinners to the sceptre of Jesus. The attention of people is greatly called up to the things of religion. It is such a time as I never saw before. We have conferences almost every evening, in one part of the parish or another. Our meetings are solemn—There are no outcries—but it seems like the “still, small voice.” Numbers of those who, to appearance, were the farthest from religion, are now rejoicing in God. Sometimes the work seems as if it would carry all before it. Opposition has been made in various ways, but, as yet, to appearance, has been totally in vain. In Pittsford, the town north of this, a similar work began about six months ago—since which time about 100 have made public profession of religion, in that place.

The first visible appearance of this work among us, was about the middle of November. In January, upwards of 20 joined with the church, and more than a dozen stand as candidates for admission. Thus, after 18 years of deadness and darkness, we have really a time of refreshing; for when the Lord builds up Zion he

appears in his glory.—We need the prayers of Zion, and rest assured of them if she is not upon her lees.”

POETRY.

COMMUNICATED AS ORIGINAL.

On the uncertainty of Life.

1. **W**HEN the glad sun illumes the east,
And pours the morning ray,
The blushing rose perfumes the air,
And beautifies the day.
2. But e'er he gains the midway line,
The flower is crop'd and dies;
Its fragrance lost, its beauty gone,
Beneath the foot it lies.
3. Thus thoughtless man speeds on his way,
Unmindful of his doom;
But one short hour arrests his course,
And hurls him to the tomb.
4. With anguish'd hearts, from earthly joys
Sinners reluctant go;
And urg'd by justice deep they plunge
In endless, hopeless woe.
5. But rest in hope, ye pious few!
And trust a faithful God;
Your sinful natures shall be cleans'd,
Wash'd in a Saviour's blood.
6. You'll leave these empty, fading scenes,
And fly to worlds above;
There ever dwell at God's right hand,
Absorb'd in joy and love.

Donations to the Missionary Society of Connecticut.

	D.	C.
A friend of missions,	40	
Solomon Everest of Symsbury,	100	
A friend of missions,	3	50
	<hr/>	
	143	50

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

Vol. III.]

JUNE, 1803.

[No. 12.

Attempts to propagate the gospel among the Indians in New-England, &c.

[Continued from p. 370.]

NUMBER VIII.

CHAPTER II.

NEAR the close of the preceding number an account was given of the first conference of Mr. Eliot, and his companions with an assembly of Indians in the vicinity of Roxbury; and of the encouragement he met with to pursue the work he had begun. This first visit was on 28th of October, 1646.

Upon the 11th of November following, they gave the Indians another meeting by appointment, and found a larger company met together than before. Mr. Eliot began first with the children, and taught them these three questions and answers: Q. 1. Who made you, and all the world? A. God.—Q. 2. Who do you expect should save you from sin, and hell? A. Jesus Christ. Q. 3. How many commandments has God given you to keep? A. Ten.

He afterwards preached about

an hour to the whole company concerning the nature of God, and the necessity of faith in Jesus Christ for the procuring his favor. He informed them likewise of what Jesus Christ had done, and suffered for the salvation of sinners, and what dreadful judgments they must expect, if they neglected the salvation which was now offered to them. The whole company appeared very serious; and after sermon, liberty being given them to ask any questions for their information; an old man presently stood up, and with tears in his eyes, asked, "Whether it was not too late for such an old man, as he, who was near death, to repent, and seek after God?" Another asked, "how the *English* came to differ so much from the *Indians* in their knowledge of God, and Jesus Christ, since they had all, at first, but one Father?" Another enquired, "How it came to pass, that sea water was salt, and river water fresh?" Another, "That if the water was higher than the earth, how it comes to pass, that it does not overflow all the earth?" Mr. Eliot and his friends spent several hours in an

swering these, and some other questions, and in the evening returned home; the Indians telling them, that "they did much thank God for their coming, and for what they had heard; they were wonderful things to them."*

Upon the 26th of the same month, they met the Indians a third time; but the company was not so numerous as before, because the Powows had dissuaded them from coming to hear the English ministers, and threatened others with death; but those, that were present appeared to be very serious, and seemed to be touched with Mr. Eliot's sermon. Two or three days after this meeting, Wampas, a wife, and sage Indian, with two of his companions, came to the English, and desired to be admitted into some of their families: He brought his son, and two or three other Indian children with him, begging they might be educated in the Christian faith, which the English granted. At the next meeting all that were present, offered their children to be catechised and instructed by the English.

Mr. Eliot's care for the spiritual good of the Indians appeared in the clearest point of light by the pains he took, as speedily as his other labors would permit, to translate the bible, and other books upon religious, and moral subjects into their language. I do not learn, from any writings in my hands, at what time he began to translate the sacred scriptures, or any other books upon divine subjects: But as schools were instituted at an early period, after the commencement of his mission; it seems probable that they were sup-

plied soon, not only with his grammar, but with catechisms, and other small treatises in their own tongue. Translating the bible was a work of great labor; but great as it was, he was willing to endure it for the spiritual benefit of his Indians—detesting the doctrine of the Romish church, that "ignorance is the mother of devotion"; and fully sensible, how necessary it was, that the natives should have the holy writings in their hands, that they might make better progress in acquiring Christian knowledge, and so be under better advantages of becoming rooted and grounded in the faith.

Mr. Neale observes, that Mr. Eliot translated into the Indian language, primers, catechisms, the practice of piety, Mr. Baxter's call to the unconverted, several of Mr. Shepherd's compositions, and at length* the bible itself, which

* There appears to be a difference between Dr. Mather, and Mr. Neale, with respect to the time of translating and publishing the above books. The latter seems to represent, that a number of small books were translated, and published, before the bible was completed and printed. Dr. Mather's words are, "The bible being justly made the leader of all the rest, a little Indian library quickly followed: For besides primers and grammars, &c. we quickly had the Practice of Piety in the Indian tongue" &c.

It seems rather improbable, that when schools were set up, as they were at an early period after Mr. Eliot's mission began, he should neglect for eighteen years, or more, to publish for the use of schools, as well as private families, any small books of divinity in the Indian language, as he was so good a master of it, and so heartily engaged to promote their instruction and edification. It is rather to be supposed, that Dr. Mather, through inadvertence, made a mistaken representation—error, from which it may be presumed, few, or none, who write much, are,

* Neale's hist. of N. England, vol. 1. p. 244.

was printed the first time, at Cambridge, near Boston, in the year 1664 : and, a little after Mr. Eliot's death, a second time, with the corrections of Mr. John Cotton, minister of Plymouth.

Mr. Eliot was very sensible of the importance of schools, to promote the great end he had in view. He quickly procured this benefit for the natives. Many of them made laudable proficiency in reading and writing ; and some of them applied themselves to the study of the learned languages—were admitted into Harvard College ; and one of them was graduated. By the advantage of schools, and the assistance they obtained from the missionaries, sundry of them were, after a season, qualified to be profitable instructors of their countrymen.

Mr. Eliot deemed it necessary, as soon as might be, to take the Indians off from their wild way of living, and bring them into a sort of civil society. The general court therefore, by his application, gave those who were early instructed by him, some land to build a town upon, which they thankfully accepted, and called it by the name of Noonatomen, or as Mr. Hutchinson writes it, Noonanetum, or as others, Nonantum,*

at all times, wholly exempt. Mr. Neale appears to have been under good advantages to make a just statement of facts in respect to Indian affairs, as he was a gentleman of good ability, and had before him, when he wrote, sundry compositions upon Indian affairs ; not only those of Mr. Eliot, but those of Messrs. Shepherd, Whitfield, Mayhew, and others, who were original writers.

* The language of the Indians, from Piscataqua to Connecticut, was so nearly the same, that they could tolerably

that is, as some interpret it, *Rejoicing*. This was a noted saying of Mr. Eliot, and frequently quoted, "The Indians must be civilized as well as, if not in order to their being, christianized." He endeavors therefore to draw them from their savage, barbarous, and wandering way of life, to civility and regular government. He brought together as many as were willing to be civilized, who agreed on several laws, which prohibited with what they judged suitable penalties, an idle, sauntering life—indecent appearance in respect to habit—cruelty of men to their wives, and unchastity ; and required the contrary good qualities and habits.

The general court being willing to encourage the Indians further, made the following order concerning them, dated May 26th, 1647.

"Upon information that the Indians dwelling among us are, by the ministry of the word, brought to some civility, and are desirous to have a court of ordinary judicature set up among them ; it is therefore ordered by authority of this court, that one or more of their magistrates, shall once, every quarter, keep a court at such place, where the Indians ordinarily assemble to hear the word of God, to hear and determine all causes, civil and criminal,

well converse together : † But being divided into distinct clans, or tribes, and not having the use of letters, nor much commerce with each other, they formed, as might be expected, different dialects, in different tribes : E. G. Nuppaw, Duppaw, Ruppaw, signifies the *Sun*—Attik, Ahtooque, a *Deer*—Winnit, Wirrit, *good*—Pum, Pumme, *oil or fat*, in several dialects. †

† *Hutchinson's hist. Mass. v. 1. p. 479.*

† *Mat. Mayhew's narrative, in Mag. nat. B. vi. p. 50.*

not being capital, concerning the Indians only; and that the Indian sachems shall have liberty to take orders, in the nature of summons, or attachments to bring any of their people to the said court; and to keep a court of themselves every month, if they see occasion, to determine small causes of a civil nature, and such smaller criminal causes, as the said magistrates shall refer to them; and the said sachems shall appoint officers to serve warrants, and to execute the orders and judgments of either of the said courts; which officers shall, from time to time, be allowed by the said magistrates in the quarter courts, or by the governor: And that all fines, to be imposed upon an Indian, in any of the said courts, shall go, and be bestowed towards the building of some meeting house, for education of their poorer children in learning, or other public use, by the advice of the said magistrates, and of Mr. Eliot, or of such other elder, as shall ordinarily instruct them in the true religion. And it is the desire of this court, that these magistrates, and Mr. Eliot, or such other elders as shall attend the keeping of the said courts, will carefully endeavor to make the Indians understand our most useful laws, and the principles of reason, justice and equity, whereon they are grounded; and it is desired, that some care may be taken of the Indians on the Lord's day."

The ground, on which their town was to be built, being marked out, Mr. Eliot advised them to fence it in with ditches,* and a stone wall, promising that they should be supplied with shovels,

* Shepherd's clear sun-shine of the gospel upon the Indians, quoted by Mr. Neale.

spades, mattocks and crowes of iron for this purpose. He excited them to industry by giving money to those, who wrought the hardest; by which means their town was soon enclosed; and the wigwams of the meanest were equal to those of the sachems in other places; they divided them into several apartments; whereas before, they had but *one* room, and *that* in common to the whole family.

The women began to learn to spin, and to find something to sell at market all the year round. They employed part of their time in collecting, and carrying to market, those indigenous, or natural fruits of the earth, which grow without culture.

The game which they caught in hunting and fishing were articles of commerce; as were also some few manufactures of their own, in the preparing of which they discovered much ingenuity and accuracy.

Some of the men learned such trades, as were most necessary for them, so as that they completely built an house for public worship fifty feet in length, and twenty-five in breadth, which Mr. Wilson, in one of his letters, says, "appeared like the workmanship of an English housewright."*

Several of them wrought with the English in hay-time and harvest; but not being inured to steady work of any kind, they were neither so industrious, nor capable of hard labor, as those, who had been bred to it.† Mr.

* Hutchinson's Hist. V. I. p. 163.

† Great caution is to be used in attempting to reduce the Indians to a regular, stated pursuit of the arts of civil life. A sudden transition from a savage state, to that which we term, a state of civilization, could it be effected, might be apt to prey upon the spirits, and produce very unhappy consequences, in

Eliot took pains, as he had opportunity, to instruct them in husbandry; and to excite them to a prudent management of their affairs.

On the third of March 1647, the Rev. Messrs. John Wilson of Boston, John Allen of Dedham, Henry Dunstar, the first president of Harvard College, and Thomas Shepard of Cambridge, with several other English went to Noonanetum; a discourse was delivered, and after sermon they desired, that if any of the Indian women had any difficulties with regard to the Christian religion, they would propose them, either by acquainting their husbands, or the interpreter privately with them. Accordingly one asked, "Whether she prayed, when she only joined with her husband in

respect to health. Must not the Indian, that we would civilize, be allowed, at least for a season, a pretty free use of his fishing line, his bow and arrow, and his fowling piece, and those innocent, active amusements, to which he has been long accustomed? Nature, or contracted habits of this kind, cannot be expelled at once. These customs now mentioned may be intermixed with labor in the field, or work at some mechanic art. It must be a work of time to expel nature, or *habit*, which is a second nature. These observations may apply to those who turn their attention to the study of the learned languages, or of the arts and sciences, if any hereafter should incline to engage in these pursuits. In ancient times, a collegiate building was sequestered at Cambridge for the use of Indian youth. Sundry were admitted into college, and pursued their studies. Most of them, if I mistake not, died before the time came round for receiving the honors of the society. I think but one was graduated. Perhaps sufficient attention was not paid to diet, air, and exercise. It is doubtless of great consequence, that strict regard be paid to each of these; and we may add to cleanliness, which the Indians are by no means distinguished for encouraging, and practising.

his prayer to God Almighty?" Another asked, "Whether her husband's prayer signified any thing, if he continued to be angry with his wife, and beat her?"

At this, and some other meetings, the English gave away clothes to the Indian men, women, and children; so that on a lecture-day, the greatest part of them appeared decently dressed after the English manner.

While these things were doing at Noonanetum, or Nonantum, the Indians about Concord expressed their desires of being civilized, and taught Christianity. They earnestly desired Mr. Eliot to come and preach to them; and addressed the government for a tract of land, either by the side of the Bear Swamp, or on the east side of Mr. Flynt's Pond, to build them a town. About the latter end of February 1647, several of their sachems and principal men met at Concord, and agreed upon sundry laws for their civil and religious government.

They prohibited, by what they deemed suitable penalties,* all powowing, drunkenness, stealing, profanation of the Sabbath, fornication, murder, adultery and unnatural lust, and beating their wives (which, it seems, was a common practice among them).

They resolved to lay aside their old ceremonies of howling, greasing their bodies and adorning their hair, and to follow the English fashions.

They agreed to pray in their wigwams, and to attend to religious duty at their tables.

These, and some other orders of the same nature, were published, and approved by the whole

* Shepherd's clear sunshine, quoted by Mr. Neale. Google

company; and Capt. Willard* of Concord, was desired to be their recorder, and see them put in execution.

Mr. Eliot was very resolute and diligent in his missionary labors among the Indians, and his sphere of action was extensive. Besides this settlement at Noonanetum, and that at Concord, he visited and preached to the Indians at Dorchester mills, Watertown, and other parts of the Massachusetts, and as far as Pantucket falls on Merrimack river. He travelled also into various parts of the colony of New Plymouth, offering to preach the gospel to as many of the sachems, and their subjects, as were willing to hear him.† Many attended to the proposal; but others turned away with disdain, rejecting the counsel of God against themselves, as may be taken notice of in the sequel.

He took frequent journeys, often thro' bad roads in a new country: he exposed himself necessarily, at times, to heat and cold, to storms and tempests, and to other hardships in the wigwams of the natives, where, it must be supposed, the accommodations must be generally mean. In a letter to the Hon. Mr. Winslow, he wrote thus, "I have not been dry night nor day from the third day of the week to the sixth, and so travel, and at night pull off my boots, wring my stockings, and on with them again, and so continue; but God steps in and

* He was father of Rev. Samuel Willard of Boston, vice-president of Harvard College. Concord was settled in 1636. Their first ministers were Rev. Messrs. Peter Bulkley, and Jones. See wonder-working providence of Zion's Saviour.

† Hutchinson's Hist. vol. i. p. 263. Neale, vol. i. p. 249.

"helps. I have considered the word of God in 2 Tim. ii. 3. "Endure hardship as a good soldier of Christ." When he had once entered upon the teaching of the Pagans, it is almost incredible how much time he expended, how much toil he underwent in the prosecution of this undertaking—how many wearisome days and nights rolled over him—how many fatiguing journies he pursued—and how many terrible dangers he was exposed to, but, by the interposition of a watchful providence, escaped.*

The sachems and powows were in general at first, and a great number of them afterwards, inveterate enemies to Christianity. The sachems generally did all they could, that their subjects might not entertain the gospel. Dr. Mather supposes, that in the Massachusetts, and New-Plymouth, they did more to hinder the body of the people from receiving the gospel, than even the powows themselves; tho' the latter had great influence, and used it to the utmost. The ground of this conduct of the sachems was a fear lest the Christian religion should abridge them of the tyranny, which they had accustomed themselves to exercise. They held their people in absolute servitude, and ruled by no law but their will, which left their poor slaves nothing that they could call their own. They now suspected, that religion would put a restraint upon such usurpations, and oblige them to a more equal and humane way of government. Some of them therefore addressed the English, and urged, that no motions about receiving the Christian religion might ever be made to them. When

* Magnalia, B. iii. p. 196.

some of the subjects of a number of them professed the Christian faith, the sachems would presently raise a storm of persecution which beat hard upon the new professors. Some were driven into exile—some well-disposed but timorous persons were tempted to conceal their sentiments in religion—others fled to the English for protection, and others were put to death by the sachems; and nothing but the formidable power of the English hindered them from massacring great numbers of the new converts.*

* Governor Hutchinson, after Dr. Mather, Mr. Matthew Mayhew, and others, observes, that some tribute was paid to support the Indian prince, or sachem. Mr. Mayhew takes notice of several particulars: they expected presents of their subjects, which were counted due debts; they were also entitled to the skins of beasts killed in their dominions, to first fruits, &c. They were much distinguished from their subjects in their manner of living: they appeared in a comparative degree of magnificence; their families and attendants being well clothed with the skins of moose, bears, deers, beavers, &c. The provisions for their tables, as flesh, fish, roots, fruits, berries, corn, beans in great variety and abundance, were always brought by their neighboring subjects; concerning all which they were as void of care as the most powerful prince in the universe.

He also observes, that as the prince was acknowledged absolute lord on the land, so he had no less sovereignty at sea: for as all belonged to him which was stranded on the shore of the sea coast, so whatever whales, or other wreck, of value, floating on the sea, taken up on the seas, washing his shores, or brought and landed from any part of the sea, was no less his own. [*Magnalia*, B. vi. p. 51.]

Mr. Hutchinson gives this account; that Cutshamoquin, a sachem, complained to Mr. Eliot, that some of his subjects were more slack in their tribute of corn, &c. than they were before they professed Christianity; which, Mr.

The powows were no less intent upon hindering the propagation of Christianity than the sachems. Their influence over the people was great. Tho' some of the converts had courage enough to defy the power of these jugglers, yet others were afraid to appear openly against them; and Mr. Eliot relates, that he observed a remarkable difference in their countenances, when the powows were present, and when they were out of the way. But having given, in the second number of this historical essay, a particular account of this order of men, I shall not now add, but refer the reader to what was there related.

Now, if Mr. Eliot's profelytes were hated by the sachems and powows, and treated by them with so much severity, it need not seem strange, that he himself was the

Neale observes, was in part true; for whereas before, the sachem had an absolute disposal of the fortunes of his subjects, they gave him now no more than they thought reasonable. But to wipe off the reproach which Cutshamoquin had laid upon them, those few praying Indians who were present, told Mr. Eliot what they had done for their sachem the two last years, leaving him to judge whether their prince had any reason to complain: at one time they gave him twenty-six bushels of corn—at another time six more—on two hunting days they killed him fifteen deers—they broke up for him two acres of land—they made him a great house, or wigwam—they paid a debt for him of three pounds ten shillings—one of them gave him a skin of a beaver of two pounds, besides many days' work in planting corn all together: yet, they said they would willingly do more, if he would govern them justly, by the word of God. But this sachem, swelling with indignation at this petulant discourse of his vassals, turned from the company and went away in great rage; tho' upon better consideration, he himself professed Christianity not long after.

object of their fixed aversion, when he was using his strenuous endeavours to draw off the people from their old superstitions to a new religion, and to introduce a regular and equitable form of government. The sachems and powows both apprehended, that upon Mr. Eliot's success, there would be a great diminution of their power and wealth: accordingly Mr. Eliot was frequently treated in a contemptuous and rude manner, and sometimes threatened with the loss of life. And it is supposed these men would gladly have assassinated him, had they not dreaded the consequence, a rupture with the English.

Sometimes, in the *wilderness*, without the company or assistance of any *Englishman*, he has been treated with very threatening language by some of the Indian rulers; but God inspired him with so much resolution, as to tell them, "I am about the work of the great God, and my God is with me; so that I fear neither you nor all the sachems in the country; I will go on; and do you touch me at your peril!"

But notwithstanding the opposition made to the gospel by the sachems and powows; notwithstanding the bias of education, which has no small influence upon the minds of most men, particularly the ignorant and superstitious; notwithstanding these and other obstructions, the force of truth, under divine influences, gradually prevailed. In a course of years, several Indian churches were gathered, many congregations of catechumens were formed, and the prospect was so pleasing, that Mr. Eliot and other missionaries were encouraged to pursue, with vigor, the benevolent work.

(To be continued.)

Dissertation concerning the book of Job.

THE canonical authority of this book is sufficiently supported by the honorable mention of Job in Ezekiel, xiv. 14—20.—by the quotation in 1 Cor. iii. 19. from Job, v. 13. and the apostolic reference to his exemplary patience, James, v. 11.—and also by this, that it has been received as a part of the inspired word of God by the Jews, in all ages, who not only have had the best means of determining the genuine books of holy scripture of the old testament, but are also well known to have exercised the most diligent caution on this important subject.

Various are the questions which have arisen concerning this book, among which are the following; viz. When and where lived Job and his friends? Who was the author, or penman of the book? Whether it be a simple narration of facts and events, or adorned with poetic license? What is the moral and religious instruction which it contains, or for what end was it written? Obvious difficulties attend us in attempting an answer to each of the three first of these questions; as we have no contemporary or collateral writers who cast any considerable light on this book, excepting in the references already noticed—and the author has affixed no date to the birth and death of Job, or hinted any thing by which the day in which he lived can be certainly determined; and touching his country, has only informed us that it was the land of Uz. A like obscurity attends the other four speakers who are introduced, and make up an important part of the history. We shall, however, ex-

amine each of the questions by the lights in our possession. And,

I. When and where lived Job and his friends ?

It appears from Gen. x. 23. that Uz was the name of a grandson of Shem. And from the 29th verse of the same chapter we learn that one of his descendants in the fifth generation was named Jobab.

From Gen. xxxvi. 28. with the 1 Chronicles i. 42. we learn that one of the posterity of Esau, was called by this name. Gen. xxxvi. 33. we learn that Jobab, a descendant of Esau reigned in Edom, before any king reigned in Israel; from all which it appears that both *Uz* and *Jobab* were family names in the descendants of Shem. And it is to be presumed that the first of note gave name to the country, stiled the land of Uz. And it has been conjectured, that *Jobab* was the father of *Job*—hence we may suppose that Job was a descendant of Shem, and of Esau, and that his country was in some part of the possessions of the Edomites, called from another of the posterity of Shem *the land of Uz*; at least that he reigned there, for it seems from the accounts in Gen. xxxvi. that, at that time, the kingdom was not hereditary, in one family, but was possessed in rotation, by men of the best family and character.

If the preceding observations are just, it will follow that Job must have lived not long before the age of Moses. And this conjecture is strengthened by the account of his age, in the close of the book. We are there informed that Job lived one hundred and forty years, after his afflictions—and that when he died, he was an old man and full of days. From the representation in the beginning of the book, it appears probable

that his children had arrived to maturity, and were settled in families before his calamity. If so, he must have been at least fifty or sixty years old at that time, which added to the number just mentioned, is about two hundred. Now as “the Lord blessed the latter end of Job more than his beginning” and we are assured that when he died, he was *an old man* and *full of days*, we may suppose him to have lived fifty or sixty years, or perhaps more in the whole longer than those of his generation in common, which will place him somewhere in the time of the sojourning of the Israelites in Egypt, or a little before the time of Moses. Concerning Eliphaz, Bildad, Zophar, and Elihu, we are in a still wider field of conjecture, but from the mention of them in this book connected with the following passages, it is most probable, they were the descendants of Abram, by Keturah, Ishmel, or Esau. See Gen. xxv. 51. chap. xxxvi. 10, 12, 15. chap. xxv. 2. or that Elihu was a descendant of Nahor—see Gen. ii. 21. and Jeremiah xxv. 23.

II. We now proceed to enquire who was the author, or penman of this book? On this, the opinions of the learned are various, such are the following :

1. That it was written by Job's three friends, as some compensation for their injurious treatment of him—Sanctius, and Quidam in Sanctium.

2. Solomon—see Nazianzen, Nicetus, Olympiodorus, Polychron. &c.

3. Job himself—so Pineda, Gregory, Scultetus.

4. Isaiah, from likeness in the composition.

5. Ezra, after the Babylonish captivity—Prideaux Con.

6. Moses—so Origen and R. David Kimhi, and Tirinus, and Pineda.

7. Elihu—Johannes Palmer, minister Northamptonensis, from chap. xxxii. 15, 16. where Elihu seems to address the reader in these words, “they were amazed, they answered no more, they left off speaking—when I had waited, (for they spoke not but stood still, and answered no more.)

It is argued in favor of Isaiah or some other late composer, that that the book abounds with Syriac and Arabic words—to this it may be replied, that Moses either by his Egyptian learning, or his sixty years living among the Medianites, or by both, was undoubtedly well acquainted with the Arabic, which was only another dialect from the Syriac, and probably, in that early period, very little different from it.

The history of Job must have been known among the Jews before the days of Ezekiel, as appears from the passages in that prophet referred to above; chap. xiv. 14. and no period till after that time will so well account for the mixture of Arabic and Syriac, as the days of Moses, or the supposition that he was the penman, or at least, that he reduced it to its present form.

It is reasonable to suppose that some account was preserved by Job, or his three friends, or by Elihu, as both he and they were probably at the head of their respective tribes, as princes, kings or dukes, in the language of those times—see Gen. xxxvi. 29, 43; a course of events so remarkable, would be preserved in the Chronicles of each of them, and especially of Job, and perhaps the passages referred to in chap. xxxii. 15, 16, may be an argument of the same with respect to Elihu.

This will still more easily account for the Arabic and Syriac words found in this book, as on the supposition that the history was enlarged and embellished by some other hand, many of the words and phrases in the original accounts would, no doubt, be preserved, especially if the writer was acquainted with the language, and conversant in the customs of the country.

This leads us to observe that, balancing the arguments in favor of the various hypotheses which have been named, touching the author of this book, probability determines it in favor of Moses, for the following reasons:

1. He lived very near the age and country of Job, (see article 1. p. 4.) the Midianites, among whom he dwelt for forty years, were descended from Abram, by Keturah, Gen. xxv. 2. these were connected with the Ishmalites in trade and business in the time of Joseph, Gen. xxxvii. 25, 27, 28. and Moses was allied to the priest, or prince, the chief of Midian, by the marriage of his daughter; therefore must be supposed not only to be acquainted with the common reports respecting events so remarkable in a neighboring prince, as those related of Job, but also to have the most authentic information, and to be acquainted with the written accounts if any such there were; and we have no room to doubt that the knowledge of events was preserved at that time, by hieroglyphic writing, if not by the characters afterwards employed. But from the expressions of Job, chap. xix. 23, 24. it may be presumed that characteristic or alphabetical writing was even then known in Arabia; but by whatever means the knowledge of these things was

conveyed to Moses, it is reasonable to believe that events so uncommon in a character so distinguished as that of Job, would deeply engage his attention, as a man of learning and piety; and his contiguity of time and place with Job, furnished him with the best advantage to be possessed of the facts; especially if we add to these his extensive learning, and his princely alliance in the family of Jethro.

2. It has been observed by learned men, that most of the animals mentioned in the speech of the Almighty to Job, chap. xxviii. and onward, are Egyptian; and that the description is so just as to imply the author to be well acquainted with the animals he describes.

This in particular is observed of *Behemoth* and *Leviathan*, chap. xl. and xli. supposed to be the crocodile and the hippopotamos, or sea horse—if this be considered as poetical description, it implies a strong argument that the author had lived in Egypt, and therefore, probably, must be Moses.

3. The knowledge of Moses in the Arabic and Syriac dialects, as a man of letters, and from his long acquaintance, first in the court of the prince of Egypt and then in that of Jethro—will easily account for the mixture of those dialects in the various parts of the book, especially if we admit, what is highly probable, that he was acquainted with some accounts of those events written by Job or his friends: add to this, that the principal part of the book consists in a repetition of the words of the several speeches, whose meaning would be much better preserved in their own dialect than in any translation.

4. The life of Moses during

the 40 years which he spent in Midian, was peculiarly adapted to such a work, not only as pastoral and epic poetry, in which this book is principally written, is suited to the life of a shepherd, and the learning of Moses was adapted to such a sublime composition as this book assuredly is, but especially as Moses was a prophet of God, and, in many respects, the greatest of all the prophets and inspired writers of the old testament; and it is admitted that the author of this book must have been divinely inspired.

5. The subject matter of this book is particularly fitted to the condition of Moses, as a man of piety, in a state of exile from his country and people, whom he had left in a state of cruel and intolerable bondage, after having in vain attempted their deliverance; compare Exod. ii. 11—15. with Acts, vii. 20—29.—Moses must be supposed to have been acquainted with the divine predictions to Abraham, respecting the bondage of his seed in Egypt, and their wonderful redemption, and rightly judged himself to be the person designed by God and raised up for their deliverance. His unsuccessful efforts, present exile, and the miserable state of his people, must have plunged him in the deepest distress, and have rendered the history of divine providence towards Job, in his great afflictions and marvellous deliverance, (in many respects similar to the case of himself and his nation) peculiarly suitable to support his heart, and to strengthen his faith in the gracious promises of God; and thus not only comfort him in his painful exile, but also prepare him for the important part for which he was designed by God, in the redemption of his people.

From such topics we are led to the conclusion that it is highly probable the book of Job was composed from authentic memoirs, and reduced to its present form and perfection, by Moses, during his abode in Midian, under the superintending influence of the Holy Spirit.

III. We proceed now to the enquiry, whether the book of Job be a simple narration of facts and events, or narration adorned with poetic license. The concluding sentence in the last head by no means precludes this enquiry.—Such composition is suited to many important purposes, and is far from implying any reflection on the spirit of truth, or its author.—Besides, many other passages in the sacred writings are of this kind; such is the whole book of Canticles, and the parables of our blessed Saviour.

The learned are divided on this head as well as the last, but the decision is not of the greatest importance—the instruction and improvement are the same, on either supposition. The composition and arrangement of the parts will agree to the latter hypothesis—not only as it is composed in poetic measure, but is an epic poem, completely perfect in its kind—this will appear if we consider the place, circumstances and *time* or duration of the action, which need not be supposed to be more than thirty or forty days—the respective parts, the manner in which they are sustained by each of the actors—the exceedingly interesting and important nature of the subject—the hero of the poem—its solemn climax—till the *Almighty* speaks from the impending storm, and brings on the grand catastrophe of the poem.—How uninteresting and insipid are the poems of Homer and Virgil, and

the most admired compositions of uninspired men, when compared with the book of Job!—Other circumstances might be named in favor of the latter hypothesis, but having observed that, on either supposition the instruction and moral are the same—

IV. We shall briefly consider the last enquiry—What is the moral and religious instruction which this book contains, or for what end was it written?

In all divine operations, we are sure that the work is well adapted to the end for which it was designed.—That this book was designed for some important end will not be doubted. We may learn the end for which it was designed by the objects actually obtained, or to which it is evidently adapted.—The apostle James, in a passage alluded to in the beginning of this dissertation, chap. v. 11. addresses the suffering Christians in the following words, “Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.” From this we are led to the following conclusions, viz. that this book gives an eminent display of patience, in the character of Job, and manifests the tender mercy of God to his people, even in their deepest afflictions, and that these were, at least, some of the divine designs in the sorrows of Job. In other words, the sorrows of Job were appointed by God with a view to display the amiable perfection of his own character, in those respects and events where men are most inclined to repine, and charge God foolishly, and also to exhibit the distinguishing nature of true religion in an example of suffering piety under the sharpest trials.

That these ends are accom-

plished in the history of Job, will appear from the following view of the leading facts. This book presents us with a character the most amiable and perfect which is compatible with the present state of humanity—a character supported in high life, in the midst of the temptations attendant on the riches and glories of this world, which, according to the genius of that dispensation were considered as the present reward of distinguished virtue. This character was no less eminent by the testimony of divine approbation, than in the esteem of men.

Satan, the adversary and accuser of the brethren, accuses Job before God of selfishness and hypocrisy. By divine permission he puts him to the trial, by the sudden loss of his great riches and all his children. The good man sustained the shock, worshipped God and blessed his name. Satan, in a second interview with the Most High, still accuses Job of selfishness and hypocrisy, and intimates that the fear of death had kept Job from apostacy, but that under greater trials, which would render even death an object of desire, his hypocrisy would be manifest.—Satan is permitted to attack him, according to his wish—Job is reduced to that hopeless state and extremity of sorrow, which led him ardently to long for death, and produced those exclamations of despair, in cursing the day of his birth, contained in the third chapter—from which it is evident he viewed his existence as a grievous calamity, and would have esteemed it a mercy to have been reduced to his original nonentity. But still he justifies God, saying, shall we receive good at the hand of God, and shall we not receive evil? chap. ii. 10.

The singularity of the case, so contrary to the usual course of divine providence, in that dispensation of religion, and in that early age, induced the friends of Job to conclude that, notwithstanding the apparent eminence of his piety, he must have been really the reverse, and as such was now detected by the hand of God. Instead, therefore, of pouring into his wounded heart the balm of friendly sympathy, they accuse him of hypocrisy, and as being an enemy to God, and proved such by his present sufferings. Job asserted his integrity to the last, and ardently longed for an interview with his Maker—appealed from man to God, and intreated to know wherefore he contended with him. Elihu vindicated the divine conduct, from a consideration of the greatness of God and the littleness of man, and reproved Job as repining against the *Most High*. Finally the divine voice interposed and declared the infinite superiority of God above creatures, and thus taught Job to be still and know that he is God—Job submitted with the deepest humility; he was accepted, his friends censured by God, and restored in answer to his prayer.

This passage in the history of Job is particularly worthy of our attention. He had felt himself exceedingly injured by their treatment, in his affliction, wounded in the tenderest part, the sincerity of his religion, in circumstances which demanded the sympathy of strangers. If bitter resentment could ever be justified, it would have been so on that occasion.

But nothing was farther from his heart. The genuineness and sublimity of his religion were clearly exemplified in his prayer

for his friends. It was openly accepted by God, his friends were restored to the divine favor, and "the Lord turned the captivity of Job," when he prayed for his friends.

This was the finishing trait in the character of this excellent man; and completed the evidence that his religion was not hypocritical or selfish, but disinterested, supernatural and divine. He was openly accepted by God. His children were restored to him. His wealth and prosperity were doubled, and to a good old age he was distinguished as the favorite of heaven.

Thus we are taught, by this history, the peculiar nature of that religion which descends from God, and leads to God—which is adapted to all conditions of men, but shines with distinguished lustre in suffering piety. Happy, if we are not wanting to ourselves, that "we have heard of the patience of Job, and have seen the end of the Lord."

COROLLARY.

The worth and importance of the book of Job, in the sacred canon appears from its being so excellent an illustration of the nature of true religion, in a manner eminently adapted to give conviction to the heart, and afford the best support and comfort to afflicted saints; and this by a course of remarkable events, in an age of the world when the church was not favored with that ample revelation from heaven which we now enjoy.

In how many instances, through all ages have afflicted saints been instructed, humbled, and supported by the book of Job!

Let us receive the instruction it is adapted to give, and practise the

important lessons it contains. Especially be careful that our religion rest not in those views, affections, and pursuits, which begin and end in self, or in our own private advantage, but in those which embrace the common good, unite to the best interest of men and angels, and centre ultimately, in the glory of God and our Lord Jesus Christ.

Meditations on Psalm lxxvii. 3. I remembered God, and was troubled. Designed to illustrate the question, "How is it, that the things of religion should meet with such diverse moral feelings, at different times, among men."

NUMBER II.

[Continued from p. 433.]

On the different feelings of unbelievers, on moral subjects.

SINNERS, as well as believers, have their different feelings with respect to religious objects. To-day may be seen a sort of sobriety, steadiness and evident concern to act as rational agents. To-morrow appears an awful spirit of carelessness, levity, and thoughtless presumption. Sometimes the world with its divers vanities, seems to engross their whole attention. At others this world in all its glory looks like a bubble, ready to burst and leave them in despair. These things have often excited the above question, How sinners come to be the subjects of such different feelings. To solve this the boasted geniuses of the human race have made great exertions; especially in the present age of reason. Formerly, some imputed these jarring contradictions to the contest between two eternal principles, or Gods, the one good, and the other evil;

in which contest men were involved, and become agitated as they fell under the influence of either. While others accounted for these things by an inexorable and blind fate.

Some of the moderns, dream that we have a train of natural diseases in the *mind*, as well as in the body; which may cause such different frames of feeling, without any superintending providence.

But others ascribe it all to the craftiness and-guile of hard hearted, designing men, who wish by their influence to spoil the ease and comfort of others. Thus they wander into endless contradictions, and leave the question more involved in darkness than they found it. Such is the wisdom of this world. Now, as before noticed, let any one impartially look into the scriptures and the mystery will vanish. Here is the only rational answer: "I remembered God, and was troubled." To set God before men as the true God, and his being kept in view, will account for the different frames in which the impenitent are seen. Because, they stand in a serious relation to God as his creatures and subjects—They, as well as believers, have a moral capacity that renders them accountable to God. They have a conscience, which will *accuse*, or *excuse*, as they conduct themselves towards the Lord. "The spirit of a man is the candle of the Lord, searching all the inward part of the belly." Prov. xx. 27. compared with Rom. ii. 13, 14. and Job viii. 9. xv. 24. Therefore, men cannot reflect seriously on moral conduct, without a secret whisper within. "All is not right. You are in a more interesting situation than you imagine. The things of God bear the evi-

dent marks of eternal truth." Thus God has a witness in every man's breast, which, when properly informed, will ever speak for the Most High. When the divine character is set fairly before men, all things look solemn. When they think his eye is upon them, they tremble. But when this view is withdrawn, they feel airy, loose and vain, and are full of foolish trifling. And having depraved hearts, they try hard to keep him out of sight by perverting his character; dreaming that he is just such an one as themselves. Still, when God is exhibited according to the scriptures, they tremble, especially under impending judgments. When this is not the case, it is very clear, they do not *remember God* their maker.

In the instances of saints and sinners there must be an essential difference, as to the nature of their *remembering God*. The former have a cordial, friendly sense of his character and glory. While the latter, in their apprehension of God, rise no higher than the convictions of conscience. However, the sinner has a *remembrance of God* that makes him tremble.

In this *remembrance*, the sinner has some realizing apprehension, that the things of God are a reality—That the bible is the word of God—That the God of this revelation is the true God—That his government is universal and he will not give his glory to another—That his law is just, holy and inflexible—That the transgressor is in the hand of a righteous, benevolent God, and cannot escape—That all men are sinners, and justly exposed to ruin—That the gospel of grace is the only way of salvation—And that Jesus Christ is the Son of God, and the only mediator; and the conditions of life

through him altogether reasonable. This view must bring the sinner into an interesting situation. He may well reflect: "Here is the God of the scriptures, whom all saints and angels love and adore. I ought to do the same. But I am a transgressor, impenitent, and the law of holiness curses me to endless misery. I cannot escape the vengeance of the Almighty. What can I do. God tells me to submit to him, and justify his law, and all his proceedings. This seems hard! I must do no iniquity, I may not gratify any pride nor lust, on pain of endless misery. I am told, that I am wholly a sinner, blind, naked and wretched; and must come empty to Christ for life, or perish. This to me is dreadful! What shall I do? I find an heart to contend with my maker. Yet my conscience testifies, that these hard feelings are wholly wrong; and that God would be just in punishing me forever. If I say, God is not so holy and inflexible as to do this, it still tells me, that I am deluding myself with vain imaginations. If I say, God will forget my sins, or never punish them, still I fear it is all a dream. If I say, there is no God, this will not silence the disturber in my breast; and if I say, there is nothing in the gospel, yet I am no way relieved. Alas! where shall I hide from this holy God? I may experience all the evil I fear. O eternity! insupportable eternity! What will become of me?"

These troubles are visible in the case of those who try to keep the true God out of sight. But they are much more visible in sinners under serious impressions, particularly when awakenings prevail. Such impressions give to religion

a reality, accompanied with sharp convictions, which throw sinners into trouble unknown to those who sit in the state of carnal security. This remembrance of God will rationally account for all the fears, distress and engagedness, which we see in such periods of the *out pouring* of the spirit of God. The things of godliness are deeply impressed on the minds of saints and sinners. Death, judgment and eternity are brought nigh, and security vanishes. Sinners open their deluded eyes, and behold! their feet are on slippery places, and they must slide in due time. Their all is at stake; eternity is opening; God is a consuming fire, who will not be mocked by sinners. If so, how can they refrain from sinking into trouble? They have every reason to be thoroughly alarmed.

Some will consider this the effect of *delusion* and *folly*. But why do they think so, and say so? Is it not, because they do not *remember God*? And were the *remembrance of God* more deeply impressed on men, and divine things more thoroughly in view, more awakenings would appear than at present are experienced. Opposers and scoffers, probably, would be as much alarmed as any class of men whatever. This has been, in a good measure, verified in the cases of a number in the late revival of religion. When they *remembered God*, however stupid and atheistical before, then *they were troubled*. They could readily say, "I forgot God, and wandered into endless absurdities. But when I *remembered him*, they all vanished. Only let God come near in his holy sovereign character, and we have reason enough to be alarmed and tremble. It is because God is kept out of sight, that

men feel and act more like beasts than moral agents."

In a word, would men realize God aright, as impartially eyeing their hearts and actions, and determined to reward them according to their deeds; it would damp their vain feelings, take away their fancied confidence and joys, and leave them in sorrow. We need only set God before us, in order to have all things put on the countenance of solemnity. Thus, the *remembrance of God* will give a shock that is never felt, when he is out of sight. When he is in view, it accounts for all our religious feelings. And on the other hand, when he is out of sight, we have all our vain feelings. Perhaps, some may ask, "How shall we account for the different feelings among the heathen, who have never heard of the true God? Reply: They act from similar principles with the rest of mankind. They have a conscience as well as others. And they have some traditionary hints of a power superior to men, though they egregiously mistake in his being and moral character. However, they stand in fear of such a God as they have imagined, and it has great influence on them. When they apprehend themselves under the eye of their God, their moral conduct is very different from what it is, when they feel themselves out of his sight.

The above statement will assist us in accounting for several things.

1. That young persons, and many others in a state of security and vanity, dread being alone. They wish to be absorbed in jollity and carnal mirth. They will go farther to enjoy such an empty scene, than to witness all the offers of the gospel. The reasons are, they have a perverted taste, and

are transgressors. Hence, when alone conscience troubles them for their madness and folly. To rid themselves of these stings, they would never allow themselves any opportunity for serious reflection. They plunge into constant dissipation, where they must perish, unless God be more merciful to them than they are to their own souls.

2. It will account for the floods of heresies, immorality and infidelity, which break in upon us. Forgetfulness of God opens the flood-gate for all the vicious propensities of men. "Come! our lips are our own; who is Lord over us? Come! let us eat, drink and be merry; for to-morrow shall be as this day, and much more abundant. Come! let us follow our own devices; let us follow nature; for there is none to call us to account for what we do."

3. It will direct us to put a just estimate on the characters of those who imbibe and propagate notions calculated to keep Jehovah out of view. Such are deceivers, who break the cords of moral obligation, and give the reins to pride, lust and vanity; and ruin both themselves and all they engage.

Of this class may be considered all the self-justifying under the gospel. Such strip God of his righteousness and true holiness, and render the gospel in vain. "For if righteousness come by the law, then is Christ dead in vain." Gal. ii. 21. This must keep God concealed, and allow men to sin with amazing greediness. In perfect consonance with this observation it is observable, that the self-righteous can boast of no better morals than other men in general.

Of the same general class are

those who deny future punishment. Such a step is taking away trouble at once, that men may have nothing to fear. It is, in reality, putting off the evil day at such a distance, that no sinner can complain. But is it not at the same time opening the horrible pit, from whence there is no redemption? Or why do all men, these as well as others, fall into trouble, whenever they realize a holy God?

The deniers of revelation must rank under the same class. Such evidently do not *remember God*. The consequence is, they are *wandering stars*, to whom is reserved the blackness of darkness forever. Long observation evinces, that such sentiments will not give peace in a stormy day. They give no hope in the passage of death. Such die in their sins.

Atheists must rank under the same class. They break every band of religion, and leave man to be his own God. Is not this tearing away the *flood-gate*, and giving room for all the lust of the human heart to flow? Hence, men "draw iniquity with cords of vanity, and *sin as it were with a cart rope*." There is no God to punish, no heaven to desire, and no hell to dread. Men die like the beasts that perish; wherefore let us live like them. Such are the delusions of infidelity. These several notions, the slightest consideration will convince, must destroy social happiness. So far as the experiment has been made, facts demonstrate that they are of a fatal nature. How can men act so? "Madness is in their hearts while they live, and after that they go to the dead." Such persons are often boasting of their humanity. But is it not a strange and perverted humanity? Such

is the genuine fruit of forgetting God.

To enforce these observations, it must be remembered, that the great day of judgment is coming, in which all must appear before Christ as the judge of quick and dead. The wicked have troubles in this world. What will they do, when their devices can serve no longer to keep the God of Israel out of sight? When he shall come to vindicate his name from all the *hard speeches* and *selfish deeds* of the ungodly, and reward them according to their deceptions? What must be their agitations in the last day? Then no one can hide. "Behold he cometh in the clouds, and *every eye shall see him*: and all kindreds of the earth shall wail because of him. Even so, amen." Rev. i. 7. Sinners must answer for themselves. They will have no advocate to plead their cause. Imagine then the distressful scene!—How will unfaithful ministers feel, when their lost hearers shall face them before the omniscient Judge? "Here I am on the left hand, because my minister did not instruct me faithfully in the nature and character of the true God, and warn me to *remember* the Lord and Saviour. Must I be lost thro' his careless and inhuman example? Eternity! Oh, eternity! who can support the thought!"

How will irreligious parents feel, to have their neglected children reproach them before the assembled universe? "You never told us what it was to *remember God*, according to the gospel—and you set us the example to lead us directly into this distressful condition! How could you be so unnatural!—Oh! to have parents lead the way to everlasting fire—

and then to be cursed with their company forever and ever !

How will seducers feel before the Judge they have so heartily despised when those whom they have seduced will charge them with their destructive and poisonous snares ? “ You told us, that the gospel was a farce ; or not of such a nature as some represented : are these the golden dreams you preached to us ? Oh ! that we could be rid of such company ! Hard lot, to be turned off with you into the place from whence we cannot escape ! ”

How then must all these feel, when the sentence shall pass, and they depart in their own blood, and sink to the lowest hell, *loaded with the blood of all they seduced and eternally ruined !* The statement is overwhelming. May such consider before the Judge call !

To conclude, let us all *remember God* with an honest, faithful heart ; then a brighter scene may open in this world, and in the last day. Let us set God always before us, as our rightful sovereign, and be faithful in our several stations and work. This will save believers a whole series of troubles and disappointments—and the sinner will escape the curses of time, the insupportable troubles of the judgment day, and the despairing glooms of eternity.

The office of the Holy Ghost in the salvation of the Elect.

THERE are men, who were chosen in Christ unto salvation, before the foundation of the world. The Father hath given them to Christ, in consideration of his work of redemption. And all that the Father hath given him will come unto him. They are destined to be vessels of

mercy. It is with special reference to them, that the Holy Ghost is sent into the world. He indeed often awakens others, and impresses their minds with some sense of the importance of religious truths ; but does not subdue their wills. He awakens and convinces them of their sins, and then leaves them to the inclinations of their own hearts, which, being altogether evil, infallibly lead them to destruction. His business is principally with the elect. He is sent to fulfil the covenant of redemption made with Christ, that he shall see of the travail of his soul and be satisfied. And so far as the salvation of man is concerned, Christ is satisfied with the salvation of those whom the Father hath given him, in the covenant of redemption. He asks no more. In his intercessory prayer, recorded in the 17th chapter of John, he grounds his intercession on that covenant. He says, I pray not for the world ; but for those which thou hast given me. And he acknowledges that he had received power over all flesh, to give eternal life to as many as the Father had given him. And having finished his work, he asks them only for his reward.

Those who are thus given to Christ, are naturally as corrupt as other men. The reason why they are selected, to be members of Christ, rather than others, God has not disclosed. Our Lord has taught us how we should feel on this subject, in his address to the Father,—‘ I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so Father, for so it seemed good in thy sight.’ There is no

essential difference between the elect and others, until it is effected by the holy Spirit. He has it in charge to prepare them for the things for which they are designed, that they may stand as pillars in the temple of God, to the glory of his infinite grace. God orders their education, and all their circumstances and connections in this life, with a special view to this end; tho' they do not regard him until the Spirit begins his operations with them.

When the Holy Ghost begins his work upon such as are chosen to eternal life, he does not make any new revelations to their understandings in an immediate way: but impresses their minds with the things which are already written in the scriptures,—fastens a sense of their truth and importance upon them, and convinces them of sin, of righteousness, and of judgment. This is necessary; for no one can believe on Jesus Christ, or return unto God, until he sees that he has gone astray from God, and has real need of such a Redeemer. These convictions do not inspire the unrenewed with holiness or comfort. But they clearly discover to them their enmity against God; and are so conducted, as to cause their corruptions to manifest themselves. And they produce deep anxiety and distress of soul. The sinner is bro't to see himself wholly depraved in heart, utterly inexcusable, in the hands of an angry God, and dependent on sovereign, all-conquering grace for any prospect of escaping his endless wrath. Still however he is a sinner, under condemnation, and sees himself in this situation. These convictions are sometimes called the preparatory work of the Spirit, because they bring the sinner to see his

sin and misery, and to feel his need of a Saviour.

Further: The Holy Ghost renews the hearts of all whom the Father hath given unto the Son. Their opposition to God is subdued. As many as are ordained to eternal life believe. They become full of love to God, and the willing subjects of divine grace. This is wro't wholly by the power of the Spirit, without any previous concurrence of their own wills. They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,—are born of the Spirit. God, who commanded the light to shine out of darkness, shineth in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. The Holy Spirit, by thus changing their hearts, produces in them repentance towards God, and faith in our Lord Jesus Christ. Henceforth they become interested in all the promises which are made to such as repent and believe the gospel. They are now bro't into personal covenant with God. They have given themselves to him; and he has promised that he will be their God, and that none shall pluck them out of his hands. But God has not received them into favor because their repentance or faith have rendered them deserving of his love; but because he gave them to Christ, to be the fruits of his redemption. And being thus given to Christ, he treats them with favor, from regard to his beloved Son. They are made accepted in the beloved.

From this time, the Spirit takes special possession of them, as the property of Christ, and the heirs of his kingdom and glory. They become the temples of the Holy Ghost. The Spirit takes charge

of them, to prepare them for the purposes for which they were given to Christ. That they may be vessels of mercy fit for his use and service. The Father loves them, and the Holy Ghost loves them, as being the children of Christ, members of his body, and monuments of his glory; and therefore willingly takes it upon him to prepare them by his power, thro' faith unto salvation.

In engaging to accomplish this work of grace, there is much business undertaken. The spirit is employed continually, in numerous offices of mercy to Christians. He does not ordinarily render them at once perfect in holiness. That would not be best for them, nor fit them so well for the purposes for which they are designed. In his conduct towards them, in their imperfect state, which continues till death, he convinces them by their own experience, which is the most feeling of all instructors, of many things which peculiarly prepare them to be an honor to Christ. He brings their vileness, the plague of their own hearts, and their extreme obstinacy and frowardness more abundantly into their own view, by its being acted out in all circumstances, and under all obligations, than could have taken place, if they were perfectly sanctified at once. He teaches them by experience their weakness, dependence, and need of divine protection and grace, to uphold them, and render them useful in the world. This renders Christ, his promises, and the aid of the spirit more precious to them. They become more affected with a sense of the richness and freeness of divine grace—of God's wonderful long suffering and faithfulness to provoking creatures. They increase in the

knowledge of themselves, of God, of their relation to him, and of his infinite condescension to them, and kind attention to their wants. The holy spirit takes of the things of Christ, and shews them to his people, by placing them in an innumerable variety of circumstances, adapted to give them the most advantageous and impressiv views of the various things which God has inserted in the holy scriptures. One situation prepares them peculiarly to see the excellency of one thing, and another of another thing which he has revealed. Trials, victories, falls, recoveries, comforts and afflictions, all in their turns, render them peculiarly susceptible of a sense of the glory of one part or other of the scriptures, and of the abundant provisions of the gospel dispensation. And the spirit takes advantage of these circumstances to disclose their glory; so that they appear exceedingly rich. Christ told his disciples, that the spirit should bring all things to their remembrance, whatsoever he had said unto them. On particular occasions, believers have the most suitable texts of scripture frequently suggested to their minds, peculiarly fitted to their circumstances, either for reproof, warning, consolation, or support under temptations; and they are brought to their remembrance in such numbers, order and power, as bespeak the work of the holy spirit. He leads them to realize that the promises of God are firmer than the mountains,—reveals the inexpressible importance of God's law, and of his kingdom,—fills the soul with a sense of eternity, so as to break the strength of those temptations which originate from the deceitful importance assumed by the things of this world. He be-

comes in them who believe a spirit of prayer,—helpeth their infirmities, leads them to cry Abba Father, and maketh intercession in them with groanings which cannot be uttered. He searcheth all things, yea the deep things of God, and so suggests the excellency of them to believers, that they are made to have their effect upon their hearts. He restrains from sin—restores them when they have wandered, when necessary he gives them that extraordinary intrepidity, that they are not overawed by the frowns of princes, or the fears of death. This has been well illustrated by the history of the prophets, apostles and martyrs. He excites them to vigilance, and a life of holiness. In the discharge of the duties which devolve upon them, they are made to bring forth fruit, some thirty, some sixty, and some an hundred fold. In a word, the spirit of God is in believers, manages them in all their circumstances, and makes use of the word, ordinances and providence of God to instruct, reprove, restrain, encourage and defend them, and gradually prepare them for the blessings designed them, and the uses for which they are intended.

The Holy Ghost is also called the comforter. The comforts which he gives are the pleasures which believers receive in the contemplation of God, as he is revealed in the scriptures, in all his ministrations. These are an inexhaustible source of enjoyment to such as have an heart that can be gratified by beholding divine perfections. He also gives them precious comforts, from the satisfaction which they take in employing themselves in the duties of religion, and in admiring the wisdom and mercy of God in his

particular dealings with themselves. These comforts are of an holy nature—are inspired by the holy spirit, and cannot be enjoyed but by an holy heart.

In contemplating the offices of the Holy Ghost, in the salvation of the elect, it is impossible for experienced Christians not to reflect on his importance to them. He is every thing to them for instruction, conviction, regeneration, perseverance, growth in grace, comfort, and final perfection in holiness and happiness. It is altogether by him that they are made to differ from the worst of mankind. They might as well hope for salvation without the mediation of Christ, as without the peculiar office of the Holy Ghost. These considerations excite their admiration, awaken their gratitude, and encourage them to work out their own salvation with fear and trembling, because it is God that worketh in them, both to will and to do. And they cannot refrain from crying under the influence of these reflections, Not unto us, O Lord, not unto us, but unto thy name give glory.

Christ has not left his children comfortless. They are not orphans. By giving them his spirit, he has bestowed immense blessings upon them. How rich are their comforts, daily enjoyed in proportion to the communications of the Holy Ghost. Let them,—let all mankind, taste and see that the Lord is good. Let them ask for the rich supplies of his spirit, rejoicing in, and taking encouragement from the declaration made by Christ. If a son ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he ask an egg, will he offer him a scorpion? If

ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him?—To the God of all grace and consolation be everlasting praises. Amen.

MIKROS.

Thoughts on the gospel means of awakening sinners.

PREVIOUSLY to the conversion of sinners, it is God's ordinary method to convince them of their deplorable state, and awaken their consciences. Conviction appears to be a pre-requisite to regeneration: and this pre-requisite is effected in the use of means. "By the law is the knowledge of sin." "And how shall they believe in him of whom they have not heard?"

Now, it is an important enquiry, what doctrines and divine truths are the most directly calculated for the conviction and awakening of sinners? Some say, they ought to be encouraged in their own works, and by warmly exhorting them to duty, and setting before them the beauty of holiness they will hereby be the most likely to become convinced and awakened. Others advocate, that simply holding up the terrors of hell, will be most likely to produce this needful effect. Even some, who profess to be Calvinistic in sentiment, tell us, that the doctrine of strict total depravity, and divine absolute sovereignty are not profitable to awaken sinners, but will have a more direct tendency to increase their stupidity. Those also, who are disposed to cavil at truth, and who choose to remain undisturbed in their sins, tell us, that if they are absolutely dependent on divine grace,

they will rest contented, God will do with them as he pleases. But as we have no warrant to make the feelings of the depraved heart our guide, let this enquiry be now directly made;—what ideas are the most *suitable* to be impressed on the mind of the thoughtless sinner, in order for him to be *alarmed* in view of his state?

I answer. Let it be clearly brought into his view, that he is in a totally *sinful, ruined state*; and that there is no other help but in the mere *sovereign pleasure of God*.

I will proceed to establish this answer by evidence. As a theme of illustration, recourse will be had to a circumstance recorded by St. Matthew, fourteenth chapter. An instance is there stated concerning the apostle Peter, which bears a direct analogy to the question now before us.

At a time when our Lord walked on the sea of Tiberias, to meet his disciples, in consequence of Peter's request, the Saviour bade Peter come and meet him. But we read, "*When he saw the wind boisterous he was afraid; and, beginning to sink, he cried, saying, Lord, save me.*" Here we may remark, 1st. That Peter saw he was sinking. The wind was boisterous, and we are told, he began to sink. 2. He found that he could not deliver himself. He must doubtless be convinced of this, when the billows of the powerful elements began to overflow him, and all his exertions to no effect. 3. He saw that if he were saved, it must be Christ alone that could save him. Finding his own strength fail, and the Saviour near him, at this critical moment, the only alternative was, that perhaps the Lord might reach out

his almighty arm and rescue him from his threatened death. 4. We remark, that Peter was alarmed. Convinced of those things we have here noted, at this most critical period, he was all attention to cry out, "Lord save me!" All now failing him, but a gleam of hope, which rested wholly on the mere sovereign pleasure of Jesus, it cannot be strange that he cried out as he did. Indeed, who would not have been alarmed in this case? The natural capacities of every human mind are of the same structure. That which is calculated to affect one, is calculated to affect another; and we see also, that those existing circumstances which would cause alarm respecting temporal, bodily danger, would cause alarm respecting spiritual, eternal danger. To view the soul in imminent danger of suffering the second death, is it not as alarming a consideration as to view the body imminently exposed to natural death? The spiritual state of every one who is not born of God, will very well compare with the state of Peter, as it respected his natural life. Are not sinners, while they remain such, continually sinking into eternal perdition? The Holy Ghost tells us, they stand "on slippery places." They are every moment so specially exposed to fall into hell, that the prophet represents them as being "on slippery places in the darkness." Can sinners deliver themselves from this imminent danger? It is sure they can no more deliver themselves, than could Peter, from the watery grave into which he was plunging. Our Lord represents them as owing more than ten thousand talents, and having nothing to pay. They are also wholly opposed to the way of de-

liverance; being under the dominion of a "carnal mind, which is enmity against God." Is there any possible way of deliverance, except through the mere grace of the Saviour? Christ plainly says, "Without me ye can do nothing." Our fallen state is such, that we are expressly told, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Now, can it be any other than the want of a conviction of being in this critical state, that can be the cause of sinners remaining in stupidity? Or, can they view themselves sinking down to eternal ruin, and remain wholly at ease and quiet? If they can, then the sinking disciple was alarmed without any rational ground.

By adding a few general remarks, it will appear still more clearly, that bringing into view their criminal, ruined state, and pointing out to them that there is no other help, but in the mere sovereign pleasure of God, is the most successful method of awakening sinners.

In the first place, let it be noted, that a knowledge of danger is always necessary in order for a person to fear danger. The mariner, calmly sailing, feels no alarm from an unseen storm; though it may soon invade him, in a most dreadful torrent. But when it comes to his view, and he finds himself about to perish, terror and alarm seize him! Indeed, wherever there are sensible apprehensions of danger, emotions of fear and concern will be excited, even if there be no hope of escape. It is not *hope*, which alarms people, but a *knowledge of danger*.

Again; none who have just ideas of God, will fear his displeasure, unless they are sensible they

have disobeyed him. Sinners, as well as saints, may apprehend, that God will not inflict upon them the punishment of eternal death, unless they have directly broken his holy law. Hence, to have that religious concern which arises from proper ground, a person must see that he is really a criminal, as well as see that he is in a dangerous situation. It is needful, therefore, that the sinner's true character be discriminated, and held up to view.

It may, also, be further remarked, that even when a person is convinced that he is in danger of divine wrath, and also that he is truly deserving of it, his anxiety will not be great, so long as he retains an idea that by his own exertions he can be reinstated into the divine favor. Suppose a person have ever so important a piece of work to perform, and at the same time have laborers employed sufficient to do it,—in this case, would he not view things going on well? How needful it is, therefore, that sinners be told they are so dead in trespasses and sins that for them to be saved, they must be plucked as brands out of the fire!

Add the remarks that have now been made, to the fact which was adduced concerning Peter; and must not the answer that was given to the question stated, appear very plain?

A few thoughts which naturally rise from this illustration are worthy of notice.

1. We see, that the gospel, as it was preached by Christ and his apostles, is peculiarly calculated to be a mean of saving sinners. God works with means. And he has ordinarily made conviction and awakening necessary, in order for the renewing of the heart. Accordingly, we see that the gospel

points out every un sanctified soul, to be in a critical situation as was Peter, when sinking in the depth of the sea. Our Lord was express in showing their condemned, lost state when he declared, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." In another place he observes, they are *condemned already*. And to show them that their only hope of deliverance is in his mere sovereign grace, he declares, "As the Father raiseth up the dead and quickeneth them; even so, the Son quickeneth whom he will." Saint Paul adds, "He will have mercy on whom he will have mercy, and whom he will he hardeneth."

Thus, from the texts now quoted, as only a specimen of the general run of inspired preaching, we see how admirably adapted are the distinguishing truths of the gospel, to be a *means* of bringing lost men into the kingdom of God.

2. Another idea, which arises from the subject as now illustrated, is, that the personal good of every one requires that he give an impartial, attentive hearing to the most *pointed* and *plain* preaching. Though there be no certain connection between conviction and conversion, yet we look upon a man's state more hopeful who has a true conviction of his condition, than one who is entirely thoughtless.—For, it is by "the foolishness of preaching that God saves them who believe." Those, therefore, who are *wise*, will give an impartial hearing to the most humbling and unpalatable doctrines of the gospel. Be attentive then, O sinner, to hear the worst of your case, if you have any regard for your own soul.

It becomes those, also, who

view themselves *saints*, seriously to attend to those truths which are so much disrelished by the natural heart; that they may hereby know whether they have ever felt the truth concerning themselves, and whether they are pleased with that which is their only hope of salvation.

3. It appears that the doctrine of divine sovereignty, and man's absolute dependance on special grace, are very necessary and *profitable* to be clearly brought into view. If there were any propriety in Peter's being alarmed when he saw that his life depended wholly on the gracious arm of Christ; why ought it not to be a particular object with a preacher of the gospel, to *convince the ungodly multitude* that they are thus fallen in such criminal opposition to their maker, that nothing but his mere electing love can raise them from sinking to hell? Why should truths so important be palliated and kept back? If sinners are disposed to cavil, and find fault with these doctrines, it is no sign they are not profitable; but rather a mark that they are profitable. That which the depraved mind desires most of all, is, to remain secure and undisturbed. And since we are assured in God's word, that the carnal mind is enmity to truth, that which awakens it in *any sense*, must be calculated to have a salutary effect.

4. From what has been said, does it not appear, that some object against having that brought into view, which is the most direct mean of their salvation; and which is their only hope? Point out the utter sinfulness of all the doings of the unregenerate, and are not many inclined to manifest their opposition? Are not many disposed to object against being

told, that their deliverance from ruin depends wholly on the eternal purpose of God? Then we see, they oppose that which is calculated to secure to them the greatest possible good. They object against the use of the most direct *means* for their good. And they object against the only encouragement there is to the *use* of those means. Take a view of our state by nature, and would not all perish had not God an eternal purpose of mercy concerning some?

Refrain, therefore, O sinner, from these unjust replies, lest thou be found fighting, not only against God, but against thine own soul. Let thy heart no longer despise reproof; but seriously hear, that thy soul may live. R. S.

MESS'RS EDITORS,

IF you shall judge the following brief and very imperfect hints on a subject which is deemed very important, worth inserting in your very useful Magazine, you are requested to do it, after revising and correcting them.

Your friend,

SENEC.

To Parents and Heads of Families who are living in the daily neglect of Family Prayer, and the religious instruction of their Children.

DEAR FRIENDS,

AN ardent desire for your present and future welfare and felicity, as well as the happiness of your dear children and families, the peace, order and well being of society in general, with which you stand connected, together with an honest desire (as I humbly hope) of promoting in some small degree the cause of true piety and the religion of our

divine Redeemer—have induced me to address a few lines to you on the subject of family prayer and instruction. My wish and design in this attempt is to convince you, my dear friends, that while you live in the neglect of a duty so plain and so important, you have but too much reason to conclude that you have no true religion; that you are living without hope and without God in the world; and having no religion to solace you while passing thro' life, what will support or comfort you in the gloomy vale of death? When your flesh and your heart shall fail you, to whom will you look for help—on whom will you depend for safety and deliverance? Such persons as are parents and heads of families, and who of course have the care of children and their education committed to them, have a duty of vast importance resting on them. They will do well to consider that the care not only of their bodies, but also of their dear, immortal, undying spirits is committed to them; and that while they provide every thing necessary for their temporal and bodily support and comfort, but neglect the care of their souls, they perform the smallest, incomparably the smallest part of the duty which they owe to their dear offspring.—The instruction of children in the duties and in the nature and reasonableness of religion is vastly important; and those who would faithfully and successfully discharge the duty, will be very careful and conscientious therein. They will not only teach them by pious precepts, but also by pious examples; for in vain will be your pious instructions if not enforced by religious examples.

Should you be asked whether

you love your children, you would be surprised and almost grieved at so strange an enquiry; but, my dear friends, let me ask you whether that love and affection which appears to extend no farther than to the bodies and the temporal concerns of your children, while that which concerns them and their tender, anxious parents more than ten thousand worlds is wholly neglected—can with any propriety be called genuine and true love? I think it cannot; but I must request you to consider it seriously, and with the attention which the nature and importance of the subject demand.

Those parents who live from day to day, and from year to year, in the neglect of family prayer and instruction, are not only omitting an important duty which they ought to perform, but are teaching their dear children by their own fatal example, more emphatically and more persuasively than by the most conclusive reasoning, that such prayer and such instruction are wholly unnecessary.—Permit me to request you to consider further, what is the tendency of this example which you set; is it not to render your own hearts more obdurate and insensible, and your own minds more blind to your own eternal concerns? But does the evil tendency stop here? Will not your example serve to encourage others, your neighbors and acquaintance, in the neglect of their duty, by which you bring a double guilt on yourselves.—But above all, how awfully does it tend to beget in the minds of your dear offspring a disbelief and total neglect of all religion, and of all the duties of it; and to cast away and deny all moral obligation? And, my dear friends, what

a gloomy prospect does this afford us as it respects posterity ! How soon and with what rapid strides will your children descend to a state of heathenism, and become nothing better than Pagan idolaters !—Much remains to be said on this interesting subject, by way of argument, to convince all who need conviction, of the reasonableness, obligation and utility of the duty ; and in answering objections or enquiries which it is possible some may be disposed to make, plain and reasonable as the duty appears to be ; but as I intended no more than to suggest a few of the leading ideas, in hopes that some abler hand might be induced to take up the subject, and enlarge upon it as its importance demands, I shall close my remarks by wishing the divine efficiency may accompany every effort, however feeble, towards enlightening the ignorant, bringing to serious consideration such as are thoughtless, and living securely in the neglect of religious duties, whose doom, if they continue thus to live, and so leave the world, will be awful indeed ! Which may God of his infinite mercy prevent, for the sake of a merciful Redeemer.

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*Thoughts on the Importance of
Church Discipline.*

IN a day, like the present, when immorality and error greatly abound, the question is often put, what can be done ? What is the Christian's immediate duty for the purpose of avoiding the evils impending ?—Various have been the answers to the enquiry, both wise and good. In addition to those, I would suggest one that has not been much spoken of ; it is this, that professing Christians pay a

more particular attention, to what the spirit saith to the churches ; what he saith to them as a body, not merely as individuals. The address is made to them, in their collective capacity, in the passage alluded to, in the Revelation of St. John. He was directed, by the great head of the church, to write a kind and friendly admonition, to the angels of the seven churches of Asia, sometime before the fall of the Roman empire ; that by repentance they might avert the evils which impended them. The main object of his epistles to those churches was to excite them to revive and maintain a strict and regular discipline of their members, relating to doctrine or practice ; and to forewarn them that if they continued to neglect so important a duty, and remain impenitent, their candlestick should be removed, or the churches broken up. The event has shewn how far they obeyed the friendly admonition. Like cases require like remedies. What the divine spirit said to the seven churches of Asia, he says to all the churches of Christ, in all ages. The churches of Christ in America ought, therefore, to have an ear to hear what the spirit saith to them ; and, if it appears they are chargeable with those things, for which the Asiatic churches were reprehended, to be alarmed and repent. Let the matter of church discipline be carefully and candidly examined, and a view taken of the state of the churches in this land, that we may see, whether there is not as just ground for the admonition to these, as there was to those in Asia. To one of them it was said by the holy spirit, that notwithstanding they had many good things, and hated the deeds

of the Nicolaitans, yet they had left their first love. Are none of our churches guilty in this respect? If they are, the threatening denounced, in case of impenitence, will apply to us as well as to them. To avoid the impending evil, repentance is the only means. It is of as much importance that churches keep and maintain their warmest affections, for their Lord and Master, now as it was then; and his displeasure against them for the want of it, is as great now as ever. Another of those churches the spirit reproves, for holding corrupt doctrines, such as were subversive of the Christian faith. They were also warned to repent, or their candlestick should be removed out of its place. It may be asked, are there not some heresies in our churches, as repugnant to gospel principles, as theirs were? If there are, no doubt but the same fate will follow now as did then, unless timely repentance prevent. To another of those churches, notice is given, that their graces were weak and ready to die, and they were commanded to strengthen them, to be watchful and to repent.

May not this be said of some of the churches now? Are there not strong symptoms of this manifest at the present day? Do the churches, as a body, exhibit that lively and fervent zeal for the cause of Christ and his kingdom which the times call for? Is there no defect in watching over and admonishing one another as Christians? Are they not cold and indifferent in some important duties; such as social prayer and Christian conferences? Duties peculiarly calculated to instruct and animate them in their Christian cause. It may be said in re-

ply, that Christians do meet for social prayer and conversation, in many places, but is it universal? And where they do, what proportion of church members attend? Do they in general attend, or is it only a small number, not more perhaps than one quarter of the whole church?

It was said of the church in Sardis, that they had a few names which had not defiled their garments, and that they should walk with Christ, in white, for they were worthy, but notwithstanding this the church was corrupt, and was reprehended as a body, and threatened with dissolution, unless they repented.

The church of Laodicea was rebuked for a sin, which they thought nothing of; and that was lukewarmness. The opinion they had of themselves was, that they were rich and increased in goods, and had need of nothing, and knew not, that they were poor, and miserable, and wretched, and blind and naked. Are none of the churches now liable to this charge of being lukewarm? Are there not great reasons to fear that all of them are more or less guilty in this respect? If so the aspect is alarming in proportion to their guilt. Christ says he will spue such churches out of his mouth.

Are there not strong symptoms of this malady among us? Do not professors act and talk, as though they had, in their opinion, religion enough, and were as active and zealous in the cause of religion as they ought to be? As to some important duties, called for at the present day, are they not indifferent about them, whether they are performed or not? If these matters were duly examined, no doubt but it would pro-

duce a conviction, that a reformation is greatly needed. Church discipline, as pointed out and commanded by Christ and his apostles, appears to be an important mean for correcting such disorders; and it is among the fruits that are meet for the repentance necessary to prevent the threatened calamity.

One description of the church, in its most perfect state on earth, is that she looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. A well disciplined army, every man in his place and rank, with his warlike habiliments in shining order, every one having his eyes and ears open to the motion and command of his general, with banners held up in their places, looks terrible, and does more to dishearten an encountering enemy, than the irregular movements of a mob of tenfold the number. That regular and strict discipline which the laws of Christ's kingdom require, would be equally impressive upon the enemies of the church in the spiritual warfare under the command of Christ, the great Captain of our salvation; and would do more to damp and dishearten infidels and opposers, than any thing else that belongs to the Christian warfare. It is matter of great rejoicing, at the present day, that there is such an effusion of the Holy Spirit, whereby many are awakened and brought home to Christ, and the churches replenished with new members. But is not this bright prospect darkened by a deficiency in discipline and Christian watchfulness? It is said, when the set time to favor Zion is come, her servants will take pleasure in her stones and favor the dust thereof; that is, there

will be more Christian affection and kind offices towards the meanest members of the Church than ever before. No doubt church discipline duly administered exhibits Christian affection in a strong light; for, says one who had experience of it, "let the righteous smite me, it shall be an excellent oil that shall not break my head."

True Christian affections are distinguished by a beautiful symmetry and proportion, regarding all the commands of Christ, according to their weight and importance; hereby all men may know we are his disciples. It is often mentioned in Christian conversation, that the aspect of things is gloomy and threatening, on account of the increase of impiety, infidelity and contempt of authority. May it not be inquired whether this is not in a great measure owing to lax discipline in the churches? For the churches of Asia were faulty in this respect; they were warned of their danger and threatened with dissolution, unless they repented. They did not obey the divine admonition, therefore the threatened evil has long since been executed upon them. We have no evidence that their sins, at the time of the warning, were greater than ours are. Have we not then the greatest reason to fear, from neglecting this important duty, that we shall feel the same unhappy consequences? Surely we have.

Let us attend to a few of the laws of Christ's kingdom, and also to the state of the churches, and see how far they are practised, and it must appear there is need of a more careful and strict discipline than now exists. James iv. 11. "Speak not evil one of another, brethren; he that speaketh

evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." Eph. iv. 14. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." 31st verse. "Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice." Chap. v. verse 3. "But fornication and all uncleanness, or covetousness, let it not once be named amongst you, as becometh saints." 1 Peter, ii. 13. "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them, that are sent by him for the punishment of evil doers and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." These are a few of the many precepts given in the word of God, for the regulation of the subjects of his kingdom. And are they all carried into effect, so that there is no ground for a reprehension on account of neglect? This cannot be plead.

But are not these duties indispensable? Can men be loyal subjects to Christ, who live in the daily breach of them? Can that be a true church of Christ, that suffers them with impunity; and do not exert themselves according to the rules given by Christ, and his apostles, to reclaim them? Christians are commanded to exhort one another daily, lest any be hardened through the deceitfulness of sin. Can it be said that they are clear from blame in this matter? It is considered a great

privilege to be under the watchful care of the church, and objects of the brotherly affection of every individual member, according to covenant engagements at the time of admission; but where lies the privilege if nothing be done, by either, excepting only in cases of the grossest and most heinous offences, while all other faults are overlooked, or nothing done, agreeably to Christ's rules to reform them?

It is worthy of serious consideration, whether the threatening aspect of things, arising from the encroachments of the enemy of our peace, will be changed for the better, until our ears are more opened to hear, what the spirit saith to the churches, respecting things that are amiss, and which must be repented of or we feel the bitter consequences. To be hoping, and wishing, and earnestly desiring better things, and better times, without proper exertions made, according to directions given in the law of God, will never deliver us from our troubles, nor set our feet in a large place, or put a song of praise into our mouth, nor establish our goings.

To impress the thought a little, it may be well to take a view of a case of distress that happened, to the Israelitish church, under the care of Joshua, at the time they were commencing the conquest and possession of Canaan. The anger of the Lord was shewn against them, in a defeat of their army, against Ai, and a slaughter of a number of their brethren, at which the hearts of the people melted like water; the cry no doubt was, as at this day, what is to be done for our relief? Joshua, with the Elders, fell prostrate in the dust before the ark of

God, and made their complaint and intercession, until even tide. But the Lord roused them from their supplicating posture, and let them know the cause of their calamity, and their remedy. "Israel," saith he, "have sinned, and transgressed my covenant, which I commanded them. Get thee up, wherefore liest thou thus on thy face? Up, sanctify the people, and say sanctify yourselves; there is an accursed thing in the midst of thee, O Israel, thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Here it may be remarked, that the charge was against Israel; the whole congregation were treated as guilty. But it was Achan, the son of Carmi only, that had done the fact; the people were chargeable with the crime until they should look out, and punish the offender, and carry into effect the law in such case provided; and until that was done, all other things would be unavailing; they could not make the least advance, against the enemy, nor make any progress towards inheriting the land which God had sworn he would give them, until this was done. Now, saith the apostle, "all these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come. Behold," saith Christ Jesus, "I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, which is new Jerusalem, which cometh drawn out of heaven from God: and I will write upon him my

new name. He that hath an ear let him hear what the spirit saith to the churches."

M—

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE substance of the following was addressed to a considerable class of young persons, at the time of their admission as members of the visible church. If in your judgment, it will not supersede the publication of something more generally useful, you are at liberty to insert it in the Magazine.

TROPHIMUS.

Beloved in the Lord,

THE friends of the Redeemer and his kingdom, who witness the present transaction, have great joy at seeing you joining yourselves unto the Lord, in solemn covenant with him and his people. While the ways of Zion mourned, they have been praying for her prosperity, in the salvation of your souls. They now find, by happy experience, that "He who goeth forth weeping and bearing precious seed, shall return again with joy, bringing his sheaves with him."

The propriety of your present proceeding, and of your being hence denominated disciples of Jesus, depends on your vital union to him, and your resemblance of him in spirit and conduct. The evidence of an holy life is fairly expected of you, for supporting the good confession which you have now made before many witnesses. How important, that you henceforth shine as lights in the world! Remember that the eyes of JEHOVAH are upon you; that

he pondereth all your goings, and will bring all your works into judgment. It will be of no avail, as it respects either the honor of God and the Redeemer, the advancement of his kingdom, or the salvation of your own souls, to have called Christ Lord, Lord, or even to have eaten and drunken in his presence, unless you are devoted in heart and life, to his service and glory. Even the angels, whom you have called to witness your vows, and who rejoice when one sinner repenteth, feel a lively interest in the part which shall be acted by you, under the profession you have now made. Yea, could pain find entrance into the abodes of light, their hearts must be pained on seeing even *one* of you departing from the pure simplicity of the faith, and thence bringing shame and reproach on the holy name, by which you are called. Like them, the friends of Christ around you are greatly concerned that you should adorn your holy profession. They will watch over you with pious solicitude, and with fervent prayer to God that you may bring forth fruit, an hundred fold.

You now declare, before God, angels, and men, that you have entered upon the Christian race. May you run manfully, and obtain the prize. If sincere, as is hoped, I give you joy; yea, I bid you God speed! Remember, that a life of religion is a life of holy diligence and activity, in the service of God. It is a warfare which is never accomplished till death. It is a race, in which, forgetting the things which are behind, you must press forward, till it shall terminate in the glories of immortality. I cherish the pleasing hope, that you have counted the cost, and will never

be weary in well doing. But let him who thinketh he standeth, take heed, lest he fall. The inexperience and natural instability of youth, together with the vigor of youthful passions, will render you a more easy prey to temptation than those of riper years. There are three potent enemies leagued in a conspiracy against your peace and salvation. These are the world, the flesh and the devil. The subtle adversary of souls will use all his art and influence to beguile you from the way of the truth; to entangle you in temptation and plunge you in ruin. The world, intending such of mankind as are unfriendly to Jesus and his religion, will not be found the least dangerous; especially those of the young who are yet in love with the pleasures of sin. These will naturally be tempted to spread snares for your feet, if by any means they may lead you back to your former wanderings with them, in the way to ruin. Hence, the grand deceiver, and a sinful world, in alliance with the remains of an evil heart, will maintain an host of enemies, against which you will need to employ *the whole armor of God.*

Nothing, in which you are called to be active, can exceed the importance of running, with patience, the race set before you. Would you render glory to God and the Redeemer, this is the way. Would you recommend the religion of Jesus to the consciences of all, as worthy of acceptation, and especially to the young of your acquaintance, this is the way. Would you enjoy the sublime pleasures of religion in life, and in death, and at last obtain the glory and immortality of the kingdom of God, the way is before you; so run that you may obtain. To

this purpose shun the very appearance of evil ; that if any seek occasion for evil speaking, they may be ashamed when they behold your chaste conversation in Christ. Remember the vows you have now made, and from which you cannot go back. Take fast hold of instruction ; let her not go ; keep her, for she is your life. Pure and undefiled religion is this, to keep unspotted from the world. Enter not into the path of the wicked ; for the friendship of the world is enmity with God. Therefore, if sinners entice you, in no wise consent. Should any attempt to beguile you from the way of holiness, say to them, *Whether it be right, in the sight of God, to hearken to you more than to God, judge ye.* Have no fellowship with the unfruitful works of darkness, but rather reprove them. While you bear a proper testimony against the vices and impenitency of the irreligious, let your treatment of their persons be expressive of the meek, the benevolent and pacific temper of the gospel. Let your lives be replete with evidence, that wisdom excelleth folly as far as light excelleth darkness. Never give occasion for its being said, ye *did* run well ; who did hinder you, that ye should not obey the truth ? Give no occasion of offence and grief to the friends of religion, nor of stumbling and unbelief to others.

It is doubtless expected by some, to whom it would be matter of rejoicing, that your goodness will be like the morning cloud and the early dew, which goeth away. They even hope to find, in your apostacy, a cloak for their own sins ; and should one in ten of you fall from your steadfastness, they will be comforted and emboldened in the way to ruin. Let your example, therefore, exhibit

such evidence of the pure and amiable simplicity of the gospel religion, as nothing can resist or gainsay. The testimony of your lives, if holy and without blame, may be rendered effectual for captivating others unto the obedience of Christ ; but if unholy, you will probably be the sad occasion of their stumbling, and finally plunging in remediless destruction. As therefore it respects, in a special manner, the multitudes of the rising and just risen generation around you, the influence of your example is immensely important. Hence, be steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain, in the Lord. Go to no place, and frequent no society, in which you cannot pray for the presence of God, and that his all seeing eye may inspect your conduct. Do nothing in public, or alone, on which you cannot honestly implore the divine blessing. Search the scriptures daily, for they testify of Jesus and are the words of eternal life. Be punctual and fervent in your attendance on all the institutions and duties of religion. *Watch and pray*, that ye enter not into temptation. Pray much for the prosperity of Zion. In a special manner, be punctual, persevering and fervent in the devotions of the closet. These should be regarded as the daily nourishment of an holy life. If these are neglected, or attended in a cold and formal manner, instead of being like a tree planted by the water courses, you will be like an heath in the desert. When tempted to loiter in your race, look unto Jesus. Think of him who endured the cross and despised the shame ; and let the ardor of his love to the divine glory enkindle in your bosoms

a similar flame. In a word, be persuaded to *live* the religion of the Son of God, that the work, of which you profess to have been the subjects, may thence be approved to the consciences of all, as a miraculous work of divine grace; and that God in all things may be glorified, through Jesus Christ. AMEN.

A brief sketch of the life and dying exercises of Mrs. B—, who died July 1802, in one of the towns in the state of Massachusetts, in the 30th year of her age.

AT the age of about fourteen years, Mrs. B— became very seriously impressed. For several weeks her distress of mind was great. She viewed herself as one of the greatest of sinners. At times she was the subject of the most violent temptations of the adversary, which nearly proved her ruin for time and eternity. But when her distress was at the greatest, and all hope from herself was cut off, God was pleased to let a ray of light into her mind. She could see the glory of God in every thing around, and was led to praise him, though she had no thought at that time that what she experienced was saving. All things appeared new; and especially she discovered a new beauty and glory in the gospel, and in the character of God as revealed in the Bible.

From this time she continued a serious, exemplary Christian till the age of seventeen years, when she publicly professed religion. How deeply she was affected with a prospect of this solemn transaction, may be seen from the following extract of a letter she wrote to a friend.—“Last Friday evening, while I was alone, I had a desire to lift up my thro’s

‘to something far higher than
‘this world. Immediately my
‘desires increased, and I felt a
‘willingness to leave all and fol-
‘low Christ. I have ever since
‘seen as it were a fountain open-
‘ed, and God willing to forgive
‘sinners. And if I know my
‘heart, I have given up myself to
‘be devoted to God, which is
‘perfect liberty, and to leave the
‘service of Satan, which is perfect
‘slavery. O Sally, I would beg
‘your sincere prayers for me that
‘I may hold out to the end—I
‘feel it impressed upon me as a
‘duty to come now and own
‘Christ before the world, and
‘shall endeavor to do it. It
‘is our duty to let sinners know
‘that we can take comfort in some-
‘thing higher than this world.”

It was a singular evidence of her sincerity to see her coming forward publicly in religion in her youthful age, while her companions were pursuing a different course.

After her attendance on the communion service, she writes as follows: “This day has been a feast to many souls in this place. We have had the Lord’s supper administered to us in a very striking manner. It seemed to me that the Lord was with us of a truth.—Last night I felt my sins so heavy that I was almost ready to think I should not dare to go to the holy ordinance; but the more I thought of my sins, the more I felt my need of going, humble and penitent, and confessing them to a merciful God. And I hope I have got a sealed pardon.”

For several of the last years of life, she was the subject of many remarkable, afflicting dispensations of providence. Her constitution was delicate, and in her short life, she experienced sev-

eral distressing fits of sickness. But "she found it good for her to be afflicted." It was truly instructive to notice her calmness and sweet resignation, in seasons of inexpressible bodily distress. The distresses of her body appeared like "the refiner's fire" to purge away the dross, and fit her soul for a more intimate enjoyment of God. Every turn of sickness seemed to raise her higher in the exercises of grace.

Her piety shone bright in her conduct towards her family. She was faithful to her dear companion, whom she viewed to be in an un sanctified state, to warn him of the importance of a religious life. She had been blessed with three little daughters, whose minds she cultivated with great care as far as they were capable of instruction. Such was her situation as to bodily health, that she expected to leave them in the wide world without a mother to guard their tender years. This thought excited her to great diligence in every duty which respected the good of their souls.

She lived in the habitual expectation of her own death, and wrote a few lines of advice for her children, to be given to them after her decease. A few weeks before her death, she prepared her funeral dress, though she was then in a state of perfect health.

Her last sickness was short and inexpressibly severe. It continued about fourteen days. Amidst great pain of body she evidenced to all around her, how precious religion is in death.

Through her whole sickness she seemed to be carried far above the things of time, and to be impressed with the idea that she should not recover. About a week before her death, in a dream, she had such a sensible view of the

glories of the invisible world, that she ever after seemed in haste to depart. She thought, in her sleep, that she was in the immediate presence of her God and Saviour, in company with numberless glorified saints, particularly the old patriarchs, prophets, and apostles; and that she loved them much better than she ever had any of her earthly friends. Her affections after this seemed in a great measure to quit their hold on sublunary things. "As my love to God," said she, "increases in my soul I am less anxious for my earthly friends. I have formerly been unwilling to leave my children, for fear they might fail of a religious education; but now I can leave them with God, who can do much better for them than I can. I can with the greatest safety commit all my friends to God and cast myself and all my concerns on him."

Being asked how God appeared to her? she said, he appeared to be an infinitely great and glorious being, infinite in goodness, and that she felt surrounded with his presence and adorable majesty. Being asked whether she felt her sins pardoned? She replied, "yesterday I had to come to him as a sin-hating and sin-forgiving God."

To a youth in the full vigor of health whom she viewed to be out of Christ, she said, "I would not exchange conditions with you for any thing. Oh, don't give yourself any rest day nor night."

She often expressed longing desires to depart, saying, she did not think her weak frame could have held out so long. She would sometimes enquire, "How much longer do you think I can endure?" On a person's observing to her that she seemed almost

gone, she said, "I thought you told me so two days ago." She would then fear being impatient to wait God's time. She could not bear to have any of her friends unwilling to part with her. Observing one of her sisters overcome with grief, she said, "Is not he a just God? What is this world that you wish me to live in it?" Her sister replied, "This world is nothing to me, and I feel as though, I had rather die than live here without you." This brought a tear into her eyes, and she replied, "It will be but a little time that you have to stay behind." Being requested by her sister to leave some word for her to think upon and remember her by, she said, "Give up this world entirely, and every thing in it, and seek the Lord and he will certainly be found of you. I can say no more to you than you have in the bible. It is full of consolations."

At times she expressed great anxiety for those who were out of Christ. "I want to say much to them, but I have not strength. I feel a tender pity for them.—But they have Moses and the prophets."

To those who stood round her bed, she said, "I am here a spectacle for you to look at, and see to what you are coming—I am preserved by God's power for a warning to you, that God may be glorified."

After all hopes of her recovery were past, she was asked, if it would surprise her to hear that we thought her near her end? She replied, "Not at all." Then with calmness she prepared to take leave of her relatives;—conversed some time with her husband alone;—examined into the state of his mind, and exhorted him above all

things to make religion the chief business of life;—desired him not to mourn for her but for sin; and called in the family one by one, and gave them her dying counsel.

Being visited by her minister, she desired prayers, and when asked what he should pray for, replied, "That God may be glorified in all things." At another time she said, "My work is all done, and I have nothing to do but to breathe out my soul into the hands of him who gave it."

The evening but one before her death she seemed perfectly serene and happy. Her mind was so entirely carried into the world of glory, and her expectations of being soon freed from sin and sorrow, were so high, that it settled her countenance into a sweet smile of complacency. A hymn was read to her, entitled, "The song of heaven desired by saints on earth." She closed her eyes and appeared as in a sweet extacy of delight while attending.

After this happy evening she endured distress of body, which cannot be described. She was patient and submissive under all her distresses, till she closed the scene of mortal life. Yet imagination follows the departed soul into the world of spirits. And this calls to mind some more of her cheering words. "If," said she, "I had only stepped on the other side of death, it seems to me no thing on earth could induce me to return."

"Hark she bids her friends adieu,
Some angel calls her to the spheres,
Our eyes the radiant form pursue,
Through liquid telescopes of tears.
Farewell; bright soul, a short farewell,
Till we shall meet again above,
In the sweet groves where pleasures dwell,
And trees of life bear fruits of love."

*At a Meeting of the Trustees of the
Missionary Society of Connecticut,
at Hartford, May 11, 1803.*

VOTED, That the Editors of the Connecticut Evangelical Magazine be requested to publish in their next number a letter addressed to the Board from a female friend of missions, inclosing a donation of Five Dollars to the Society, together with a copy of this vote; as a testimony of the Board's approbation of the letter, and their thanks to the unknown writer. Attest,

ABEL FLINT, *Secretary.*

*To the Trustees of the Missionary
Society of Connecticut.*

GENTLEMEN,

I TRUST there are none who love our Lord Jesus Christ in sincerity who do not applaud your apparent zeal and industry, in the cause of our divine Master. They also bless God that he doth, from time to time, raise up instruments for the advancement of the Redeemer's kingdom in the world. And as you have freely offered your service in this glorious cause, it surely becometh others, according to their several ability, to follow the example. The earth is the Lord's and the fulness thereof; but, blessed be God, he is pleased to accept whatever his creatures have to bestow, (provided it be done with a right disposition of heart) as a sacrifice acceptable to himself. Accordingly I send you inclosed in this a five dollar bill, which please to appropriate to the Missionary business. It is the price of industry. My health has been for a considerable time bad, at least by turns, which led me exceedingly to prize the blessing when I enjoyed it, and made me to inquire, what shall I render to the

Lord for all his benefits? Accordingly I resolved to set apart six pence of my earnings each week, in which I was able to perform my task, to charitable purposes, and I have this little sum remaining; and I can assure my young female companions that I feel a pleasure in doing thus, which twice the sum could not procure for me if employed in adorning my body. May the Lord bless you and make you able watchmen upon the walls of Jerusalem, fill your souls with holy joy, and when you have finished your pilgrimage on earth, receive you, for Christ's sake, to mansions of eternal rest! —

FROM A FEMALE FRIEND
TO MISSIONS.

Religious Intelligence.

Present state of Connecticut Missions.

THE Rev. *Joseph Badger*, still continues to labor as a Missionary in New Connecticut; from which place the Rev. *Ezekiel J. Chapman*, lately returned. Mr. *Chapman's* place will soon be supplied by another missionary; and it is proposed by the Trustees of the Missionary Society of Connecticut, to employ three missionaries in that country the ensuing year.

The Rev. Messrs. *Williston* and *Woodward*, are laboring in the western counties of New-York, and northern counties of Pennsylvania; and it is directed that a missionary be sent for four months to the counties of Otsego and Delaware.

Mr. — *Hovey*, a candidate for the ministry, is appointed to a mission of four months to the settlements on Black River; and the

Rev. Aaron Kinne, to the settlements on the Oswegotchee, for six months.

The Rev. Messrs. *Bushnell* and *Leonard*, are itinerating as missionaries, one half of the time, in the northern part of Vermont. The Rev. *Job Swift*, is appointed

to a mission of sixteen weeks, to the settlements west of Lake Champlain, and the north western part of Vermont.

The Rev. *John Willard*, jun. is appointed to a mission of sixteen weeks in the north eastern part of Vermont.

Further account of the sales, &c. of the first volume of the Connecticut Evangelical Magazine.

Number on hand, as per last statement, January 1802—258, all of which have been sold.

	Dolls.	Cts.
Profits to the institution by last statement,	1970	3½
Avails of 258 Magazines, since sold,	32	25
Profits of the first volume,	2002	28½

Of the above profits, paid by the publishers,

July 8th, 1801	1000.	
January 6th, 1802	611	93½
May 11th, 1803	323	6
Due from subscribers	67	29
	2002 28½	

Account of the sales, &c. of the second volume, to May 10th, 1803.

Whole number printed 4000 for each month, 48000

Sold, 41475

Given gratis to subscribers, who became responsible for 12 sets or more, 2392

On hand, May 10th, 1803, 4133 48000

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The above summary statement is a true result from the accounts of the publishers of the Connecticut Evangelical Magazine, as audited by the subscribers, May 10th, 1803.

JONA. BRACE, }
JOHN PORTER, } Auditors.

The above mentioned sums of 323 dollars and 6 cents, for the first volume, and 701 dollars 33 cents, for the second volume, making 1024 dollars 39 cents, were; on the 11th day of May 1803, paid by the publishers, to the Hon. John Treadwell, Esq. and the Rev. Abel Flint, two of the committee appointed by the Trustees of the Missionary Society of Connecticut, to receive the same, and by said committee paid to the Treasurer of the Society, as per the Treasurer's receipt, as follows :

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Received from the Hon. John Treadwell, and Rev. Abel Flint, committee of the Trustees of the Missionary Society of Connecticut, the sum of one thousand and twenty four dollars 39 cents, for which I am accountable as Treasurer to the Missionary Society, having given a duplicate of this receipt therefor ; it being avails of the Magazine.

A. KINGSBURY.

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	D.	C.
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A friend of Missions	5	0
19. Solomon Goodell of Vermont, for support of Indian Missions	208	5
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	1262	44

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